



THE RELIEF SOCIETY MAGAZINE

JANUARY, 1918.

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in Economy and Patriotism.**

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Old Glory.

George H. Brimhall.

Old Glory, wave on, o'er the land of the free,
The home of the fair and the brave,
The land where oppression from mountain to sea
Finds only a place for a grave.
The hands of a nation grasp firmly thy staff,
In triumph they bear thee along.
We join in the chorus like millions before us,
Still pledging our banner in song.

Chorus.

We'll come at the call of the colors, Old Flag,
We're ready for duty today,
We'll serve where you want us to serve, Old Flag,
We'll pay what you want us to pay.

Old Glory, float on, o'er the shop and the farm,
And wave at the mouth of the mine,
And flutter in front of our chariots of fire,
And over our birds of the brine.
The coo of the babe, and the beat of the drum,
The voice of the nurse and the gun,
Shall swell the refrain while we sing again
The song that our fathers have sung.

Chorus.

We'll come at the call of the colors, etc.

Wave, Glory, wave on when the world shall be free,
And the peace dove has builded her nest;
When the war-clouds no more shall darken the shore
And the billows of strife are at rest;
When the goddess of Right and the champion Might
Shall meet at the altar of love,
And under the Stars and thy symbolic Bars
Will sing with the heavens above.

Chorus.

We'll come at the call of the colors, etc.



MRS. ZINA D. H. YOUNG, FORMER PRESIDENT OF THE RELIEF SOCIETY,
AND HER ONLY DAUGHTER, ZINA Y. CARD.

THE
Relief Society Magazine

VOL. V.

JANUARY, 1918.

No. 1

Revolutionary Patriots.

ELIZA R. SNOW—ZINA D. H. YOUNG.

Born both in the month of January, Eliza, on January 21, 1804, Zina, January 31, 1821, these two heroines and patriots were destined to travel life's thorny, yet glorious, way side by side. Both were descendants of revolutionary fathers, both were intensely loyal to country and to God. Both joined the Church in early girlhood, both pioneered in Kirtland, in Nauvoo, and in Utah. Both were sealed to the Prophet Joseph Smith, and both were afterwards married to President Brigham Young. Both were workers in the Endowment House, both were sent out to reorganize the Relief Society in the late 50's and early 60's by President Young. Both later occupied the position of President of the General Board of the Relief Society and both women were respected and revered by every Latter-day Saint women, and their memories today are sacredly enshrined in our hearts.

Eliza R. Snow was highly intellectual, a leader and an organizer *par excellence*. Zina D. H. Young was a tender-hearted nurse and midwife to thousands of her sisters. Eliza was never a mother in the flesh, yet mothered the Church in her own stately and magnificent way. Zina was the essence of motherhood and was all heart, all soul. Eliza was an active ordinance worker in the Nauvoo temple. Zina presided in the Salt Lake temple. Both worked in the Endowment House. Eliza organized, fostered and led out in establishing woman's co-operative stores, home industry, a hospital for women, a woman's newspaper, young ladies' organizations, a primary association for children, with constant reiteration of the necessity of economy and conservation of time, money and vitality in all activities for women and children. Zina was placed at the head of the Silk Association and herself established the successful rearing of cocoons and turning the product into silk weaves. Both were patterns of conservation, never wasteful in word or deed, always occupied with

either hands or brain, often both, yet always calm and deliberate in the midst of life's most difficult problems. Both also saw the true meaning of serving God by serving mankind. And both also steadily maintained the integrity of the gospel, the divine mission of the Prophet Joseph Smith, and the supreme sacrifice of our Lord and Savior Jesus Christ.

Both have gone to meet their righteous and blissful reward. But when the month of January comes around our thoughts turn with loving remembrance to these two gracious and great women leaders and patriots.



BRIGHAM KIMBALL.

ELIZA R. SNOW TO BRIGHAM KIMBALL.

President Heber C. Kimball had a very large and in many respects, a most remarkable family. He was a great prophet himself and his quiet humor, generous imagination and natural eloquence are inherited by many of his posterity. Among the brightest and most promising sons was Brigham Kimball, who died in the flower of his young manhood. Prior to his death he took a mission to Great Britain and while there he received a letter from Sister Eliza R. Snow, which contains inspiring advice just as applicable today as it was then to all young missionaries, closing with some verses written on the same theme. We give extracts here:

G. S. L. City, April 20, '66.

My Dear Young Brother: My motherly feelings for you, and the high respect which I cherish for your honored parents, is all the apology I shall offer for presuming to address a young gentleman uninvited. No language with which I am acquainted, is sufficient to express the deep interest I feel, not only for yourself as an individual, but for the all-important work in which you are engaged. I have been favored with perusance of some of your letters—they are very interesting. I love the spirit in which they are written and I like your natural and easy style of writing.

You find yourself in a school, and thus far, the anticipations of your friends are being realized, i. e., that *you would not be a dull scholar*. You knew nothing of the world until you went forth as a messenger of salvation, to confront its errors and its traditions. With all its boast of knowledge, how little true knowledge it possesses!

Salt Lake City was quite a *mixture* before you left—it is getting more and more so. But withal, it is astonishing to see how the Priesthood moves on in its imperial majesty, carrying out the purposes of the Most High, regardless of Satan and hisimps.

It is very gratifying to the Saints to look on and see how the Lord handles our enemies. This is one of many striking instances before us. Sometimes the clouds loom up, indicative of storm, but soon again the sky is clear and all is calm. What a lesson it is for us to watch the movements of things, and see the overruling hand of God, not only in the great and momentous occurrences, but also in the common and daily transactions of life. We should indulge in no fear but of doing wrong.

As I am a "Poetess," I will rhyme a little :

You are blest, my young brother—you're called in your youth
To go forth to the nations a herald of Truth ;
To remove false traditions which fetter and bind—
To declare the glad tidings of peace to mankind.

If you keep yourself humble, and seek to do right,
God will give you great wisdom and clothe you with might,
With great knowledge and skill to outgen'ral your foes,
And you'll ne'er be confounded by them that oppose.

Hold the reins over self and its passions, secure—
"Touch not—taste not, and handle" not what is impure,
And the favor of God will encircle you round,
And with guerdons of honor your life will be crown'd.

I have tried to cram much in a little space and fear your time and patience both will be too much taxed in deciphering my scribble.

I remember you hinted something about girls all getting married before you return—now I wish to set your heart at rest on this subject. I have a number of pretty nieces—they will not *all* be married. I never so much wished that I had a few daughters of my own—I assure you I would hold one in reserve. * * * God bless you, and make you mighty through His Spirit is the prayer of

E. R. SNOW.

To Brigham Kimball.

IF.

By Mrs. Parley Nelson.

“How blessings brighten as they take their flight!”
 How changed is life when one we love lies dead!
 If I could hold her in my arms tonight,
 Caress the shining curls upon her head,
 If I could tuck her in her little bed,
 And press her lips in one long, goodnight kiss,
 This earth would be a paradise to me;
 My heart would overflow with joy and bliss.

She used to come and climb upon my knee
 And coax for stories in her winsome way,
 But mostly there were other things to do;
 Each day it seems was mother's busy day.
 And so I put her off! We missed the joy
 Of sweet communion and companionship.
 I hurried to my tasks, afraid to see
 The downcast, tear-dimmed eyes and trembling lip.

And then God took her home, and here am I
 Heart-broken, lonely, longing day and night
 For one more glimpse of that sweet, childish face
 Which, for all time, is hidden from my sight.
 If I could but recall each unkind word,
 Erase each frown she's seen upon my brow,
 If I had shown her more of love and cheer,
 My heart would ache with less of sorrow now.

Mother Takes Up the New Year's Burden.

By *Diana Parrish.*

At the last moment mother was prevented from going to the theatre with father.

"Mrs. Wilson has another violent attack and Jessie is down stairs waiting for me to go with her now," she explained to him.

Mother was out of breath from climbing the stairs and out of patience with people who had relapses on New Year's Eve.

"But mother, we've counted on this for two weeks. It's one of the best plays of the season and it's New Year's eve and everybody's celebrating. Surely there must be someone with nothing in particular to do who could go to Mrs. Wilson's instead of you," protested father, impatiently.

Mother hesitated a moment. Then she said, "I would love to go, of course, but we mustn't think too much of our own pleasure and forget other people's suffering. You telephone Aunt Margery to go with you, I'm sure she can and I'll change into a house-dress."

Mother began to unfasten her pretty, black lace blouse, new for the occasion. New Year's Eve—a good play—a handsome blouse—instead, Mrs. Wilson.

Arriving at her neighbor's, mother found that it had not been Mrs. Wilson's heart at all, as she had been led to believe, but an attack of gastritis brought on by overeating, in spite of doctor's orders. Mother found Mrs. Wilson doubled up in bed, holding her heart and groaning like the mourners at an Irish wake. Mrs. Wilson loved to groan and during forty-five years of practice had become most expert. Mother tried to soothe her at which show of sympathy she took such encouragement that her groans became shrieks which delighted her own ears and filled her listeners with terror.

"My heart, my poor heart," she wailed.

Little Jessie stood by her mother's side frozen with horror.

"Who'll take care of my children when I'm g-go-gone?" moaned the stricken lady. "Oh, oh, oh-a-ow!"

Jessie's fear melted a little as a sudden thought struck her.

"Perhaps it was them oysters you et, ma," she suggested faintly.

Mrs. Wilson moaned louder.

"Or, maybe, the bananas and cream on top of 'em," went on her child stubbornly.

At that Mrs. Wilson gave vent to a frightful yell and rolled across the bed to where the child stood.

"Ain't you ashamed to torture your poor ma when she is suffering so?" she shrieked, making a frenzied lunge at her offspring who dodged it with skill born of much practice.

At the mention of oysters and bananas mother made her own calculations, and after two hours of well applied remedies succeeded in getting relief for the stricken lady and then watched her while she moaned herself softly to sleep.

Is it any wonder then, that when mother dragged herself wearily home at eleven o'clock she was totally disanimated!

"What a sordid thing life is," she reflected. She sank wearily into a chair by the hearth. "So much sickness, so much meanness, so much ugliness. Here it is New Year's Eve, and everything ought to be bright and joyous. Here I am facing another year of this sort of thing. After all is it worth while to try to go on?"

Even the glowing coals of the fire failed to inspirit her. Her feet ached, her back ached and her head fairly throbbed. Mother's mind ran on to other sad details of life. "All my children away, some married, some at school, and some in training camps. Oh, this war, this awful, awful war—and the sufferers over there—where does it all lead to? What will the New Year bring us to?"

Mother could not restrain her tears. She lay back in her chair and wept. Before long she fell asleep from sheer exhaustion.

Now I don't know who it is that helps us when we are discouraged and downhearted. It may be our good angel, it may be the spirits of departed relatives and friends, or it may be just little fairies who are looking after us mortals as we go blundering through this school of life. At any rate some little kindly sprite came to Mother's assistance at this moment. In a happy dream she took her on a swift journey and showed her things that she was not aware were happening.

First she took her to Fannie's, her daughter-in-law. Fannie was telling her own mother what a wonderful time they had all had at Mother's on Christmas.

"It wasn't so much the gifts or the dinner, or any one thing that I can mention. It was chiefly the spirit, Mother's spirit, a kindness, a hospitality, and a good will that made us all happy."

"Do you hear that?" the little sprite whispered in Mother's ear. "It was *your* influence that made them happy." The little sprite's eyes sparkled as she led the way to Geraldine's, the other daughter-in-law.

"It's my ambition to have a family like Mother's," Geraldine was telling her guests. "It would be the pride of my life. I—"

The little sprite danced on, catching hold of Mother's arm and carrying her on, too. "I mustn't let you hear too much. If you heard all the good things they say about you, it might make you conceited."

The little sprite laughed merrily and led mother back to Mrs. Wilson's room. She was stirring from her sleep.

"Jessie, Jessie! Where did Mrs. Bentley go?"

Jessie, poor child, enjoying thrilling adventures in dreamland, did not answer.

"She must have gone," continued the chronic groaner. "Poor soul, it was a shame to get her over here on New Year's Eve. I shouldn't have et them oysters and bananas together. I'll take 'em separate next time."

The little sprite smiled into mother's eyes without comment. She led the way to a soldier's camp.

There were bonfires burning brightly and round each fire groups of stalwart young fellows sat shoulder to shoulder. There had been merry songs to begin with. "Goodbye Broadway, Hello France!" "We'll be There," "Hail, hail the gang's all here," and "On the beach at Waikiki." Then came the old favorite melodies, "Dixie," "Suwanee River," and "My Old Kentucky Home."

"Guess the folks at home are havin' a gay old time, tonight," piped up a youthful voice. "New Year's Eve, there's *some* doin's at our place."

"Guess most of 'em are wondering what we're doing. This is the first time I have been away from home before, and I know my mother's thinking of me mighty hard," came from a long-legged youth who was looking soberly into the fire.

"Let's give a rousing cheer for the folks at home, fellows—especially our mothers. We're ungrateful dogs, and we seldom tell 'em how much they do for us and how much we love 'em."

Mother took the little sprite's hand. "It's hard to see—but that sounds like Sid's voice."

As the little sprite nodded, there rose a mighty cheer. Afterwards there was silence. Then as the embers grew dimmer a soft tenor voice struck up the old home song, and the other boys joined in huskily:

"'Mid pleasures and palaces, though we may roam,
Be it ever so humble, there is no place like home;
A charm from the sky seems to hallow us there
Which seek through the world, is ne'er met with elsewhere.
'Home, home, sweet, sweet homē,
There is no place like home, there is no place like home."

The little sprite beckoned to mother to follow her as the last note of the song sounded and "taps" vibrated over the camp.

"We have a long jump now," she said. "Perhaps you're too tired?"

Mother was feeling surprisingly revived and quite herself again. "No, no, I'm not tired. Let me see more."

At length they came to a small village and entered a decrepit house in a wasted field. An old man lay on a sagging bed with a torn quilt pulled about him. A mother, with children clinging at her knee, sat with bowed head at a bare table.

"Oh, mother, I'm so hungry. Just a little bread," pleaded a child of seven.

"S-s-s-h!" cautioned her ten-year-old sister. "We must give our bread to grandpa."

"Me's told, mummy—" the baby snuggled into his mother's arms to try to keep warm.

"Look, someone is coming," whispered the sprite.

At that moment a small lady carrying a big basket walked into the room. The occupants looked at her in stupefaction.

"Here are some presents for you," said the newcomer. She opened the basket and took out bread, cheese, canned meat and a bright-pieced quilt. The children stared at the food with bulging eyes, and the little boy clutched at the bread. "Here's a sweater for the baby and two dresses for the girls. I can bring you more things later."

The woman at the table simply put down her head and sobbed.

"There, there, don't cry. These things are all for you. We're here to help you. Here's the name of a lady in America who made these things for you and your children.

"Watch closely," said the sprite, taking mother's arm.

Mother looked at the quilt. It was her own. "Made by Marie Bentley." Her name was also on the tag attached to the clothes, just as she had given it to the committee.

The woman finally raised her head and dried her eyes on her sleeve.

"Then, it's true—they are coming to help us?" she asked breathlessly.

"Yes, it's true. They are coming. They're sending food and clothes, they're building ships, they're building air machines, they're planting bigger crops, they're training men, and in the spring they'll—"

Mother had a confused notion of someone shaking her and calling her by name.

"Mother, Mother, wake up. It's the New Year and all the bells are ringing. 'Ring out the old, Ring in the new!'"

"What, what," stuttered mother.

"Poor dear, you *are* tired!" comforted father, lifting her from her chair. "But listen to the bells. 'Ring out the old, Ring in the new.'"

"Yes, I'm awake. I hear them." In spite of which statement Mother was still living in her dream.

"Ring in the new," she thought. Then out loud she finished, "Yes, we're coming, and we'll see it through!"

Mothers in Israel.

The picture of Mrs. Margaret McIntyre Burgess was taken in 1868, and is redolent of those pioneer days. The strong, patient features of this unsung heroine betrays the gentle courage and kindly diligence which made her a striking though modest figure in early pioneer times. We have secured from her a personal sketch which reveals in every line the unspoken heroism and fortitude that were the basic elements of this good woman's character. Her little incidents concerning the Prophet Joseph Smith give an added touch of tender realism to the story she has told.



REMINISCENCES OF MARGARET MC INTIRE BURGESS.

St. George, Utah, October 16, 1916.

Dear Sister Susa Young Gates: I was born in 1837, in the state of Pennsylvania, coming from that state when three and a half years old with my parents, one brother older, and one, younger. Brother Erastus Snow brought the gospel to Pennsylvania, he being only 17 years old at that time, but he was a very fluent and gifted speaker even at that age; my parents told me in later years, that he made his home at my father's while he was in

that part of the country. My parents both embraced the gospel under his influence and teachings and were baptized by him in the Church of Jesus Christ of Latter-day Saints.

At that time the Saints were gathering at Nauvoo, Ill., and my father wanted to gather and be with the Saints at that place, so he soon sold his property, what he did not give away, and started for Nauvoo. I think it was in the year 1840, and there were a good many Saints had gathered there at that time; we traveled by land, as mother had such a fear of traveling by steamboat, and father sent all our domestic goods, and a large stock of merchandise, by water.

When we arrived at Nauvoo, our things were stored in a large frame building, unfinished, owned by a gentleman by the name of George Telling, being on the corner of Main and Parley streets. My father bought it and had it finished up comfortably and we lived there until the general expulsion of the Saints to the West. We left Nauvoo the first part of May, 1846, crossing the Mississippi in the evening while many Saints were ahead of us and some yet behind, but we had a goodly company. The morning we started on our journey to the Rocky Mountains, although but a child, I had to look back upon the beautiful temple of Nauvoo, it being on the hill. I could see it plainly as we journeyed westward; the company all seemed so happy in traveling and camping along our way. I don't remember of any accident on the way; of course, we met many Indians on our way, but they were friendly.

We finally arrived at Council Bluffs where there was a very large camp of the Saints, and it was there the word was received for our Mormon Battalion to go. Many men got ready to go, leaving their wives and children to the kind mercy of God and friends. When we broke up camp some crossed over the Missouri river to a place called, at that time, Winter Quarters (later Florence) while some of the camp stopped on the east side of the river.

My father with four other men with their families lived in a wooded ravine where they each built a log cabin for their families, which made us very comfortable as the weather was getting cold. Just below our cabin was the Pottowatamie Indian village, and just above us was their grist mill. They had some nice farms near their village and they were good and kind neighbors. Wild grapes grew in abundance on the side of the hills, and elderberries and hazelnuts, all we wanted, and the Indians would bring us in wild honey for some nice thing we would have that they wanted.

After wintering there, in the spring we crossed over the river to Winter Quarters and stayed there until President Young started for the Rocky Mountains, with his company, and he advised those

who had not means to go on with, to go back over the river as the Indians were getting bad and quarrelsome; therefore we moved back. After he left we went to a place called Kaneshville, named after General Kane, who was a great friend to the "Mormon" Church. So we all traveled back again and built us some more log cabins and a large log school house and a great many that were not "Mormons" moved in there and helped to build up the place, and they built several stores and were pleasant people and agreeable. Orson Hyde was our president. Kaneshville was a very pretty place in the spring of '49.

Those who could get ready started out for the Great Salt Lake Valley the next season, but we still had to leave some of our company behind. Our company was composed of one hundred wagons, had a captain, Brother Orson Spencer, who had just returned from a mission to England, and then the company was divided in two fifties, each with a captain. William Miller was one captain and Orson Hyde the other. We had some trouble with the Indians, the Pawnees; they had been back to draw their money from the Government at a place called Sarpus Point, just below Kaneshville, and the cholera had broken out there and many of the Indians took it and they traveled along with us quite a bit, only as they would take some cut-off; in fact, we had to pass through their village later as the road went through it. The consequence was five of our brethren died with the cholera. My father had it and two others came down with it.

Father felt so badly at the loss of the brethren that he dreamed of a cure and he tried it and then gave it to the other two who were likewise cured. We traveled hard to get out of that section, even late at night. My father had three wagons—one was entirely devoted to my mother and her little children, the side being opened and fixed in a frame to get out and in without fear. The company's family wagons were all made in that way. Our teams were mostly oxen. I drove a team across the plains and was only 12 years old. My brother two years older had to help drive loose cattle, sometimes through rivers, over mountains, and over the Black Hills, then down Emigration Canyon.

We landed in the beautiful Salt Lake Valley, truly a haven of rest. We lived in the old fort the first winter, and in the spring my father bought a lot up in the town where City Creek ran through it at the back part of it; in later years this part was known as the 16th ward. Frederick Kesler was our bishop. I was married in the spring of 1855 to Melanhton Burgess, and with his parents, brother and sister and my parents and their family and my own two little boys, we were called to Dixie in 1861. Surely its inhabitants have made the desert to blossom like the rose, compared to our first entrance into St. George. The

name of my father was William Patterson McIntire; my mother's name was Anna P. McIntire, and she belonged to the first Relief Society that was organized in the Church, the Prophet Joseph Smith's wife Emma being the president.

I must now tell you something of my childish personal incidents at Nauvoo, our place being two blocks above the Nauvoo Mansion. We were close neighbors to the Prophet's family, and very intimate, too. The Prophet was often in our home for short visits. One morning he came in and he noticed I had a piece of flannel around my throat. He inquired if my throat was sore. Mother told him it was, and she was afraid it was the mumps. He called me to him, took me upon his lap, took the flannel off and asked mother for the oil. He anointed my throat with the oil and then he administered to me. I knew I was well, as I got down from his lap after which I felt no more sore throat—another proof of his tender, loving heart.

One morning as we were on our way to school, my brother and I were forced to walk in some very muddy places as it had rained the previous night. The school was down near the river and there was one very bad place we had to go through where we got stuck fast, and I began to cry, as did my little brother. I thought I would surely never get out, but on looking up, we saw the Prophet coming right for us. The crying soon ceased. He carried me out first and then my brother. He took his handkerchief out of his pocket, wiped the tears from our eyes and cleaned the mud off our shoes, all the time speaking comforting words to us, sending us on our way rejoicing, at the same time pointing out a safer way to get to the school house. Oh, our beloved Prophet, how deep were his sympathies and how his kind heart yearned to do good.

Now, let me tell you another incident before I stop. My mother had twin baby girls, and Aunt Emma, as we called her, (the Prophet's wife) had been confined, and her babe had died; soon after the birth the Prophet came in one morning and said, "Sister McIntire, I have come to borrow one of your babies," and mother exclaimed, "Why, Brother Joseph, what do you want with one of my babies?" "Well," he replied, "I want one of them for my wife to comfort her only for a time." He talked with mother a while and she finally told him he could have one baby through the day time if he would bring it back nights, so the bargain was made and the Prophet smiled with gratitude. The twins were so much alike they could scarcely be told apart, but, of course, mother knew and their dispositions were not alike— one was a quick little thing and the other one was mild. My mother would set them in the double cradle, made high at each

end and low in the middle, and give each some playthings, and the quick one would take all the things away from the mild one. They were dressed exactly alike. One morning when the Prophet came for the baby, mother reached him the other baby. He took it and looked at it, kised it and handed it back and said, "Not my little Mary," so mother reached him little Mary. He had always taken the little mild one—her name was Mary and the other one was Sarah. The Prophet would always bring the baby up himself at night. One night he did not come as usual and mother went down and found the baby was crying. Brother Joseph was sitting by the fire trotting it. He had it wrapped up in a little silk quilt, preparatory to starting out with it. When mother went in it reached its hands to her. When she took it the baby soon was still. When mother started back the Prophet took the baby from her and walked up home with her. When Aunt Emma's health returned, our baby came home to stay. When she was able to walk she came often to see baby Mary, as our home was only two blocks from the Mansion.

This dear sister closes her interesting reminiscences with the following brave words:

I have been confined to my bed for most three years, not being able to use my lower limbs on account of severe rheumatism. Last summer I walked some with crutches, but I have not been able to walk this summer. I have to be lifted on a chair when I have my bed made, but my heavenly Father has allowed me to have the use of my arms and hands. I can sew and knit, read and write, which is a great comfort to me.

Well, dear sister, I hope I have not tired you.

Respectfully,

MARGARET McINTIRE BURGESS.

ANSINE MARIE LARSEN PETERSON.

Ansine Marie Larsen Peterson was born in the northern part of Denmark, Sept. 3, 1845. Her parents belonged to the working class. She began earning her living at the age of nine years by herding stock and tending babies. She began school at the age of seven years, going to school in the winter, until she was thirteen years of age. She accepted the gospel as taught by the Church of Jesus Christ of Latter-day Saints and was baptized Feb. 17, 1857.

Sister Peterson emigrated to Utah in 1866, crossing the ocean in an old sailing vessel formerly used to carry cattle, but which had been condemned for that purpose, and was cleaned up

and considered good enough to carry a company of "Mormons." She met and married James Peterson, June 10, 1866, on the Atlantic ocean, Sam Sprague officiating. She was driven from home on account of having accepted the gospel. The company left Hamburg in the ship *Kennilworth*, May 21-22, and arrived in Salt Lake City, September 30 or October 1 of the same year. The ox-team in which she crossed the plains was led by Captain Rollings of Cottonwood, now known as Holliday. It was intended for this family to go north, but the company from Cache Valley



MRS. ANSINE L. PETERSON AND FOUR GENERATIONS.

left the day before, and there being no other means of travel at that time, and as they could not speak nor understand the English language, they remained in and around the city. Finally the Petersons acquired a little home in what was at that time Mill Creek, now Wilford ward. The couple had ten children, two (twins) died in premature birth. Brother Peterson died in May, 1879, leaving his wife and seven children. Two months later, in July and August, both mother and children were stricken with diphtheria. Three of the children died at that time. Two years and a few months later Sister Peterson married again and had one child in that marriage. Death took some more of the children as time went on, and there are but three living now. One of the three children has seven children, another has twelve and the other has one child. There are three great grand children.

Sister Peterson and her husband were sealed in the Endowment House, in 1869. She became a member of the Relief Society, in 1877-8, and was appointed a teacher soon after. She was second counselor in one of the Primary Associations of the ward (Mill Creek). After the Sunday School was organized (1893) in the present Wilford ward, Sister Peterson was one of the first teachers appointed and set apart, and has since labored in the Relief Society, Primary, Sunday School, and Religion Class, both in Utah and Idaho, and was also a member of the Y. L. M. I. A., has worked a little at genealogy, has attended to temple work since 1906, and has been a proxy since Sept. 26, 1913.

There is no sweeter, tenderer spirit ever tabernacled in the flesh than Sister Peterson, one more unselfish, more devoted to God and his kingdom. She is a charming representative of the splendid old Scandinavian stock, an Israelite in whom there is no guile. No matter how cold the day or hot the weather, it is just right for her. She greets everyone with a smile, trusts humanity till she wins honest and fair dealing from the most careless and slothful, loves life, man, and God with all the ardor of a true follower of Christ.

WHERE HAPPINESS IS FOUND.

Morag.

- In little courtesies.
- In little kindnesses.
- In pleasant words.
- Facing life with a smile.
- Making others happy.
- In friendly letters.
- In good wishes.
- In mutual confidence.
- In companionship of good books.
- In healthful recreation.
- In cultivating the mind.
- In work that we love.
- In a clean conscience.
- In doing duty cheerfully.
- In unselfish service.
- In doing one's best.
- In the work of the Lord.
- In Relief Society activities.
- In undaunted faith in God and keeping His commandments.



CECELIA

With eyes downcast, demure as any saint,
Each feature bearing some fair gift of grace,
All gently pure, without a selfish taint,
So we remember that sweet vanished face.
O, short the time as we do count the years,
As only yesterday that past it seems,
When she did neither know life's cares nor tears,
Lost in the visions of her maiden dreams.
Then what a rapture in love's olden tale,
The spoken words that made a happy wife,
Then golden hours within the mystic vale,
And priceless jewels in the crown of life:
Supernal clear that realm of peace is now,
In which she dwells, the light upon her brow.

Alfred Lambourne.

Unusual Mothers.

MARY ANN FINCH.

MOTHER OF SEVENTEEN CHILDREN.

Mary Ann Finch is a resident of Goshen, Utah. She was born in Browmage, Staffordshire, England, September 11, 1856. She embraced the gospel and came to this country alone at the age of fifteen years. She was married to Hyrum Finch, in 1875, by President Joseph F. Smith, and is the mother of seventeen children, fifteen having grown to manhood and womanhood. This is indeed a remarkable family, all being staunch Latter-day Saints



MRS. MARY ANN FINCH.

and good, honest men and women. One son is at present on a mission in the Central States, one is president of the Religion Class of Tintic stake, one is first counselor to the bishop of Goshen, and another one joined the navy. A daughter is president of the Relief Society of Tintic stake, and nearly all hold some minor offices in the Church.

Sister Finch is a teacher in the Relief Society; has the best of health, and is ever willing with her service in sickness or trouble. It can in truth be said that she is indeed an unusual mother.

EVALINE DUNN HUNSAKER.
MOTHER OF SEVENTEEN CHILDREN.

The subject of this brief sketch is certainly an unusual mother. Great has been her mission here on earth and well and faithfully has she performed the same.

Evaline Dunn was born September 12, 1853, in Brigham City, Utah, her father Simeon A. Dunn being one of the first settlers of Brigham City, and who lived in the Old Fort together with President Lorenzo Snow and others. Her mother was Harriet Atwood Silver who joined the Church in Lowell, Mass., and leaving all her family and friends for the gospel's sake she went to Winter Quarters where she met and married Simeon A. Dunn. They emigrated to Utah in 1848. Seven children were born to them—three sons and four daughters, viz., Sarah S., Simeon A., Emaline and Evaline (twins), Charles Q., Harriet and Henry who were also twins.

Harriet Atwood Silver Dunn died Jan. 1, 1858, leaving her seven children without a mother's care.

Evaline was only four years old at the time of her mother's death. She with the other children were left to the care of their father and his older sister (Susannah Dunn), whose mother was



MRS. EVALINE DUNN HUNSAKER AND HUSBAND.

also dead, and who was only fourteen years of age when these little brothers and sisters were left to her care.

In the midst of poverty, the hard times and privations incident to the early pioneer life in Utah, the children all young—were subjected to a life of hardship that may be imagined only by persons acquainted with such scenes.

On Oct. 5, 1868, in the Endowment House, Salt Lake City, Evaline was united for time and for eternity to Allen Collins Hunsaker. Soon after her marriage, she moved with her husband to Honeyville, where they lived for about eleven years, when they settled in Elwood, Utah, being among the first settlers and again pioneering a new country. Her husband was a farmer and sheep man. He was presiding elder of the branch for over ten years and always received encouragement and help from his wife.

Seventeen children were born to them, namely, Simeon A., Lewis, Eva L., Lily M., Emaline M., Harriet V., Ethel, Adeline (who died in infancy), La Titia, Margaret, Susie, Aleen, Nephi (died at two years), Oscar (died at three weeks), Lorenzo S., Amy, and Harold (died in infancy). Thirteen of the seventeen children born to them are now grown to maturity and all except one (Lorenzo S.) are married and have all had that ordinance performed in the temple.

Surely the teachings, the example, the loving counsel of our parents have not been in vain.

The writer has this to say: If I ever do anything wrong in this life, if I do not keep the commandments given to us as members of the Church of Jesus Christ of Latter-day Saints, it will not be because my mother or father have failed to teach me, both by example and precept, every principle of the gospel. Oh, I am so grateful for my parents. If I can only be half as good as my mother, how happy I will be!

Sister Evaline is a faithful member of the Church, being a worker in the ward Relief Society and helping in every way she can. She is the grandmother of 74 children and has four great-grandchildren.

Besides rearing her own family she now has three of her grandchildren whose father (Simeon A.) died in 1902 and their mother in 1904. She has taken these children, the oldest being seven years old, and cared for them until they are now grown to young manhood and womanhood. The eldest, Simeon V. Hunsaker, has enlisted at our country's call and is training in the navy. Two of her sons, Simeon A., and Lewis have filled honorable missions, the first to Germany and the latter to England.

For almost forty-nine years she has been a constant companion, a true and devoted wife and a loving mother. Long may she yet remain to be a source of inspiration to her posterity.

ALEEN HUNSAKER THOMAS.

MRS. SUSANNAH C. HEAPS-PORTER.

MOTHER OF SEVENTEEN CHILDREN.

Mrs. Susannah C. Heaps-Porter was born March 15, 1867, in Panaca, Nevada. Her marriage occurred March 8, 1882, in the St. George temple. Her present place of residence is Escalante, Garfield county, Utah. She is a Relief Society worker and faith-



MRS. SUSANNAH C. PORTER.

ful member. She is very active, has good health, and looks out upon life with a cheerful gaze.

Among the sick she is a tower of strength. She was married when she was fifteen years old, and is the mother of seventeen children—seven boys and six girls still living. Four boys and four girls are married. There are twenty-seven grandchildren.

Such are the brief annals of a full and devoted life.

Let us be thankful for the fools. But for them the rest of us could not succeed.

Few things are harder to put up with than the annoyance of a good example.

A 200-Year Calendar:

Many people have an interest in knowing upon what day of the week they were born. Others like to ascertain upon what particular day of the week fell a date of some event in the past, or upon what day of the week some occasion in the future will occur. To make it possible for *Relief Society Magazine* readers to ascertain these things for themselves this calendar, extending over two hundred years, is here given.

The calendar extends from 1776 to 1978.

Directions—Look for the year you want in one of the columns of the Index headed "Yr." Opposite the year is the number of the Calendar for that year. The Calendar itself, with the number over it, will be found below.

Example—A person born on the 16th of June, 1825, wishes to find what day of the week his birthday occurred. He finds 1825 in one of the columns headed "Yr." in the Index. Opposite 1825 in the column headed "No." is the number 7. He consults Calendar No. 7 and finds the 16th of June came on Thursday.

No. 1.																																											
JANUARY.							FEBRUARY.							MARCH.																													
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INDEX.											
Yr	No.	Yr.	No.	Yr.	No.	Yr.	No.	Yr.	No.	Yr.	No.
1776..	9	1805..	3	1834..	4	1863..	5	1892..	13	1921..	7
1777..	4	1806..	4	1835..	5	1864..	13	1893..	1	1922..	1
1778..	5	1807..	5	1836..	13	1865..	1	1894..	2	1923..	2
1779..	6	1808..	17	1837..	1	1866..	2	1895..	3	1924..	10
1780..	14	1809..	11	1838..	2	1867..	3	1896..	11	1925..	5
1781..	11	1810..	2	1839..	3	1868..	11	1897..	6	1926..	7
1782..	3	1811..	3	1840..	11	1869..	6	1898..	7	1927..	7
1783..	4	1812..	11	1841..	6	1870..	7	1899..	1	1928..	8
1784..	12	1813..	6	1842..	7	1871..	1	1900..	2	1929..	3
1785..	7	1814..	7	1843..	1	1872..	9	1901..	3	1930..	4
1786..	1	1815..	1	1844..	9	1873..	4	1902..	4	1931..	5
1787..	2	1816..	9	1845..	4	1874..	5	1903..	5	1932..	13
1788..	10	1817..	4	1846..	5	1875..	6	1904..	13	1933..	1
1789..	5	1818..	5	1847..	6	1876..	14	1905..	1	1934..	2
1790..	6	1819..	6	1848..	14	1877..	2	1906..	2	1935..	3
1791..	7	1820..	11	1849..	2	1878..	3	1907..	3	1936..	11
1792..	8	1821..	2	1850..	3	1879..	4	1908..	11	1937..	6
1793..	3	1822..	3	1851..	4	1880..	5	1909..	6	1938..	7
1794..	4	1823..	4	1852..	12	1881..	7	1910..	7	1939..	1
1795..	5	1824..	12	1853..	7	1882..	1	1911..	1	1940..	9
1796..	13	1825..	7	1854..	1	1883..	2	1912..	9	1941..	4
1797..	1	1826..	1	1855..	5	1884..	10	1913..	4	1942..	5
1798..	2	1827..	2	1856..	10	1885..	5	1914..	5	1943..	6
1799..	3	1828..	10	1857..	5	1886..	6	1915..	6	1944..	14
1800..	4	1829..	5	1858..	6	1887..	7	1916..	14	1945..	2
1801..	5	1830..	6	1859..	7	1888..	8	1917..	2	1946..	3
1802..	6	1831..	7	1860..	8	1889..	9	1918..	3	1947..	4
1803..	7	1832..	8	1861..	9	1890..	4	1919..	4	1948..	12
1804..	8	1833..	3	1862..	4	1891..	5	1920..	12	1949..	7

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No. 9.

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... (Remaining months: APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER) ...

No. 12.

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... (Remaining months: APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER) ...

No. 10.

JANUARY.							FEBRUARY.							MARCH.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	...	...	...	...	29	30	31	...	...	...	...	31	...	...	...	...	...	...

... (Remaining months: APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER) ...

No. 13.

JANUARY.							FEBRUARY.							MARCH.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	...	...	...	...	29	30	31	...	...	...	...	31	...	...	...	...	...	...

... (Remaining months: APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER) ...

No. 11.

JANUARY.							FEBRUARY.							MARCH.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	...	...	...	...	29	30	31	...	...	...	...	31	...	...	...	...	...	...

... (Remaining months: APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER) ...

No. 14.

JANUARY.							FEBRUARY.							MARCH.						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	...	...	...	...	29	30	31	...	...	...	...	31	...	...	...	...	...	...

... (Remaining months: APRIL, MAY, JUNE, JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER) ...

If We Could See the End.

Annie D. Palmer.

Ah, me, if only we could know the way,
The thing to do and the word to say,
That would help our fellows and do the good
That with all our hearts we wish we could!
There's many a blunder and stinging wrong
Would be kept from our lives as we plod along
If we the end could but see.

Sometimes a gift with keenest delight
We prepare for a loved one with all our might,
And instead of pleasure it gives unrest
That is poorly hidden within the breast,
And we never can look or think or care
For the misplaced gift, for regret is there.
Oh, the end is far to see.

It may be a word of praise we give
Hoping to help someone to live
In a happier mood, and by some mischance
Of occasion or wording or tone or glance
Our meaning is lost, and counted a sneer,
Hurting the spirit we meant to cheer,
The all we may not see.

A desire to do, or hear, or possess
A thing for self we oft suppress
That another the happiness may receive
And that other is burdened and made to grieve.
And they in turn will sacrifice all
And to the receiver 'tis wormwood and gall,
Because they cannot see.

Ah, such misunderstandings are hard indeed!
If we could but feel a comrade's need,
And always do and give and say
Just what we desire, how it would pay!
But each spirit close shut in its earthly cell
Is condemned apart from its fellows to dwell
And thus, we cannot see.

Sometime, dear God, in thy infinite love
Wilt thou in mercy these barriers move;
Abolish these walls of oppressing clay
That hinder our spirits and shut us away,
And condemn us to live in our prison cell
Through life alone, all alone, to dwell?

O Father, help us to see!



By Amy Brown Lyman, General Secretary.

Liberty Stake.

The Liberty stake Relief Society recently held a teachers' convention and social in the Second ward meetinghouse. There were four hundred Relief Society workers in attendance. Special instructions were given to teachers on their duties, with many excellent recommendations for future work. It was suggested that the teachers make it a point in their monthly visits to discuss all topics that deal with home problems such as family budget, food problems in war times, thrift and economy in household management, family planning, etc.

The home-bound work was discussed. Our readers probably are familiar with the particular work that is done in the Liberty stake in the interest of those who are unable through sickness to leave their homes.

A general discussion was held and questions on the teacher's work were answered and explained. Luncheon was served from 12 to 1 o'clock, when the ward teachers were the special guests of honor. After the luncheon a concert was held.

Curlew Stake.

In Curlew stake the Relief Society, Y. L. M. I. A. and Primary Associations have united for Red Cross work. A committee was appointed from each of these three boards to organize the work and as a result of the work of this committee a Red Cross auxiliary has been organized in each of the wards of the stake.

Alpine Stake.

One afternoon during the month of October, the women of the Relief Societies of Pleasant Grove, Manila and Lindon put up eleven hundred quarts of fruit,—tomatoes, peaches, pears and apricots. The City Council of Pleasant Grove donated \$25 and the rest of the cash expenses were met by the three Relief Societies. The fruit was donated by the townspeople, and the management of the cannery, with all the workers, gave their services. The cans of fruit were packed in cases and have been stored in the Relief Society emergency cupboard.

Fremont Stake.

The Fremont stake has on hand \$200 worth of imperishable

food stuff. This stake has recently added twelve beautiful quilts to its emergency cupboard.

Northern States Mission.

While the Relief Societies at home have been accomplishing so much along "preparedness" lines the Missions have also been doing special work along these lines. In the West Iowa conference, the lady missionaries have directed and assisted the women of the Relief Society in canning and drying fruits and vegetables. In those cases where the women were not able to purchase fruits, the elders, under the direction of the conference president, collected and carried fruit from the orchards in the rural districts to these women. As a result all of the families have conserved large quantities of fruit for winter use.

St. George Stake.

Accepting the invitation of the various bishops the ward Relief Society choirs furnish the singing for the fast meetings. This feature has greatly increased the attendance at the fast services.

Denver, Colorado.

The Institute for Home Service given under the direction of the Bureau of Civilian Relief of the Mountain Division of the Red Cross began its work on November 5, and will continue for a period of six weeks. The Institute is limited to twenty-five students in order that field work may be efficiently given and properly supervised.

The Institute is under the direction and supervision of Miss Gertrude Vaile, chairman of the Bureau of Civilian Relief. Lectures are given by Dr. Osbourne, of Boulder University, Miss Gertrude Vaile and Miss Florence W. Hutsinpillar, assistant secretary of the Bureau of Charities, of Denver, Colorado.

Utah is represented at this Institute by the following women: Mrs. Amy Brown Lyman and Miss Mae Hawley, of Salt Lake City; Mrs. Canse and Miss Cora Kasius, of Ogden; Mrs. Hendrickson, of Logan, and Mrs. Palmer of Provo. The field work is given under the direction of the Bureau of Charities and the Red Cross Division Headquarters, and consists of family and institutional visiting and investigation. The object of the Institute is fully realized in the splendid instruction in methods of conducting home service work among the families of soldiers and sailors.

Granite Stake.

An entertainment of a most pleasing character was given at the Granite stake tabernacle on Tuesday, October 23, by the stake and ward Relief Society officers, in honor of two retiring members of the stake board, Mrs. Laura E. Cutler and Mrs. Emily M.

Brinton, former counselors to President Leonora T. Harrington. An attractive musical program was rendered and refreshments were served.

About 300 local and stake officers were in attendance, including Board members of the Cottonwood stake Relief Society.

ONLY A VOLUNTEER.

Why didn't I wait to be drafted,
 And led to the train by a band,
 And put in a claim for exemption;
 Oh, why did I hold up my hand?
 Why didn't I wait for the banquet?
 Why didn't I wait to be cheered?
 For the drafted men "get the credit"
 While I—merely volunteered.

And nobody gave me a banquet
 And nobody said a kind word.
 The grind of the wheels of the engine
 Was all the goodbye that I heard.
 Then off to the camp I was mustered
 To be trained for the next half year,
 And then in the shuffle forgotten—
 I was only a volunteer.

And maybe some day in the future
 When my little boy sits on my knee,
 And asks what I did in the conflict
 And his little eyes look up to me—
 I will have to look back, as in blushing,
 To the eyes that so trustingly peer
 And tell him I missed being drafted—
 I was only "a volunteer."

NOTE RETURNED TO A UTAH GIRL FROM ARMY
 FRONT.

I want to thank you for the socks you knit,
 But sorry to say they do not fit.
 Wear one for a scarf and one for a mitt,
 Where in the world did you learn to knit?

Fruits of Endeavor.

By Ruth Moench Bell.

There was a sensation in North Hammond when Louise Renshaw, one of America's leading artists, came seeking a model for a painting.

"I was through here, on my way to the coast, five years ago," she explained to Mrs. Cheevers, who had been pointed out to her as the woman most interested in art in the town. "I saw at the station then a woman whose face I have never been able to forget. She was gazing after the moving train with a look of infinite peace as though the currents of her life had been stilled into a majestic calm."

"I cannot imagine whom you mean," Mrs. Cheevers observed, as the artist paused, seemingly absorbed in musings concerning her painting.

"Behind her in a lot," the artist continued, "just beyond the station was a pear tree, in the fulness of its autumnal beauty. Not a stray branch projected beyond the prescribed bounds of the shapely whole. It was as if the tree had been moulded and colored by a master hand to whom it subjected its own will with faith and confidence in the ultimate harmony."

For some time the artist sat rapt in the vision that some day was to inspire thousands. After while she resumed, as much to herself as to her interested listener.

"I have never forgotten that tree or the face of that woman. Every autumn they renew their hold on me. This autumn I came here hoping to find her and paint the picture which I shall call 'Fulfilment.' In the tree: fulfilment of all the promises of spring, the rich ripening of summer's radiance and the repose after labor joyfully accomplished. In the woman: the fulfilment of her girlhood's sweet promises, the rich ripening of her womanly experiences and the lovely repose following her acceptance of the Divine decree. Each was in tune with the Creator to produce a masterpiece. I should like to be an instrument in the Divine Will to interpret that masterpiece and bid it live and breathe its message on canvass."

A hush had fallen over the two; the hush that follows the organ prelude in a cathedral. Finally the artist went on: "It seems to me that this woman has lived and suffered and grown sweeter and more tender under pain. Her wonderful calm beneath it had a richness of experience, a wealth of endeavor, a fulfilment of longings that were worthy or possible, and a masterly

subjection of the unworthy or impossible. She seemed so at home here, I thought she must be a resident. And yet you do not seem to recognize her."

"You have described her soul," Mrs. Cheevers sighed, "few of us could recognize the other's soul. We look only at the husk that holds it."

Two weeks passed. Louise Renshaw visited the Relief Society, the Sewing Circle, and made many house to house calls. Yet failed to find the woman she sought. What she did find, however, she confided with pride to Mrs. Cheevers, who had gladly consented to share the comforts of her home with the famed artist.

"I have an aunt seventy years old," Miss Renshaw confided to Mrs. Cheevers in one of their intimate fireside chats, "I wish she might have visited you "Mormon" women some twenty years ago.

"For twenty years she has been telling us that she would not be long with us. For twenty years she has been deploring the fact that she had no opportunity for education when she was a girl. For twenty years she had been nursing aches and pains and magnifying symptoms by continually dwelling on them.

"You women seem so well. You stand so straight. You seem so well educated, so well posted on all matters. You are so dainty and neat in person and dress. How is it? Is it all a part of your religion?"

"Yes, it is all a part of our religion," Mrs. Cheevers breathed with inward conviction, "it is a part of our doctrine of eternal progression. We believe that our bodies will be resurrected, therefore we want them as worthy of resurrection as possible. We take exercises to keep us erect in body. We breathe deeply and drink plenty of water to keep us clean inside. We walk every day to help keep up our health and strength. We are studying, each of us, things that interests us most. And we listen with eagerness to the things that interest others that we may learn what they know. It is all a part of our religion. Only I am ashamed to say that we of North Hammond overlooked some of the tenets of our religion. We were very much like the aunt of whom you speak. We were putting in from twenty to twenty-five years getting ready to die. Think of it? If some one had told me when I was a girl that I should have twenty beautiful years for an education wouldn't I have been thrilled with joy? And yet I was wasting those precious years till we suddenly woke up and set to work."

At Relief Society next day Mrs. Cheevers bore a fervent testimony from the text, "Let your light so shine."

"It has been worth the effort, sisters," she cried joyfully.

"It has been worth the daily, hourly effort. Aside from the joy we have found in the endeavor, it has been worth it all just to have given one woman a true impression of the fruits of the gospel.

"I have been thinking, too, while I have been thanking God on my knees for the little I have learned that makes it possible to converse with the artist guest within my home and enjoy her companionship, how lonely I should have been in heaven among the well informed and truly great if I had made no effort to learn of the good things of this most interesting universe. For in heaven there will be many kindred spirits, men and women of purpose and achievement. I should like to be able to listen intelligently, at least, when I meet them."

After the meeting the women gathered around Mrs. Cheevers, eager to learn if the artist had found the woman she sought as a model for her painting. Beneath the newly awakened craving to be a masterpiece was the longing to find the woman who had satisfied the artist's ideal. So many weeks had passed, would Miss Renshaw ever find her?

And then two days later, in an out of the way cottage, as simple and unobtrusive as herself, the artist did find her, almost missed her, in fact. And yet every child in the village could have told her where Edith Grey lived. All the girls and boys with their eager ambitions and perplexing problems sought and found her. Lovelorn lassies and blundering knights poured into her ears their troubles and found relief and sympathy. Yet no one would have thought of her as the ideal the artist sought.

"You were at your evening meal," Louise Renshaw ventured, as she noted the prettily appointed table.

"There is an extra place," Edith Grey smiled, "I always hope some one will come in."

And so it came that the woman who had made of herself a symphony in which every instrument of her being contributed to the general harmony and the woman who sought to paint a masterpiece that should visualize that harmony, spoke to each other as soul speaks to soul in great moments and exalted moods.

"And when the trial of my life came and he was laid away," Edith Grey was saying, "I tried to take up my life again. Bruised and bleeding it lay in my hands quivering with pain. What should I do with it? The old joy vision that every girl treasures, almost from babyhood, was gone. It couldn't be for God had interrupted for His own wise purposes. Somehow I must substitute a new vision that I could follow with something of the old zest and enthusiasm."

Edith Grey looked over at the artist friend whose eyes were dim with tears and pressed her hand lovingly.

"And so I resolved to try to be a beautiful old lady."

"And because," Louise Renshaw added, while the tears coursed down her cheeks, "because I also lost him—not to death but to another—I resolved to paint the most beautiful old lady I have ever met."

"I knew we understood each other," Edith Grey sighed. "Do you realize that we have chosen the hardest things in the world to be and do? There is nothing harder than to be a lovely old lady, unless it is to appreciate the loveliness of old age and portray it sympathetically. When a woman has a husband and children to keep her tender and gentle it is easier, I suppose; but for others there is only one thing and that is to take literally Christ's admonition to love thy neighbor as thyself. I have tried so hard and yet every day I seem farther from my ideal."

"It means," said the artist, "that scorn and hate must never creep into the garden of the soul. Do you remember that wonderful line of Maeterlinck's in 'Mary Magdalene'—'Pity mankind, do not blame them.' That is the flower that must bloom perennially in the heart. Pity and love, not merely toleration but a love big enough and sincere enough to understand all and forgive all."

"It means also," Edith Grey said with hushed voice, "that we must never let the shoes of the soul get run down at the heel. We must live ever a little finer, holding ourselves always to a higher standard in little and big things. Every child must be as our own with its dear, sweet ways that invite caresses and its little faults that must be loved into virtues. Every wayward girl and clumsy boy must appeal to our motherhood. Each aged person, even though the garden of his soul is rank with weeds, must claim our sympathy."

Louise Renshaw gazed wonderingly at her new-found friend. "I cannot understand why you in youth set old age as your goal," she asked.

"A mirror was mercifully held up to me in time," came the response. "I met a beautiful woman of sixty years with snowy hair, rose-leaf complexion and exquisite daintiness. Her voice was music. Her smile was magic. But her words, the perfume of her personality, were bitter and biting. It was as though one gazed deep into the heart of a perfect rose and an adder concealed near its bosom reached out and stung one. She, too, had lost her lover and the canker of disappointed love had fed on her kindness, her humanity, till only the hollow, worm-eaten core remained. I realized, then, that if I was to be lovely at sixty I must cultivate loveliness at sixteen and every hour thereafter."

"How wonderfully we influence each other," the artist reflected. "There was a difference, however, in our experience. I

met the ideal, a beautiful lady, five years ago when my heart was bitter toward the woman who had taken him from me. I saw this lovely lady and the peace of her soul calmed the tumult in mine. Then I strove to be like her that some day I might paint her and interpret her charm and serenity. It is five years since then and I have striven hard to perfect my art. Now I have sought and found her. Will you come to me and let me try?"

"I," cried Edith Grey tremulously, "why I am unworthy. You cannot mean that I was that woman." Tears of grateful humility filled her eyes.

"You have found her," Harriet Cheevers declared the moment she saw the artist's face.

"I have long since found several of her," Louise Renshaw answered proudly. "The wonder was to paint a composite picture of all of you women with your renewed ambitions, renewed youth, renewed endeavors and deep happiness. I had not the power to blend so many dear dames in one. But I have found the one who inspired me and in her simple, unassuming way she has consented to pose for me."

"Edith Grey," Harriet Cheevers responded at once, "why did none of us think of her? I could see her lovely serenity reflected in your eyes the moment you spoke of her. She is the flower of our town. The rest of us have had husbands and children and grandchildren to mellow, broaden and deepen us, and to stimulate us to be something of which they might be proud. She from her own sweetness and strength, with God's help, has achieved most and all will realize it."

TRUST YET A LITTLE WHILE.

Maud Baggarley.

Trust yet a little while
 The sun again will shine—
 Though now you stumble through the night,
 Peace shall enfold that stricken heart of thine,
 And morning bring thee light.

The storms of life may bruise thy weary heart,
 For thou art like a seed within a clod—
 That, sleeping, dreams, and hath no part—
 'Til trials lift thee up to God.

Then trust, though dim the path appear,
 Though shadows almost hide thy way,
 One shall not fail thee—have no fear—
 Then trust till dawn of Day.



Clarissa S. Williams, Chairman Relief Society Red Cross, Chairman Utah Woman's Council of Defense.

REPORT OF UTAH STATE CONSERVATION COMMITTEE.

The Chief Executive of Utah called together on April 5 representative men and women from the colleges, universities, social and religious organizations to form an active committee to prepare for the conservation work which naturally would be undertaken to assist in the great war into which America had so recently been drawn.

Those who formed this committee were: Mrs. Janette A. Hyde, representing the National Woman's Relief Society; Mrs. A. J. Gorham, representing the Woman's Clubs; Miss Rena Maycock, Extension Division of the Agricultural College; Miss Gertrude McCheyne, Home Demonstrator for the Agricultural College.

The special duty of this committee was to plan and supervise the practical and educational work undertaken by the Food Conservation Committee of the State.

Educational Features.

The first activity was the formation of resolutions which were read and adopted at the Conservation Convention while copies were printed in all the daily papers and distributed broadcast. The Relief Society organizations throughout the State—the Neighborhood Society, the Woman's Literary Club and other organizations unanimously adopted and sustained these resolutions. The next great project was registration of the Utah women through the Hoover cards which necessitated active operation by the different conservation committees throughout the state, already organized for the conservation work. Seventy-five thousand cards were thus printed and distributed; 49,473 of these were signed and returned; 700 were sent directly to Washington; 250 were signed for the Hoover insignia and button, making a total of 50,423 housewives who signed the cards. No woman whom we asked to take part in this great task refused assistance. The greater part of the work was accomplished in about three weeks' time, in spite of the blistering summer heat prevailing at the time, many of our women having to travel from ten to twenty-five miles to distribute the cards. Practically all of the work was done through the complete and long-established machinery of the Relief

Society. This active movement was greatly augmented by personal conversations carried on during the Hoover campaign.

Practical Activities.

The next step was establishing centers in the school buildings where the women could be taught both theoretical and practical demonstration work. The State committee co-operated with the City committee and were assisted financially by the City Commission and the City and State Councils of Defense. Seven working centers were put into active operation with seven trained demonstrators in charge. A canning center was operated in connection with a municipal citizen's market that had been opened through the agitation and untiring effort of the Woman's Conservation Committee. Lessons were given on the following subjects: Food Preservation, Food Values, Food Waste, Milk, Cereals, Meat, etc.

In each center separate groups of women assembled at different hours and followed the outlined course. Fruit and vegetables were canned by the thousands of bushels. Considerable fruit was put up for the Red Cross and the Orphans' Home and Day Nursery. A Community Kitchen was established in connection with the Municipal Market, and demonstrations were here given two hours each morning. This central place enabled women to draw their fresh supplies from the Market, and the surplus left over from each day's marketing was carefully preserved. During the three months, 30,000 ears of corn were dried and 50,000 jars of fruit were bottled. The services of the women were given freely in this kitchen with the exception of one paid demonstrator.

At the close of the season, exhibitions were held in three prominent business offices in Salt Lake City, as well as at the State Fair, where the following bulletins and milk maxims were distributed to the crowds who flocked there:

Bulletins, 15,000; Food Thrift series, 2,500; Farmers' Bulletins—Drying Fruits and Vegetables, 3,000; Agricultural College leaflets, 5,000; Milk Maxims, 3,000.

At the different centers where a tabulation was kept, an attendance of 5,000 was noted, women reached by indirect sources, 3,000; personal conversations and telephone calls, 1,288. This would not include, however, the great amount of unsupervised and recorded work which was carried on throughout the State. In eight counties not including Salt Lake county, trained demonstrators were working in connection with the Agricultural College and the Relief Society, twenty counties being left to the supervision of untrained, practical help.

It is certain that the amount of fruit conserved this year has quadrupled the output of any previous year's record.

Method Used to Dispose of Conserved Foods.

The food stuffs thus conserved was sold to individual families, grocerymen, charitable institutions and clubs, they being glad to buy these delicious foods because of fine quality and price.

As our conclusion we arranged an Apple Week, which was conducted from October 29 to November 5. The advertising of this enterprise was done by the Woman's committee, through the telephone chain system; also through the local press which gave us full publicity. An Agricultural College horticulturist purchased and supervised the shipping of the apples. The dispensing of the fruit came under the special supervision of the Mayor's secretary. The apples were sold direct to the consumer from the box cars which eliminated the middleman's profit. Each morning found the people at the depot with every conceivable conveyance from automobiles to wheelbarrows which were used to cart away the fruit to their homes. A line was formed at the car door and each one awaited his turn to be served. Only one hour and a quarter was needed to dispose of 660 bushels of apples. The enthusiasm and appreciation remained just as marked during the remainder of the apple campaign; 5,244 bushels were sold and the sales would have tripled that amount had it been possible to pick the fruit and ship it in.

We also planned a potato week, but the extreme cold weather which came so suddenly and the lack of refrigerator cars prevented the project being carried out.

A prominent feature of our work will be the establishing of a Permanent Food Exchange Bureau.

We have established a free Exchange Food Bureau which will be conducted through the *Relief Society Magazine* and the local press.

Our work for the winter will consist of lectures and lessons. The outlines have been prepared by the Woman's Conservation committee and adopted by the Home and School League. Following are the subjects which will be studied each week by the Parent Teachers' Association:

Care of Wearing Apparel a Conservation Measure,
 Textile Fabrics,
 Renovating, Cutting, and Fitting,
 Alteration of Ready to Wear Garments,
 Hygiene of Clothing,
 Clothing Budgets.

Study of Food Values,
 Value and use of skimmed milk, buttermilk, cottage cheese, and cheese in the diet.

Family Dietaries,

Food Values and uses of dried vegetables and fruits,

Food Value and uses of cereals in the diet,

Care and use of Fats,

Kitchen Management,

Care of Infants.

The bringing together of all the different forces from every walk in community life has been one of the most remarkable phases of our Conservation Committee. Perfect harmony and sympathy have been the keynote; justice and fair play have characterized our undertaking; love and loyalty for America, and the desire for freedom for the downtrodden of other lands has been the object for which the women of every creed and political party of Utah has there been so great an opportunity to serve mankind.

We owe a great deal of our success to the City Commission and the National Woman's Relief Society who furnished us two paid expert demonstrators with the use of their offices and stenographers. We appreciate also the loyalty of the women and girls who came each day to assist and gave very generously of their time, without compensation.

MRS. JANETTE A. HYDE,
Chairman of U. S. C. Committee.

 THE NATIONAL COUNCIL OF WOMEN.

Counselor Clarissa S. Williams, Mrs. Emily S. Richards, and Mrs. H. W. McCune represented this Society in Washington, D. C., at the Council Biennial Congress, held Dec. 10, 11, and 12. The reports of work done by all affiliated societies will be given prominence, and reconstruction policies following the war will be under discussion. Our delegates were accompanied by President Martha Horne Tingey and Counselor Ruth M. Fox of the Y. L. M. I. A. Their reports will be given next month. We know they will honor us as Utah was honored in their presence at the great Congress.

Current Topics.

By James H. Anderson.

SUBMARINE WARFARE goes steadily on, but the submarine now gets hit oftener than it hits.

BRITISH WAR VESSELS in the Cattegat, off the North Sea, sank a German cruiser and ten trawlers in a naval engagement in November.

TAR AND FEATHERS were applied to I. W. W's. in Oklahoma and in Minnesota in November, by mobs. Such mobs are worse than the I. W. W.

FRANCE now has non-sinkable ships to cope with the submarine menace, and is constructing a large fleet of the new class, 4,800 tons.

PROHIBITION as a constitutional provision was defeated in Iowa in November, by the small margin of a little over 1,000 votes.

DAGGET COUNTY is a new political subdivision in Utah, and comprises what was once the northern part of Uintah County.

ALL SURPLUS WHEAT of 1917 has been shipped from the United States, and future shipments will be from the supply needed here.

ITALY AND FRANCE both changed cabinet officers in November, but the effort for a material change in Great Britain signally failed.

THE DESERET MUSEUM in Salt Lake City is to have a new home, to be constructed just inside the southern entrance to the Temple Block.

CONGRESS met Dec. 3, facing many important problems, not the least of which was the proposed declaration of war against Austria, Turkey and Bulgaria.

THE AMERICAN FRONT on the western battle line in Europe is at and in the vicinity of Parroy, sixty miles southwest of Verdun, toward the Swiss border.

BRITISH TROOPS gained victories over the Germans on the western battle line in November, first in Flanders, and then more notably on the Cambrai front in northern France.

ELECTRICALLY CONTROLLED boats are being used by the Germans with but little success as yet, but there is a possibility of great development in this line in the near future.

THREE UTAH SOLDIERS—band members—were killed in a train collision on the D. & R. G. railway at Cotopaxi, Colorado, from the too ordinary cause of a trainman neglecting his orders.

TAX RULES have been issued for the assessors and collectors throughout Utah. The suggestions are for an increase rather than for a modification of the tax-gatherers' demands.

THE UNITED STATES has stopped shipment of supplies to Russia since recent events there have changed Russia into a nation hostile to America.

THE SUGAR FAMINE in the East is being relieved by the shipment of beet sugar from the West. The real sugar shortage, however, is booked for 1918.

A NEW SUNDAY LAW stopped the sale of everything but newspapers at Selma, Alabama. This class of forced Sabbath observance surely "strains at a gnat."

CHINA is theoretically at war with Germany and actually at war with a rebellion in its southern provinces. In such circumstances, Yee Sin does not seem particularly happy.

GERMAN AND AUSTRIAN food riots are reported frequently in American newspapers; but their real seriousness does not seem so apparent when such reports are measured up with other known events.

LILIUOKALANI, the Hawaiian ex-queen, died on November 11. She was highly respected by Americans and foreigners, and also by the Hawaiian islanders. She was a member of the "Mormon" Church.

AMERICA pays 14.3 times as much as does Germany for the support of each soldier. It is safe to say that as heavy a percentage of this expenditure does not go to the American soldier as that from the German fund to the Boche.

JERUSALEM, closely invested by British troops at the end of November, is now in their hands. This is the most startling development of the present crisis. When it is again besieged by German-Turkish forces *Saints must set their houses in order.*

A. F. KERENSKY, the Socialist and Workmen's dictator of Russia, has been overthrown because of his too gentle treatment of the Russian extremists; and the new regime there is more despotic and brutal than the deposed czar ever was accused of being.

THE W. C. T. U. in Utah passed resolutions asking a decrease in the acreage devoted to tobacco-raising in the Southern States, to give room for greater food-production. It does not appear that the South will pay any attention to the request.

FOOD-HOARDING, which is condemned, and food-saving, which is commended, are things different. The wise family saves food and promotes health by having on hand a reasonable supply of food for future needs.

THE BOLSHIEVIKI in Russia, putting into practice its socialistic theories, not only is looking to the distribution of land among the peasants but is taking from the thrifty what these have saved and disbursing it to the idle and vicious, thus placing northern Russia particularly in the grip of anarchy.

JAPAN will not send troops into the European war field. The far-seeing Jap knows he has enough on his hands to pacify and assimilate a very large area of Asiatic Russia, and thereby make Japan a continental power in Asia.

THE GERMAN-AUSTRIAN terminal drive into northern Italy, after taking more than 1000 guns and nearly 300,000 Italian prisoners, has been checked on the Piave river front, north and east of Venice. The British and French reinforcements joined the Italians on November 26.

ENGLISH "TANKS," a development of the American agricultural machine, the caterpillar tractor, were more effective in the great battle of Cambrai, in the north of France, on November 21, than was the terrific artillery preparation heretofore indulged in elsewhere. This development is not exactly turning spears into pruning hooks.

MEXICO is having still further trouble from the revolutionist Villa, who has now the Yaqui and other Indians on his side. Villa captured Ojinaga, opposite the Texas border, on Nov. 14, but his military movement has not yet developed the headway it is likely to gain.

FADS in fuel and coal administration affairs in the United States are gaining such momentum during recent weeks that protests are being aroused, especially in the Eastern States, against an evident despotism in this country which out-kaisers the German kaiser.

WOMEN SUFFRAGE gained a great victory in its triumph at the election in New York State in November. In Ohio, woman suffrage was defeated; but the combined vote in both States was many thousands more for equal suffrage than against it.

MEATLESS TUESDAYS AND WHEATLESS THURSDAYS are being pretty well established in the Northern, Eastern and Western States of the Union. If there were instituted a few ———less days in the awful grafting and extravagant use of public and charitable funds now being raised with the war as an excuse, people generally would have less reason than now to complain.

IN PALESTINE, the closing days of November saw Bethlehem, birthplace of the Savior (four miles south of Jerusalem), Ain Karim, traditional birthplace of John the Baptist (five miles southwest of Jerusalem), and Mizpah, birthplace of the Prophet Samuel, (seven miles northwest of Jerusalem), in the possession of British troops—men from Australia, British India, and Great Britain. It will not be until the land northward to Damascus has been occupied that Palestine will be relieved of the Gentile Turkish yoke; but the work to that end goes steadily on.

GREAT BRITAIN, almost unnoticed by the public, has taken possession of a vast empire in Asia during the past few months. From the Persian Gulf up to a line due east of Damascus, in Syria, the Turk has been driven from the Mesopotamian valleys, and on the west coast of Syria he has been forced back to north of Jaffa. When the British expeditions meet at the intended converging point toward which they are now approaching, which is on the Asiatic mainland due east of the British island of Cyprus, the greater and more fertile portion of the Turk's Asiatic domain will have been wrested from him, in the process of which there is yet considerable hard campaigning.



Janette A. Hyde

There is no doubt that people are somewhat tired of the word "Conservation," yet it required all the power of the United States press as well as the energy of 20,000 public-spirited workers to impress the rest of the people with the importance and practical meaning of this word. Much good has been accomplished through conservation and preparedness; and yet we must prepare for even greater and more telling results the coming year.

Now is the time to plan for future gardening. Nature yields according to the preparation which is made for crops far in advance of planting, and that preparation is briefly to fertilize and dig. Secure seed catalogues early. Send for bulletins published by the United States Department of Agriculture at Washington. Be willing to try new kinds and varieties of vegetables. Become familiar with all forms of vegetable life by studying their growth and food values. "Man know thyself;" and to paraphrase this "know vegetable life" would be a good motto for housewives. Next to production of foods comes the cooking and conserving of them.

Crisp vegetables that are tender may be eaten raw, such as celery, cabbage, lettuce, tomatoes, etc. Cooking is an art greatly neglected and much of the valuable content of vegetable food is lost and thrown down the sink, thus impairing the flavor. To get the best results, bake such foods as white and sweet potatoes, onions, beets, dried beans, peas, pumpkin, squash. Steaming is a more economical method of cooking vegetables than boiling, as there is no nutritive material lost, though the flavor of the food may not be quite so good as the baked foods. Allow more time for steaming than for stewing or boiling; more for baking than for boiling. Fifteen minutes is quite sufficient for such vegetables as summer cabbage and sweet corn; thirty minutes for asparagus, peas, potatoes of medium size, summer squash, tomatoes; forty-five minutes for tender beets, carrots, onions, parsnips, medium sized potatoes, sweet potatoes boiled; sixty minutes for stringed and shelled beans, cauliflower, oyster plant, young turnips; two hours for old carrots, beets and turnips; and from six to eight hours for dried beans, or peas. Soak in cold water and

bake in oven, adding more water. Never boil dried corn. Let stand several hours or all night soaking in cold or fairly hot water. Put to boil ten minutes before dinner. Potatoes may be served boiled, mashed, escalloped, creamed, French fried, made into a puree, etc. Celery may be stewed, creamed, made into a salad, and used for soup, flavorings, etc. Cabbage may be used for slaw, salad; may be creamed, stewed, stuffed, fried, baked, escalloped with cheese, etc. There are 135 different ways of serving apples, and this department will be glad to furnish recipes to any subscriber making a request for the same.

MRS. S. Y. GATES' POPULAR FRUIT CAKE.

For Two Large Cakes.

The inside crumbs of 2 5-cent loaves of white bread.
 2 lbs. Blue Ribbon raisins.
 2 lbs. seedless raisins.
 1 lb. chopped walnuts, more or less.
 1 lb. butter. If suet is used this recipe makes a plum pudding
 2 scant lbs. sugar.
 2 heaping teaspoons cinnamon.
 1 nutmeg.
 3 tablespoons essence of lemon.
 8 eggs, beaten separately.
 1 qt. sour milk and
 1 even teaspoon soda or
 1½ pt. sweet milk, and
 2 teaspoons yeast powder.
 1 pt. flour with soda or yeast powder sifted in.

Cream butter and sugar, add creamed yolks of eggs, then whites and milk; sift the flour in the raisins and nuts, add bread crumbs to milk, sugar and eggs. At the last add the floured fruit; put at once into pans and bake in a moderate oven over three hours.

TOAST TO MOTHER.

As Yuletide comes to us this year
 It fills my mind with thoughts of cheer,
 Most blessed is the memory of one
 Who caused in me life's blood to run.
 So on thee now, sweet Mother of mine
 I wish God's blessings for all time,
 That the peace and happiness of this hour
 Shall come again with the spring time flower.

P. A. ROBERTS.

God bless the Utah soldier boy who wrote this.

EDITORIAL

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Motto—Charity Never Fulleth

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RELIEF SOCIETY MAGAZINE

Editor	SUSA YOUNG GATES
Business Manager	JANETTE A. HYDE
Assistant Manager	AMY BROWN LYMAN

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THE NEW YEAR RELIEF SOCIETY PRAYER.

Be kind, our Father, as in long past days, to thy daughters in Zion. Remove from us fear of death and of bodily ills. Plant in our hearts faith and hope in Thee, in place of dread and gloom. Renew the springs of life within our toil-worn bodies, and touch with healing balm our maternal terrors in these last dreadful days upon thy footstool.

Shield our sons from sin, and our daughters from vanity.

Give wisdom to our husbands; and to all, loving patience.

Spread the wings of thy Spirit over our homes, with the peace that follows Thy presence.

Let the cords that bind this great Society be strengthened by our unselfish companionship. Increase our powers to serve Thee, through helping oft each other. Balance our daily choice of duty by the scales of wisdom and calm deliberation. Remove excitement and over-zealous enthusiasm far from us. Give us to see the only solution for the sickness of the war-ridden world in the preaching of Thy all-healing word. Help us carefully to train our sons as soldiers of the Cross, ready for life or if need be for death—with the shield of purity, or on it.

Remember mercifully the President of this Society in her unflinching testimony and constant avowal of Thy purposes.

Magnify her counselors, inspire all who bear office and responsibility herein that each may be as a light set in the windows where storms rage without.

Direct those who hold the destinies of this Nation in their hands. Turn them as Thou wilt. Especially do Thou remember our representatives at Washington who hold the holy priesthood and who stand as beacon lights in the midst of swirling waters.

In faith and gratitude we pray for President Joseph F. Smith, who stands as the mouthpiece of divine revelation, between Thee and Thy earthly children. We praise Thee for the gifts of wisdom and leadership with which Thou hast mightily endowed him. Above all men on earth, we pray for him and his associates, especial witnesses of Christ, that their feet may never stumble, their spirits never fail. Likewise be merciful to all who minister in the ordinances of the priesthood for the living and for the dead.

Give us victory over despotism and barbarity; sanctify our Country's cause. Strengthen the principle of republican government in every land and clime. Give us all to know that we are citizens of Thy kingdom and pensioners on Thy bounty. Let the light of love and sympathy illumine our lives and shed radiance over all our dark hours. Hasten the day when men shall glorify Thee and seek only to do Thy will. Come, Thou King of kings, rule upon this earth and banish death, sin and all iniquity. We wait upon Thee, Lord.

OLD GLORY.

The stirring and patriotic poem found on our frontispiece page is by George H. Brimhall, president of the Brigham Young University at Provo. The author could have chosen no more opportune time for its presentation than on the occasion of the birthday of the former loyal and honored President Brigham Young.

After these verses were written and an audience of several hundred were thrilled with their rhythm and beauty, set to ringing music by Prof. Clare W. Reed, head of the music department of the University it was decided to send the words and music to Chicago for publication. From the publishers, a leading Chicago newspaper obversity, it was decided to send the words and music to Chicago for it was copied in one hundred journals and newspapers throughout the country who sent requests for the song.

The song can be purchased at any music store, price 25 cents.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN FEBRUARY.

WOMEN OF THE BOOK OF MORMON.

(Home Reading: II Nephi, Jacob, Omni, Jarom, Words of Mormon.)

“And ye shall know the truth, and the truth shall make you free” (John 8:32).

These words of scripture find marvelous verification in the case of the Hebrew woman from whom the woman of the Book of Mormon is in reality descended. From the first word of history, found in the Bible, to the Greek historian Herodotus, down to the great Italian Ferrero, who has written almost the last word on this subject, historians are agreed that the status of the Hebrew woman as to personal liberty was far above that of any other of her sex, at a corresponding period. Even the Egyptian woman, who enjoyed greater privileges than most other women of her time, had no liberty that approached the liberty the Hebrew woman enjoyed.

Contrast the personal liberty of Rebekah, the gallantry of Isaac, the personal liberty of Rachel and Ruth, with the fate of the Greek woman, who was plotted against, and stolen at night by men who wished to possess her; or the Roman woman who had no legal rights, but who might be sold as a slave by her husband.

The Mosaic law made the chastity of women imperative; the Greek custom made chastity an impossibility. The Hebrew woman mingled with men in their gatherings and went before them to war with song and dance, and was sometimes a judge in Israel as was Deborah. The life of the Greek woman was the life of the harem.

Now this superior liberty enjoyed by the Hebrew woman came as an inheritance to the woman of the Book of Mormon, by virtue of her descent from that people.

Only three women are mentioned by name in the Book of Mormon. The words “woman” and “women” occur about forty-seven times in all, and a goodly number of those references are

to the fact that Christ should be born of woman. The words "mother" and "mothers" occur about forty times; the words "daughter" and "daughters" occur about sixty times. The word "wife" occurs at least thirty times; the word "wives" is to be found about fifty times.

Still, any statistics of the sort given are no measure of power and influence; but the fact that the book speaks of mothers rather than mother, of wives rather than wife, of daughters rather than daughter, clearly indicates that we must consider the woman of the Book of Mormon as a group rather than as individuals. To be sure, there are occasional references to women in the Book of Ether, but so few that our discussion must deal with the women of the Nephites and the Lamanites almost entirely.

The three women are, first Sariah, the wife of Lehi, whose name reminds us of nothing so much as the two names borne by the wife of Abraham, whose lot it was to be the mother of all God's chosen people, even as it was the lot of Sariah to be the mother of the branch that ran over the wall.

The second woman called by name is Abish the Lamanitish woman, who lived in the palace of King Lamoni, and was servant maid to the queen, and who long before her had been converted to the gospel.

Isabel, a harlot, is the third woman whose name is perpetuated by the sacred record. Perpetuated, to our great regret, for evil; for it was she who by her personal charm lured Corianton into sin, thereby bringing disgrace upon the Church and his honored father's name.

Now to turn to the women who form the group of the women of the Book of Mormon. What do we know of them?

First, we know that above all else they were wives and mothers, home makers and home keepers. Many passages in the Book of Mormon bring the fact to the fore, while many other passages make prominent the solicitude felt for the wives and mothers; for the men waged war in defense of their wives, their children, and their families.

Second, we know that like the Puritan grandam, and the pioneer mother, she did spin her own cloth, and fashioned and made the garments worn by herself and her family. We are told that the garments worn by the two thousand young men who went forth to battle with Helaman, were made by their mothers. Both Mosiah and Helaman speak of the women spinning. Then, too, these women of the Western world were pioneers of two great continents. So, too, were they the daughters and wives of men who did service in many wars. Very likely they knew something of conservation. At all events they must have known something of the art and science of agriculture and other arts, without the

cultivation of which it is impossible for man to subsist upon the earth.

Yet it was not all pioneering. Neither was it all battle; for these people grew strong in the land and became very prosperous, possessing much riches. Then the women arrayed themselves in silks and fine linen, in gold and silver, and wore many costly jewels. Again and again the servants of the Lord reminded them of their pride in relation to such matters. This passion for color, this love of jewelry, links them to the past, their Asiatic home; for then as now the far East is the land of beautiful silks and gorgeous colors. This trait seems to have persisted with them even in their degeneracy. Mr. Cyrus E. Dallin, one of America's great sculptors, tells us that as a little ragged urchin, standing in the streets of Springville, he marveled much the first time he saw the American Indian in gala attire. He said, "He seemed to me like a being from another world, and as I looked at the rich coloring of his blankets, and the various ornaments with which he adorned himself, I knew that he possessed an art unknown to us."

The lives of the women, as to faith and good works, righteousness and the lack of righteousness, seem to run parallel with the men. The dark skin, generally so loathed by the white-skinned races, the badge of their disobedience, perchance was harder for the women to bear than the men. It is pretty generally agreed that physical charm and grace are more generally possessed by women than by men, just as men more generally possess superior physical strength than women; hence the great misfortune to the woman that she should have brought upon herself such condemnation.

At times the magnificence of the faith of the women, the sublimity of their teachings stands forth in might.

It was about the year 66 B. C. when the Nephite forces had suffered defeat at the hands of the Lamanites. The people of Ammon had taken an oath never more to do battle, but their sons had not taken this oath, consequently two thousand young men went forth under Helaman. When necessity forced action, their leader said that they had no fear of death, "for," said they, "our mothers have taught us, that if we do not doubt, that God will deliver us." They told their gallant leader the things their mothers said, saying, "We do not doubt that they knew." With this faith to sustain them they made mighty warriors. The battle won and the roll called showed not a man lost. It was all victory. The Lamanites had been defeated; the young warriors were all living, and above all else the faith of the mothers, and the faith of the sons who had learned this faith from the mothers, had triumphed.

Would that the above were the only story we have to relate

of the Nephite woman and war. Would that we might conclude by telling you of Christ's visit to this people and how He lifted the burdens of the women and children, and finally how the faith of the women combined with the men made it possible for the establishment of the United Order, the perfect social law, that does away with that friction with which their lives and our lives is so often cursed. But it can not be. We must close with a chapter of war most terrible, for women engaged in deadly combat, of mothers placing weapons in their children's hands with which to fight! But why say more? The story of the capture of their prisoners, the terrible cruelty and barbarity practiced, reminds us of nothing so much as our modern history; only that where they slew tens of thousands we slay millions; and where they fought with the same fierceness and abandonment that we do today, still they had not our engines of war, nor our deadly gases to intensify that fierceness.

Under these dreadful conditions the Nephite nation passed away, leaving the Lamanites, a remnant of whom is found upon the land. Their only hope, our only hope, the gospel of Christ that shall in time bring that peace that passeth all understanding.

QUESTIONS.

1. Compare the status of the Hebrew woman, as to personal liberty, with that of the status of other women living at the same time.
2. Show that the women of the Book of Mormon are descendants of the Hebrew race.
3. Why did the Mosaic law make the chastity of women imperative, and the Greek custom make it impossible?
4. Tell the story of the conversion of Abish.
5. What occupation was common to the women of the Book of Mormon? The Puritan grandam, and the Pioneer mother?
6. For what tendency have women often been reprov'd by the prophets in all ages?
7. What Indian trait seems to link the American to Jewish ancestry?
8. Why is the story of the two thousand young men who went forth to battle with Helaman of special significance just now?
9. Compare some of the features of our present war with the last great battle waged by the Nephites.
10. How were the women of the Book of Mormon included in the last great battle?

LESSON II.

Work and Business.

SECOND WEEK IN FEBRUARY.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN FEBRUARY.

RACIAL HISTORY.

HAM. HIS DESCENDANTS AND TRIBES.

The fifth chapter of Genesis gives us the genealogy of Adam through Cain. The descendants of Cain through one son are carried down six generations as will be there seen. After giving the names of Lamech's children, nothing further is said concerning them. It is interesting to know that the author of Genesis (Moses) speaks of the fact that the first city was built by Cain and named for his son Enoch; that Cain's son Jubal was the first Nomad herdsman; that Jubal, Jubal's brother, was the inventor of musical instruments both stringed and wind; and that Tubal Cain was the first artificer in brass and metals. Lamech's apostrophe to his wives is the earliest example of poetry extant. All of these facts warrant us in assuming that there was a high state of civilization developed in ante-diluvian times, through the descendants of Cain, and, singular to add, of the arts named, those of literature, music and workers in metals, belonged particularly to the descendants of the rebel Cain. We are told that Cain's blood was taken into the Ark through the wife of Ham, 2448-2350 B. C., when the Flood occurred, according to the Biblical chronology.

Ham's three sons are credited with the fatherhood of the races which inhabited parts of Asia, and nearly all of Africa.

We invite a study of Bible history, of Josephus and of any good general history material here given of the so-called Hamitic races. Especially do we recommend Dr. Smith's *Old Testament History*.

Ancient Secular History. When history first open its doors to us outside of the Bible pages we are faced by the chronological conjecture of modern excavators in Egypt, Babylonia and Assyria. The conclusions of these scientists need not alarm us or cause a weakening of our faith, for while they generally unite in an-

nouncing a civilization thousands of years before the accepted time of Adam's birth upon the earth, we may comfort ourselves with the reflection that these same scientists have long refused to accept any Scriptural historical facts until forced to do so in recent times by discoveries in ancient remains. Furthermore, chronology is a study of modern times. The ancient and medieval peoples gave little attention to it. The fragmentary records of ancient times do not enable historians of our time to distinguish contemporary dynasties clearly from consecutive dynasties of kings. Excavations of ancient cities are constantly bringing this condition to light. And hence the chronology of the world is ever drawing nearer that of the Bible. Mind you, we refer to *historical* data and not to the conjectures and theories of men. They generally neglect, too, this sacred historical truth that besides God's being the Father of Adam, He was also his teacher in such things as religion and language. As Enoch wrote "a book of remembrance, we have written among us, according to the pattern given, by the finger of God, and it is given in our language" (See Pearl of Great Price). Therefore, our students will accept the data concerning Egypt, Babylon and Assyria with whatsoever mental reservations may be necessary. In this lesson we will consider the ancient descendants of Ham, the second son of Noah.

The Dark Continent. It is generally understood that the continent of Africa was settled by the descendants of Ham, yet this statement requires modification, for there were both Semites and descendants of Japheth who settled in the northern part of Africa and who are referred to under their tribal chapters.

The history of ancient Africa is the history of the few countries settled along its northern shores, for there was little known of the interior of Africa until the last century, with the exception of Abyssinia which lies at the southern end of the Red Sea.

With recent discoveries by travelers and students, the various negro tribes inhabiting darkest Africa have been divided and again subdivided. Among the black races are the Pygmy tribes in central Africa, the Congos, the Bantus, with the Bushmen and Hottentots. There is a considerable difference between this vast race of people, to those who make a study of ethnology. The various languages and the somewhat differing physical conformation of the black peoples is most interesting, if one has the desire to follow it up. The population of Africa at the present day consists of the following elements: the Bushmen, a race of short, yellowish brown nomad hunters. With them may be classed provisionally, the Hottentots, an agricultural people of medium stature and yellowish brown complexion. The Hottentots who live in what is now Cape Colony are a blend of the Bushmen and

Negroid races. The Negroes inhabit vast tracts of forests, some of them unknown to the white man. The upper country, along the Mediterranean, has always been and still is inhabited by Semito-Hamites, or mixed races from Shem and Ham both. Africa is a country where one may find all gradations of the human race from the very lowest intelligence up through human strata to the most cultured and enlightened peoples of the ancient and modern world. Indeed, Africa is a living refutation of the false conclusions of evolutionists who claim our descent from monkeys and apes; for the living peoples which represent the various stages of man's development from the cave man up, are found today scattered throughout the vast reaches of the Dark Continent.

Egypt. Egypt, settled by Egyptus, a female descendant of Ham, is one of the first countries to emerge from the darkness in secular, or what is called profane history. Egypt was called "The Gift of the Nile" by the ancient Greek historian Herodotus, as the 600 miles of fertile country from the head of the Delta to the First Cataract is made fertile entirely through the yearly inundation of the river Nile. Thirty dynasties of the Shepherd kings (who were Semites) were recorded by Manetho, an Egyptian priest, who compiled his list in the Greek language in the third century before Christ. Alexander the Great, who conquered Egypt in 332 B. C., ended these native Egyptian dynasties which had existed as affirmed by Manetho for upwards of 4,000 years. It was in the eighteenth and nineteenth dynasty that Rameses the Second reigned, who is said to be the Pharaoh who oppressed Israel. The Egyptians in the earliest dawn of history were highly cultured in poetry and all forms of literature such as novels, fairy stories (Cinderella being one of these); they wrote treatises on medicine, mathematics and astronomy; they were historians both in written forms and through their monoliths and sarcophagi. Their religion in its earliest form recognized a supreme god, Osiris, with his wife Isis, and eldest son Horus, as reigning over the earth. The god Set was their Satan. They believed in a form of resurrection and worshiped animals. Believing that the soul needed the body for a continuation of life after death, they embalmed their bodies, so that they should not permanently decay. This led to the construction of magnificent tombs as the eternal abodes of the dead. The earlier Pharaohs were hidden away in the heart of the pyramids. Egypt finally became subject to the Semite peoples of Assyria in 672 B. C., but again became independent in twenty years. Again in 525 B. C., Persia, which was a Semitic kingdom, began her rule of two centuries when Alexander the Great brought Egypt under his sway. One of the great Egyptian dynasties was that of the Ptolemy of whom Cleopatra was the last, and Egypt finally fell before the power of the

Romans in 30 B. C. Since that time Egypt has passed under first one and then another foreign power, until today England controls her destiny.

Chaldea. The most ancient Asiatic monarchy was Chaldea. This country was founded by Nimrod, grand-son of Ham through Cush, and no doubt was a well established kingdom when the tower of Babel was built by Nimrod, yet like Egypt and Babylonia is a mixed Semito-Hamite-Japhetic nation. It was known to the Greeks and Romans as Mesopotamia. Its splendid ancient fertility was due to the irrigation system installed in the two great rivers which traverse it: the Euphrates and the Tigris. It is a small country, only 130 miles long by 70 miles wide. The climate is moderate, with frost unknown. The fertility of the land is very great indeed. Wheat grew to such proportions that there were two crops a year, and then the cattle were browsed on it to keep the blade from going to stalk. Crops returned from 50 to 100 fold and the date-palm grew everywhere. The date of Chaldea's founding is about 2,500 B. C. Nimrod's name is still famous in the scattered and deserted remnants of land and people now found there. The capital city was Ur. Nimrod built Babylon, Erech, Accad, and Calneh. Many famous kings governed the country and when Kammurabi, an Arab chief mastered Chaldea, he left an imperishable name in the clay tablets which are now being discovered in the ruins of Chaldea. In 1,300 B. C. the Assyrian king Tignathi-Nin conquered Chaldea and from this time the Chaldean history is lost or swallowed up in that of Assyria. The Assyrians were Semites and their history will be found in that lesson. The Chaldeans were the cultured people of ancient Asia, and they built temples, cities, and maintained a mighty civilization. All of the ancient races were indebted to them for science, letters, arts, and architecture. Chaldea was the great parent of Asiatic civilization. The religion was Paganism, and human sacrifice was practiced. Much similarity between their polytheism and that of Greece is discovered by students. Chaldea was indeed a great and marvelous country.

The Phoenicians, who were descended from Ham, settled the narrow strip of land extending along the Mediterranean from the Ladder of Tyre to the island of Ardu. The whole length of the country was only 120 miles and its influence on ancient history was remarkable. The Phoenicians were descendants of Ham through Sidon and his father Canaan. They were indefatigable colonizers and they built many powerful cities and established great commercial enterprises by land and by sea. Tyre was one of their ancient cities and attained finally the leadership over all of Phoenicia. The city of Sidon was the oldest of the Phoenician cities and the first to attain wealth and power, but it was con-

quered in 1050 B. C. by the Philistines from the southern part of Palestine. The inhabitants took refuge in Tyre, which afterwards became the conquering city. The Phœnician navigators held the ancient monopoly of the trade in tin. They mined it in Spain and finally went to Cornwall in England for it. They manufactured a peculiar dye called Tyrian purple, which was the aristocratic color for the ancient nations. Tyre became the capital of Phœnicia in the eleventh century B. C., and it was the king of Tyre, Hyrum, who made a contract with King David of Jerusalem about the year 1025. Jazebel, daughter of Eth-Baal, king of Tyre, married Ahab the Israelitish king and ruled Israel wickedly through her weak husband. These people were pagan worshippers and practiced human sacrifice. Each city had its own king, but all of them united in a confederation in times of war and in great national events. The aristocrats were highly educated and cultured and patronized the arts and sciences. Queen Dido, who inherited the kingdom with her brother Pygmalion rose in revolt against him and when she failed in her seditious attempt she fled to Africa and founded Carthage in the year 871 B. C. Pygmalion's reign ended in 824 B. C. and Phœnicia became a dependent of Assyria when Sennacherib invaded the country in 705 B. C. Again invaded by the Chaldeans under Nebuchadnezzar in 598 B. C., the most of the conquered Phœnicians fled to Egypt and joined their people in Carthage. The remnant remained under Babylonian sway until Babylonia was conquered by the Persians under Cambyses in 527 B. C. Finally Alexander the Great, who was a Grecian, therefore of the tribe of Japheth, conquered the country again and Phœnicia after that is lost as a separate nation, becoming utterly subject to her conquerors.

Ethiopia (Modern Abyssinia). The lower Nile was occupied in remotest antiquity by savage tribes descended from Ham, but of whom we know nothing. History does not give us any light. Ethiopia, which is the country now called Abyssinia, was peopled by the descendants of Cush, spelled Chus by Josephus, and spelled Kosh or Ekosh, which is found in the hieroglyphic remains of this country. Ethiopia means *swarthy face*. There were two races described by Herodotus, the Greek historian (about 425 B. C.). One was straight haired, the other wooley haired, both black. The wooley haired were distinguished by broad, flat noses and very thick lips. These people were gradually subjected by the Egyptian kings, but in the middle of the eighth century Ethiopia conquered Egypt, but was again conquered. Cambyses, the Persian, sought to subdue Ethiopia in 520 B. C., but failed. A series of queens ruled for many years under the generic title of Candace. One of them bravely held her cohorts against the Romans in 24 B. C., but was finally defeated. A pyramid still

exists which was built for one of these queens. In the sixth century after Christ the Christian religion was adopted, and from then on the state has been called Abyssinia. Their religion and civil procedure was adapted from the Egyptians.

Carthage, as we have seen in the history of Phoenicia, was founded by Queen Dido. Other Phoenician colonies were already there, such as Utica and Adrummeum. She chose a peninsula in the Gulf of Tunis on which to build the famous city of Carthage, 869 B. C. The story goes that Queen Dido having obtained "as much land as could be contained by the skin of an ox," proceeded to cut the skin of an ox into strips narrow enough to extend around the whole of the hill upon which the city was founded. The colony prospered through commerce by sea and finally the king of Carthage obtained control over the northern coast of Africa. Native negro tribes were won over, and through intermarriage the Carthagenians became a mixed race, Japhetic and Hamitic. The army and navy were splendidly disciplined slaves, forming the common soldiers and sailors, with Carthagenian officers. This small but historic city carried on an extensive sea commerce and Greece began to covet the strategic position occupied by this important city state. The Carthagenians inherited their religion and social customs from the Phoenicians and practiced human sacrifice as did their forefathers. Much local history was made and records have been kept, so that this small nation is more familiar to the school boy today than the story of the great kingdoms of China and India. Wars with the Grecians consumed their time and sharpened their energies for centuries. For 100 years Sicily, Greece and Carthage carried on a constantly varying warfare. The famous Hannibal, the Carthagenian general, carried war into Italy. In 340 B. C. Hannibal invaded Italy through the friendly territory of the Gauls. He crossed the Alps with his army, but met with no success, and the Carthagenians were finally defeated by the Roman general Scipio. Later when Greece was conquered by Rome, Carthage became a tributary to Rome. The Carthagenians, however, retained a semblance of nationality for some centuries after that. She revived from her terrible humiliation, the population of which is said to have numbered 700,000 in 150 B. C., but Rome never ceased to fear the powerful kingdom although it was prostrate.

Alexandria. One of the greatest cities of northern Egypt was Alexandria. It was founded in 332 B. C., by Alexander the Great as a link between Macedonia and the rich Nile Valley. Consequently the inhabitants, at least the ruling classes, were descendants of Japheth. The commerce and trade of ruined Tyre fell into the hands of the Grecians in Alexandria, and in less than

a century Alexandria became larger than Carthage and acknowledged no superior but Rome. Not only Greeks filled the teeming city, but Jews flocked here by thousands till there were more Jews in the city of Alexandria than in the city of Jerusalem. It became the greatest Jewish city in the world. Here the Septuagint was produced. The Egyptian rulers obtained control finally of the city, and although Alexandria was nominally a free Greek city, the military arm of Egypt retained power over its policies. The city finally passed under the Roman rule in 80 B. C., after Rome had conquered Greece and had risen to be the great world power, which she was at this period. It was in Alexandria that Julius Caesar idled away his great career with Cleopatra in 47 B. C., and was mobbed by the rabble. Here also Mark Anthony fell supinely at the feet of the same temptress. Alexandria was an important granary of Rome and after many centuries was one of the world's greatest and most luxurious cities. In the third century after Christ, Christian theology and Church government was centered in Alexandria, yet pagan learning still flourished side by side in this liberal commonwealth. From this period until the fifth century the city declined fast in population and splendor, and in 616 A. D. it came under the rule of Persia. In 640 A. D. the Arabs who were on their conquering way carried a siege of fourteen months to successful conclusion against the city, and even in the decline of its glory, the Arab conqueror Ama reported to the Caliph Omar that he had taken a city "containing 4,000 palaces, 4,000 baths, 12,000 dealers in fresh oil, 12,000 gardeners, 40,000 Jews who paid tribute, and 400 theatres or places of amusement." In the year 389 A. D. the Saracens destroyed the magnificent library collected by the Ptolemies of 700,000 volumes. Alexandria rapidly declined in importance. The building of Cairo in 969 A. D. and above all, the discovery of the route to the East of the Cape of Good Hope in 1498 nearly ruined its commerce. When the cruel Turks seized Egypt in 1517 they assumed control of Alexandria and retained it until the British, in the last century, established their own consulate power in Egypt. In recent years, under the consulate of Great Britain, Alexandria is a new town of handsome houses, gardens and boulevards, and tourists always crowd the once powerful and ever famous city.

QUESTIONS.

Who was Ham?

What is the difference between profane and secular history?

What is the Dark Continent?

Give a sketch of ancient Egypt.

Where was Chaldea?

What can you tell of Carthage?

Describe the city of Alexandria.

LESSON IV.

Home Economics.

FOURTH WEEK IN FEBRUARY.

Before the snow is fully gone the careful housewife will begin to plan the vegetable garden. Perhaps in some sheltered sections fall planting will reward her for her late efforts in gardening and furnish a supply of radishes, spinach, onions, and lettuce.

Besides the usual supply of peas, radishes, onions, carrots and beets, it will be well to plant rutabagas, spinach, salsify, and parsley. By intermittent planting, radishes, lettuce and peas can be had the greater part of the summer, while a late supply of young beets and turnips is possible where the ground is kept working all of the season. Having something growing all the time should be the slogan of the administrative head of the kitchen garden, for weeds not only exhaust the soil, but utilize moisture which should be utilized to better advantage in food production.

Before passing, let us not forget the asparagus bed. When a bed is properly started a small amount of care will produce an unusual amount of succulent stalks which contain ash constituent of high value. The most valuable of these is phosphorus, which helps to build bones and nerve tissue. In fact, if eaten in generous amounts, the phosphorus in it is almost equal to a nerve tonic.

WHY EAT VEGETABLES?

The use of vegetables in the spring is to be especially commended. Because of the expense of fresh fruits and vegetables many diets contain only a limited supply of those health-giving bulky foods. Except where food value needs to be very carefully considered on a very low income, as much of the food money should be spent for vegetables and fruits as for proteins or staples.

Unfortunately many diets in the country are deficient in fresh vegetables. This results from lack of attention to the kitchen garden and poor food habits. Every member of the family over four years of age should eat almost every vegetable the market supplies.

In discussing vegetables, attention must be given to vitamins. These are life-giving substances found in fresh foods. When the diet is deficient in these, malnutrition results, and if such a diet is continued, deficiency diseases may result. Scurvy in children is almost always the result of need for vitamins and ash

constituents. The ash constituents are used in the body to give rigidity to the framework, to promote contractibility of the muscles, to maintain neutrality between bases and acids, to build protein, to make blood, to aid in digestion. They are valuable for their preventive properties as well as curative. This fact is especially noticeable in diets which prevent the deficiency diseases such as scurvy, rickets, and berri berri. The following are the most important ash constituents in study of the food supply: Calcium or lime salts are necessary for bones and teeth. Our chief source of it is milk, the whole grains also have some calcium, while the proportion of calcium in vegetables and fruits is very little. Phosphorus combines with calcium in the bony structure of the body. Milk furnishes a small amount of phosphorus, but it is found in whole grains, eggs, meats, fish, legumes and vegetables.

Iron is essential for growth of both plants and animals. Because there is an excess of iron in the body at birth, the body need of iron is met for the first nine months or year. After that it is essential that sufficient iron be supplied to build healthy blood corpuscles. Spinach, squash, beets, lettuce, prunes, oranges and red currants are especially valuable for their iron content. Women and girls need more iron for body functions than do men and boys, hence the feminine taste for salads seems to be a good one.

Sodium chloride, or common salt, is very necessary. Because of the free use of salt its value to the body is apt to be overlooked. It is valuable in increasing excretion, as the greater the proportion of salt in the food, the greater the amount of water excreted. Salt is more necessary for the enjoyment of a vegetable diet than it is for an animal diet, the reason being that there is a considerable amount of salt in the animal tissues. Flesh-eating animals need less salt than do herbivorous animals. Salt is necessary, however, for protein digestion as it helps to keep the gastric juices acid.

Sulphur is found in the body in combination with protein and other ash constituents. With an average supply of protein the necessary amount of sulphur is met.

In the preparation of spring vegetables, it is also well to remember that they are valuable for their bulk. A generous serving of asparagus, for instance, will not be equal in heat or energy value to the cream, butter or oil which dresses it.

Foods somewhat concentrated should help to balance the spring vegetable menu. We like cream and butter on vegetables, and like to eat them with meat, cheese dishes, and a substantial dessert. A study of the illustrations in the previous article will show that it would be rather severe on the individual to supply caloric needs on a strict diet of bulky vegetables. It may also be said that the harp of man's body will not stay attuned if an

excess concentrated carbohydrate proteins and fats are used to the exclusion of the valuable bulk and ash constituent which help to regulate the body processes.

In making out the order for vegetable seeds, the housewife is urged to give a small plot of ground to the production of the soy bean. This bean is comparatively little known in the West. The agricultural authorities at Washington are urging its production, as it is a very valuable substitute for both wheat and meat. It also lends itself to very savory dishes and can be used in many ways. Perhaps it will be well to send individually to the Department of Agriculture and get a packet of seeds for the home garden. According to present grave demands upon the farmer and housewife this next war garden must be as far in advance of those of last season as they were ahead of those the year before. Let us be more proud than ever over our kitchen gardens.

QUESTIONS.

Discuss how best to get early vegetables in your section. Get first-hand information from the best gardeners in town.

Do all of the members of your family eat all kinds of vegetables?

How can you best create a stronger public opinion for good food habits at your table?

What are some of the (a) temporary results, (b) more permanent results of few vegetables and fruits in the diet?

What is the function of the different ash constituents in the body?

Give foods rich in iron, sulphur, potassium, calcium.

Why is it important not to overcook vegetables?

Would it be well to establish garden contests in order to stimulate wiser selections, more careful planting, better use and preservation of the crops? This need not entail any prizes, just to stimulate a contest which will help every Relief Society worker to better organize the labor and the energy of the different members of the family in order that every foot of the vegetable plot may truly furnish some of the world's food supply.

Putting up beans in jars or crocks. Allow a handful of salt to a layer of beans. This is a very successful method of caring for this particular vegetable. The beans must be kept covered with a clean cloth, weighted down with a clean plate or lid, so that the liquid which is made from the juice of the beans and the salt must keep them entirely covered.

Peace I Leave With You.

Lucy May Green.

A perfect day was ending:
'Twas eve, near set of sun,
While through the dark'ning shadows
The stars shone one by one.
The moon in silvery splendor
Rose o'er the distant hill.
The toils of day were over,
The night was calm and still.
Then, o'er my spirit stealing,
A sense of peace and love
Came to my soul, revealing
This message from above:
"Thou wilt keep him in perfect peace
Whose mind is stayed on thee."

Oh night! that bringeth wisdom
Of home that reaches far
Above the gloom and shadow
Where beams Faith's radiant Star.
Oh peace that passeth knowledge,
Blest gift from God above,
Which fills my soul with courage,
My life with holy love.
Though darkness close around me,
My way I cannot see:
Oh Father, keep me faithful,
Still keep me near to Thee
Until the dawn, when trials cease
And daybreak brings me perfect peace.

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O joy supreme, to have a child
So lovely to adore !

She recompenses all I lack,
She to my heart is more
Than jewels rare, or silver crowns,
Or all earth's golden store.

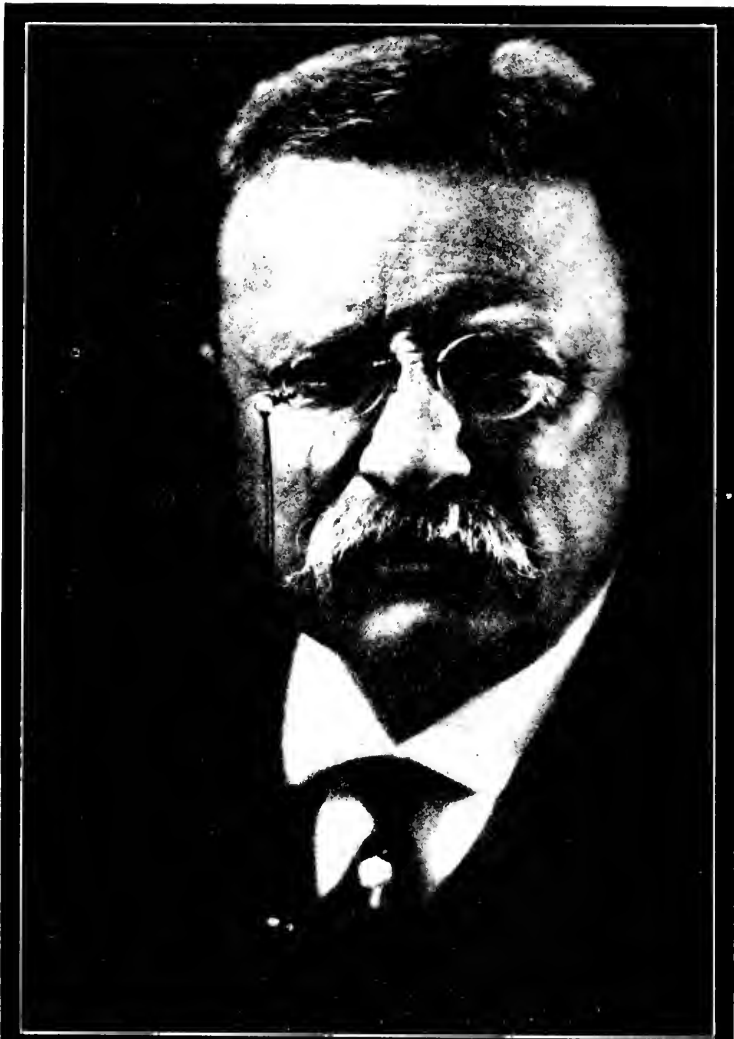
God grant her health and noble aims,
My precious little Ruth,
And guide her footsteps ever in
The path that leads to Truth.

Keep her true and virtuous,
This is my daily prayer ;
Give her strength to overcome,
And avoid the tempter's snare.

May her coming years be fruitful,
And bring her happiness ;
And may the name of Mother
Some day be hers to bless.

SOPHY RICKS SAUREY.

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THE

Relief Society Magazine

VOL. V.

FEBRUARY, 1918.

No. 2

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THE MAGAZINE presents the latest picture of the greatest soldier, and one of the greatest if not the greatest American, living or dead, with the congratulations which he sends to the Unusual Mothers of the West and of this Church. Copies of this MAGAZINE were sent to Col. Roosevelt and we are proud and sure that our readers will share our pride and pleasure in his return message. Col. Roosevelt is not only greatly respected and admired in the West for his wisdom, his statesmanship, his courage and his supreme loyalty; he is as well loved for his humaneness and deep spiritual understanding of the common people's common problems.

Many know and feel that Col. Roosevelt's generous toleration, his refusal to take offense at studied efforts to humiliate him, his unswerving loyalty to the flag, his consistent patriotism have done more to place the masses of the people in line with the war policies of this government than any other single factor. He still possesses the power to do more good, or more evil, to lead more people in right or wrong political paths than any other man in this nation. His star has not set, nor—we may hope—has it yet reached its zenith.

And now we continue with the presentation of our Unusual Mothers, women who have borne the heat and the burden of the day, and whose descendants are worthy representatives of the sturdy pioneer stock from which they sprang.

SARIAH S. McDONALD
Of Wasatch Stake.

MOTHER OF TWENTY CHILDREN.

Sariah Shirts McDonald was born in St. Louis, Mo., Dec. 27, 1838, and was married to William McDonald, Jan. 1, 1854, when she was between fifteen and sixteen years of age, at Cedar

City, Iron County, Utah. She had four children when they moved to Heber City, and gave birth to sixteen more after her removal there, raised eleven to man and womanhood and buried nine in childhood. She worked hard until she was 72 years old. Her health is fair at present. She is a good Latter-day Saint, but doesn't attend meetings much on account of poor hearing. She always donated liberally whenever asked to help in a good cause; loves to talk on the gospel and passing events. She does her own sewing without glasses at the age of 79 years, has raised her sister



SARIAH S. MC DONALD.

from an infant after the death of her mother until she herself was seventeen years old when she was married to William McDonald as a plural wife. May her remaining days be filled with the after-glow of her full and generous experiences, and when she passes beyond may the change come as sleep to a babe upon its mother's breast.

JULIETT DAY BOHNE.

Of Cardston Stake.

MOTHER OF SEVENTEEN CHILDREN.

Mrs. Juliett Day Bohne was born Oct. 18, 1848, at Kanesville, Pottawattamie, Illinois. She was baptized in 1864.

Her parents came to Salt Lake, in the year 1852, and settled later in Springville. Soon after they moved to Mt. Pleasant where she met and married H. M. Bohne, in 1866, at the age of sixteen, where she lived till she moved to Canada. She buried six of her first eight children there, the first ones being twins. She also buried another child after their arrival in Canada.



MRS. JULIET D. BOHNE.

The oldest child if living would have been fifty years old and their youngest twenty-six. They celebrated their fiftieth wedding anniversary March 25, 1916. She was a brave and noble spirit and knew no fear. She died on January 28, 1916, at the age of 68, at Aetna, Alberta, Canada. She was the mother of seventeen children.

MRS. AMANDA WILLIAMS CLARK,
Of Panguitch Stake.

MOTHER OF SIXTEEN CHILDREN.

Amanda Williams Clark, the mother of sixteen children, was born Nov. 24, 1835, at Lake Cork, Logan county, Illinois. She married Riley Garner Clark, March 20, 1850, at Provo, Utah.

After twenty-five years and nine months he died leaving to her the sole care and support of this large family. She has resided at Panguitch, Utah, for forty-six years, becoming a mem-



AMANDA WILLIAMS CLARK.

ber of the Relief Society at the age of sixteen, and serving for twelve years as a teacher.

All her life she has been very active and even now, at the age of eighty-one, she keeps up her own home attending to all the domestic duties herself, besides helping at times members of her family. She will always be remembered throughout the state by her many friends for her generosity, charity and kindness. Every year she travels in various parts of the states of Utah and Idaho visiting with her children. Following are their names with dates of birth: Riley Garner, Feb. 22, 1851; Sarah Jane, Jan. 28, 1852; Mary Elizabeth, March 3, 1854; Amanda, Oct. 17, 1855; Samuel, Feb. 7, 1857; Mary Ann, June 6, 1858; Ellen, Feb. 13, 1860; Joseph, Feb. 14, 1862; Delethine Alice, July 10, 1863; Geo. W., Dec. 14, 1865; Diantha, Aug. 30, 1867; Ada, Dec. 30, 1868; Guy Willison, Nov. 6, 1870; Blanche, Sept. 28, 1872; James Leland, Aug. 1, 1874; Austin, March 2, 1876.

EMMA HARDCASTLE JENKINS,
Of Cassia Stake.

MOTHER OF SIXTEEN CHILDREN.

Emma Hardcastle Jenkins was born in Yorkshire, June 28, 1853. She came to Utah with her parents, in 1865, by ox team.

She was married to Ralph Jenkins May, 1869, and is the mother of sixteen children, thirteen now living.

MARY ANN HUDSON.
Of Cassia Stake.

MOTHER OF SIXTEEN CHILDREN.

Mary Ann Hudson was born April 17, 1845, at Nauvoo, Hancock county, Illinois. Her father's name was Wilford Hudson. Her mother's name, Julia Ann Graybill. Her people were driven from Nauvoo, in 1846. Her father joined the Mormon Battalion, leaving his family at Winter Quarters.

After going out to California, he being the first man to discover gold in California, in 1848, he went back east to Winter Quarters and then removed his family to Utah. Soon after their arrival in Utah the mother died. Mary Ann was baptized, in 1853, by Wm. A. Martindale. She was married to Charles K. McMurray, April 20, 1867, and was the mother of sixteen children—six boys and ten girls. There are six boys and seven girls living. She came to Idaho in 1882, and was a teacher in the Relief Society for many years.

She died December 12, 1913, a faithful Latter-day Saint.

MRS. JULIA L. MCDONALD.
MOTHER OF SIXTEEN CHILDREN.

Mrs. Julia L. McDonald was born in middle Tennessee, Nov. 25, 1865, and lived there until five years old. Then she moved



JULIA L. MCDONALD.

with her parents to Paulding, Mississippi, living there until Nov. 25, 1880, when she married William Wesley Morris. She was the mother of eight children when Mr. Morris was accidentally killed, in 1894.

In 1895 she married Angus Marion McDonald. After marrying him she embraced the gospel that same year and emigrated to Utah in February, 1896. She became the mother of eight more children, and fourteen of her children are still living. She buried her oldest son in 1897, at Springville, Utah. He was killed by accident. Her youngest child she buried at Nampa, Idaho, in 1915, at the age of three years. She also buried her husband, in 1915, but notwithstanding all her trials and troubles Sister McDonald is a happy mother, and feels that through the Spirit and guidance of the Lord she has been successful in rearing a large family and keeping them all together. She has twenty-two grandchildren.

This photograph of Sister McDonald was taken October 1, 1917, in Burley, Idaho.

SARAH JANE LEE ROWBERRY.

Of Bingham Stake.

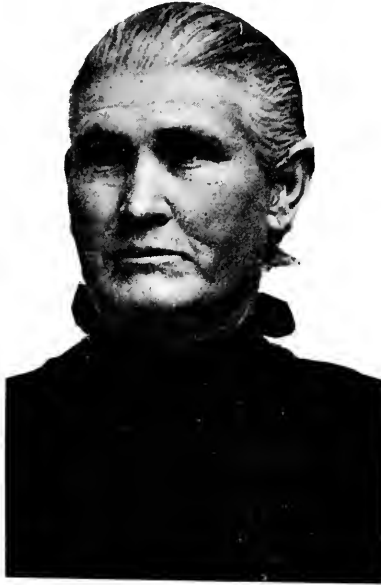
MOTHER OF SIXTEEN CHILDREN.

Sarah Jane Lee Rowberry was born February 19, 1851, in Tooele City, Tooele county, Utah, and was the first white girl born in Tooele Valley, her parents being among the first settlers of Tooele City. She was the daughter of Thomas Lee and Harriet Wolkitt. When she was seven years of age she was taken by her parents with the Saints who went south when the Johnston army was coming. She walked with her brother, T. W. Lee, and drove cattle from Tooele to Lehi. They had no shoes, and I remember hearing her tell how sore her feet were and how they had to live on pigweed greens for weeks.

When she was fifteen years of age, she married Joseph Rowberry, who was the oldest son of Bishop John Rowberry. They were married on the 28th of October, 1866, fifty-one years ago. There was born to this union sixteen children—eight boys and eight girls—twelve of whom are now living. In the year 1894, she studied and was granted a diploma as an obstetrician and has practiced since that time, being very successful, her work having been very extensive. Going to everyone who called her, and traveling about in all kinds of weather perhaps induced the later breaking up of her health. I have known her to get out of bed

many a time when she staggered as she walked to go to the aid of some sick sister.

While in Utah she labored in the Batesville ward, Tooele stake, as a Relief Society teacher, from the time that Society was first organized until she was sustained as first counselor to Sister



MRS. SARAH J. L. ROWBERRY.

Margaret Bryan. She held this position until she moved to Iona, Bingham stake, in the year 1902, where she now resides. She is now a widow. Her husband died on the 16th of December, 1916. The general condition of her health at present is very poor, although her will power is as strong to do good and aid the sick as it ever was. May she live long yet, to do much good and enjoy life, is the sincere wish of the writer.

Mothers in Israel.

Here are additional items from our St. George heroine, Sister Burgess, too valuable to be lost from history :

My father, Wm. Patterson McIntire and my mother, Anna Patterson, were both born in Pennsylvania in the township of Wheatfield, Indiana county. Their parents were farmers, living three miles apart. The two families were very intimate and friendly, my father being named after my mother's father, Wm. Patterson. Her mother was Margaret Lynn Patterson; she had four brothers and two sisters, yet none of her family but herself embraced the gospel of Jesus Christ. She left them all and came to Nauvoo with her husband, my father. My grandfather was George McIntire whose wife was Sarah Davis. My father had six brothers and three sisters. They were all born in Pennsylvania, yet none but him accepted the gospel. My grandfather McIntire came to Nauvoo with my father, but didn't join the Church, yet he always thought everything of the Prophet Joseph Smith: he greatly admired his nobleness and truth although he himself was an unbeliever. He was a Presbyterian as to religion.

Grandfather owned two large brick dwellings and a place called "The Brick Row." It was built to rent; there were eleven good sized rooms in the row. He was a moneyed man, and these brick buildings were mortgaged to him on borrowed money. My father's ancestors were Scotch on his father's side; he was the last male member and their names traced back to 1600. His name was Arthur McIntire. He married a Miss Douglass of the famous Douglass family of Scotland. My grandfather George McIntire was born in June, 1771. He had four brothers and three sisters.

In the days of Nauvoo I remember President Brigham Young as a great and good man. He was on a mission in England. I remember his Nauvoo house as well as can be; it was a brick house and was on the northeast corner of the block above us, facing east. President Young was a great friend to my parents. I remember, not a great while after we came to the valley in the early fifties, while we were living in the Old Fort. President Young had a family party. He sent a sleigh down after my father and mother and it snowed all night, and they did not come home until morning. We children were snowed in, and every one else in the Fort was snowed in until they dug themselves out. We were glad when our parents came in the

morning to dig us out; it was like going up out of a cellar. At that time I was 12 years old and my brother was 14 years old.

The dear little twins I told you of died in Nauvoo. They were seven months old at the time I wrote about them when the Prophet had one of them. One died when it was eleven months old and the one the Prophet had was fifteen months old when it passed away of a disease called black canker, and diarrhoea, which came among the babies and proved fatal generally. My father and mother both died here in St. George. My mother died in the year 1880, 27th of June, and my father died in 1882, the 7th of January. They were both 68 years old. They were both pioneers of 1861, among the first in camp, as also myself and family. It was a very barren and desolate place at that time, but it does not take long for the followers of Jesus Christ to make the desert blossom as the rose.

The dear old arm chair, which belonged to the Young family, I would love to keep a little longer as it is all the arm chair I have.

Truly your friend and sister in the gospel,

MARGARET McINTIRE BURGESS.

MRS. MARY ELIZABETH TURNER.

A SELF-MADE WOMAN.

The subject of this sketch is a Latter-day heroine. She was born in East Mill Creek, Feb. 1, 1850. Daughter of Mr. and Mrs. Archibald Gardner. Married Wm. Turner, Nov. 25, 1865, at the age of fifteen, and says if she had it to do over again, she would marry at the age of fourteen. She wanted fifteen children, but the Lord only sent her ten.

Lived in West Jordan until 1890, when she and her husband moved to Bedford, Wyo., where, with their small family, they lived in a tent. Then a big snow storm came, and they could see it would be impossible to live in a tent all winter, so the men in the community cut a road over a big mountain and hauled logs ten miles to build a new home. Mrs. Turner and her husband hewed all of the logs, and Mrs. Turner, herself, made all of the window frames, all of the doors, and did all of the finishing, inside, of her new home. She made every piece of furniture but the stove, and today is using the same bedstead, cupboard and dresser. She made all of the carpet used, as well as all of the bedding. And she and her daughter took sheep skin in its crude state, sheared it, carded wool, and made forty yards of cloth. Mrs. Turner wore a dress made from this cloth for eleven years, and then gave it to a squaw for future use.

There were no schools in this country for a few years, so Mrs. Turner taught her children to read and write. She was president of the Bedford Relief Society for some time, and used to walk to Afton, Wyo., a distance of ten miles through four feet of snow to get to conference. She has been a member of the Relief Society ever since she moved to Wyoming, and during all of this time has helped the sick and needy whenever she could. When people were in trouble they would wave a flag in the day time and fire a gun off at night, and she has answered the call of a gun many a time, in all kinds of weather, and has thus traveled many miles through the deep snow.

Since her husband's death, she has operated a saw mill, living next door, she superintends every item, hiring men to do the actual labor, and has earned every cent of money for her livelihood, reared her children, schooled them, and married them off. She harvests her own crops, kills her own cattle, and is capable of keeping herself entirely, by creating personally the supply for every bodily need. This year she dug her garden with a spade and has raised enough wheat, vegetables, and fruit to keep herself and six men for the coming year.

All of her surplus is used in doing temple work. When her crops are finished she spends what time and money she has in the Salt Lake Temple working for the dead.

While Mrs. Turner was a resident of Utah, and during the time so many people were on the underground, she went every week for two years to the penitentiary where several of her relatives and friends were serving sentences for the cause of polygamy, got their soiled clothing, took it home, laundered it, and returned it to them.

THE NOBLE WEAKER SEX.

The weaker sex
 Is that portion
 Of the human race
 Who goes down-town
 In zero weather
 In a half-masted lace waist
 And pumps
 To buy a muffler
 And woolen socks
 For her husband
 So he can go to work.

—*Arkansas Gazette.*

If I Could Live My Life Again.

If I could live my life again,
A nobler standard I'd maintain.
I'd put aside all selfish greed,
And from my soul I'd strive to weed
All falsehood, malice, envy, too,
And to my better self be true.

If I could live my life again,
I'd sing with joy Life's glad refrain
Of golden harvests, fragrant flowers,
Of singing birds and sunny hours.
I'd seek the lovely hearts and sad,
And sing my song to make them glad.

If I could live my life again,
I'd bravely take my share of rain,
Of frost and snow, and winds that blow,
And through my trials try to grow
In grace and wisdom, as each day,
I journey on my toilsome way.

If I could live my life again,
I'd try to ease the care and pain
Of fellow pilgrims on Life's road,
Who toil beneath their heavy load.
I'd share their burdens, smooth the way
With kindly words and deeds each day.

If I could live my life again,
I'd speak well of my fellow men.
Each day I'd seek to do some deed
Of worth, to plant some fertile seed
Of hope in the despairing breast,—
Then age would bring content and rest.

MRS. PARLEY NELSON.

The Gospel Among the Lamanites.

The Lamanites are surely awakening to the need of the gospel of Jesus Christ in their life work here, and in the redemption of their dead who have gone before. It may surprise some of our readers to know that we have already five Lamanite Relief Societies, located in the Northwestern States Mission, Idaho, Utah, Arizona, and Canada. Some of these Societies are comparatively old in point of organization and some are but recently organized. We shall give some data concerning them in future issues of the RELIEF SOCIETY MAGAZINE.

The hopes and faith of the Latter-day Saints are bound up in this awakening and such evidences as are presented to us have a direct appeal to our souls. The following incident was related by President Edward J. Wood of the Alberta Stake of Zion during the late October conference in the Temple Annex services:

The present head of the Blackfoot Indians is a young man named Galbraith, nephew of the old chieftain who died some time since. This young man is a halfbreed son of a Scotch father and the daughter of a full blood Blackfoot woman. He married one of our good "Mormon" girls who has sought diligently for his conversion to the faith. He accompanied her usually to the quarterly conferences held in Cardston from their home on



CANADA TEMPLE AS IT IS TODAY.

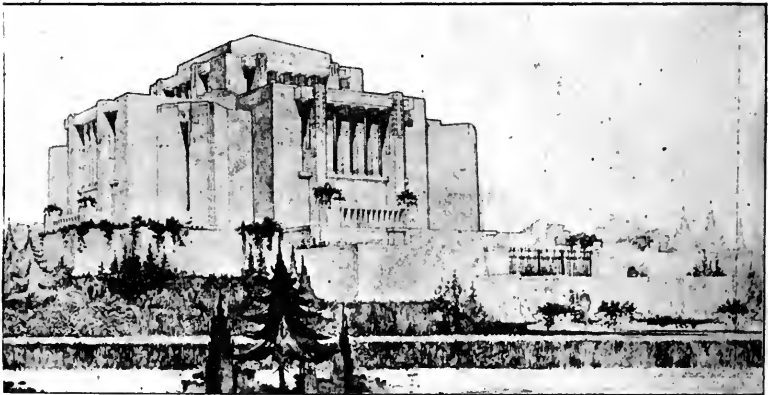
Blackfoot Reserve, just across the international boundary line. He has a beautiful home worth many thousands of dollars and he is a man of great importance and influence both in his tribe and amongst the white people of that region. At an Alberta stake conference held last year, among the visitors from Salt Lake was Elder Joseph F. Smith, Jr., of the Council of the Twelve. When the young man entered the Cardston tabernacle and saw the face of Elder Smith who was sitting on the stand, he felt a strong impression to apply for baptism, but he did not heed the whispering voice. When the next stake conference came



JOHN GALBRAITH AND HIS UNCLE.
Taken some years ago while on a visit to Washington, D. C.

around he did not go on Saturday. That night he dreamed that he was in the stake tabernacle, and he saw his deceased uncle with five other principal men of his people, also deceased, sitting under the gallery, at the opening of the meeting. The President of the stake beckoned with his finger to these Lamanite representatives to come to the stand, which they all did, and then the old chieftain arose to speak from the pulpit. As he did so he beckoned to his nephew also to come up to the stand, and the young man went accordingly. The old chieftain spoke eloquently and movingly of his people behind the veil—that they were waiting and longing for help from this side, that their redemption might be accomplished. He also said he was sent to speak for many of his people who could not come themselves, and finally, turning to his nephew, he said: "You are the only representative of our line left upon the earth and we want you to do the work for them." When the old chieftain sat down his nephew asked him what work he referred to and how he could do it, but the old chieftain replied that when he was upon his feet he spoke in a tongue unfamiliar to him, and now that he sat down it was impossible for him to recall the tongue or the completion of his message; "but," the old chieftain added, "there are those right around you who can tell you exactly what to do to fulfil this great mission."

So deeply impressed was the young chieftain that he presented himself the next day, which was the Sabbath day, at the conference. At the noon hour he approached President Wood and said he would like to talk with him a little while, if he had time to spare. President Wood looked at him and replied immediately: "I know what you want. You want to be baptized." The young man acknowledged that that was his



CANADA TEMPLE AS IT WILL BE WHEN COMPLETED.

purpose and wish, if President Wood had time to attend to it. "We have always time," replied Brother Wood, "to attend to such an important matter as that. I'll refer the matter at once to the bishop."

That evening, at the conclusion of the afternoon session, they repaired to the banks of the stream to fulfil this duty. Almost every man, woman and child from Cardston—several hundred in all—gathered on the banks of the stream to witness this remarkable baptism.

Standing there with uncovered head the young man related this circumstance and bore his powerful testimony to the truth of "Mormonism" and to the work which would be accomplished for his people in the Canadian temple, which is nearing completion.

Who can doubt that these are the last days and that the Book of Mormon is a divinely prepared and translated book; that it is the history of the people who inhabited this continent and who are the ancestors of the young man to whom this testimony has been given?

TRUE FRIENDS.

E'en though our barks may drift apart,
All down the stream of time;
The road to you is smooth and sweet,
While pain and trouble mine;

Your smiles are from a glad, light heart,
But I must smile through tears;
While hours to you pass quickly by,
They seem to me as years;

In stately mansions you may dwell,
An humble cot I share;
The sun beams brightly on your path,
But fills mine dark with care;

No matter what our portions be
Until the journey ends,
Whatever comes into our lives,
Let us still be friends!

EDITH McCLENDON.

Mesa, Arizona.

Mother's Valentine.

By Diana Parrish.

The door bell rang violently. Bea, Viola and Mignon all rushed to answer it. Viola got there first and pulled in a paste-board box more than two feet long.

"American beauties," breathed the girls in a chorus.

"For you, Mignon," squealed Viola. "Marvin must have spent an entire month's salary."

Mignon shrugged her shoulders gracefully.

"I should think a girl could have long-stemmed roses, *once* in a while without—"

The door bell rang again.

Mignon jerked it open and stood face to face with a grinning messenger boy with a red nose and a twinkle in his eye.

"Sign, please."

While Mignon signed for the tiny package the others examined the card.

"It's mine," cried Viola. She tore off the wrapping with eager fingers.

"Look!" A little gold heart set with pearls rested on a fascinating satin background.

"Lovely." Mignon and Bea gave their sister an ecstatic hug in unison.

"Only engaged girls can have jewelry—the rest of us must take 'perishable goods,'" laughed Bea.

. Another violent ring.

"Never rains but what it pours," sang Viola. She swung open the door.

"I made a mistake and should 'a left this here thing wit' th' other 'un," grinned the same red-nosed messenger, this time with several twinkles in his eye. "Sign here, please."

On the big package Bea caught a glimpse of the bold handwriting which she could have picked out of a thousand.

"For me!" Bea grasped it excitedly and ran to the living room. On the packings of soft tissue emerged a gorgeous scarlet heart tied with fascinating satin ribbon which held a card inscribed "To my Valentine."

"Sweetheart chocolates! Vance knows what the road to your heart is paved with!"

"Candy is just as nice a gift as flowers," pouted Bea. She undid the cover.

"Have a chocolate, mother? The square ones are delicious. I think you'll like the round ones, father."

The other girls took out their gifts, laughing meanwhile at Bea's peevishness.

"They are beautiful valentines, girls. It reminds me—" Mother did not finish but looked musingly into the fire.

"Very nice indeed," commented father, who glanced at mother and fell to fidgeting his evening paper.

"What do the valentines remind you of, mother? you didn't finish."

Mother smiled sweetly and shot a glance in father's direction. Father appeared to be deeply engrossed in the news.

"I was just thinking of one Valentine night forty years ago," began mother.

"Forty years ago!" exclaimed Bea somewhat horrified. "Mother, surely you're not—"

"Yes, I am, my dear. I'll be fifty-nine next birthday—or is it only fifty-eight?"

"Never mind which, mother, go on with the story. What happened?"

"On that fateful day," laughed mother, "I had to decide between your father and J—well, I'll just call him Jess for the present—"

"Do we know him, mother?" clamored the girls. "Tell us his real name, we want to know who might have been our father."

Mother shook her head. "Only the victors are remembered."

Father's newspaper rattled considerably.

"Please tell his real name," begged Bea.

A mischievous dimple which had almost forgotten to come made its appearance at the corner of mother's mouth.

"It would not be fair—Anyway, as I was saying, Jess and father had been coming to see me for nearly a year. Before I met father I had 'kept company'—that's what we used to call it—with Jess. Then father appeared on the scene and engaged all my time that was not promised to Jess. In the winter we went skating on Hot Spring Lake, to dances in the Fourteenth Ward and to the theatre. In the summertime we went to Calder's Park and Chase's Mill. They were way out in the country in those days and looked like wild woods. We used to drive around the old mill with our buggy and then eat our picnic on the long orchard grass under the trees. As I went out with the two boys I could not decide for the life of me which one I liked best—was it father, or was it Jess?—"

Another agitated rustle of the newspaper.

"Just before Christmas Jess went to St. George and before going asked me to be his wife. I told him I was undecided as to whether I loved him enough to marry him so he said he would

wait for my answer until he came back on Valentine Day. He also made me promise that I would not engage myself to father while he was gone.

"The day after Jess left, father asked me to marry him. I told him the same thing I had told Jess—that I was not sure of how I really felt.

"'I'm sure enough for both of us,' said father, 'and I'll speak to your father right away and we can be married in the spring.'

"I was rather impressed by father's business-like methods, for Jess had seemed quite content to wait for a few months for his answer. But Jess on the other hand was bigger and more handsome than father."

Decided rattling of the newspaper.

"What did father look like, mother," interrupted Mignon. "Doesn't it seem funny to think of father and mother being young like us and making love!"

"Father's hair was coal black, although you'd hardly believe me to look at it now. His skin was white and his cheeks were pink enough to have been a girl's. He was quite a dandy in his dress and had a new cravat every time he came to see me."

The girls looked at father in silence for a few moments, noting the plain grey suit which was anything but "dandified," his small bow tie, his square-towed, old fashioned boots, then his white hair growing dangerously thin near the top, his wrinkled skin and rather pale face.

"And mother were you as—" Mother caught the embarrassed look in her daughter's eye as Viola glanced at her figure.

"My dear, I have been getting fatter every year for thirty years. Then I was as slim as you, and father's arm went quite easily around my waist."

"Go on with the story, mother, *please*, I can't wait," begged Bea.

"Well, when Jess was out of the way, father gave me no peace. If he left me at midnight, he would send me a note before breakfast, he would perhaps dash down to see me during his lunch hour and come again immediately after supper. But I was still undecided, for Jess was writing me very appealing letters. Father continued to press me for an affirmative answer. He would not consider one in the negative. As Valentine day drew near I told father that Jess was coming back.

"'Marry me now,' begged father, 'and don't keep Jess hanging on any longer.'"

"'I've promised to wait until he comes, and besides I am not so sure that he cannot make me entirely happy,' I replied.

"Father smiled jauntily. 'Never mind then; I can wait.' I could not have quenched him if I had poured a bucket of ice water down his back.

"On Valentine Day I was very much agitated, as you can imagine. At four o'clock I put on my plum-colored plush dress (it had a bustle very much like Viola's new one) because it was Jess's favorite of all my dresses. Then I went out on the front porch to see the train from St. George go by. On the front platform of the last coach stood Jess. As I waved to him he smiled and raised his hat with a bow that made my heart go pit-a-pat. I was very glad that I had not promised to marry father.

"Just as I was thinking this the train whirled by and there on the rear platform stood father waving his hat and grinning, yes, actually grinning. He looked so cock-sure of having everything his own way, that I was quite furious about his being there.

"About seven that night a beautiful white satin valentine painted with blue forget-me-nots came. I was afraid to admire it too much for fear it came from father and I felt that I was quite ready to tell that gentleman that he need not bother to come to see me any more because I was going to say 'yes' to Jess. At that moment the door bell rang and Elsie, yes, your Aunt Elsie let in Jess.

"He was very pale, but I thought it made him look the handsomer. I was feeling rather pale myself as we went into the parlor—"

"Did they do that in those day, too, mother," put in Bea. Mother merely smiled.

"We were both very much agitated although we tried not to show it and talked about the weather in St. George, the spring crop, Sallie Brown's latest beau. Finally Jess said, 'Well, what is the answer?'

"As I looked at Jess, so tall and straight, with such glowing brown eyes, such a charming smile, I felt that I really loved him. I just started to say, 'I'll marry you,' when Elsie tapped on the door and a minute after father walked in carrying a bouquet of lillies-of-the-valley.

"'Hello, am I intruding? I thought you would not be here so early, Jess, and that I'd have time to deliver my valentine in person.'

"Father smiled and put out his hand toward Jess. Jess looked at me and then at father. He went deathly white and then fiery red. Finally he blurted out, 'Well, of all the damned nerve! You've dogged my trail ever since I reached town and now I begin to think you were on the train for the same purpose. I'm through with the whole thing!'

"In his excitement, he brushed past us nearly knocking me over, caught up his coat and hat and marched out of the house.

"Father grinned and handed me the lillies-of-the-valley.

"'Do I win?'"

"Then what happened, mother? You always stop at the most exciting place," complained Mignon.

"Well, then—"

The door bell rang viciously. Father started up with a nervous jump as the girls ran to the door and came back with a small box.

"Why, it's for you, mother! The snow has blotted the name so I can hardly read it."

"About time—thought they would never get here," muttered father under his breath. He ducked his head further down behind his paper.

Mother opened the box and pushed away the waxed paper. Dainty sprays of lilies-of-the-valley pushed their heads up saucily.

"To My Valentine," mother read slowly from the card. She looked up rather bashfully at father, just in time to catch him peering anxiously over his newspaper.

Viola looked significantly at the girls and started for the door.

"They're beautiful, dear," began mother softly.

"Aren't you sorry you didn't take Jess?" Father came over to mother's chair. "I heard you say he was handsomer than me."

"You old silly! I almost believe you are getting bashful in your old age!"

Father smiled with relief.

"Sometimes, dear, I worry for fear I haven't quite come up to the mark—that I haven't been as successful as I told you I would be and that you have had to work too hard—much harder than if you had married Jess—"

"Father! How can you suggest such an idea? You are the only—"

Whereupon father took courage and resumed the bold ways of his youth as he whispered to his sweetheart once again "the sweetest story ever told."

JOHN ST. JOHN.

Nephi Anderson has written another of his thoroughly interesting and spiritually sound stories. He has chosen Nauvoo as the setting for this faith-promoting and pure little love story. The characters stand out quite clearly while the action is much quicker and more vivid than anything the author has yet done. The reader makes the generation jump between the last two chapters without blinking an eye, but one might be glad of a bit of a ladder up or down with a glimpse or two of events between the ladder-steps. However, this book is worthy of first place in our Mormon fiction literature and we heartily commend it to all our readers.

February Home Entertainment.

Morag.

Birthday Calendar.

Feb. 4—President Charles W. Penrose's birthday.

Feb. 9—Patriarch Hyrum Smith's birthday.

Feb. 12—Lincoln's birthday.

Feb. 14—St. Valentine's birthday.

Feb. 22—George Washington's birthday.

Feb. 27—Longfellow's birthday.

Feb. 29—President Emmeline B. Wells' birthday.

The February hostess has a number of days on which she can entertain. The two holidays mentioned will be celebrated in a patriotic way by all loyal Americans. Literary people will pay due honor to our great poet, Longfellow, and the young folks will enjoy their Valentine parties. For our Home Evening let us take the life of Hyrum Smith, the Patriarch, or the life of President Charles W. Penrose, as a subject.

The Relief Societies throughout the world will do honor to our beloved President Emmeline B. Wells on this her ninetieth birthday. Materials for a program can be found in any of the Church magazines, in her poems, her writings, her unlimited efforts in behalf of the cause of woman. All women of Zion will unite to greet thee and wish thee continued health and happiness on thy natal day, our own loved Aunt Em.

A "PENROSE" PROGRAM.

Sing hymn, "Oh, Ye Mountains High."

Biographical sketch.

Read hymn, "Beautiful Zion for Me."

President Penrose as a writer and poet.

Sing hymn, "School Thy Feelings, Oh My Brother."

Extracts from sermons.

Sing hymn, "Up, Awake, Ye Defenders of Zion."

CHURCH ENTERTAINMENT.

A Pie Supper (a sure money-maker).

The invitation:

Here are the pies you like the best,
We're willing now to stand the test.
Our pies are good, you cannot beat them,
So come along and help to eat them.

Place..... Time..... Admission.....cents.

Serve: Individual chicken and meat pies.

Rolls, celery, cocoa, mince and pumpkin pies.

If no admission is charged, serve supper cafeteria style at so much per portion.

AN EVENING WITH PATRIARCH HYRUM SMITH.

The Patriarchal order was instituted in the days of Adam, and came down by lineage (See Doc. and Cov. Sec. 107).

Of the Patriarchal authority the Lord has said: (Read Section 124:91-96).

The *History of Joseph Smith* says: "An evangelist is a Patriarch, even the oldest man * * * * of the seed of Abraham."

The first Patriarch of the Church in this dispensation was Joseph Smith, Sr., father of the prophet. He was ordained to this office on December 18, 1833, under the hands of Joseph Smith, Oliver Cowdery, Sidney Rigdon and Frederick G. Williams. He traveled throughout the Church and preached the gospel and gave blessings to many hundreds of people. He died September 14, 1840.

A little over four months later his son Hyrum Smith was called by revelation to become his successor (Read Sec. 124, Doc. and Cov.)

Brief biography: Born Feb. 9, 1800, at Tunbridge, Vermont. Moved to western New York, about 1819. Married Jerusha Borden, 1826, by whom he had six children, Lovina, Mary, John, Hyrum, Jerusha, Sarah. After his wife's death he married Mary Fielding, in 1837, by whom he had Joseph F. and Martha. Baptized in Seneca Lake June 29, by the Prophet Joseph. Became one of the eight witnesses to the Book of Mormon. Nov. 7, 1837, was made Second Counselor to President Joseph Smith. Called by revelation to Patriarch's office, Jan. 19, 1841. Martyred with Joseph on June 27, 1844.

Of him the Lord said, "Blessed is my servant Hyrum Smith, for I, the Lord, love him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord."

Impress on the hearts of the young folks the lessons of his faithfulness to the work of the Lord, unflinching fidelity to his brother Joseph, purity of heart, and all the other good qualities that belonged to this wonderful man. For other data see *Life of Joseph Smith* and early Church works. A splendid sermon on the "Word of Wisdom" was given on page 490, *Relief Society Magazine*, Vol. 2, 1915.

Suitable hymns: "Sing, Sing the Wondrous Story," "Father of Life and Light," "Oh Give me back my Prophet Dear."

In every stake of the Church there is ordained a local Patriarch who acts under the direction of the Presiding Patriarch of the Church.

Have you had a patriarchal blessing? If not, then read Genesis 27, call your family together, invite the Patriarch and a scribe to be present; make a little feast as they did in days of old, and receive a blessing through the Patriarch of the Lord, which shall be unto you as a light unto your feet, a comfort in time of trial, and a "rod of iron" to guide you until the end of life's journey.

KNITTING BEE.

Knitting bees are very popular just now, and a pleasant time may be spent by a group of happy women at the home of one of their number. Provide some good music, a good Victrola will be of use here, or have an interesting story read, or pass papers with a list of famous "Mormon" women. These may be guessed while the needles click merrily. The clue is given in the descriptive puzzle and also the initials of the word. A simple prize may be given to the one who guesses all the names correctly.

Serve sweet apple cider or fruit punch, apple cake, and stick candy.

DELICIOUS APPLE CAKE.

(Eggless, milkless, butterless.)

2 cups sugar (or one sugar and one of syrup).

1 cup shortening.

2 cups sour apple sauce (rub through sieve),

1 cup chopped nuts.

1 cup chopped raisins.

Mix in order named. Sift together 4 cups of flour, 2 level teaspoons soda and spices to taste; add to other ingredients. Bake one and a quarter hours in moderate oven or until done.



FAMILY OF WILLIAM JENNINGS TAKEN IN PIONEER DAYS.

Mrs. Priscilla P. Jennings.

To the members of the family of Sister Priscilla Paul Jennings:

To each member of the General Board of the Relief Society the sound of the New Year bells of 1918 brought both sadness and joy, sadness because we knew that the bells of heaven would soon call home, from the school of life, our sister Priscilla Paul Jennings; joy because we had been privileged to live in the light of her inspiration and love.

Our Father in heaven could have bestowed no greater blessing upon you than the honor of being the children of such a mother. Ever gentle, just and true, her spirit in tune with the harmonies of heaven and a Christ-like humanity in her heart, she lived the life of a Latter-day Saint. To say nothing of the spiritual things she did, the radiation of her spirit alone spread abroad countless influences for good.

Realizing our love for her, we can imagine how you will miss her. Familiar as we are with her artistic ideals of life, we know what the loss of that "welcome home" will mean to you. With like characteristic modesty she walked quietly and peacefully among her friends and associates. Her deeds of kindness, unknown to the world, are almost limitless. Ever seeking the poor and helpless she was a comfort and ministering angel. Ever anxious for the triumph of virtue she ceaselessly worked and prayed for those living in the cloud of temptation.

Ever in tune with the teachings of Christ, she taught, by example, the love of humanity.

To the members of the General Board of the Relief Society she was ever kind, moving among us with grace and courtesy, ever bringing cheer and happiness.

Not only material, but also intellectual and spiritual were her contributions, always given as freely as God gave them to her, for God blessed her as few women have been blessed, with a spirit that found a halo of peace, and wrapped her in its folds, only giving her warmth when it brought comfort into the lives of others.

We loved her, because she was true to herself, her family, humanity and God.

We honored her, because in her humility of spirit she comforted the sick, helped the poor, brought hope to the wayward and taught a living trust in God.

We join in sending sympathy with a fervent prayer that the peace and faith of her life will ever remain as a heritage to her family and friends.

Let her image ever remain with us as the image of a woman in whom the divine self had triumphed and through whom, therefore, as through a transparent medium, eternal reality shines to make all life purer, braver, freer, gladder and gentler.

IDA S. DUSENBERRY.

Committee on Resolutions.

CARRIE S. THOMAS.

JULIA P. M. FARNSWORTH.

The Essential.

By Nephi Anderson.

The young man had just asked the father for the hand of his daughter, supporting his claim by a recital of what his worldly prospects were; and, it must be acknowledged, for a young man just out of school, they were fairly good.

The father looked keenly but not unkindly at the young couple as they stood before him with nerves all a-tingle. Then he said:

"It doesn't matter so much when you live or where you live or how you live, but it matters very much with whom you live."

The young man and the girl looked at each other inquiringly.

"I want both of you to think about this which I have just said," continued the father—and he repeated the statement. "If, after considering it for a day or two, there is anything about it you do not understand, come to me again." The father turned again to his book, by way of dismissal. A little dazed, a little awkwardly, they left the room.

The next day they were back.

"We have thought about what you said yesterday," announced the young man, "and we have come for further explanation. We do not fully understand what you mean."

"I suppose you take no exceptions to the latter part of my statement?" questioned the father.

"Oh, no, papa," replied the girl; "we agree with that entirely; but we also think it important where and when and how we live."

"I did not say it was not important, my daughter. I said it doesn't matter so much, and by that I mean that it is not absolutely essential to one's happiness, as some people seem to think. Sit down; I must prove my contention, I see. Mother is busy with her knitting, but she also may listen."

The white haired mother from her easy chair smiled serenely upon all of them, but she said nothing.

"I am going to make my explanations under three headings," went on the father,—*"when, where, and how."* The statement I made yesterday must have appeared somewhat startling to you; and I'll admit that without further explanation, it might be misunderstood. First, then, the *when*. We live in the days of electric cars, electric lights, telephones, and automobiles. Mother and I, at your age, lived in the days of ox-teams and tallow candles. Now, it is not an essential to happiness that one speeds quickly from place to place, or that one must view the beauty of a face under the glare of electric light; but it matters very much who you have with you in your journey whether swift or slow and whose face it is that beams into yours. I'm not saying I do not enjoy our automobile—for I do—but I could be happy without it, mother and I still driving Old Nig. with hands free from the reins to do with as we please!"

He looked slyly at his wife, but she appeared not to notice.

"Then, as to the *where* we live: Why, mother and I spent some of the happiest days of our lives under our dirt-roofed cabin which you may still see down in the corner of the pasture lot. And the country was wild and rough in those days. Shortly after we were married, we were called to settle one of the southern counties. Now, some people have an idea that happiness depends altogether on one's living in a certain place. That's foolish. One place is about as good as another if the one you live with also thinks so. Mother and I became so attached to our crude wilderness home that when we were released, we disliked leaving it * * * * Yes, I would rather live in peaceful content in the remotest parts of the land than without that in the finest palace in the city.

"Then, the *how* we live: I mean by this, not how we conduct ourselves, for that is extremely important, but I refer to the social and financial plane on which we live. For illustration again,

mother and I, wehn we started out, lived on the plainest, often the coarstest, foods. It was scarce also, and the soup-bone was clean and dry when we got through with it. As for dress, good, strong homespun did excellent service. And this I can say also, that although mother even when a girl, had to make the cloth; she did not skimp the quantity; there was always enough so that she did not have to cut it short both top and bottom, as some poor people do nowadays."

The father did not look at his daughter—he was looking out of the window at a passing automobile—so why should her face redden?

"I fear the young people of today could not be happy without modern homes and stylish clothes. Mind you, I'm not objecting to these things, for they are good in their time and place. What I contend for is that life's happiness should not depend on them to the extent that should they be taken away, happiness also would depart.

"Coming now to the last statement, that which matters most is with whom you are mated. Now, here are you two young people: you think you have found the only person in the whole world for each other. I hope you have; but time and trouble only can prove that. Love-light is so glaring in the beginning that it obliterates all imperfections. Have you two ever quarreled?"

"Well,—sometimes, papa, but—"

"Kitten play, that's all. You haven't begun to live yet. Suppose, for instance, one or both of you should develop the trait, now hidden, of ungovernable temper. What would you do? Would you control yourselves, give in to each other? Can you at times agree to disagree and not quarrel over it? When life gets to be somewhat a hum-drum affair, will you be able to glorify its commonplaces, and see the silver lining to every cloud? After all, my girl and my boy, for I must call you that now, it's the life of the spirit that counts; the condition within our hearts is the all-important; the attitude of the mind colors all outward things, giving them either a cast of darkness or an aurora of light * * * Have you now an idea of what I meant by the statement that it doesn't matter so much when you live or where you live or how you live, but it matters very much with whom you live? * * * Just another word: If you'll always see to it that the Spirit of the Lord lives with you, you will be well fortified for all things else."

The young man and the girl arose as if to greet with more respect the father's closing statement. Then the girl, with glad, tearful cry threw her arms about her father. The young man stepped to the side of the mother and intently watched her knitting.

War Economy in Dress.

Mrs. Lillian H. Cannon.

The great reason for war economy in the use of essential things is that the supply of these articles is not as great as the demand for them. Nearly the whole world is calling upon the United States to furnish them with things that are absolutely necessary for existence. In order to meet this call, rich and poor alike in this blessed land of ours must restrain themselves from buying things that are not indispensable to health and comfort. In ordinary times it would be folly for those who have means not to buy generously, because that might cause a surplus in production which would in turn affect the prosperity of the country. But these are not ordinary times! What we refrain from buying now, especially things we don't need, and which other people of the world do need badly, helps to make the world-supply equal to the world-demand. With this thought in mind no public spirit woman with love of humanity at heart would willingly spend one cent for an article of food, clothing, or furnishing which some one else needs more badly than she. It is not a question of money at all, but a question of the world's supply and demand. The supply is probably great enough, if those, in this country especially, who can well afford to economize will do so, thus releasing supplies for those who are in sore need of them.

Ever since Eve fashioned her first dress of fig leaves women have been more or less concerned over their clothes. It is natural and right that this should be the case, for as that great philosopher Shakespeare said over three hundred years ago, "The apparel oft proclaims the man." He didn't say "always." He was too truthful and wise for that. He said "oft," which is the truth. We are often judged by the clothes we wear; their cleanliness, neatness, style, suitability, becomingness, etc.

By "war economy in clothes" this *MAGAZINE* means, the ability on the part of the wearer to look well clothed and tastefully clothed with the least possible expenditure of money. Any one can wear the same clothes year after year, if the material is good. There is no special virtue in that, but to wear things many years and look well-dressed is a very different thing. To illustrate: A woman was speaking on economy in a public meeting. Among other things she said: "I have worn this hat for three years, and I expect to wear it three more years, if these war conditions continue that length of time."

"Mercy," whispered a thoughtless young girl to her companion, "the hat looks like a Noah's ark relic now. What will it look like in three years?"

"The dear, sweet woman had made the opposite impression on the young girls from the one she desired and intended. They at once decided they wouldn't economize if they had to look like she did.

The next speaker, neatly and correctly gowned, said practically the same things. She had worn her clothes a long time, too, with no more cost, probably, but her appearance was so dainty and tasteful that the young girls thought if she could look well and wear clothes such a long time they could surely do the same.

To be truly economical in clothing, a woman must bear in mind four things when she is buying: material, color, style, and becomingness. This is true of all articles: hats, coats, suits, dresses, shoes, etc.

Let us again quote Shakespeare: "Costly thy apparel as thy purse can buy, but not expressed in fancy; rich, not gaudy."

Can you find naything more to the point in any fashion magazine, or anywhere else?

"Costly thy apparel as thy purse can buy." This has to do with the material. By "costly" he means the best of its kind. If a woman is going to have a gingham dress she should buy the best she can afford. It is economical because the colors are fast and it will wear well. The cheap things are often the dear things in the end. A good gingham looks well until it is worn out. A cheap gingham looks badly after the first laundering. If she is going to buy a dress of woolen material the thrifty purchaser should get the best her purse can buy. She shouldn't get silk at all unless she can buy the best. The suitability of the material for the purpose which it is to serve should govern the purchaser, but she should still choose the best quality and value.

Referring to our quotation from Shakespeare, we find he says, "Not expressed in fancy; rich, not gaudy." This is a question of both color and material. Nearly every year we have on the market new weaves of goods. Last year we had jersey cloth. A woman who is buying with economy must resolutely turn away from these new materials because the chances are they will be in style only a short time. She will be a marked woman if she wears them after they have gone out of style. They are always more expensive than the staple materials. Shakespeare would, no doubt, class the jersey cloth with those "expressed in fancy."

There is not nearly so much opportunity of expressing fancy in material, however, as there is in the color chosen. To be economical a woman must give up any idea she may have of buying bright colored clothing and must keep only the neutral shades in materials. Loud checks, mustard, cerise, bright blues, greens, purples, may be bright for a change, but not for steady wear. A woman may wear a navy blue, dark green, black, brown, gray,

or tan suit for years and people be unaware that it is not a new suit, but not so with the bright colors. All women can reckon to the exact date when a friend came out in a Copenhagen blue suit or coat.

The next thing to be considered in our list of economics is that of style.

“Be not the first by whom the new is tried,
Nor yet the last to lay the old aside.”

It would be folly in buying new things to select old styles. A woman, however, should be conservative in her selection of styles. She should buy modish things, of course, but not the extremes in style if she wishes to wear her clothes a long time. She should get the best tailoring she can afford. The style she chooses should be as plain and simple as is consistent with the modes then in vogue.

After all that may be said about material, color and style, the one thing that is of supreme importance is the cleanness and neatness of a woman's attire. A dusty suit, or a coat, or shoes with buttons off, proclaim the wearer a dowd, no matter how rich or stylish or becoming the apparel may be.

The question of becomingness in apparel is a very important one. There are so many different types of women that they should study themselves to find out what particular color, etc., is the most becoming to them individually. The curly-haired, dainty little woman looks well in fluffy little frocks, but the classic-featured woman appears ridiculous in them. There are stout women and thin women, short women, and tall women, blondes and brunettes. All must choose their own particular style and color, and not deviate from this wise choice except in minor details.

MARK TWAIN'S OBSERVATIONS.

There are several good protections against temptation, but the surest is cowardice.

Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with.

There are two times in a man's life when he should not speculate: when he can't afford to and when he can.

Habit is habit, and not to be flung out of the windows by any man, but coaxed down stairs a step at a time.

Training is everything. The peach was once a bitter almond: cauliflower is nothing but cabbage with a college education.



By Mrs. Clarissa Smith Williams.

Red Cross.

Occasional inquiries come to this office for information concerning the forming of Red Cross Relief Society Auxiliaries. We should suggest that such inquiries be addressed to Mrs. Clarissa Smith Williams, Chairman of the Red Cross Committee.

Patterns and Yarn.

All patterns for Red Cross articles and yarn for knitting will be furnished at County headquarters or through the Mountain Division Red Cross, 14th and Welton Streets, Denver, Colorado.

Surgical Dressing.

The Surgical dressings class conducted in our rooms, under the direction of Mrs. Rathvan, graduated a number of intelligent young women who will be available in good time for class work in other parts of the State.

Our Delegates at the Washington Convention.

Mrs. Clarissa Smith Williams and Mrs. Emily S. Richards, who represented the Relief Society in the National Council of Women, were received with friendly consideration on reaching Washington, by Senator Reed Smoot who had reserved rooms in one of the new hotels of the city. The ladies were treated with great consideration and kindness by all members of the Council, from Lady Aberdeen to the last member present. Especially cordial was our old friend, that charming and efficient suffrage worker, Mrs. Rachel Foster Avery, the special protegee of Susan B. Anthony. Mrs. Kate Waller Barrett, another delightful and genuine friend and now one of the vice-presidents of the Council, was also extremely cordial and helpful to the ladies.

In Mrs. Williams' five-minute report she conveyed to the Council the greetings of our ninety-year young General President Mrs. Emmeline B. Wells, the friend of Susan B. Anthony, Fran-

ces Willard, May Wright Sewell, Lady Aberdeen and all of the old stalwarts in the Council and Suffrage cause. A previous speaker had referred to her organization as the mother of all women's modern activities, it being forty years old in point of organization. Mrs. Williams brought a round of applause when she announced the greetings of the Relief Society which would necessarily be the grandmother of all modern women's organizations, as the Society was over 75 years old.

The following famous speakers were on the program: Dr. Anna Howard Shaw, Countess of Aberdeen, Mrs. John Hays Hammond, Mrs. Julia C. Lathrop, Mr. Herbert C. Hoover, Mrs. William Jennings Bryan, Miss Jane Addams, Lord Eustace Percy, British War Commissioner, Lieut. Edourd de Billy, French High Commissioner, Ex-President William Howard Taft, Mrs. Clarissa Smith Williams and Mrs. Martha H. Tingey. The trend of all speeches was the necessity of reconstructive work after the war.

Utah's Red Cross Membership.

The Christmas Red Cross membership drive ended in this State with the most gratifying, if not startling results. We quote the following from the report of Manager John D. Spencer of this State:

"A total of 34,342 memberships secured, evidenced by \$34,342 collected and turned in, was shown by the drive committee, which held a special meeting yesterday afternoon at the Commercial Club. Chairman John D. Spencer and Secretary J. David Larson said that the reports from other sections of the state would bring the total membership up to approximately 65,000.

"This concrete evidence of the signal victory over Denver, which threw down the gauntlet with a challenge that it would secure twice as many memberships as did Salt Lake City, is naturally the source of much gratification to the committee. According to latest reports Denver secured 58,283 memberships, as against Salt Lake's 34,342. Measured by the 1910 census the contrast is even more striking. The 1910 population in Denver is given as 213,381, that of Salt Lake as 92,777. The quota fixed by the national officials of the Red Cross was 10 per cent of the population. Salt Lake County's voluntary quota was 25,000 memberships, the final figures show nearly 10,000 in excess of that number."

Income Tax.

From W. C. Whaley, Collector, Helena, Montana, comes the following:

"You won't have to figure out your own income tax all by

yourself hereafter. The government is going to send out men to help you. It will be up to you to hunt up these men, who will be sent into every county seat town, and some other towns besides, to meet the people. Postmasters will be able to tell you when the government's income tax man will be around, and where to find him. He will answer your questions, swear you to the return, take your money, and remove the wrinkles from your brow. Returns of income for 1917 must be made between January 1 and March 1, 1918.

"Next year, when every married person living with wife or husband and having a net income of \$2,000, and every unmarried person not the head of a family and having a net income of \$1,000 for the year 1917, must make return of income on the form prescribed, there will be hundreds in every community seeking light on the law, and help in executing their returns. My own district will be divided into districts, with the county as the unit, and a government officer informed on the income tax assigned to each district. He will spend hardly less than a week in each county, and in some counties a longer time, very likely in the courthouse at the county seat town. My office will in due time advise postmasters and send out notices to the newspapers stating when the officer will be in each county.

"It may be stated as a matter of general information that 'net income' is the remainder after subtracting expenses from gross income. Personal, family or living expense is not expense in the meaning of the law, the exemption being allowed to cover such expense.

"Practically every farmer, merchant, tradesman, professional man and salary worker and a great many wage workers will be required to make return and pay tax.

"The law makes it the duty of the taxpayer to seek out the collector. Many people assume that if an income tax form is not sent, or a government officer does not call, they are relieved from making report. This is decidedly in error. It is the other way round. The taxpayer has to go to the government and if he doesn't within the time prescribed, he is a violator of the law, and the government will go to him with penalties."

Current Topics.

By James H. Anderson.

"MORMON" CHAPELS at Dublin, Mexico, and Bunkerville, Nevada, were burned down in December.

TWO GERMAN PRISONERS made their escape from Fort Douglas, Utah, the day before Christmas.

ECUADOR has broken off relations with Germany, and the Argentine Republic is on the verge of doing the same thing.

THIRTEEN NEGRO SOLDIERS were hanged in December for participating in the riots at Houston, Texas, August 23.

EAST AFRICA has been cleared of German military forces, after a three years' campaign by British, French and Belgians.

CHRISTMAS WITH NO SNOW in the valleys was an experience in Utah for 1917, quite unusual.

GERMANS AND AUSTRIANS to the number of hundreds of thousands, captured by the Russian armies, have been set at liberty.

RED CROSS MEMBERSHIP IN UTAH was expected to be swelled to 40,000 in the last week in December; the number reached was 70,000.

OIL FIELDS IN WYOMING continue to multiply until it looks as if that state alone would be able to furnish the world its oil supply for years to come.

CANADA has voted to uphold conscription. Evidently the people there propose that the great war will be carried to a successful finish for their side.

PREST. JOSEPH F. SMITH returned from California for Christmas, his health greatly improved, to the sincere gratification of the Latter-day Saints generally.

GERMANY is reported to be short of food; but the Germans seem to "cut the suit to fit the cloth" in dealing with the food item as well as with other situations.

RUSSIA HAS BEEN DIVIDED into five republics, all of them of rather uncertain tenure of life, *viz.*: Finland, Ukraine, Crimea, Siberia, and the one under the Bolsheviki at Petrograd.

GEN. PERSHING advises his American troops to "never tell anything of a confidential nature to a woman." He must have learned that on the European side of the Atlantic.

THE TEMPLE AT LOGAN, Utah, was partially destroyed by fire in December, but is being repaired rapidly. The loss was about \$50,000.

BRITISH TROOPS made further headway against the Germans in France in December, but the lines there are so firmly held that a decisive contest seems many months distant.

THE JEWS in both Europe and America are acclaiming Great Britain as the sovereign power under which they can return in safety and rebuild Palestine and its historic capital.

SOCIAL DISEASE, discovered through the organization of the national army to be so prevalent in the United States, is now receiving the open antagonism of physicians in civil as well as in army life.

GERMANY MADE KNOWN its Christmas terms of peace, but these were so arrogant and so unassuring for a permanent cessation of war that the Entente Allies could not consider them favorably.

STRIKES in packing plants in the United States, during the war, are said to have been safely guarded against by arrangements entered into in December, between the employes and the government department of labor.

ITALY is making stupendous efforts to check the great Austro-German drive into her northern territory, and by the aid of British and French troops seemed to have gained that end in the latter part of December.

PALESTINE is not yet relieved from being trodden under foot of the Gentile Turk, and may not be for a year or two, but the British forces are pushing steadily northward from the line across the country between Jerusalem and Jaffa.

WM. J. FLYNN, who for many years has proven a capable

and successful head of the United States Secret Service, has resigned, ill health being named as one of the reasons, but the others are not made public.

WINTER WHEAT shows an unusual shortage this season, according to U. S. Government reports, and farmers are being urged to plant a much larger area of spring wheat than is customary.

YAQUI INDIANS IN SONORA, Mexico, have declared their independence from that country, and to gain their object have instituted a warfare that may have an important effect on Mexico's future.

WAR WITH AUSTRIA has been declared by the United States Congress to be an existing condition, and it will be found necessary to intern tens of thousands of Austrians in the United States as dangerous aliens.

THE BROWNING MACHINE GUN, invented by a Utah man, and adopted by the United States Government, is said by experts testifying before the U. S. Senate committee to be superior to any other gun; but the makers of the latter are disputing the claim.

CONGRESS BEGAN ITS SESSION IN DECEMBER, and instituted investigations into the government food and fuel administrations and into army supply affairs in the United States, thereby uncovering many unsatisfactory conditions.

A PROHIBITION AMENDMENT to the national Constitution has been passed by Congress, and will be submitted to the legislatures of the various states. The curse of the saloon is being recognized, and its removal effectively sought.

THE SCANDINAVIAN NATIONS, at a conference held in December, decided to remain neutral in the present great conflict. They think they have enough war being poured out upon them in the existing hardships and losses proceeding from the conflict.

THE BOLSHEVIKI GOVERNMENT, which overthrew Kerensky and seized Petrograd's affairs in Russia, then arranged an armistice with Germany, has proved an unstable government. Russia is in the throes of civil war, with little prospect of improvement for a long time to come.

NUMEROUS GOVERNMENT BUREAUS, national and state, have made at the end of 1917 glowing reports of what they have accomplished; but an analysis shows that many of them have displayed at their chief accomplishment their ability to draw big salaries from the public purse.

JERUSALEM AND BETHLEHEM were taken by the British troops without the latter destroying any of the buildings in either place; but there was some very hard and difficult fighting in the vicinity before the Turks were driven out, on December 9. The Turks looted the historic churches of all valuable property.

POSTMASTER GENERAL BURLESON opposes the forming of trades unions among the U. S. postal employes as having no legitimate occasion therefore, since the government fixes the wages and hours. The labor unions are demanding Mr. Burleson's removal from President Wilson's cabinet, because of his attitude on this matter..

POPE BENEDICT, the Roman pontiff, is considering the probability of uniting the Greek and Roman Catholic churches under the pope's leadership, now that the Russian czar is deposed, according to dispatches from Rome. The union of these two branches, taken in connection with their offshoots, would embrace the vast majority of the professed Christian world, and truly would form a great church.

HALIFAX, the great English naval base in the north Atlantic, was the scene of the most terrific explosion known in history, on December 6. A Belgian relief ship collided with a vessel laden with war munitions, and fire and explosion followed, wrecking the city of Halifax, killing 1500 people, injuring 4000, and rendering homeless 25,000 others; while the financial loss is over thirty million dollars.

JERUSALEM in the possession of British troops has stirred the world at the Christmas of 1917 as never before along the same lines. Christian, Hebrew, and agnostic, Gentile and Jew alike, in all countries outside of the Teutonic alliance, have rejoiced; and the announcement of David Lloyd George, premier of Great Britain, in response to Germany's peace proposition that "Turkey remain inact," that "Jerusalem never will be returned to the Turks," met with such approving sentiment that it is clear such a peace settlement as suggested cannot be made among the contending nations.



By Amy Brown Lyman, General Secretary.

Sevier Stake.

In her report to the General Board, Mrs. Julia P. M. Farnsworth represented the conditions of the Relief Society in Sevier Stake as being both prosperous and active. War gardens have been numerous and profitable. Conservation of supplies, by individuals, by wards and by stake officers, has been active and prolonged. Particularly interesting was the work of the Home Economics department in this excellent stake Relief Society. A noticeable feature here was the report of twenty-five orphan children supported by the Relief Societies of the Sevier stake.

The Monroe South Ward Relief Society certainly made a record during the past year through the giving of bazaars, parties, the serving of dinners, the making and selling of quilts, through regular donations and the quaint old custom of saving Sunday eggs; these women raised and donated \$1,282.52 to seat the new ward church. They paid \$86.91 to carpet the aisles of the church. Then they paid \$148.25 to freshen and remodel their own Society hall with new paint inside and out, new chairs and benches, and cement walks around the building. The other charity work was not neglected. The Penny Fund received its full quota, and they have purchased a Liberty Bond. Also they have dried apples and bottled thousands of quarts of fruits and vegetables. Good work.

Tooele Stake.

The scattered condition of this stake makes it difficult for unified work to be carried forward. The foreign element in Garfield and around the smelters is more or less of a drawback to the work of the sisters, yet the usual activities are carried on, and the Relief Society is the most popular organization in the stake.

Beaver Stake.

Especially attractive to the Beaver stake has been the glean-ing and storing of wheat during the past season. Most of the wheat has been stored in the Richfield elevator. The Home Economics club of Beaver City rendered it impractical for home science work to be carried on in the past season in our Society, more's the pity. The women of this stake are faithful, diligent and devoted.

North Sanpete Stake.

There are thirteen ward Relief Societies in this stake. Out of this number eight Relief Society ward presidents are widows with large families. It is a peculiar fact that widows with children often make more of a success of the children and themselves than they do when blessed with loving husbands. In this stake the fifth Tuesdays are devoted to visiting the aged members of the Society who cannot get out to meetings. One ward Relief Society is purchasing a hall, and all the Relief Societies bought wheat to store against a time of need.

Morgan Stake.

All of the branches in this stake are in unusually prosperous condition. It was suggested by this stake that there were not available rooms in our Relief Society Home for those who wish to visit the city to do temple work or to attend conference. As a consequence of this report the Relief Society authority conferred with the Presiding Bishop's Office and a list of available lodging houses has been sent out to every bishop in the Church and can be obtained through this office or the Presiding Bishop's Office by anyone desiring this information.

Bear River Stake.

A Red Cross Auxiliary has been organized recently in this stake by Congressman Welling. Prior to this organization the Relief Society sisters collected \$3,000 for Red Cross work. The stake officers planted one acre to potatoes and harvested 318 bushels from this acre. There are sixteen Relief Society nurses in this stake. When questioned by the sisters of this stake, Elder Joseph F. Smith, Jr., of the Council of the Twelve, and Patriarch Hyrum G. Smith counseled the sisters to purchase wheat with their wheat money, and to take good care of it.

The recent decision of the General Board was that knitting shall not be done during our meeting hours except at the regular work meetings. The inattention which is an accompaniment of active fingers is not polite to the speaker or class teacher, nor does it permit the members to get the most out of their lesson work. Our sisters will have plenty of time at home and in the work meetings to do all the knitting for which they can obtain yarn and thus assist the Red Cross cause.

Miss Betty McCune, who sailed for France November 5th, sent a cablegram to her parents upon her arrival in that country within a fortnight after sailing. She was well and in good spirits, but no further news has been received.



By Janette A. Hyde.

How much good has been received from the lessons given in the *Magazine* depends entirely upon how much time we have devoted to the study and preparation of the same.

The main object in the outline work is to place before our women, a thoroughly scientific yet plainly worded study, in order that they may become possessed of such practical knowledge of foods as shall make them competent judges of food preparation, balanced rations, food projects, and food substitutes. If we are expected to win the war with food, we must be well-trained food soldiers, directed by the best general knowledge obtainable by study and experience.

In the studying of foods, a thorough knowledge of production is also very necessary.

We wish to emphasize the importance of milk and its by-products as a food, especially for the babe and growing child.

While it is true that well developed people may use other foods to sustain life, milk is indispensable to the life of growing children. The idea that there are milk substitutes for children is a mistaken one, and should be discountenanced, as many people deceived by such statements, and through this information are giving children inferior foods, with which, as they suppose, to build superior bodies. Good results do not follow improper feeding, and we find many children deprived of the most precious and righteous heritage, that of strong healthy bodies.

If we do not return to some of the old-time customs and ways of producing and living, we will find the prospects for future development much retarded. We are short in the state of Utah, 10,000 milk cows, according to increase of population and decrease in the dairy herd. The loss has many phases besides the shortage in milk supply. It means less fertilization for farm and garden, fewer calves for future mother cows, lessened meat producing sources, with an extra shortage of shoe leather; besides the hundred and one extra products which come from the dairy cow. In the face of these facts, something should be done to stimulate the desire on the part of the farmer to increase his dairy herd. Let us suppose that 10 per cent of the 40,000 Relief Society sisters, would make preparations for one extra cow to be

added to the number already owned by the family. This we think, would start the proposition off in the right direction. At least, let us think the matter over very seriously and if we cannot see our way clear to commence this year, we can plan for the immediate future, to increase our milk-producing animals through individual effort. Impure milk can be made absolutely safe by pasteurization.

To Pasteurize Milk.

Pasteurizing milk can not be done accurately without a thermometer. The milk bottle should be placed upon a rack in a kettle of water, with a clean thermometer, inserted through the cover of the bottle. Heat the water slowly and watch the thermometer. When it reaches 155° F, see that the water becomes no hotter. Set the kettle on a rack on the stove top, or use a simmering burner with rack and asbestos mat. It is difficult to keep the temperature even, but it should remain at 140-155° F, half an hour. At the end of half an hour, the bottle should be removed, and cooled as rapidly as possible in running cold water.

Rennet Custard.

- .1 qt. milk.
- 2 tb. sugar.

1 teaspoonful vanilla or two tab. of orange juice, or 1 t. vanilla and 3 or 4 tablespoonsful of cocoa.

A shake of salt.

To prepare: This is a process without cooking. Rennet tablets are made from the stomach of the calf, and contain the digestive enzyme, renin, which results in the solidifying of the curd of the milk. Rennet custard has passed the first stage of milk digestion. Put all of the flavoring substances into the milk, and warm it slightly, not more than 100° F. The cocoa when used should be "dissolved" in a small amount of hot water. Dissolve the rennet in a tablespoonful of cold water, and stir this very thoroughly into the milk. Pour the milk into the cups in which the custard will be served, and set the cups in a warm but not hot place. A good method is to place them in a pan of warm water (100° F.). The milk becomes firm in a half hour or an hour, and as soon as it is set, should be put in the ice box, otherwise the process continues and the custard becomes watery as the curd shrinks and forces out the whey. Serve very cold with fruit on top, or whipped cream with the cocoa flavoring; or put grated nutmeg or powdered cinnamon on the top. This is a simple and delicious dessert, and one of the most wholesome. For children it should be flavored with fruit juice or vanilla rather than with cocoa.

EDITORIAL

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Motto—Charity Never Fails

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No. 2

O WAR, WHERE IS OUR FEAR OF THEE?

**Why Shall
We Fear?**

These gripping days of wars and rumors of wars dry up the springs of human hope, poison the sources of daily life, and cripple the soul which bends, if it does not break, beneath the storms of fear and dread which sweep human hearts in this gruesome day. Yet fear is a kindly discipline if we do but keep control of will and brain. Shall we—mothers, wives, sweethearts—allow these last days of fulfilling prophecy to quench our faith, crush our hopes, poison our bodies, and darken our very minds? Every instinct of faith, every manifestation of the gospel forbids us to tread such a suicidal path. Why! our young people—soldier boys in camps, sisters and sweethearts left behind—all are drawing nearer to God than ever before. The gospel is being preached in the trenches, on the battlefields and around the campfires. Riches, pleasure, vanity—these snares are far more fatal to faith and virtue than are war and dread of death.

**Fear is
a Sword.**

The angel who was set with a flaming sword to guard the gateway to the Garden of Eden might well have been named Fear. For this dread quality of the human mind cuts with a

two-edged blade its way into the human heart. Mortals are exalted or debased through its evil or its divine effects.

The Beginning of Wisdom. "The fear of the Lord is the beginning of wisdom," sang the Psalmist. The conscience of man is founded on the corner-stone of fear: that shrinking dread of offending God, that control of a selfish impulse which would plunge our soul into sin through violation of law. The fear of God impels us to keep his laws, for we soon discover the consequences of disobedience to law.

We Learn Through Fear. Fear holds a stinging whip to drive us head-long—either way its finger points. A burnt child dreads the fire, and much of modern child-training is founded on the teaching by experience. Fear has been dragged by modern psychologists out of the tangled jungles of the sub-conscious mind, where it is supposed to reign in mystic majesty, and by labelling and ticketing each pain and sinful tendency as the result of inverted sex-desire or suppressed shock, the person is said to be thus liberated automatically from physical disease or mental abrasion. That there is a glimmer of truth in all this does not make it either intelligible or useful to the ordinary mind.

Evil Takes Advantage of Fear. Physical fear in its evil manifestations invites insult, courts defeat, dreads lightning, faints at blood-spurts, runs away from the appearance of danger, yet often assumes in self-defense or self-deceit a bullying attitude, and speaks in a voice of bluff. Grave mental fear dreads the dark, is often grossly superstitious, lies to avoid blame or to win applause, stabs ambition and paralyzes initiative. Spiritual fear opens the door to disease, trades with opportunity, juggles with principle, quarrels with discipline, and finds plenty of excuses for sin.

Fear, the Daily Companion of Genius. Fear is the crowning glory and the crushing load of the imaginative being. Fear peoples the dark, discloses fairies in flowers, castles in clouds, dungeons in ant-hills, heaven and hell in every living hour. Bridges are built and crossed long before the water flows, babies are born ere the wedding is announced, funeral meats are spread before death enters. And ah, how women suffer from these emotional suppositions. God gifted mothers with keen imaginations so that little children's fears might be cuddled, and grown men's problems be understood through sympathy and intuition.

Let Us Fear to be Disloyal. These last days upon the earth call loudly upon the good and the evil qualities of fear. We may well fear to voice disloyal thoughts, or to criticize our leaders. We may righteously fear to slacken our efforts to do good and to control selfish impulses. Yet fear of death, fear of war, fear of suffering, fear of poverty, of hard work, and of separation, will drive us into frenzy and collapse.

Cultivate the Fear of God. Let those soothing associates of righteous fear which are trust and love enter in and take possession of our souls. If the gospel is worth anything, if truth is true, then we have a supreme claim upon our Father, and he will calm our fears—if we ask him—and give us the victory over dread and anxiety. Why should we fear war? It is the climax of all earth's experiences. Separation, suffering, death—these are earth's own penalties and cannot follow us into the eternities. Rather let us learn to love—to love with God's love—which is compounded of justice and mercy equally combined. For "perfect love casteth out fear."

PRESIDENT EMMELINE B. WELLS.

The approaching birthday of our honored President will find her ninety years old. What a remarkable age in these days of degeneracy of mankind physical and mental; and what a remarkable history has been made by our revered President. We join with every member of this Society and of the Church in congratulations and blessings upon the head of this great and worthy heroine in Zion.

DEATH OF MRS. PRISCILLA P. JENNINGS.

The death on January 2, 1918, of Mrs. Priscilla Paul Jennings removes from the General Board of the Relief Society one of its most faithful and interested members. Always serene, gentle, and generous, her spirit was susceptible to the inner harmonies of divine law. Above all earthly things Sister Jennings prized first her fellowship with God and His people. This integrity won for her the established friendship and companionship of all this people, for she counted among her closest friends the leaders of the Church, from President Brigham Young and his associates down including his successors to our present head, President Joseph F. Smith.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN MARCH.

DOMESTIC LIFE AMONG THE NEPHITES.

Knowing that the Nephites were originally Hebrews we would expect to find their domestic habits and customs resembling those of their Israelitish forefathers, modified necessarily by changed environment and the lapse of time. The semi-tropical lands from which they came were found in climate at least through the upper part of South America and in Mexico, yet many strange and new animals, with unknown and unusual vegetable productions, necessitated adaptation by this isolated people.

That master writer, Prescott, who was himself skeptical to the last degree, in his history of the conquest of Peru and Mexico, takes pains to sneer at the reports made by the Catholic priests who accompanied Cortez when he conquered Mexico. These priests were astounded at the likeness of religious and domestic customs to the Israelitish traditions and habits. They found the ceremony of baptism administered to children, a belief in Christ, traditions of the Flood, many of the hygienic laws of Moses, sacrifice, etc., etc. (See Vol. 3, pages 317-328, Prescott's *Conquest of Mexico*. If possible, these extracts should be read in this lesson.)

The Hebrew custom of building houses in the form of a hollow square with a court in the center was followed by the Aztecs and earlier races of the Toltecs. The flat roofs upon which the family spent their evenings and mornings were also used by the Nephites. The chambers were on one side of the house, the official apartments on another, and often the domestic animals were housed on another side of the court. Within the court were trees, flowers and fountains. The women were industrious. The prophets in the Book of Mormon inculcated industry, thrift and moderation in dress. Like the Hebrew women they engaged in spinning and weaving the cloth which clothed their families. We know they had fine silk, fine twined or twisted linen, and cloth of many varieties.

Like all oriental women, and indeed like all women, they loved ornaments. We read of golden ear-rings and bracelets, of ornaments of gold, or silver and of precious things—no doubt

these were gems made into bracelets and worn in their ringlets.

The garments of the men and women, like those of their Hebrew fathers, did not differ so much in shape and material for the two sexes. The women's dress was longer, and both were marked by a tunic or inner garment with a mantle or outer garment worn over it. The outer garments were worn sometimes for several generations and handed down from mother to daughter, so excellent was the material and so lasting was its quality. Beautiful embroidery and fine needlework distinguished the clothing of the wealthier classes. Embroidered vests, wide flowing mantles, girdles and veils were sometimes worn by those who could afford them.

Nor were the women alone in their love of ornament and bright colors. Gorgeous indeed was the apparel of the wealthy Nephites, and great was their love of luxury and display.

Wonderful palaces were constructed, which were elegant and spacious, adorned with fine wood-carving and containing ornaments of gold, silver, brass, copper and ziff.

The food of the people resembled that of other tropical lands, wheat, corn and barley being the staples, with many fruit trees and grape vines. While the Nephites did not use as much meat as did the Lamanites, still they were provided luxuriously from the flesh of their flocks and herds.

Very little mention is made of chariots in the Book of Mormon. The means of locomotion was unquestionably the horse, the jackass, the llama and the alpaca. Locomotion was slow and yet the people often undertook great journeys and migrated comparatively swiftly from place to place.

The domestic life was simple, cheerful and informal. We hear little of music among them, but we know they had many and good schools. They were exceedingly virtuous as have been all of their Lamanite descendants, even up to the present day. We have quoted in this number the following extracts from Prescott's *Conquest of Mexico*:

"The women, as in other parts of the country, seemed to go about as freely as the men. They wore several skirts or petticoats of different lengths, with highly ornamented borders, and sometimes over them loose, flowing robes, which reached to the ankles. These, also, were made of cotton, for the wealthier classes, of a fine texture, prettily embroidered. No veils were worn here, as in some other parts of Anahuac, where they were made of the aloe thread, or of the light weave of hair, above noticed. The Aztec women had their faces exposed; and their dark, raven tresses floated luxuriantly over their shoulders, revealing features, which, although of a dusky or rather cinnamon hue, were not un-

frequently pleasing, while touched with the serious, even sad, expression characteristic of the national physiognomy."

In connection with this extract concerning the serious cast of countenance, note this from the Book of Mormon:

"We being a lonesome and a solemn people, wanderers, cast out from Jerusalem" (Jacob 7:26). How true this is, even of the Lamanites to this day!

Readings: Chap. 54, Reynold's *Story of the Book of Mormon*; Prescott's *Conquest of Mexico and Peru*.

QUESTIONS.

What evidence have we that the Nephites were originally Hebrews?

How did the Hebrews build their homes?

What costumes did the Hebrews wear?

What costumes did the Nephites wear?

What ornaments were used?

Why do women love adornment?

Why is excessive adornment denounced by sacred writers?

What foods supplied the Nephites?

Who were the Aztecs? (See encyclopedia or history.)

ADVICE OF AN AZTEC MOTHER TO HER DAUGHTER.

Translated from Sahagun's "*Historia de Nueva Espana*," Lib. VI., Cap. XIX.

"The first thing that I earnestly charge upon you is that you observe and do not forget what your father has now told you, since it is all very precious; and persons of his condition rarely publish such things; for they are the words which belong to the noble and wise,—valuable as rich jewels. See, then, that you take them and lay them up in your heart, and write them in your bowels. If God gives you life, with these same words will you teach your sons and daughters, if God shall give you them? The second thing that I desire to say to you is, that I love you much, that you are my dear daughter. Remember that nine months I bore you in my womb, that you were born and brought up in my arms. I placed you in your cradle, and in my lap, and with my milk I nursed you. This I tell you, in order that you may know that I and your father are the source of your being; it is we who now instruct you. See that you receive our words, and treasure them in your breast. Take care that your garments are such as are decent and proper; and observe that you do not adorn yourself with much finery, since this is a mark of vanity and of folly. As little becoming is it, that your dress should be very mean, dirty, or ragged; since rags are a mark of the low, and of those who are held in contempt. Let your clothes be becoming and neat, that you may neither appear fantastic nor mean. When you speak, do not hurry your words from uneasiness, but speak deliberately and calmly. Do not raise your voice very high, nor speak very low, but in a moderate tone. Neither mince, when you speak, nor when you salute, nor speak through your nose; but let your

words be proper, of a good sound, and your voice gentle. Do not be over nice in the choice of your words. In walking, my daughter, see that you behave becomingly, neither going with haste, nor too slowly; since it is an evidence of being puffed up, to walk too slowly, and walking hastily causes a vicious habit of restlessness and instability. Therefore neither walk very fast, nor very slow; yet, when it shall be necessary to go with haste, do so; in this use your discretion. And when you may be obliged to jump over a pool of water, do it with decency, that you may neither appear clumsy nor light. When you are in the street, do not carry your head much inclined, or your body bent; nor as little go with your head very much raised; since it is a mark of ill breeding; walk erect, and with your head slightly inclined. Do not have your mouth covered, or your face, from shame, nor go looking like a near-sighted person, nor, on your way, make fantastic movements with your feet. Walk through the street quietly, and with propriety. Another thing that you must attend to, my daughter, is that, when you are in the street, you do not go looking hither and thither, nor turning your head to look at this and that; walk neither looking at the skies, nor on the ground. Do not look upon those whom you meet with the eyes of an offended person, nor have the appearance of being uneasy; but of one who looks upon all with a serene countenance; doing this, you will give no one occasion of being offended with you. Show a becoming countenance; that you may neither appear morose, nor, on the other hand, too complaisant. See, my daughter, that you give yourself no concern about the words you may hear, in going through the street, nor pay any regard to them. Let those who come and go say what they will. Take care that you neither answer nor speak, but act as if you neither heard nor understood them; since, doing in this manner, no one will be able to say with truth that you have said anything amiss. See, likewise, my daughter, that you never paint your face, or stain it on your lips with colors, in order to appear well; since this is a mark of vile and unchaste women. Paints and coloring are things which bad women use—the immodest, who have lost all shame, and even sense, who are like fools and drunkards, and are called *rameras* (prostitutes). But, that your husband may not dislike you, adorn yourself, wash yourself, and cleanse your clothes, and let this be done with moderation; since, if every day you wash yourself and your clothes, it will be said of you, that you are over-nice, too delicate; they will call you *tapepetzon tinemaxoch*.—My daughter, this is the course you are to take; since in this manner the ancestors from whom you spring brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you; they said but few words and spoke thus: "Listen, my daughters; in this world, it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel a very narrow, steep, and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and, if you deviate from the path, you will fall into it. There is need, therefore, of much discretion in pursuing the road." My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it; it will be to you as a lamp and a beacon, so long as you shall live in this world. Only one thing remains to be said, and I have done. If God shall give you life, if you shall continue some years upon the earth, see that you guard yourself carefully, that no stain come upon you; should you forfeit your chastity, and afterwards be asked in marriage and should marry any one, you will never be fortunate, nor have true love; he will

always remember that you were not a virgin, and this will be the cause of great affliction and distress; you will never be at peace, for your husband will always be suspicious of you. O, my dearly beloved daughter, if you shall live upon the earth, see that not more than one man approaches you; and observe what I now shall tell you, as a strict command. When it shall please God that you receive a husband, and you are placed under his authority, be free from arrogance, see that you do not neglect him, nor allow your heart to be in opposition to him. Be not disrespectful to him. Beware, that, in no time or place, you commit the treason against him, called adultery. See that you give no favor to another; since this, my dear and much beloved daughter, is to fall into a pit without bottom, from which there will be no escape. According to the custom of the world, if it shall be known, for this crime they will kill you, they will throw you into the street, for an example to all the people, where your head will be crushed and dragged upon the ground. Of these says a proverb: "You will be stoned and dragged upon the earth, and others will take warning at your death." From this will arise a stain and dishonor upon our ancestors, the nobles and senators from whom we are descended. You will tarnish their illustrious fame, and their glory, by the filthiness and impurity of your sin. You will, likewise, lose your reputation, your nobility, and honor of birth; your name will be forgotten and abhorred. Of you it will be said, that you were buried in the dust of your sins. And remember, my daughter, that, though no man shall see you, nor your husband ever know what happens, God, who is in every place, sees you, will be angry with you, and will also excite the indignation of the people against you, and will be avenged upon you as he shall see fit. By his command, you shall either be maimed, or struck blind, or your body will wither, or you will come to extreme poverty, for daring to injure your husband. Or, perhaps, he will give you to death, and put you under his feet, sending you to the place of torment. Our Lord is compassionate; but, if you commit treason against your husband, God, who is in every place, shall take vengeance on your sin, and will permit you to have neither contentment, nor repose, nor a peaceful life; and he will excite your husband to be always unkind towards you, and always to speak to you with anger. My dear daughter, whom I tenderly love, see that you live in the world of peace, tranquility, and contentment, all the days that you shall live. See that you disgrace not yourself, that you stain not your honor, nor pollute the luster and fame of your ancestors. See that you honor me and your father, and reflect glory on us by your good life. May God prosper you, my first-born, and may you come to God, who is in every place.—*Vol. III Prescott's "Conquest of Mexico and Peru."*

HOUSEKEEPERS' CONFERENCE.

- Beginning January 21-29 there will be held in the Agricultural College at Logan a conference of housekeepers and home workers. The chairmen of our branch, of the Home Science Departments will find an especial course on Home Management and Bacteriology, planned to meet our general and particular needs. All subjects treated in our Correspondence Course will be given. You are all invited to attend.

LESSON II.

Work and Business.

SECOND WEEK IN MARCH.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN MARCH.

JAPHETH, HIS DESCENDANTS AND TRIBES.

When the sons of Noah, with their descendants spread abroad after the Flood, the sons of Japheth went into the Mediterranean coasts, into Asia Minor to "the isles of the Gentiles," also across Armenia, into the Tigris and Euphrates valleys over Media and Persia, and eastward as far as India, embracing probably the peoples who spoke what is now called the great Indo-European languages. Japheth means "enlarged." In Greek mythology the Titan Japetus is the progenitor of the human race. Ion, his son, in the Hebrew form, is Javan. Tarshish, son of Javan, is father of southern Spain Madai of the Medes, and Gomer, the Teutons. Some of our Latterday Saints authorities claim Semitic descent for the Teutons. It is quite certain that the seed of Israel is scattered through the Teuton peoples. However, we give the line here as it is given in modern histories.

The following quotations are extracts taken from the first sixty pages of Lenormant and Chevallier's *Ancient History of the East*, Vol. II:

"The ancestors of the Japhetic race believed that everything proceeded from one celestial being—the being *par excellence*—God. *Deva*, the *Zeus* of the Greeks, the *Deus* of the Latins. This divine being was considered 'The Living One.'

"But this belief in the divine unity, a relic of the primitive faith of mankind in the original revelation, was, among the ancient Japhetic races, as among all the nations of antiquity who had not a divine revelation for the preservation of the truth, disfigured by the introduction of pantheism, and by the personification of the attributes of the Supreme Being as so many separate gods, emanations from his substance. God the Creator was mistaken for the universe he had created; his unity was divided into a number of personages also believed to be divine. * * * But the existence of these personifications, each invested with an individuality, was a deplorable fall from the original conception, and completely hid it from view in the popular worship, directly leading to the depths of polytheism and idolatry."

The following extract is descriptive of the expansion of the family into a nation or kingdom among primitive Japhetic peoples:

“In the course of its development the family became the clan. This is an assemblage of brothers, as its Greek name shows. The clan is a relationship that originated with the Japhetic nations, and existed in later times among the Iranians in India, Ireland, Scotland, and among the Slavonians. At its head was a chief, or patriarch, the eldest, the head of the family, invested with absolute power, and that by right divine; as was the Roman *paterfamilias*. He, however, could not decide on his own unsupported authority; he was assisted by a council, composed of a certain number of elders, fathers of families, who were accustomed to deliberate with him. Beyond the clan we find the tribe a still larger extension of the family; all its members tracing back to one common origin, as its name indicates in Zend, *zanter*, identical with the Latin *gens*, and a Greek word meaning to ‘germinate, generate, produce’; the assemblage of tribes constituted the nation, which therefore, is but a larger family, a multitude, an assemblage of men attached to each other by common ties. As a supreme chief above the heads of the clans and of the tribes, they have a king, whose name signifies the director, the sustainer. In later times, when the Persian empire was at its greatest height of glory and power, there still remained something of ancient forms of this spirit of independence and liberty.

“The nature of the government and the authority of the great king were very different in the provinces from what they were in Persia itself. Although elsewhere he was the typical Asiatic sovereign, absolute, uncontrolled, almost divine; in Persia the king was only the chief of a free people. * * *

“It was only in later times after the days of Xerxes, that the last traces of this free life disappeared in Persia, when the Persians had been enervated and corrupted by riches, and by contact with the corruptions of the nations they had conquered. Then the power of the great king became the same in Persia as in the rest of his empire, and the descendants of the free companions of Cyrus were bowed beneath the yoke of an unlimited despotism.”

Media, which was settled, we are told, by Madai, son of Japheth, was an important, very ancient Asiatic monarchy, lying south and west of the Caspian Sea and between that sea and Assyria. It was larger than Assyria and Chaldea combined, and the River Tigris watered its fields. In the mountain region the climate is severe, but on the plains the thermometer rarely registers ninety degrees in the shade.

The Medes were a handsome race of men, noble and graceful, the women beautiful and cultured. Their love of luxury was their final destruction. About 860 B. C. the Syrians invaded their country and we thus learn of them definitely. They were then di-

vided into tribes and were governed by petty chieftains. They did not build cities, but they were fierce in war, and worshipped fire and other natural phenomena. It was Shalmaneser the Fourth king of Assyria about 722 B. C. who nominally conquered them on this occasion but they were not really subdued until Sargon II, another Assyrian king, invaded Media about 710 B. C., and completely conquered the Medes, planting cities wherein later he placed the Israelitish captives.

"Media is first mentioned in the Bible as the part of Assyria to which the Ten Tribes were transplanted: at first, those beyond the Jordan, by Tiglath-pilser, I Chr. 5:26; and afterwards, about 721 B. C., the remainder of Israel, by Sargon, 2 Kin. 17:6. The subsequent history of Media is involved in that of Persia. The united empire conquered Babylon, according to Isaiah's prediction, Isa. 13:17; 21:2; Dan. 5:6; Ezra 1. Both countries were subdued by Alexander of Macedon, 330 B. C., and in the next century became tributary to the Parthians on their east, in connection with whom they are mentioned in Acts 2:9" (*Smith's Bible Dictionary*).

Nineveh, the Median Capital. In 660 B. C., a large Assyrian emigration flocked into the Median country from the East mountains. They were headed by Phraortes, the father of Cyraxerses. He succeeded so well that he made himself king over all the petty chiefs who had hitherto ruled variously, and in 634 B. C., he attacked Assyria but was defeated. About fifty years later his son Cyraxerses again invaded Assyria and laid siege to Nineveh, destroying it. Media was next invaded by Scythians, but Cyraxerses finally defeated them. After the conquest of Nineveh Cyraxerses went on his conquering way, but finally made a compact with Nebuchadnezzar, the mighty Persian king, and thus came the famous Medo-Persian dynasty. These later rulers and events are referred to by the sacred writers, as found in Jeremiah and Isaiah.

The land of the Medes was occupied by the Scythians for eighteen years, and only by treachery did the Medes rid themselves of their conquerors. Later the Medes were conquered by the Persians who were, up to the time of Cyrus, partly nomads; "and this prince knew well what his people owed to the sterile soil and generally inclement sky, when he represented to his companions that an enervated people were generally made so by the softness of their climate and the riches of their soil. When a person, named Artembares wished to persuade his countrymen to exchange their small and mountainous land for a larger and better country, Cyrus strongly opposed his proposition. 'Soft countries,' he said, 'gave birth to small men; there was no region which produced delightful fruits and at the same time men of a warlike

spirit.' 'The Persians,' adds Herodotus, 'departed with altered minds, confessing that Cyrus was wiser than they; and chose rather to dwell in a churlish land, and exercise lordship, than to cultivate plains and be slaves to others.'

"The Persians were divided into ten tribes, and into three social classes. * * * * *

"They and the Bactrians had preserved the Zoroastrian religion in its greatest purity. Their isolated life and tribal independence, their republican liberty and parliamentary forms of government, which were the normal and primitive state of the Iranians, remained unaltered till the time of Cyrus. It was by free deliberation in a real national assembly that he was elected."

East India. One of the descendants of Japheth through Gomer wandered with some of his tribes into the valley of the Ganges as early as 1500 B. C. These fair-skinned invaders found some descendants of Ham, through Cush probably, already settled in this country. The two peoples gradually became one, but the Ayrians or sons of Japheth were the dominant race and these became the nobles and warriors, the Brahmins or priests; while the native inhabitants were the Sudras, the Pariahs or outcasts. the lowest and most despised of the native races. Brahma is the Hindu name for a supreme being, and the religion developed under this name has for its central pivot the transmigration of souls or re-birth. According to the Brahmin teachings the man who does well comes back on to the earth in a higher caste, while men who do evil come back as Pariahs or as some unclean animal.

In the fifth century before our era a great reformer named Buddha was born in India and established a more exalted form of religion. He taught reincarnation, that is, rebirth upon the earth, but did not believe, as did the Brahmins, that men's spirits entered into animals, plants or stones. Buddhism spread all over India and China and today that religion claims almost one-third of the human race. In later centuries India has been tributary and now is under the dominion of England.

China. China which was no doubt settled by Japheth's descendants, is as old as Egypt or Babylonia, but which until recent times has been a vague, mysterious country. From Lyman's *Historical Chart* we quote:

"About this time (2,200 B. C.) it is supposed that Noah, wearied with the growing depravity of his descendants, retired with a few select friends to the remotest part of Asia, and there began what has since been called the Chinese monarchy. Its early history is not connected with that of other nations, and is also very obscure and much mixed with fable."

"Confucius, the great Chinese philosopher, is supposed to have flourished about 500 B. C."

We read in McCabe's *Pictorial History of the World*:

"* * * According to the Chinese writers, Fuh-hi became the ruler of the country about B. C. 2,852, and founded the Chinese empire. He is said to have taught his people how to raise cattle, and the art of writing, and to have introduced the institution of marriage and the divisions of the year. He was succeeded by Shin-nung, who taught the people agriculture and medicine. Then came Hwangti, who is said to have invented clocks, weapons, ships, wheeled vehicles, and musical instruments, and to have introduced coins and weights and measures. Ti-ku, the next emperor, established schools, and introduced the practice of polygamy. He was succeeded in 2,357 B. C. by his son Yau, with whom the more certain history of China commences. He reigned until B. C. 2,258, and greatly advanced the civilization and wealth of his country, and built many roads and canals. His son Shun succeeded him and reigned until B. C. 2,207. He was as good and wise a ruler as his father. In 2,207 the throne passed to Yu the Great, who founded the dynasty of Hia, which held the throne until B. C. 1,767."

We also quote from the *Encyclopedia Britannica* as follows:

"* * * During Yan's reign a catastrophe reminding one of the biblical deluge threatened the Chinese world. The emperor held his minister of works, Kun, responsible for this misfortune, probably an inundation of the Yellow river such as has been witnessed by the present generation. Its horrors are described with poetical exaggeration in the *Shu-king*. When the efforts to stop the floods had proved futile for nine years, Yau wished to abdicate, and he selected a virtuous young man of the name of Shun as his successor. Among the legends told about this second model emperor is the story that he had a board before his palace on which every subject was permitted to note whatever faults he had to find with his government, and that by means of a drum suspended at his palace gate attention might be drawn to any complaint that was to be made to him. Since Kun had not succeeded in stopping the floods, he was dismissed and his son Yu was appointed in his stead. Probably the waters began to subside of their own accord, but Yu has been praised up as the national hero who, by his engineering works, saved his people from utter destruction."

There are two distinct races in China, the Mongols and Tartars in the north. China is a monarchy but a parental one. The religious teacher of China was Confucius who was born 551 B. C. He did not claim to be a prophet, but he taught obedience to

parents and reverence for the ancients with imitation of their virtues. His teachings are as potent in China as the Bible is in Christendom. His *Five Classics* contained in four books are the Bible of the Chinese. The injunction to walk in the old ways, to observe a certain formal worship of progenitors, and to refuse absolutely association with foreigners have isolated them down through the centuries. However, we know now that China was filled with schools and colleges more than a thousand years before our era, and the Chinese people are today, and always have been, better educated than any other pagan people. May not their worshipping ceremonials for their ancestors be a corrupted survival of vicarious salvation.

Greece. The last of the ancient peoples to leave permanent impress upon the civilization of the ages was in some respects, the greatest. The Greeks were descended from Iyon or Ion, son of Javan, son of Japheth. They scattered up and down the Mediterranean and along the shores of the Hellespont; yet Greece proper was their real home. Their history begins 800 B. C. Before that all is myth and legend. The famous Trojan war and other events described by the tragic poet Homer were founded unquestionably on facts, but just which were facts and which were legends it is impossible now to tell. Sparta, which was one of their cities, had a wonderful constitution framed by the law-giver Lycurgus. The Spartans instituted a rigid educational system for the youth of the nation. The Spartan youths were subjected to all sorts of hardships and privations, and hence came the rule of "The Survival of the Fittest." Athens, another famous ancient Grecian city, was the seat of learning and art. Many famous names in literature, history, art and government pass along the stream of history in Athens and Greece proper. When the Persians came over to offer battle to the Athenians at Marathon, Miltiades withstood him and won the battle. In the second expedition of the Persians under Xerxes, the Greeks again defeated the Persians. Pericles, son of Miltiades, became the leader of Athens. He was a great ruler and established many wonderful reforms and adorned Athens with masterpieces of art and architecture. Socrates flourished 399 B. C. Then came Alexander the Great, born 336 B. C., and he conquered the known world and as his historians say, "sighed for another world to conquer." The literature, philosophy and science of the Greeks are the most wonderful cultural inheritances of the world.

Rome. Greece, like the other pagan nations rose to supremacy through struggle and civic virtues, ruled the world for a time and then gradually sank into the mire of luxury and corruption and was conquered in turn by a younger and more vigorous na-

tion, the Romans. The Romans are descendants of Dodanim, in turn descended from Javan who was the father of the Greek nation. In 500 B. C., the Gauls, a branch of the Celtic race, came over the Alps and settled in northern Italy, becoming formidable enemies of the infant republic of Rome. The Latins, near kindred of the Greeks, introduced the customs, manners, beliefs and institutions of the Greeks into early Rome. Rome grew up originally on a system of citizenship for freemen. It was called a republic, but was not one as we moderns understand the term. Many famous law-givers prepared the code of written laws. The rulers were obliged to answer to the free citizens. There were wars with the Celts, with the Greeks, and finally Augustus Cæsar in 31 B. C. became Emperor of all the Romans. By this time Greece had been absorbed by the Romans and Rome was virtually mistress of the civilized world. In 63 B. C., the Roman General Pompey conquered Jerusalem. After that time Judea paid tribute to the Romans. After the crucifixion of our Savior and the preaching of the Gospel in Rome and other Gentile countries, the converted Christian worshiped in secret in the catacombs and burial places of Rome, but finally, in the fourth century, Constantine the Great, finding the Christians had become a powerful influence all over the empire, he himself turned Christian, and in the year 313 A. D. he placed Christianity on an equal footing with the other religions of the empire. Subsequently he made Christianity the state religion and as we are told by Myers the historian: "This marks the beginning of the great possessions of the Church, and with these the entrance into it of a worldly spirit. From this moment can be traced the decay of its primitive simplicity and a decline from its early moral standard." Pagan ceremonies, worship and holidays were disguised and transferred into the Christian rites and thus corrupted, became religious practices.

In the year 376 A. D. the Goths, who were a branch of the Teutonic race, formed an alliance with the Roman Emperor Valens and became allied to the Roman State. These western Goths had been terrified by a terrific onslaught of the Huns who were a monstrous race of fierce Nomadic horsemen from the vast steppes of Asia. Both Eastern and Western Goths crowded to the banks of the Danube and pleaded that they might be allowed to keep the river between themselves and the dreaded Huns, but as soon as the Goths had received permission the Emperor Valens, frightened out by their numbers, risked a battle with them to conquer them. He was slain in 378 A. D. From this time the formation of kingdoms and nations on the European continent had its inception. Rome as the mistress of the world was about to be cast from her proud eminence. Daniel's vision of the image

was nearing fulfilment; the toes of the image were shaping into the ten nations which now occupied Europe.

There are three periods of history: ancient, medieval and modern. Ancient history begins with the beginning of life upon the earth and ends with the fall of the Roman empire. Medieval history begins with the introduction of Christianity into Rome and ends with the Reformation. From the close of the period of the Reformation in 1600 we have modern history.

The Christian Era. At the time of the Savior all Europe north of the Pyrenees was in the hands of the Celts and the Goths—pagans all. In the year 400 A. D., Europe was divided into the Eastern and Western empires. The Eastern empire extended from the lower Danube to the confines of Persia. The western empire extended from the Caledonian ramparts (which was the wall builded by the Roman Conqueror Hadrian between Scotland and England), down through what is now Holland, Belgium, France and Italy to the foot of Mt. Atlas. In 496 A. D., Christianity was introduced among the Franks who were a tribe of Goths, and their king Clovis accepted baptism. In 768 A. D., Charlemagne, King of the Franks, invaded Italy and annexed Northern Italy to his empire. He next conquered the Saxons, compelled them to adopt Christianity and made himself master of all Europe north of the Alps. He was recognized by the Pope of Rome and was himself a patron of art, literature, science and was indeed a very great and wise potentate. From that time France began its career as a separate kingdom. Norway enters into the history of nations with Halfdan as king, (800 A. D.), Sweden in 900, and Denmark at about the same period. Iceland was settled in 874 A. D. Germany emerges as a nation with King Louis, 814 A. D.; and France and Germany, after wars and much strife became separate nations, in 887. Russia was sufficiently united and nationalized in 900 to take her place in the family of nations. By 1000 A. D. Spain was an independent kingdom under Ramira the Second; Norway and Denmark were making and recording history; Germany and France were at occasional wars with each other and with surrounding nations; Russia was ruled by Yarolaff the Great.

In this chapter we have considered briefly the rise and fall of the ancient Japhetic peoples, who have been the forefathers and founders of modern Europe and who were in part the descendants of Japheth through his varied lineage. Mixed with his seed has been the blood of Israel which has also been pointed out in these lessons. The story of Germany, of France, of Scandinavia, and of Great Britain will be briefly referred to in the chapters dedicated to the history of their surname origins. We will now

consider the varied branches of the Teutonic race which have invaded, conquered and settled the powerful modern continent of Europe.

LESSON IV.

Home Economics.

FOURTH WEEK IN MARCH.

PRODUCTS AND BY-PRODUCTS OF DAIRY.

Pure milk and health are closely related. Pure milk, or sanitary milk means milk containing the minimum number of bacteria which are injurious to health. Sanitary milk and cream are products which are health-giving and healthful.

Many of our Utah housekeepers have applied intelligently the principles of bacteriology and sanitation to the canning of vegetables, fruits and meats. They have realized the imperative need for perfect cleanliness. Clean milk is produced only from healthy, clean animals under sanitary conditions. Unsanitary milking places should be considered just as much of an eyesore and a menace to health as a disgraceful backyard and an unsanitary kitchen.

More education and co-operation in the home is required to raise the standard of clean milk production. All members of the family should unite in the effort to provide for pure milk, clean, sunny stalls for milking while sanitary milkers are more necessary to the well-being of the family than is the cement walk to the front door.

As milk is the most important food for children, it is imperative that clean milk be produced. As individuals or as a community we have absolutely no right to ignore conditions which cause suffering and death among children. It is safe to say that thousands of children die annually in the United States from the effects of unclean milk. Sanitary milk means the product of healthy animals caught in clean receptacles, in dustless, odorless stalls, milked by persons with clean hands, and wearing clean clothing. As soon as possible the milk should be strained, thoroughly cooled and kept in a cool, clean place until used.

The food value of milk is often underestimated. The importance of milk and its products is exceedingly great and is especially so when we consider the relation of the milk supply to the strength and development of children. This is true because milk contains certain essential compounds, the nature of which is not known, but which are necessary to the growth of young children. The growth compounds are not furnished in such abundance in any form of meat product. Dr. Graham Lusk, after careful research, states that a family of five cannot afford

to purchase meat until it has bought three quarts of milk per day. If the health of the people is to be maintained, the slogan of a quart of milk a day for every child under eight and at least a pint for every adult should be accepted without question. The more recent nutritional studies show that it is more economical to feed animals for milk than it is for beef, i. e., a larger percentage of nutrients is obtained from the same outlay for food. Dr. Jordan, Director of the New York Experiment Station, says after careful tests it is a very conservative statement to assert that under the very best possible conditions of production of food energy from milk compared with food value of steers and sheep, it has been found to be more than twice as economical to feed for milk rather than beef.

Dr. E. V. McCollum of the School of Hygiene and Public Health of John Hopkins University, says the use of milk and green vegetables is imperative not only because they are rich in ash constituents which are necessary for the growth of young children, but also because they are rich in the growth element called vitamins, which means life maintaining, and another element about which even less is known but which is necessary for growth and health.

As the price of feeding stuff has increased 100 to 200 per cent, the price of milk has only advanced about 20 per cent. The public accepts an increase in price of other staples with much less concern than they do in the advance in the price of milk. We grant that milk contains a large percentage of water but it must be remembered that it has a dietary value far greater than can be expressed by the protein and energy content. A liberal amount of milk will help to eliminate doctors' bills, and at almost any price it should be considered a good food purchase. A comparison of milk with other food shows that:

1 pint or lb. of whole milk at 5c a pint gives.	57	prot. cal.	314
1 lb. of round steak at 24½c a lb. gives.	376	prot. cal.	709
1 lb. of canned oysters at 35c a lb. gives.	59.68	prot. cal.	328
1 lb. of eggs (about 9 eggs) gives.	240	prot. cal.	672
1 lb. of bread gives	168	prot. cal.	1174
1 lb. of skim milk at 2½c gives.	61	prot. cal.	166
1 lb. of cheese at 2½c a lb. gives.	520	prot. cal.	1994
1 lb. of cottage cheese gives	362	prot. cal.	498

Many people are unaware of the value of skim milk. The proportion of protein is higher than in whole milk. In addition to this it contains practically all of the mineral salts and sugar. In the home manufacture of cottage or cream cheese the whey,

which is also very valuable, is discarded. When milk is used this way over half of the energy value of the skim milk is lost.

Unless there is an excess of milk to be utilized it is more economical to use skimmed milk in place of water in bread-making, cereal cooking, cream vegetable soups and cereal milk puddings. When skim milk is used in place of whole milk it is well to evaporate it down in order to bring out flavor and to increase the food value of the dish.

The so-called cereal puddings are made by cooking an equal volume of sugar and of rice or other cereal in twelve volumes of milk. This gives a nutritious and palatable dish that is equal in protein value; bulk for bulk, to rice puddings rich with eggs.

When skim milk is used in bread it adds to the value of the loaf as much as one egg would. When used in place of water in cooking cereals it adds as much protein as three eggs would, besides changing and improving the flavor.

Cream soups are simply mixtures of vegetables finely chopped or vegetable pulp and milk slightly thickened to which has been added some form of fat and seasonings.

Every housekeeper should consider that milk is a bulky, perishable food necessary for growth which can be used generously in order that the extra meat supply may be shipped to the soldiers and allies. Don't wilfully waste as much as a spoonful of milk during the coming twelve months. It is true that many adults and even some children cannot drink raw milk, but where milk is combined with other foods or cooked, most people can assimilate it without difficulty.

QUESTIONS.

Can the Relief Society in your ward create public sentiment for clean milk?

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Discuss cleansing, separation, and milk utensils.

Compare protein value and caloric value of milk with at least two other protein foods.

Why is milk economical to use as food?

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Write for catalogue of the Utah Agricultural College.

Address: **THE PRESIDENT, LOGAN, UTAH.**

TO PRESIDENT JOSEPH F. SMITH, HIS FAMILY AND
ALL MOURNERS.

L. Lula Greene Richards.

All Zion is with you in mourning,
The heart of the people is stirred
For Hyrum, with Truth's message burning,
So suddenly called and transferred.

His experience gives him great power
In Truth for which martyrs have bled,
And the Lord in this imminent hour
Hath need of such men near the head.

But Hyrum will often be near you
To counsel and help you along,
This knowledge must solace and cheer you
And render you hopeful and strong.

When you grieve he will grieve, but be joyous
And count yourselves favored and blest ;
For nothing can stay or destroy us
Whose souls in the Savior find rest.

Praise God for the knowledge supernal
Which helps us to reverently bow,
We know Him, and have life eternal,
Not only hereafter, but now !

A continuous chain is this living
On earth and in heaven above ;
Those who pass are to us ever giving
Gifts laden with eternal love.



APOSTLE HYRUM M. SMITH AND WIFE IDA BOWMAN SMITH

Son, Joseph F., aged 19; daughters, Geraldine, aged 14; Margaret, aged 10; Macksene, aged 7 years.

THE

Relief Society Magazine

VOL. V.

MARCH, 1918.

No. 3

The Passing of Apostle Hyrum M. Smith.

By Susa Young Gates.

In the death of Elder Hyrum M. Smith, on January 23, 1918, there passed from this earth one of the great leaders in Israel who was also a well-nigh perfect son and ideal husband and father. Because of Elder Hyrum M. Smith's great prominence in the Church, as well as for the wonderful opportunities afforded him for noble development, his life and character stand out as a beacon for all men in this Church. Mothers might well seek to mould the characters of their sons upon this model; wives might wisely aim to imitate the virtues and charms of the wife of this able Apostle. Hyrum M. Smith is the eldest son of President Joseph F. Smith and the first born of his mother Edna. He was born into a sheltered home where both parents guarded their offspring with the rigid care and a loving solicitude surpassing all known precedents. He spent his childhood and youth in the glow of constant affection, and basked continually in the light of inspired guidance. From his youth up his mother followed his every footstep, taught him the principles of the gospel, inculcated the fear of the Lord in his soul, and helped him to overcome all youthful temptations, turning errors into experience and making of conquered temptation a bent circle of protection for the future guidance of his own children.

His father's exquisite personal attention to each of his children focused itself in the pride and longing for the welfare of this his eldest son. Poverty was a spur to Hyrum's ambition. Stern duty won his keenest incentive. An apt student with a quick mind, he absorbed learning and assimilated the education of life with passing efficiency. Matthias F. Cowley writes of him:

"Hyrum grew up, developing to a marked degree the boundless love and impartial affection which he had been accustomed to see his father and mother mete out to their children, and his

father to his wives. Until he left the paternal roof of his parents he would be visited by that ever-loving father who must still kiss him and tuck the covers snugly around him. Even today, whenever father and son meet, in the home, on the street, in the office, it matters not where, they meet with an affectionate and holy kiss. Hyrum was taught to love his home, and there he could always be found when no duty called him away."

Married on the eve of his departure for Great Britain—November 15, 1895—Hyrum found in his partner, Miss Ida Bowman of Ogden, his soul-mate in very truth. She was his complement and a helpmeet indeed for him; gifted with a sweet, engaging personality, amiable to a fault, she returned the ardor of his constant and pure affection in kind. Rarely hath Israel seen so perfect an example of marital devotion and constancy as this remarkable couple manifested from the first day of their betrothal to the day of his untimely death. No romance was ever written, no idyl ever conceived in the brain of poet which throbbed and pulsated with the charm and purity of heavenly love shown by this devoted pair of married lovers.

When the Utah women went to Rome, in 1914, Sister Ida Smith accompanied the party from Liverpool. Before leaving her home she remarked to her husband that her motherly fears were concerned about her children whom she was leaving behind.

"Be at peace," he replied, "for they shall never leave my sight while you are away," and he kept his word.

Each day a letter arrived by post from him while his wife was in Rome, and on her birthday, which happened while she was there with us, a lovely basket of flowers came to her room, ordered by telegraph as her husband's greeting of that auspicious day. His letters, too sacred for curious eyes, breathed the tenderest solicitude possible for man to experience or express.

As a son his devotion was no less marked and loyal. His mother and his father represented that which he might hope to find in his heavenly parents beyond the veil.

In his dying hours he remarked that he was blessed indeed in such a wife and in such a father and mother. As his spirit was about to take its flight he told his watchers that he was weary and would rest. Told that his father had sent word that he must live, he roused himself momentarily and said firmly, "If father says I must live, then I must."

Brother Hyrum M. Smith was ordained to the quorum of the Twelve Apostles October 24, 1901, and for sixteen years he exercised his calling with unselfish devotion and the sternest sense of duty. His missionary labors in Great Britain, during the outbreak of the war, permitted the exercise of his highest and best gifts. The sharp edges of his character were mellowed

and tempered by the terrific blows of adversity and want which spread about his public ministry there in ever-widening circles. His keen sympathy with suffering and pain, with helpless children and want in any form stretched his heartstrings with quivering response in that maelstrom of war-torn Europe. He received with delight the initial offering of the Salt Lake Temple sisters, raised by his own honored mother, and later the munificent charity of the Church itself, amounting in all to tens of thousands of dollars. He and his wife distributed these amounts with impartial justice to every branch in the mission with as keen delight and as much personal happiness as marked any act of his life or ministry.

Much may be learned from the study of the lives of our great leaders. We commend to our sisters everywhere a perusal of the labors and ministry of this great son of a greater father; and in the consideration of Elder Hyrum M. Smith forget not to incite a noble imitation in the breasts of your own children of his tender qualities as a loving son and devoted husband and a true and wise father to his children. All Israel mourns in their own loss which perhaps is even greater than that of his sorrowing parents and his bereaved wife. May the sweet peace of heaven temper every grief and recompense Israel in the loss of this mighty leader.

DREAMLAND.

By Laura Moench Jenkins.

At midnight's holy hour, day's duty o'er,
Through Phantom's sea, we speed to Dreamland's shore,
O sacred Isle! The spirit's home so fair;
How mortals seek thee, in that great Somewhere!
Oh, we would feign unlock thy mysteries,
Unveil them, for they are realities.

On Dreamland's Isle, the loved and lost we meet;
Their forms so dear, once more we fondly greet.
Moments unfettered—converse e'en to hold;
Tales oft repeated—tales before untold.
Enshrouded e'er in deepest mystery,
Existing still in sweet reality.

Bright daylight breaking, bids our spirits part.
With no leave taking, silently each heart
Wakes for its duty, lightened for its task;
In light of Dreamland, through the day to bask.
When will the hand unlock these mysteries,
That gives to all these sweet realities.

The Other Side.

By Lucy May Green.

A soft, ethereal light illuminates a chamber on the land of departed spirits, where a sweet-faced woman was busily preparing for a brief return to earthland. Each day a company of spirits were allowed to visit the temples of earth, where earnest, unselfish souls performed ordinances of the Lord's house in behalf of their departed ancestors.

Long and earnestly had Hannah prayed, and waited for this privilege, but ever and anon she had to stand quietly by while others were sent.

When the last list of names was read, hers was among the number, and the day now dawning on earth was the time set. It was also her earthly birthday anniversary. No wonder Hannah was happy. Her pure face radiated joy and happiness, for had she not learned that he, the husband of her youth, and partner of her earth life was also to be there. She loved him tenderly and longed for his companionship, although for many years they had been separated. She remembered with joy when the gospel was first made known to her, how eagerly she had accepted its truths. Many blessings had been hers, precious promises given, but to her lifelong sorrow, David, her husband, refused to receive the truth, nor would he allow their children to enter the fold. Her children—would the lessons taught in their infancy bear fruit? Or their promised blessings ever be realized? Hannah wondered as she prepared herself for the journey. The children were now men and women with families of their own. Could it be possible that some of them have accepted the truth? No word had been received to this effect, only that on this day now dawning, the ordinances of the house of the Lord would be performed for and in behalf of Hannah and David, and they had been granted the privilege of attending the ceremonies.

Her preparations complete Hannah was joined by her sisters Rhoda and Sophia, and clothed in their white robes and mantles, the three hastened to attend a little gathering for prayers and instruction before taking their journey.

In his room in the prison house of those who had rejected the gospel on earth stood David, awaiting his call to visit the earthland.

In mortality his life had been an honorable one, clean, honest and true, but his eyes had been closed to the beauties of the gospel. In vain had been the touching eloquence of the preach-

ers of the word, nor had the patient, faithful, daily testimony of his gentle wife Hannah, power to convince him of the need of faith, repentance and baptism.

Now apart from his loved companion, he had paid the penalty of his long indifference upon earth. Still he was but half convinced. Today, if he would receive it, his release would be brought about by one whose voice had been unheeded on earth, but whose loving administrations could reach behind the veil into the spirit world. The call was sounded for departure, and the little band, swiftly wending their way earthward soon joined a company of ministering angels whose hearts were also filled with a burning desire to assist their companions.

Eagerly the band of invisible beings gathered in the assembly room of the temple, watched, listened, and joined in the prayers and promises, following the company, as the sacred mysteries were unfolded. There David's eyes were fixed upon the man who bore his own name for one day. He rejected his teachings and appeals on earth, now this good man was laboring to release David from his prison house. How happy Hannah was! Soon to be reunited with her husband and return home together. The days of separation were about over! It was all clearing now to David's vision. As the day wore on he saw principles and truths that he had never quite comprehended. "I believe! I repent!" he cried to his guide. "I accept the gospel." Thus prayed the now truly repentant David as the little party entered the last room, while their earthly representatives, instead of going on to the final sealing ordinance, turned aside and went below.

Eagerly now pressed forward David and Hannah, but those officiating had left the sacred courts and the day's work was over. A veil of darkness seemed to cover the soul of the man, and out of the darkness came a voice which said, "Your time is not yet. Unto him that hath, it shall be given, but into him that hath not, it shall be taken away even that which he hath."

To the soul of the faithful Hannah a precious promise was given that in the own due time of the Lord their temple work should be completed through the labors of one of her granddaughters who would soon receive the truth.

The return journey to the land of departed spirits was clouded for David and Hannah. They had received great blessings and their feet had been set in the way of advancement, but they still would be separated.

"My punishment is just," mourned the man, as they bade farewell at the entrance of their new spirit home. "Pray for me, Hannah, that some time I may become worthy of you."

"We will both pray, and continue in prayer, that in the Father's own time our spirits may again be united. That time

will surely come, I know," returned Hannah. "Farewell until that day dawns," she continued, as with a lingering handclasp they separated. Thus the years passed on, David spending his time in studying the life-giving principles of the Gospel of Jesus Christ, under the teachings of ancient and modern prophets and teachers on the other side, walking humbly and prayerfully the narrow way, living according to God in the spirit, always longing and ever hopeful that as he progressed along the heavenly way, he would overtake his beloved Hannah and would be proven worthy of her. One wonderful day she came to him with the glad news:

"Our eldest grand-daughter has received the truth and gathered to Zion. She has received the blessings of the house of the Lord and has commenced the work for her departed loved ones. Come, let us seek permission to visit and impart unto her our desires."

The faithful couple soon received permission to visit their grand-daughter, and in the deep stillness of the night they entered her bed-chamber, striving with all their power to communicate their desires and needs unto her sleeping body through her sensitive spirit dreams or impressions.

* * * * *

When Mary Ruff awakened from her dream she remembered that she had seen her grandparents and that there was something they wanted her to do for them. What could it be, she wondered. Their temple work had been done by Elder J. and she had a letter from him recently in which he said, "All had been done to insure them a glorious resurrection."

Mary made it a matter of prayer and fasting, and on several subsequent occasions her strange dream was repeated, until it was finally made known to the young woman that while baptism and endowments had been performed for her grandparents, the sealing ordinance had been omitted.

Correspondence with the temple confirmed this, and Mary who loved her grandparents dearly determined to attend to this work, and on the occasion of her own marriage, through the power of the priesthood which can bind on earth and it is bound in heaven, the long separated spirits were united for time and all eternity. In a dream a few nights later Mary was given a brief glimpse of her loved ones in their new spirit home. Their eternal union was now secure and on their radiant faces beamed the light of eternal joy. The vision closed and over Mary's being stole a sense of deep satisfaction and knowledge that the work was indeed approved and accepted. Mary spends a good deal of her time in the temple now, for she knows without a doubt that the work done on earth for our departed kindred is indeed recorded in heaven and accepted by those on the other side.



MRS. FIELDS.



MRS. RUDY.



MRS. TAGGART.

Unusual Mothers.

MRS. MARTHA RUDY.
Of Duchesne Stake.

MOTHER OF SEVENTEEN CHILDREN, REARED TO MANHOOD AND WOMANHOOD.
TWO SONS IN THE ARMY.

The subject of this sketch, Mrs. Martha Rudy, is the seventh child of John G. and Martha Davis Timothy, born August 3, 1862, on the plains, enroute from Wales to Salt Lake City.

The hardships endured were identical with those suffered in the tedious journey of the early pioneers.

When the family landed Brother Timothy had a wife, seven sons and a daughter, but never a dollar in money. Times were hard and work was scarce, but all survived and they lived successively at Salt Lake City, Lehi, Wallsburg, Round Valley and Vernal.

At the age of eleven, little Martha had her patriarchal blessing under the hands of Patriarch Levi Hancock. It promised her many desirable blessings among which was a long life, "until the winding up scene," and that she was to be a "mother in Israel."

She was married Dec. 10, 1879, to Alma Gardner to which union were born John Alma, La Prele, Alice, Rhoda, Mabel, Jannette and Cora Belle, all of whom are married and rearing families, except Rhoda who died of pneumonia at Vernal at the age of 8 years. There are 23 grand children.

As may be imagined the hardships endured were great, incident to their removal to Ashley Valley at that early time, 1881, but their condition was reduced to almost abject want and despair, by the sudden death of her husband while at work on a copper prospect north of Vernal, now known as the Dyer Mine.

Out of her sorrow she gathered strength and courage; set bravely to work washing and learning carpet-weaving, resolved to face the world supporting herself and seven helpless little ones, with the labor of her own hands. But by the kindness and esteem of her relatives and friends, of whom there were many, the burden was lightened; the family kept together and well supplied with the necessaries of life.

In May, 1891, her burdens were shared by J. P. Rudy, a transient school teacher whom she married.

To this union were born ten children: Cornelia, Lloyd, Czar, Gala, Owen, Olive, Thelma and Delma (twins), LaRue, and Wanda. Wanda is now 11 years old.

The children are all well, enjoying the best of health, being mentally and physically able to compete with their fellows and take their places among the best citizenship.

Lloyd and Czar are both drafted. The latter is now in Camp Lewis.

Contrary to the custom of today, all the children were born into the world with the services of midwives, it never being necessary to call a physician. One hundred and fifty dollars will easily cover all these expenses and subsequent medicines up to date.

It must not be thought that the ways of the world were not laid bare nor understood. Many kindly disposed yet worldly and irreligious women went out of their way to explain how foolish she was to have so many children. It was even pointed out to her that it was a sin to bring so many children into her existing condition of poverty. She bravely, however, defended her course and spurned the unholy advice.

She not only reared her seventeen children but she had in her care for four years, three of her son John's children, whose mother died, leaving a baby three months old, a boy, a little girl of two and another boy of four. This was done at a time when her body and mind really demanded rest and quiet, but she stoutly refused propositions to separate the children or allow them to be taken elsewhere.

Mrs. Rudy is now living on their homestead near Ft. Duchesne, which is under development, with her husband and six children. She is doing all her own work, sewing and all, without any help other than that of her children who are attending school. She is strong and in good health, just now working strenuously to dress the children and get things ready for a visit, all by herself, to her daughter, LaPrele Hoeft, in San Francisco, California.

She is a living witness to the false notion that childbearing lessens the vitality and shortens a woman's life. On the contrary,

she insists it is the only safeguard against wrinkles and premature old age. Her advisers are almost withered away.

JESSIE McNIVEN TAGGART.

MOTHER OF SIXTEEN CHILDREN, FIFTEEN LIVING.

Jessie McNiven Taggart was born Feb. 7, 1853, in Edinburgh, Scotland. Her mother, having accepted the gospel, emigrated to Utah in 1861, crossing the ocean in the ship *Underwriter*.

The girl Jessie, was very, very sick on the ocean and several times she was at the point of death. President Charles W. Penrose was a passenger on the ship and said that this girl had an important mission to fill in the earth and promised she should live. She arrived in Salt Lake City in September, 1861, in Homer Duncan's company. The family moved to Morgan county, the same year and went through the hardships of the settlement of that valley.

She was married to George H. Taggart, September 26, 1870, in the Endowment House, Salt Lake City. She is the mother of ten sons and six daughters all of whom have grown to man and womanhood except one son, who died when about twelve years of age. All are married except three sons, one of whom is now secretary of the Swiss and German mission at Basel, Switzerland. This splendid mother has fifty-seven grandchildren living. They are an exceptional family, all being gifted in music and singing. No deformed or weak children, or grandchildren, in this family, and all are active in the Church. She was a teacher in the first Relief Society organized in Morgan county. She was then fourteen years of age and has been a member from that time to the present, fifty years. She was counselor in the Cowley Society for a number of years and president for eight years. She is still an active Church worker and many sad hearts have been made lighter by her presence in the sick room or where death had entered and taken away some loved one.

ANNIE JENSEN FIELDS.

MOTHER OF SIXTEEN CHILDREN.

Annie Jensen Fields, of Pleasant View, Weber county, Utah, was born in Pleasant Grove, Utah, April, 7, 1871. She was married to Jefferson Fields, in 1889, and is the mother of 16 children; three are dead and three are married. She is now 46 years old and quite well. Her ten unmarried children are all at home.

Sister Fields lived in Idaho for three years; the remainder of her married life has been spent in Utah.

She has never taken any part in Church affairs, and seldom attends Church. In fact, she has never taken any part whatever in public life.

MRS. ELIZABETH A. FARMER BUTTERFIELD.
MOTHER OF SIXTEEN CHILDREN.

Elizabeth A. Farmer Butterfield was the daughter of James and Sarah Trussler Farmer. She was born October 17, 1848, in Rygate, England.

She was married to Almon Butterfield, January 27, 1866, and is the mother of 16 children.

At the present time she lives in Herriman, Utah.

OUR ANNIVERSARY.

By Coral J. Black.

We meet again, this blessed and happy day,
To place Love's laurels on the hallowed shrine
Of those who opened fair Advancement's door
To womankind, led by the hand Divine.

Thrice blessed was he, our Prophet, brother, friend,
Who looked with vision clear adown the years
And saw the wondrous fruit of that small seed
Fostered with love, and sanctified with tears.

Thrice blessed those women who first trod the path
Before whose intellect and faith our bondage fled,
For thrice ten thousand women of today,
With heart and spirit, follow where they led.

Thrice blessed was she, endowed by Holy Love,
Poet and bard—fit queen of such a band—
Whose spirit, dauntless, rose to every task
Nor quailed beneath the Adversary's hand.

Thrice blessed be our President, whose snowy hair
Shines like a halo 'round her dear sweet face,
Pattern and guide for us to emulate:
God grant she long may fill her wonted place.

Then ever onward, upward, let us strive,
United always, in our joys or tears,
Remembering it was given *us* to lead
Woman's triumphal march adown the years.

Suggestive Programs for Anniversary Day.

MARCH 17, 1918.

By Morag.

The seventeenth of March is an anniversary that should be celebrated throughout the world, wherever the Relief Society is organized. It is good to meet together on such occasions to commemorate in song and story and thanksgiving the wonderful day when the door was opened for women by the Prophet Joseph Smith. Wherever the celebration is held, whether in the home, the ward or the stake, let each active member of the Society see to it that she is responsible for the attendance of one or more friends or neighbors and let our slogan be this year, as it was given in early days, "Every virtuous woman, a Relief Society member."

PATRIOTIC CELEBRATION.

Hymn, "Oh, Jesus the Giver."

Invocation.

State song: "Utah We Love Thee."

Roll Call. Extracts from first minutes.

Brief report of year's work by president.

Solo, "Keep the Home Fires Burning."

Five minute talk on Conservation, with report of what your Society has done.

Address on War Gardens for 1918.

Song, "The New Freedom Song." (August, 1917, R. S. MAGAZINE.)

Address, "The Red Cross Work."

Flag salute and oath: "I pledge allegiance to the Flag, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

Song, "The Star-Spangled Banner."

Let the secretary call for those to stand whose ancestors fought in:

1. The Revolutionary War.
2. The Crimean War.
3. The Civil War.
4. The Spanish-American War.
5. Those who were Utah Pioneers.

6. Those who were Handcart Pioneers.
7. Those who were Members of the Relief Society in Nauvoo.

Also find out:

- Who planted war gardens last year?
- Who will plant war gardens this year?
- Who have signed Hoover food cards?
- Who are Red Cross members?
- Who own Liberty Bonds or War Savings Certificates?
- Who have members of their families in the U. S. service?

If refreshments are served, see that they conform to the Hoover standard.

Here is a novel entertainment for a Relief Society choir.

The invitation:

The Relief Society choir of the Ward would like to



C your F A C E

at a musical party to be held at (Time and Place).

You will be



F E D

Music Program

The Bells (and Belles)

Ladies' Quartette	"Bells of Aberdovey"
Reading	"The Bells" (Poe)
Story	"The Bells of Atri" (Longfellow)
Piano	A "Chimes" selection
Song	"Those Evening Bells" (Girls in evening costume)
Tableau	"Those Morning Belles" (Same girls in work dresses)
Story of	The "Liberty Bell"
Tableau	The Goddess of Liberty
Tableau	Belles of Long Ago (Music, "Sweet, Charming Bells")
Tableau	Scotch Belle (Music, "Blue Bells of Scotland")
Tableau	Convent Bells (Nun)
Duet	"List to the Convent Bells"
Tableau	Wedding Belle (Music, "Wedding March" Lohengrin)
Tableau	Belle of the Future (Baby)
"Star-Spangled Banner	(Tableau and Song)

HOME EVENING.

March 1 is the birthday of President Wilford Woodruff and his wife Emma Smith Woodruff.

This month let us spend an hour in considering some of the wonderful achievements and missionary labors of this great leader in Israel, and of his faithful companion.

Materials may be gathered from any Church history, while many homes contain *Life of Wilford Woodruff*, or *Leaves From My Journal*, autobiography.

Speak of his wonderful industry, his simple life, undaunted faith, his remarkable escapes from death, and achievements in the missionary field, his prophetic gifts and undaunted loyalty to the truth, etc., etc.

Sister Woodruff will be remembered as a Utah pioneer, a member of the General Board of the Relief Society, for many years associated with Sister Bathsheba Smith as a temple worker, and as the president of the Granite Stake Relief Society. Her solid worth, her industry, her extreme humility, and unflinching fidelity to the work of the Lord, endeared her to all who associated with her.

President Woodruff's favorite hymn was, "God Moves in a Mysterious Way."

 BIBLE READING FOR MARCH

First Epistle to the Corinthians.
 Second Epistle to the Corinthians.
 Galatians 1-3.
 One chapter each day.

 GREETINGS.

This office is in receipt of kindly greetings from Hilo, Hawaii, and from Cardston, Canada. Elder Russell Rossiter laboring in Hilo sends a charming calendar and booklet, while Elder Sterling Williams, counselor to Pres. E. J. Woods, sends a fine colored calendar.

Integrity and Personal Loyalty.

Necessary Elements in Successful Organization.

*By Laura J. Adamson, President of Relief Society
of the Boise Stake.*

“Stern Daughter of the voice of God,
O Duty, if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe;
From vain temptations dost set free;
And calm'st the weary strife of frail humanity.”
—*Wordsworth.*

Certainly duty is a rod to check the erring; it sets people free from temptation and calms the strife of humanity. The rod is not one of force and coercion, but one of invitation, of persuasion, of assistance.

Faithfulness to duty leads to dependableness, or integrity, a condition to be sought for and obtained in any organization which is active and complete and which meets with any measure of success.

In the army and navy, attention to duty is a fundamental requirement. When Lord Nelson gave the command to his British associates he inspired their courage by assuring them that “England expects every man, this day, to do his duty.” A sentinel who had fallen asleep in a grain field was awakened to see his general standing in his place, only to realize that he had sacrificed his right to the claim of military integrity.

One of the biggest problems the business man encounters is to secure assistants in whom he can place implicit confidence; upon whom he can depend.

If dependableness in the army and the navy, and in business, is a fundamental requirement, what can we say of its place in the church? Were the pioneers people who could be depended upon? Did they stand the test? Were they firm when events reached a crisis? The choicest characters in church history are those men and women who never faltered in the race of adversity, persecution or trial. They were true to a trust; they kept their word; they did their full duty, and because of these characteristics we revere their memories. We owe to such characters

a full measure of gratitude for the very soil upon which we have planted our feet; for the opportunities we are afforded, and for many of the blessings we enjoy.

No well laid plan can be successfully completed without the assistance of dependable persons. Results would not be obtained where the officers, detailed to perform their part, failed to discharge their obligation.

It may be said that integrity usually begets personal loyalty. One of the essential characteristics of a successful business officer in a church organization is that of loyalty to his associates and to those by whom he has been chosen to act. If a church officer does not intend to stand by those who have chosen him, he will do himself a favor and his associates a kindness by presenting his resignation. The way would then be cleared to secure active cooperation and live interest from those who have both integrity and loyalty. Loyalty to constituted authority should be the slogan of all officers in the Boise stake. For it we will merit and receive appreciation from our leaders and inspire the best efforts of which that authority is capable. What could we ask more,—officers—members?

Your loyalty to the authorities in an organization is evidence of your confidence. No loyal worker in the Church will neglect to perform the reasonable duties which may be imposed upon him. He will not shirk; he will not tire; he will not betray a trust. His course will be well defined. His work will be well performed and his attitude will be unquestioned. When Porter Rockwell was imprisoned in Missouri, and while for weeks he suffered the indignities of a merciless prison guard, he was given the assurance that upon the delivery into custody of the Prophet Joseph Smith, wealth, money or position would be his, he answered with sublime loyalty, "I'll see you all in hell first, and then I won't."

A loyal body of active officers forms an efficient working force. Such a body can lead out in social activities and can create a healthful community spirit; can be in the vanguard of child and community welfare; can induce a spirit of industry which will result in a full treasury for the organization; can stimulate a meeting attendance that will be encouraging; can heed and fully meet the demands for moral and intellectual betterment of the people among whom this directing force strives.

Give to an organization such leadership and a moving force will be set up whose influence will be felt for good and whose work will vitalize the lives of those upon whom its influence is shed.

I submit that dependableness is an essential characteristic of the soldier, the sailor, the man of business, the statesman, the

private citizen and the humble church worker. Faithfulness to duty inculcates loyalty to constituted authority. Loyalty to co-workers is an evidence of confidence, it cements officers into an efficient working force whose influence radiates from center to circumference and whose endeavors result in the accomplishment of permanent good and final perfection.

The foregoing article is one among several papers which were prepared upon individual assignment by the stake presidency and read before a convention of all stake officers, held in Boise, November 3, 1917. We heartily commend it to the careful consideration of the stake and ward officers of the Boise stake, for the inspiration which it breathes and for the soundness of argument and genuineness of the gospel spirit which it contains and which should fill (or find an abiding place in) the heart of every Latter-day Saint, especially the officers in the Church. It is desired that this be read in all officers' meetings in the stake.

BOISE STAKE PRESIDENCY.

OUR MUSIC BOOK.

The General Board of the Relief Society have authorized Prof. Brigham Cecil Gates and Elder Edwin F. Parry, Jr., to prepare and publish suitable hymns and songs for our local meetings and for use in conferences. The collection will include many new hymns and songs by our best home composers while not neglecting entirely the classics and popular music of today. We are happy to extend this help to our faithful and deserving choirs and musicians.

The selections will be classified in opening and closing choral numbers, solos, duets, trios, quartettes, choruses for women's voices, all within easy vocal range and chosen with especial fitness for Relief Society choir work.

The St. George Temple.

*Lines composed for the 22nd Anniversary of the First Baptism,
January 9, 1877, in the St. George Temple.*

*Respectfully inscribed to Elder David H. Cannon, President of
S. George Temple. [By Solicitation.]*

Thrice welcome, Saints of latter days,
To mingle words of prayer and praise,
Who've met responsive to the call:
Thrice welcome! Peace be unto all!

Yes, welcome to this Holy Shrine!
Welcome to tread its courts divine!
Let joyous be the sacred tread
Of all who labor for the dead.

Yes,—for the world was framed of God,
'Twas planned to build this blest abode,
A House of holiness and peace;
Where millions yet may gain release.

No wonder that the realms on high
Reverberated songs of joy,
For anthems, grand in theme, were sung;
The echoing worlds, glad praises rang!

How grand the song—Angelic Host!
Praise Father, Son and Holy Ghost,
And distant worlds caught the refrain,
And chant His praise, again, again,

And why these songs of joy so great,
By those in pre-existent state?
It was because they understood
The offering of the Son of God.

We favored few assembled here,
The precious words of Christ did hear:
"Here am I, send me," He cried;
"Amen!" Celestial Hosts replied.

He came, and as on earth He dwelt,
He prayed, and to His Father knelt:
"Thy will be done, O God in me,
That I the captives may set free."

And by His suffering on the cross,
 An ordinance vicarious,
 By which vast hosts in prison gloom
 Were freed from monster Death and Tomb.

What made the Sons of God to shout,
 Who viewed salvation brought about
 By Christ the Lamb of God—our Head?
 Free to the Living and the Dead.

With eye prophetic they did gaze
 On temples built in latter days;
 They prophesied, on Zion's Land
 Thousands of temples yet would stand.

They saw the work immensely great,
 To be performed in this estate,
 For those who prayed, nor plead in vain,
 For Christ to break the captive's chain.

He rose triumphant from the grave,
 With healing in His wings to save,
 Diffusing light through prison gloom,
 Proclaiming victory o'er the tomb.

And shall we here, who hold the keys
 Grow careless oft, and take our ease?
 Whilst those with pitying accents pray
 "Oh God! Oh God! when is my day?"

Then when we get behind the veil,
 And hear our kindred's broken wail,
 They'll meet us with reproachful looks,
 With unfilled blanks in temple books.

No vain regrets, no lame excuse,
 The day is past, we can not use.
 Earth-life again, tho' brief, we'll crave,
 In earnest work our dead to save.

'Tis awful when we meditate
 The harrowing thought, too late, too late!
 No grief, remorse, nor floods of tears
 Will then atone for mis-spent years.

Then let us all fall into line,
 Make hay, while all is yet sunshine,
 Our life is short, not guaranteed;
 Then, while we live work for our dead.

Shall I relate to you a theme—
Of one who had a certain dream?
He dreamed of opportunities well used,
Of others he had oft enthused.

He dreamed the records he had made
Proceeding from a joyous throng,
Who greeted him with tender care
His home assured to mansions fair!

He dreamed the Records he had made
On Earth, while working for the dead,
Were graved on diamond tablets bright,
Above the brilliant noon-day light.

The work, well done, I will ensure
Will be accepted; yea, for sure
'Tis sealed with Heaven's divinity,
'Midst the archives of Eternity.

And we shall be the favored ones,
Inheriting those glorious thrones,
By virtue of those blessings sealed
Of God, to Joseph Smith revealed.

The work is great, immense, sublime,—
There's millions waiting for the time
When friends and relatives on Earth,
Will bless them with baptismal birth.

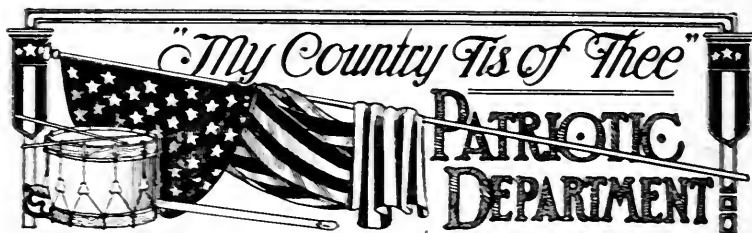
The time may come, as some supposed,
When all the temples will be closed:
For even now, men would engage
The hosts of Hell, to vent their rage.

What tho' through persecution rife,
We're called to leave this chequered life.
Sweet consolation God will give,
Tho' dead, our temple work will live.

God bless the Saints assembled here!
Their friends and relatives most dear.
God's blessings rest upon this shrine,
And all engaged in work divine.

And may we here, all live to see,
God's power, and might, and majesty
Displayed, his Kingdom, bringing forth
"Good will to men, yea, peace on Earth!"

C. L. WALKER.



By Mrs. Clarissa Smith Williams.

Liberty Stake.

The sisters of the Liberty Stake are doing remarkably good work in the Red Cross activities. Some of the women who feel unable to do special Red Cross or surgical dressing work have volunteered to take care of other women's children while they are attending the classes. It is reported that they made 400 surgical dressings in one week.

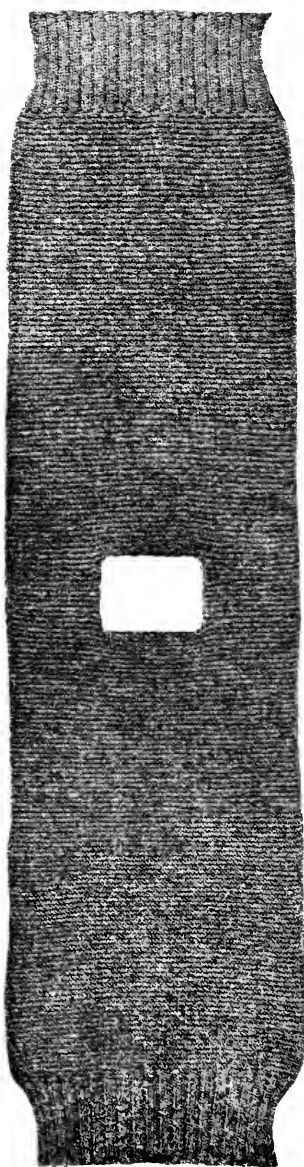
Woman Suffrage in Germany.

The German women are clamoring for their civic liberties, in spite of the war conditions which have measurably silenced the otherwise restless German socialists. The women, however, refuse to be silenced and their new activities demand new civic liberties. It would be strange indeed if the German women brought about the collapse of the German military machine and dethroned the Kaiser.

The women of France and England are in training for every possible labor and position which has been held during the ages by men only. The government recognizes the inevitable necessity for supplying the broken ranks of male workers with trained women, and with that end in view, both of these countries have opened schools to educate women in all lines of endeavor, while special places are provided for them to bring their children and have them cared for while the mothers are at work. What is the world coming to?

Sleeveless Sweaters.

In answer to a number of calls we give here the Red Cross directions for knitting the sleeveless sweater.



2½ hanks of yarn ($\frac{5}{8}$ lb.) 1 pair Red Cross needles, No. 3.

Cast on 80 stitches. Knit 2, purl 2 stitches for 4 inches. Knit plain until sweater measures 25 inches. Knit 28 stitches, bind off 24 stitches for neck, loose. Knit 28 stitches. Knit 7 ridges on each shoulder, cast on 24 stitches. Knit plain for 21 inches. Purl 2, knit 2 stitches for 4 inches. Sew up sides, leaving 9 inches for armholes. 2 rows single crochet around neck and 1 row single around the armholes.

Resolutions of the General Board of the Relief Society.

Whereas, We have learned that Christmas packages have been sent to the Utah soldiers containing playing-cards and tobacco, and

Whereas, We the mothers and wives in the Relief Society of the Church of Jesus Christ of Latter-day Saints have religious scruples against the use of stimulants, narcotics and the playing of cards.

Whereas, We have trained our sons to avoid these demoralizing and degenerating practice;

Therefore, be it resolved,

That we do protest against this practice of sending tobacco and playing cards to our own soldier sons and brothers. And we hereby condemn such unwise expenditure of means in this time of war-economy.

EMMELINE B. WELLS, President,
CLARISSA S. WILLIAMS, First Counselor,
JULINA L. SMITH, Second Counselor.

RELIEF SOCIETY.

MRS. LOUIE B. FELT, President,
MAY ANDERSON, First Counselor,
CLARA W. BEEBE, Second Counselor.

PRIMARY ASSOCIATION.

Liberty Loan.

So effective were the methods of the Utah Liberty Loan committees that the other states are falling in line with Utah's lead. But what is practicable here because of our splendid Church and Relief Society machinery will not be possible it is feared in other states where our people are not found.

Interesting Casualty Estimate.

Here are some interesting figures, based on data in possession of the military hospitals commission of Canada. Allowance should be made for the very heavy toll exacted from Canadians during the early stages of the war, when there was considerable blundering and also the handicap of fighting against almost overwhelming odds: The boy who goes to the front has twenty-nine chances to come home as against one that he will be killed. He has ninety-eight chances to recover from a wound as against two that he will die because of wounds received in battle. There is one chance in 500 that he will lose an arm or leg. It is also estimated that only one man dies from disease as against from ten to fifteen in other wars. Only 10 per cent of the Canadians disabled are rendered physically unfit to resume their former occupations.—*San Francisco Chronicle.*

Current Topics.

By James H. Anderson.

TWO UNITED STATES SENATORS died in January—Senator Brady of Idaho and Newlands of Nevada.

AS WOMEN'S PETS in the United States, poodles are giving way to knitting needles, to good purpose.

MEXICO is considerably disturbed by native Indian uprisings there, occasional raids being made over into the United States.

EARL READING, lord chief justice of England and the newly appointed ambassador to the United States, is a jew—Rufus Isaacs.

THE SELECTIVE DRAFT law has been held to be constitutional, the United States Supreme Court passing on the question in January.

WOMAN SUFFRAGE has become a factor in politics in Germany, with fair promise of being an important topic of public discussion.

GERMAN GIRLS are being enlisted to be trained by the government in both professional and household avocations, it was announced in January.

SPAIN is having something of war on its own account, over 400 persons having been killed in suppressing the uprising in Catalonia alone, in January.

STREETCAR FARES in and around Salt Lake City have been increased by the order of the public utilities commission, in some cases as much as 66 per cent.

ALFALFA MEAL, or ground lucern stalks and leaves, is being used in bread in Chicago. Nebuchadnezzar ate grass, but it may have been milled differently.

MOSLEM women in southeastern Russia are said to have abandoned the veils which have hidden female beauty there from the public gaze for centuries.

FIVE DAYS' EMBARGO on industries in the United States was enforced in January, as a means of conserving the coal supply in the Eastern and Middle States.

FINLAND has been recognized by other nations as one of the new governments growing out of dismembered Russia; but its term of independence is insecure.

JAPAN has agreed to preserve the peace in east Russia—and if necessary take a large slice of territory in furtherance of Japanese continental-empire ambitions.

NUMEROUS DISASTROUS FIRES in the eastern part of the United States occurred in January. The government concedes these were the work of spies or anti-war agents.

THE CONSTITUENT ASSEMBLY recently elected in Russia was forcibly dissolved by the Bolsheviki—the electors not having voted in the way to suit their new masters.

AUSTRIA is greatly disturbed by strikes and other internal troubles, but these are likely to quiet down for a time when the spring season permits renewed war activities.

PREMIER LLOYD GEORGE of Great Britain made specific announcement of the Entente allies' war aims, in January, and was followed in the same line by President Wilson, a few days later.

FOOD-SAVING in 1918 may be preventive of intense and unsatisfied hunger in 1919—a hint that is not without evident necessity. Yet Utah housewives have learned the lessons of economy long ago.

IMPORTANT among the war developments in January is the attitude of the socialistic and laboring forces in Germany and Austria, presaging the overthrow of the Hohenzollern and Hapsburg dynasties.

THE ITALIAN FRONT was materially improved to the Entente allies in January, by a brilliant and successful attack by French troops on the Austrians, who were forced to fall back from important positions.

of Representatives on January 10, when the resolution to submit EQUAL SUFFRAGISTS won a victory in the United States House

a constitutional amendment passed by a vote of 274 to 136—just enough to carry it.

PNEUMONIA has been the cause of two-thirds of the deaths in the United States army thus far this winter. As it is claimed this was preventable, it is the chief reason for the accusation of incompetency made against the war department.

A MILLION BAGS of beet sugar in the west without a market, as announced by western producers in a dispatch to Washington the last week in January is a significant criticism on the national food administrator's assertion of a national shortage of sugar at present.

ABE MAJORS, when 18 years of age, was convicted of murdering Captain Wm. A. Brown, of Ogden. Majors has served eighteen years in the State prison, and has been paroled to see if he can live a better life than he did before the commission of his crime.

EX-PRESIDENT ROOSEVELT went to Washington in the latter part of January, to use his influence in "speeding up the war" from his point of view. This caused the anti-Roosevelt newspapers to give place to much editorial comment angry beyond reason. Many wish the Colonel had been there earlier and all the time.

GUATEMALA, capital of the republic of that name in Central America, was destroyed by a series of explosive earthquakes which occurred from Dec. 29 to Jan. 3, and about 1000 people were killed; the city and several adjoining villages were completely wrecked.

THE UTAH federal food administrator recently made an order limiting the purchase of flour and sugar to inconveniently small quantities, at the same time admitting there was no shortage here; the direct effect of the order is to increase the cost to the consumer.

JOHN F. STEVENS, head of the American railway commission to Russia, returned to this country in January; he reports that women in Russia are working in the shops and fields, and even as brakemen on the railways, and that where there is one woman working there are 500 men loafing.

SAMUEL GOMPERS, head of the American Federation of La-

bor, advocates a seven-hour day without reduced wages for the labor unions. The proposition does not sit well on the farming communities who are being urged to conserve time by longer working hours than now, to produce food for the others.

SENATOR CHAMBERLAIN, Democratic chairman of the United States Senate military committee, wants a war council board to do the work in which he says that Secretary of War Baker has failed. Mr. Baker objects, and President Wilson upholds the latter official—all resulting in an unpleasant controversy at Washington.

DAVID LLOYD GEORGE, the British premier, did not wait to consult his nation's allies when the German Christmas peace offer proposed that Turkey should "remain intact" by keeping Palestine; he responded quickly and pointedly, "Palestine never will be returned to Turkey;" and the sentiment of Christianity said "Amen."

IN TURKISH WATERS, in January, a British squadron drove the noted German raiders *Goeben* and *Breslau*—which had been converted into Turkish cruisers—into a mine field, where they were destroyed. In the same month, German submarines sank two British steamships in the Mediterranean, causing a loss of 718 lives.

TURKEY'S refusal to adopt the German recommendation for a vigorous attempt to retake Jerusalem from the British is significant as indicating that the Turk has concluded to relinquish Palestine, and also foreshadows that the crest of the present great conflict has been reached and hereafter there will be a steady trend to the overthrow of the Teutonic allies in this war.

GREAT BRITAIN'S policy in making campaigns against the Turks in Palestine and Mesopotamia as "distant theatres of war," instead of concentrating all her forces on the western front, was vigorously criticised by several English papers during the last week in January. Yet that policy is notably one of the most beneficial and providential for Britain that the war has developed.



By Janette A. Hyde.

We feel that every loyal American citizen who wishes to serve his country must adopt, as far as practicable, the food regulations which the United States Food Administrator, Mr. Herbert C. Hoover, is trying to introduce in the American home.

The lesson on cereals deals, at length, with this question. We are asked to stimulate the desire for the use of whole wheat. There is a flour now being milled which contains the whole wheat with just the outside layer taken off. It is claimed by the millers that this flour is the first whole wheat product to be placed upon the markets in Utah. It has been tested at the Agricultural College in the Home Economics Department, under the direction of Professor Jean Cox, and found to contain all of the nutritive values so necessary in body and tissue building. This wheat will be known as "entire wheat," and will be sold cheaper to the consumer than any flour on the market, today. This, in itself, makes a very valuable point to consider.

The Utah stake has gone so far in the principle of loyalty to Hooverism, that they are publishing a book known as Hooverized Recipes. We think this is a very commendable undertaking, and we cannot recommend its use too highly.

We are told by those who understand the food situation, that with food we will win the war. Quoting Napoleon who said, "My soldiers fought on their stomachs," we feel that the American soldier, as also the soldiers of our Allies, must be well fed, in order to make ourselves safe from German militarism. Let us make the food sacrifice at home rather than ask our boys to make too much blood sacrifice on the battlefields.

As a matter of plain, bold facts, we would all be healthier if we ate far less wheat bread. Wheat is rich in blood-making material, and when the system is overloaded with it disease is sure to follow. Some scientists claim that an excessive wheat bread diet induces attacks of appendicitis, tonsillitis, and rheumatic troubles generally. So let us gladly cut down our bread rations.

Great stress was placed upon this particular subject at the recent housekeepers' conference held at Logan.

Following are recipes furnished by the Agricultural College experts:

Breakfast Corn Cake. (Rich Corn Cake.)

1 c. cornmeal.
 1 $\frac{1}{4}$ c. milk scalded.
 1 c. white flour.
 1 egg.
 4 ts. baking powder.
 4 tbsp. melted fat.
 2 tbsp. sugar.
 1 ts. salt.

Scald cornmeal with milk. Let stand 5 minutes. Add sifted dry ingredients, beaten egg and fat. Beat well. Bake in oiled thin loaf pan or muffin pans.

Whole Wheat Bread.

2 sieves whole wheat flour.
 1 tbsp. salt.
 1 sieve white flour.
 $\frac{1}{4}$ c. fat or none.
 2 cups mashed potatoes.
 1 pt. milk scalded and cooled with 1 c. water.
 4 tbsp. molasses or sugar.
 2-3 c. "live yeast."

Mix dry ingredients thoroughly. Add melted fat and liquids gradually and beat well with heavy spoon until it is smooth, and of a thick drop batter consistency. Scrape from sides of pan, cut down thoroughly, cover and let double in bulk. Knead well, mould, when double in bulk bake 1 $\frac{1}{2}$ hours. The amount of water varies with the kind and age of flour.

Rye Meal Bread.

1 sieve rye meal.
 1 sieve whole wheat flour.
 $\frac{1}{2}$ sieve white flour.
 1 tbsp. salt.
 3 tbsp. sugar.
 3 tbsp. butter fat.
 1 qt. scalded milk.
 1 qt. boiled water, cooled.
 $\frac{1}{2}$ yeast cake or $\frac{1}{2}$ pt. live yeast.

Sift dry ingredients together, add sugar, salt, butter fat and yeast. Mix into a rather soft dough with milk and water; a few raisins or currants may be added to part of the dough, which makes a good cake substitute.

Graham Biscuits.

1 1-3 c. graham flour.
 4 tbsp. shortening.
 2-3 c. white flour.
 2 ts. sugar.
 4 ts. baking powder.
 Milk for soft dough.

Sift dry ingredients, work in shortening with fingers. Add milk, toss lightly on flour board. Roll 1-3 in. thick, cut. Bake well. Quick breads more easily digested if well baked.

Scalloped Macaroni (Meatless Day Dish).

$\frac{3}{4}$ c. macaroni broken in inch pieces.
 2 qts. boiling water.
 1 tbsp. salt.

2 c. white sauce. $\left\{ \begin{array}{l} 2 \text{ c. milk.} \\ 2 \text{ tbsp. butter or butter substitute.} \\ 4 \text{ tbsp. flour, seasoning.} \end{array} \right.$

1-3 lb. grated cheese.
 $\frac{1}{2}$ c. buttered bread crumbs.
 2 tbsp. butter.

Boil macaroni until tender.

Drain (water may be used for mixing bread or put in soup).

Alternate layers of macaroni and cheese and white sauce. Cover with buttered crumbs and bake in moderate oven until crumbs are brown. Serve with ketchup. Or this dish can be made without milk or white sauce, but with butter, cheese and a can of tomatoes (liquor poured off). Some use onions with macaroni.

 BUREAU OF EXCHANGE.

Mr. Frank Welling of Garland, Utah, has a large quantity of Mexican Pinto beans, which he wishes to sell. Anyone desiring to purchase these beans will do well to write Mr. Welling.

Mrs. Cecelia Steed has twenty-five pounds of unpeeled peaches for sale. Persons wishing this fruit can secure same by writing Mrs. Steed at Farmington, Utah.

We hope our readers will make use of the Free Bureau of Exchange. Mail to the Home Economics Department, lists of dried fruits or vegetables which you may have to dispose of. The daily papers are willing to cooperate with the Magazine in this proposition. Having a source through which surplus foods may be disposed of will give impetus to a greater food production this coming season.



By Amy Brozen Lyman, General Secretary.

New Stake Organized.

The Montpelier stake, Idaho, was organized December 23, 1917. This stake was formed of twelve wards taken from the Bear Lake stake. Edward C. Rich was named as President of the stake and following are the Relief Society presidency and officers: President, Agnes Pearce; first counselor, Elizabeth Quayle; second counselor, Permilla Clark; secretary and treasurer, Mary J. Swensen; chorister, Angie Arnold; aides, Phebe Christie and Elizabeth Cook.

REORGANIZATIONS.

Eastern States Mission.

Miss Elizabeth Thomas has been appointed President of the Relief Societies of the Eastern States Mission, succeeding Miss Margaret Edward. Miss Thomas is manifesting a great interest in her work and will no doubt maintain the high standard set by Miss Edward.

North Weber Stake.

On account of her removal from Ogden, Mrs. Lucy A. Steers was honorably released from her position as President of the North Weber stake. The presiding authorities were very fortunate in being able to secure, for the position vacated by Mrs. Steers, the services of the former Stake President, Mrs. Georgina G. Marriott. Mrs. Marriott was appointed to the position on Thursday, January 24, 1918. The General Board is delighted to welcome Mrs. Marriott back into the ranks of stake officers.

Relief Society Veteran Called.

Mrs. Marilla Miller Daniels passed away on January 22, at Provo, Utah. Mrs. Daniels was the daughter of Aaron Johnson, former bishop of Springville. She was born October 12, 1830, in Connecticut. Mrs. Daniels went to Nauvoo when a small girl where she became intimately acquainted with the Prophet Joseph Smith and wife, Emma. Mrs. Daniels was an active member of the Relief Society in Nauvoo and has continued a

faithful and devoted member for over seventy years. She was formerly a member of the Stake Presidency of the old Utah stake, where she was thoroughly appreciated and greatly beloved. Mrs. Daniels was also prominently connected with woman suffrage and was a delegate to the twenty-seventh annual convention.

German Genealogy.

The General Board is very pleased to announce the publication of a genealogical lesson book written in the German language. The book is entitled *Genealogisches Aufgabenbuch und die Deutschen Familiennamen*. It was translated, compiled and arranged by Mrs. Gertrude L. Baird, one of our earnest, energetic and devoted genealogical students.

The book is divided into two parts. The first part is, with a few exceptions, a translation of "Lessons in Genealogy," published by the Genealogical Society of Utah. It includes also sample pages of the Family Record (for the living), as well as instructions on how to gather and record information in the Temple record, and sample pages of Temple sheets. It also includes a diagram, showing Relationship (page 20) and a diagrammed pedigree. The book contains an explanation of the German books in the library of the Utah Genealogical Society and of other printed German books. The experiences of our Swiss agents, Julius Billeter, Carl Nemelka, and Miss Marie Haselmann, who have done considerable research work in Germany, are described.

The second part of the book tells of the origin and evolution of German names and gives a general surname history. It also includes a list of German names of old Virginia settlers, which were changed in this country.

The book was commenced the latter part of March, 1917, and completed before August. Information was gathered (outside the translation) mostly from the German books of the Genealogical Library, from research and actual experiences of the author, and from the series of lessons given under the direction of the Genealogical Society and the General Board of Relief Society.

The money for printing the books was raised by a loan from two German sisters and from advanced subscriptions. One thousand copies have been printed; price 50 cents apiece, 55 cents postpaid. The books are sold at the Genealogical Society of Utah.

Cottonwood Stake.

The Cottonwood stake Relief Society held their monthly officers' and teachers' meeting on Tuesday, January 29, 1918.

There were 150 in attendance. Among the reports was that of Red Cross work. In all of the wards of this stake, the women are holding all-day sessions every Tuesday. The forenoon is devoted entirely to sewing for the Red Cross and the afternoon to the regular meeting, where the lesson work is considered.

Liberty Stake.

A very interesting story comes from the Liberty stake, where a dear grandmother takes her knitting and goes regularly to the home of a young Relief Society woman to tend the babies and knit for the soldiers while the young mother goes to the Red Cross to make surgical dressings.

Portneuf Stake.

Mrs. Dicy W. Henderson, president of the Portneuf stake Relief Society, reports that the stake has arranged with the University of Idaho to have the University demonstrator, Miss Bullock, spend a month in the various wards of the Portneuf stake talking on Home Economics and demonstrating war foods.

Tahitian Mission.

One of the most interesting yearly reports received by the General Secretary is that from the Tahitian Mission, where Venus R. Rossiter is in charge of Relief Society work. The average attendance in this mission is almost two-thirds of the membership and is the best that has been reported so far this year. There are several unique items in the letter which are delightfully interesting. Mrs. Rossiter writes:

"The work is progressing very nicely in this field. You will notice we have organized one more society since last report and have a steadily increasing membership. Also a marked increase in all activities.

"The sisters have been very enthusiastic the past year making quilts and weaving hats and also diving for pearls to increase their funds.

"Each society has bought a chest of medicine for the use of their respective branches, the ministration of which is under the supervision of the white elder in charge of the branch.

"The native sisters were delighted to see their picture published in the *Magazine*, and were also very much pleased with your letter which I translated and read to them in our October conference."

Report of the Relief Society of the Tahitian Mission for the year ending December 31, 1917:

Paid for charitable purposes.....	\$ 88.75
Days spent with the sick.....	177
Special visits to the sick.....	417
Families helped	23
Bodies prepared for burial.....	9
Burial clothing prepared	9
Number of visits by stake officers.....	48
Assistance to missionaries	\$ 84.00
Funds raised for special work.....	172.00
Money on hand	158.00
Membership—	
Officers	17
Members	92
Total	109
Admitted to membership during the year.....	24
Removed or resigned	1
Died	4
Number of meetings held	213
Average attendance	70
Number of Relief Society organizations.....	5

New Zealand.

President Emmeline B. Wells has just received a very interesting letter from Mrs. Annie Atkin in far away New Zealand. Mrs. Atkin writes that there are about 2,000 Maori Saints in this mission. She states that better tithing payers cannot be found in the Church than among this people. The Maori Agricultural College is about to open for a new term. Elder Welsh, who is particularly competent in teaching agriculture, will be the new president. The attendance at this school is usually seventy-five students, which is the accommodation limit of the College dormitory.

The Relief Society in New Zealand is well organized in most of the branches, the women working along much the same lines as Relief Society members do at home.

President Emmeline B. Wells' Birthday.

In order to express the love and respect of all the members of the Relief Society, the General Board will hold a reception in honor of the ninetieth anniversary of the birth of President Emmelien B. Wells, at the Hotel Utah, Feb. 28, 1918. The general authorities of the Church, all Relief Society workers, and Mrs. Wells' friends will be the guests of the occasion.

Food Poisoning.

By J. E. Greaves, Ph. D.

Poisoning may result from the use of foods which (1) naturally contain poisonous products; (2) those which are normally non-poisonous but which have been obtained from animals suffering with disease; (3) certain mineral poisons added either intentionally or accidentally to the food; (4) the occurrence of bacteria in food; (5) the production of poison in food by bacteria.

The first group consists of naturally occurring plants and animals which are always poisonous or become so during certain seasons of the year. But fortunately while there are many such plants only a few are ever accidentally partaken of by man. By far the most common of these cases is due to the eating of the poisonous mushrooms (or "toadstools"). There was, however, the unfortunate occurrence in Utah about one year ago in which a whole family was poisoned with fatal results from the eating of greens which contained a poisonous plant.

The milk or flesh of animals suffering with certain diseases are continually being used as food without adequate cooking, the result being that thousands die each year from this cause. There is, however, no reason for belief that there is or will be any increase in the number of such cases due to the present food conditions of the country. But there is much to indicate that there may be an increase from the last three causes enumerated in the first paragraph if certain precautions are not taken. It is therefore pertinent that we inquire into (a) the foods and conditions under which poisoning is most likely to occur, (b) the cause of such poisoning, and (c) the methods by which this may be reduced to a minimum.

Meat is so often the cause of poisoning that the terms "meat poisoning" and "food poisoning" have come to be almost used synonymously. Of meats, chicken and pork are more likely to cause poisoning than are meats from other animals, while the internal organs—liver and kidney—are more likely to contain disease-producing bacteria than are the muscular tissues. Sausages, hamburger steaks, meat pies, puddings and jellies are especially likely to cause food poisoning. This is probably due to the products from which they are made, the methods of treating, and the fact that the heat used in cooking such foods is not sufficient to kill the bacteria in the food. While there are a few cases on record where individuals have been poisoned by the eating of

freshly well-cooked meats they are so rare as to be of little importance; so the thorough cooking of meat greatly diminishes the likelihood of trouble.

Various canned goods have been repeatedly accused of causing poisoning, but the cases in which this has occurred when the foods have been sterilized by the pressure method are extremely rare. And where it has caused trouble it is usually due to some metallic poison found in the cans and not to poisons developed in the food due to bacterial activity.

Asparagus is often looked upon as one of the canned products most likely to cause poisoning. This is due in a large measure to the fact that asparagus takes up large quantities of tin, and some individuals are especially susceptible to this substance. The quantity of tin, and especially copper, which is taken up in most cases varies with the amount and kind of acid found in the fruit or vegetables. Moreover, when a low or poor grade of copper is used, it is more readily attacked by the fruits than are the pure compounds. Fortunately, when any considerable quantity of this product is taken up by the food it imparts to it a peculiar color which in the new glass jars with copper covers often shows a sharp contrast in color between the contents of the top and bottom of the jar, and should serve as a warning against its use.

Fairly large quantities of copper have to be eaten before death results and it is doubtful whether many foods would dissolve sufficiently to result fatally. While a small quantity of one of the metallic poisons taken once may cause no ill effects, their use should be cautious, for their action is cumulative. Moreover, sanitarians insist that chemical substances likely to be irritating to the human tissues in assimilation or elimination should not be employed in food. Each new irritant, even in small quantities, may add to the burden of organs already weakened by age or previous harsh treatment.

The great danger at the present time is from the use of the home-canned fruits and vegetables which have been put up by the cold-pack method, i. e., where the product has been simply cooked at the temperature of boiling water for a certain period. For it has been demonstrated that the temperature used is not sufficient to destroy the spores of organisms which may later develop in the substance and produce poisons, or, what is more often the case, the bacteria are eaten and they cause sickness and death. Moreover, toxins may develop in mediums such as green corn, artichokes, asparagus, apricots, and peaches to which no traces of animal protein has been added.

We have then two forms of poisoning which may occur from the use of food preserved by the cold-pack method—the one due to the poison developed by the bacteria, the other to the bacteria.

Some of these poisons which may be formed by bacteria are resistant to heat and may cause poisoning after thorough cooking, but it must be admitted that the number of such cases which do occur are extremely small.

The remedy then is as follows: When a can presents a convex appearance (technically called a "blown can"), or on opening a can a foul smelling gas escapes, it is a warning to the consumer and the contents should be destroyed and not fed to lower animals as there are many cases in which chickens and other animals have been killed by such products.

At other times the products have a peculiar rancid odor resembling spoiled butter which becomes more pronounced on standing. Such vegetables should not be tasted, but destroyed. All vegetables which have been put up by the cold-pack method should be boiled before being eaten or even tasted and no such products should be served as salads and they have been cooked after removing from the container. The following of these simple precautions will prevent much food poisoning which would otherwise occur.

EATING AND DRINKING.

Extract from a discourse by President Brigham Young, April 6, 1868. See *Journal of Discourses*, Vol. 12, page 192, associated with a talk on the Word of Wisdom.

"A thorough reformation is needed in regard to our eating and drinking, and on this point I will freely express myself, and will be glad if the people will hear, believe and obey. If the people were willing to receive the true knowledge from heaven in regard to their diet they would cease eating swine's flesh. I know this as well as Moses knew it, and without putting it in a code of commandments. I tell you that it is the will of the Lord to cease eating swine's flesh.

War Economy in Shoes.

By Lillian H. Cannon.

In the last month's article economy in dress as a patriotic duty was emphasized. Practicing economy with so high a motive reacts directly on the character of the woman. It also teaches her to form the homely habit of economy for economy's sake; that nothing should be wasted and that all things should be put to their very best use. To practice economy we must buy the things that will last the longest, in order to leave as much material as possible for those who need it worse than we do.

In the selection of shoes with the thought of war economy three things should be considered: comfort, beauty, and suitability.

The Relief Society woman is active. She is on her feet a great part of the day. It is necessary, then, that a large, comfortable shoe be worn if she is to get the greatest amount of wear from it. High heels are the style now, but women cannot wear them without bad effects. Backache, headache, tired feet and legs, and extreme nervousness, are results that come from their use. A shoe for comfort should be moderately loose. If the shoe pinches anywhere it is apt to be discarded long before it is worn out, or it produces corns and bunions. Patent leather is heating to the feet in summer and cooling in winter and is not so durable as leather. A woman who values comfort as well as her time will choose buttoned shoes instead of laced ones, and certainly will avoid high-topped shoes.

Beauty is closely allied to comfort in shoes. A woman hobbling along on painful feet, no matter how costly and stylish the cut of her shoes, is anything but a beautiful figure; but the woman who can put her feet down in ease and comfort has a certain grace of carriage.

Black shoes are always the most economical ones to buy. They can be worn on any occasion and with any dress. They are kept clean and shining until the last possible expenditure of time and effort. Black sets forth the beauty of the small foot and hides the dimensions of the large one. Our girls now think they must have shoes to match the costume to some extent, but this fashion makes colored shoes, unless worn with suitable colored costumes, both poor taste and an extravagance. A person with large ankles should never choose a shoe with black bottoms and light colored tops. The light tops emphasize the sturdy dimensions. White shoes are beautiful with any costume, but are never economical, as

they must be cleaned very often. They are not suitable, either for a woman over forty-five, unless worn with white dress in summer time. Gray shoes are charming with a gray suit or hat and gloves, and tan shoes with tan or brown costumes, if people are wealthy, and can afford these luxuries.

Times have changed, of course, and what seemed to be unsuitable for a woman of fifty, twenty years ago, is adopted by her now with as much zest as by the young girl. It is a beautiful thing "to keep young." It is more beautiful to keep youth in the heart and to grow old gracefully. We can't keep our bodies young no matter how hard we try. We have to grow old and we succeed only in making ourselves ridiculous when we wear the clothes of youth.

The care of shoes bears almost as close a relation to economy as the selection of them. No woman who values the appearance of her shoes will wear her best ones about the house, for the Relief Society woman does her own housework and many other things. As soon as she comes into the house she will exchange her shoes for those she reserves for the house. No shoes can be kept in the best of condition if they are worn to sweep or scrub in. It is economy to have more than one pair of best shoes, if possible.

If a woman wishes to look well she will keep her shoes in first-class condition, with regard to blacking, repairs, etc. Liquid blacking is injurious to leather, causing it to crack. Oiling or greasing leather shoes almost doubles their wearing properties. Even the soles of the shoes should be greased often.

Shoes should be repaired before they are badly dilapidated. The best repairer that can be obtained is the cheapest one. Some cobblers have a manner of deforming the shoes in such a way that it is hard to wear them again. Try mending holes and soles with worn-out inner auto tires; anneal the rubber and stick it on.

We must now retrench and conserve. The time may come when we will be glad to have shoes that are even worth mending.

GLOVES.

What has been said in the talk on shoes, with regard, to quality, holds good in reference to gloves. The best are the cheapest in the end. It is more necessary that gloves should match the costume than that shoes should do so. Even black gloves do not look as well with any other colored suit as they do with black. White gloves look well with any costume, but are not very economical. White kid gloves kept for special occasions for the average woman can be cleaned at home with gasoline. On account of its inflammability it must be used out of doors. The

gloves should be drawn on the hands and washed in a basin of gasoline, using a clean white rag in the process. They should be hung out of doors for six or eight hours that the odor may be dispelled. In summer white cotton or silk gloves are economical as they may be washed and dried a few minutes before they are used. They also wear well. Kid gloves will wear a long time if they are kept in repair. Cotton thread should be used to sew them. Cotton thread of all colors for mending rips in gloves can be obtained from the notion counters for a few cents. The finest of needles should be used in order that the kid may not be torn.

A woman usually appears well dressed and aristocratic if she has good shoes and good gloves, kept in good condition. Nothing, however, will detract more from the appearance of an otherwise well-dressed woman than run-over heels or untidy gloves.

Most of our readers will class gloves as an unnecessary luxury, now, yet, when worn they deserve care and attention.

THE SHIP OF SONG.

By Hazel S. Washburn.

Have you heard of the wonderful "Ship of Song,"

O mothers, with manifold worries?

With her bulwarks of "patience" firm and strong

And the cargo of "sunshine" she carries?

Sure never the wind so adverse and strong

But she somehow weathered through it,

And never the task so hard and long

But she somehow managed to do it.

Her pilot is "Home" her captain "Goodcheer,"

And on "blue tides" she'll never tarry,

And not a passenger with a "grouch"

Was she ever known to carry,

But ever a sunny magic spell

Seems to follow the good ship's wake,

And never a wave of "worry" or "doubt"

O'er her prow of "Faith" can break.

When the way is hard and the waves roll high

And threaten to overwhelm,

Then she flings her sails of "Prayer" above,

And the Master takes the helm.

Far better a song from a voice that's cracked

Than the harsh and strident tone,

For the "Ship of Song" leaves no regrets

When the sun of life goes down.

EDITORIAL

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Motto—Charity Never Faileth

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No. 3

KEEP YOUR EYE ON THE MARK.

The Charge.

When the ancient archers trooped forth to try their skill with taut-drawn bows and feather-tipped arrows, they were charged sternly by the Captain of their host—"Keep your eyes on the mark!" They were to look neither to the right nor to the left, to allow no soft allurements, no confused motives, no internal or external irritation to interfere with the steadiness of gaze and the fixity of alignment. Keep your eye on the mark, was their watchword.

In Pioneer Times.

In the olden days of this people's history, the pulpits rang with stern advice to the Saints in Kirtland, in Nauvoo, in Winter Quarters, across the trackless plains, and in the dreary forbidding vales of Utah: Saints, keep your eye on the mark! Let no worldly voices, no contention about you, no selfish striving within, blind your eyes or dull your souls. Keep your eye on the mark!

And Today?

So now in the midst of wild and confusing issues, worldly plaudits and fierce personal desires and ambitions, we mothers and wives in Israel must constantly cry out aloud,

“Keep your eyes on the mark!” There is only one mark for us—the mark of perfection in Christ Jesus, according to His own revealed plan. Love, meekness, unselfishness, and above and beyond every other striving, obedience to the priesthood in whatever rank of life we live and struggle! This is our mark. What are the motives of those who cry in the market places, lo here, and lo there. Here, follow my plan and war will cease. Help in this, join in that, and thus win the war. There is a voice, a still, small voice that sounds not in the thunders of war nor in the pelting rain of pitiless personal ambition; in the stillness of the night whispers that Voice—“Come, follow me!” Help me to save souls—on missions—in the sacred temple courts—at the altar of birth—in the ranks of consecrated war where panoplied with pure lives and holy motives—building Zion and strengthening her stakes—“Come, follow me, ye pure in heart, for ye shall see God!” Are we keeping our eyes on this mark?

KEEP ON KEEPING ON.

I was weary of bearing my heavy load,
 I was worn with my burthen of care,
 So long had I trudged on life's dreary road,
 I abandoned myself to despair.

I was faint and weak and weary,
 My courage and strength seemed gone,
 When a precious message came to me,
 That said, “Just keep on keeping on.”

In an instant my cares all vanished,
 I was filled with faith and joy,
 I decided to “keep on keeping on,”
 Regardless of ills that annoy.

Though life's skies, at times, seem dreary,
 I drive care away with my song,
 Go “cast on the Lord thy burdens,”
 And “keep on, keep on keeping on.”

ANNIE G. LAURITZEN.

Guide Lessons.

· LESSON I.

Theology and Testimony.

FIRST WEEK IN APRIL.

PROPHECY AND THE BOOK OF MORMON

The present crisis has turned the lime light on much ancient prophecy. However significant predictions from the Bible or the Doctrine and Covenants may be at this time, it is safe to say no word of prophecy has in it more of hope and comfort from the standpoint of our national life, than the prophecy found in II Nephi 10:10-14:

“But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon this land.

“And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

“And he that fighteth against Zion shall perish, saith God.

“For he that raiseth up a king against me shall perish, for I, the Lord, the King of heaven, will be their King, and I will be a light unto them forever, that hear my words.”

Germany's attempt at world-wide domination is not the first attempt threatening the Republican forms of government of the New World.

During the 60's, Maximilian, the Austrian archduke, brother of the late Francis Joseph, of Austria, inspired and supported by Napoleon III of France, accepted an imperial crown and set up a government in the City of Mexico.

Mexico had become involved with Great Britain, France and Spain in relation to the treatment of their subjects and the payment of certain claims. In order to get proper redress these nations landed a military and naval force in Vera Cruz.

Secretary Seward warned them on behalf of the United States against any attempt to acquire territory, which warning France saw fit to treat with contempt; thereby causing the withdrawal of Great Britain and Spain.

France dared to strive for the acquisition of territory because the United States was then in the throes of her civil war. However, the termination of the war, making it possible for the United States to stand back of any demand she might make, Secretary Seward sent the following dispatch to John Biglow, Amer-

ican minister to France. The date of the dispatch is December 16, 1865:

"It has been the President's purpose that France should be respectfully informed upon two points, namely:

"First—That the United States earnestly desire to continue to cultivate sincere friendship with France.

"Second—That this policy would be brought into imminent jeopardy unless France could deem it consistent with her interest and honor to desist from the prosecution of armed intervention in Mexico to overthrow the domestic Republican form of government existing there, and to establish upon its ruins the foreign monarchy which has been attempted to be inaugurated in the capital of the country."

Maximilian had landed at Vera Cruz on the 28th of May, 1864. From the very outset he found himself involved in difficulties of the most serious kind, which, in 1866, made apparent to almost every one outside of Mexico that he should abdicate. The United States had made its demands sufficiently plain to the Emperor of the French that he had withdrawn his army, thereby leaving Maximilian in the most precarious position possible.

Nevertheless, moving the seat of government from the City of Mexico to Queretaio, he resisted the Mexican forces for several weeks. On the 15th of May, 1867, he attempted an escape through the enemy's line. He was arrested before he could carry out his resolution, and after trial by court martial was condemned to death. The sentence was carried into effect June 19, 1867.

His beautiful queen, Charlotte, daughter of the Belgian King, Leopold I, had wandered from court to court trying to get aid for her husband. At last she broke down under the strain, becoming insane.

Many forces seem to have been at work to fulfil God's glorious promise to the Gentiles of this land.

The Monroe Doctrine of which we have heard so much in recent years has played its part.

No one can estimate how strong the British navy has been to this end. It is quite certain that before the outbreak of the present war, Germany sought the co-operation of Great Britain, that they might jointly enter Mexico.

For Germany to attempt such a thing alone, would have been absurd, with the British navy to reckon with. To attempt such a thing in co-operation with any other European nation or nations would have been equally useless with the British navy in their path.

How sure are the prophecies of God, how complete their fulfilment! The prophecies in the Book of Mormon concerning

the coming of the Savior Himself are clear as a stream of living water. Indeed the whole Book of Mormon is like the people it represents—without guile, simple, direct and vividly personal. Reference to the Savior's mother is given, city of her residence, the name of Jesus, the new star which should appear, His baptism at the hands of John and His complete life and mission. These are all prophesied of in the most simple and clearest manner.

When the great oriental scholar and lecturer, Mme. Mountford, was reading the Book of Mormon, she immediately called attention to the dream of Nephi, "And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. * * * And he said unto me, Behold the virgin whom thou seest, is the mother of the Son of God, after the manner of the flesh" (I Nephi 11:13, 19).

"No one but a profound eastern scholar or an inspired man would have said that, for oriental women always dress according to their social condition. A virgin wears one style of clothing, a married woman another style, and a widow still another. An imposter would not have dared to make such a statement, so your Prophet Joseph Smith must have been a scholar or an inspired man," she added.

Still another marvelous prophecy given in that precious book is the prophecy concerning the choice of the Prophet Joseph Smith, the coming forth of the Book of Mormon and the work which the Prophet would do in behalf of the seed of Nephi and Lehi. We learn through this that the Prophet Joseph Smith is a direct descendant of Joseph who was sold into Egypt, through his father Joseph Smith, Sr., and therefore, he is of the royal blood of Ephraim and Joseph. How precious is that blood, and yet it was spilled in Carthage jail. The prophecy follows:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation;

"Yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed for ever" (II Nephi 3:5-16).

(Note: When class leaders or organizations feel the need of and can afford to buy supplementary books to these Book of Mormon studies, there are several splendid books which have our hearty commendation. Mrs. Elizabeth Cannon Porter's charming stories from *Cities of the Sun* deals with Book of Mormon times

and characters. While Lew Wallace's *Fair God* is full of historical suggestions taken bodily from Prescott's *Conquest of Peru*, regarding Indian customs and their traditions of a fair God.)

QUESTIONS.

1. Why is the prophecy contained in II Nephi 10:10-14, especially encouraging from the standpoint of our national life?

2. In what way was the Republican government of Mexico threatened?

3. Who was then Emperor of France; and what relation was he to Napoleon the great?

4. What persons were once styled Emperor and Empress of Mexico? What misfortune overtook these persons?

5. In what way did this fulfil the Book of Mormon prophecy quoted in this lesson?

6. Who was Secretary Seward? What President was then at the White House?

7. Give the gist of the dispatch that Secretary Seward sent to John Biglow, American minister to France.

8. What is the Monroe Doctrine?

9. How has the British navy protected America from nations with imperialistic designs?

10. Show how the Monroe Doctrine, Secretary Seward's dispatch to John Biglow, and the British navy have all worked together to fulfil an important prophecy of the Book of Mormon.

11. What prophecies can you quote concerning the advent of the Savior in Jerusalem and on this continent?

12. What can you tell concerning the vision of Nephi?

13. What is a seer?

14. What was the title of the Prophet Joseph Smith?

15. How did he fulfil his office and calling?

LESSON II.

Work and Business.

SECOND WEEK IN APRIL.

LESSON III.

Genealogy.

THIRD WEEK IN APRIL.

HISTORY BEGINNINGS IN EUROPE.

We have considered in our three first lessons of this year the probable origin of the Teutonic or Germanic races, and their de-

scend from Noah's son Japheth. Most modern historians agree with this idea, others think Shem was their ancestor. But we know, from modern revelations that the blood of Israel is certainly scattered through the various races and tribes which inhabited central and northern Europe. Let us now consider the condition of Europe at the time of the Christian Era. The great nations of Assyria, Babylonia, Egypt, Media, and Persia had risen each chiefly on the ruins of the preceding nation, conquered, filled "the earth," and declined, most of them, into decay and forgetfulness by the time of the Christian Era, or a few years preceding it.

Rome. Just before the Christian Era, Rome became the ruling power of western and southern Europe. The Romans themselves (Gentile or Japhetic people) had conquered the Grecians; both of these, Greeks and Romans, descended from Ion or Javan, son of Japheth. The peoples of Spain, Media, Italy, Greece,—these were all Japhetic tribes. (*Smith's History*, pages 59-60.) Rome was invaded by the barbarian Teutonic tribes in the fifth century, but remained essentially Roman, as the superior Gentile civilization dominated the Teutonic influences, more particularly in Italy, Spain and Greece.

Christian Era. There is practically no European history except Roman history until the Christian Era. Roughly speaking the Romans ruled the civilized world at the opening of that period. The various Teutonic barbarians, called by various names as they separated and inhabited various parts of northern and central Europe, inhabited central Europe from the Rhine river to the Vistula and were heard of first about 500 B. C., about one century after the Ten Tribes had traveled from Media into the "North Country," while the Celts lived in Great Britain and the western coasts of Europe. (See map.)

All of these Teutonic peoples quickly scattered and again were intermingled by marriage and business association. Cæsar invaded central Europe in 113 B. C. and was defeated. Wars followed between the Teutons and Romans for a century. Finally, in 55 A. D. Cæsar passed the Rhine, routed the Germans and went on his victorious way to Great Britain. This event gradually changed the whole continent, and eventually supplanted barbarian laws and customs through trade and victorious social customs. The Roman generals made extensive use of German soldiers, which also tended to spread Roman customs and intelligence. It will be interesting to trace the European tribes briefly.

THE NORTHERN EUROPEAN RACES.

The Celts. Celts overran the central and western part of Europe in the dawn of European history (i. e. the first century of our era) and settled in Gaul, now France, Switzerland and Great Britain. They were a mixed people as evidenced by their differing complexions and characteristics. One branch were dark with broad faces, broad, heavy noses, hazel-gray eyes and light chestnut hair. These were thick set and of medium height, with round, bullet-shaped heads. The other branch were distinguished by long faces, long heads, narrow aquiline noses, brown eyes and very light hair; these were tall and muscular, in fact, their characteristics resemble very much the Teutons and Scandinavians.

Britons, Picts and Scots. In Great Britain the Celts were subdivided into Britons, who settled in Wales, and the Picts and Scots who first settled in Ireland and then went over into Scotland. The Celts found an inferior savage race inhabiting Great Britain when they first took possession. The characteristics of the fair-haired Celts resembled greatly the Teutonic peoples in that they were fearless, reckless in battle, rude in speech and manner, but with a high sense of honor and a marked respect for women and children. They were pagans and worshiped with human sacrifices; trees were their temples, and they believed in and worshiped both male and female deities. The Gauls were a branch of the Celtic race, while an invasion by them of northern Italy five hundred years B. C. left them in Italy to harrass and distress the powerful Romans for centuries.

Of a separation of the Celts from the other Aryans or Indo-Europeans, and their early migrations to western Europe, no record has come down, the stories of Milesian colonies in Ireland, and migrations from Troy into Wales, being simply monkish fiction.

The Huns who later overran parts of western Europe were of Asiatic, Tartar, or perhaps Mongolian stock, akin to the Scythians and Turks. These fierce marauders overran Europe in early centuries. They were almost black of skin with broad shoulders, flat noses and small black eyes buried in their heads; almost destitute of beards they had a ferocious expression and were devoid of all graces. These were the enemies of the Goths and Visigoths.

THE TEUTONS.

The Teutonic race which crowded out and finally obliterated or absorbed the Celts everywhere may be subdivided into the

Scandinavians, Ostro-Goths and Visi-Goths who were sometimes called Germans or Saxons, the Angles, and the Franks. In short, all the dwellers of northern Europe except part of the Russians, the Poles and Turks are included in the Teutonic races. Before the Christian Era these tribes were at fierce war with each other in all the countries of northern Europe. The Norsemen, dwelling in the Scandinavian peninsula, were sea pirates and preyed upon the more peaceful agricultural inhabitants in the Germanic and English seaport towns and villages. The Ostro-Goths and Visi-Goths ravaged all of northern Europe, finally entering Italy and Spain conquering as they went.

The Goths. Visi-Goths were western Goths, Ostro Goths were eastern Goths, and all belonged to the Teutonic race. Some writers ascribe them to the Scandinavian and some to the Germanic branches of the Teutons. They inhabited central Europe during the first century of the Christian Era and fought gloriously and indiscriminately with each other, the Romans, and with their sworn enemies, the cruel Huns. They were all Pagans, but became converted to Christianity in the fourth century after Christ.

Scandinavian Subdivisions. The Scandinavians who settled in the northern peninsula by force of battle are called Danes, Swedes, and Norwegians. The difference in the character in these three peoples is very marked to one familiar with the races, but certain common characteristics unite them all. To these Scandinavian races must be added the inhabitants of Iceland and Finland.

Geologists place the beginning of life upon the Scandinavian peninsula back in the early stone age when, it is said, they were cave men and savages, but so indeed were all the early European inhabitants. Coming up through the bronze age and then the iron age, historians are not quite sure but what another race of people came in to form the Viking age. The Teutonic race is placed in its beginnings at 5,000 B. C., but that is only guess work as to dates. Certain it is that by the Christian Era the Scandinavian race as such, had conquered and inhabited the greater portion of Norway, Sweden, Denmark, Finland and Russia.

German Subdivision. The Germans or Saxons who occupied in the early Christian Era all that country north of the Rhine and Danube are a branch of the Teutonic race.

The Germanic peoples' history really begins with Cæsar's invasion of Gaul, 59 B. C., which is exactly the same time that British and Teutonic or Germanic history rises out of the mists of antiquity. We find no reason in these historical facts to doubt the idea

given in our first lesson that the Teutons were in part descended from the Ten Tribes of Israel. In ancient times the River Rhine divided the Gauls and Germans. (Germanii originally denoted certain Celtic tribes which had conquered the earlier savage races.) By the year 286 A. D., the Goths and Franks had founded kingdoms within the Roman Empire. In the sixth century the Franks, Frisians, Saxons and Bavarians were still struggling with each other and with the surrounding tribes.

Charlemagne's Reign. By 486 A. D., however, the Franks under their great leader Clovis succeeded in defeating the Roman general and in establishing France as a separate and distinct monarchy; and from that time their history is separated from the German nation.

Angles and Saxons. The Teutonic tribes of the lower Elbe and Wesser on the continent—that is, the Angles and Saxons as well as the Jutes themselves dwelt in fierce tribal conflict with each other before joining in various attacks upon the British Isles. The Saxons were a fierce, uncivilized race of pagan belief, and like their associates, maintained the virtues of honor, chastity and truthfulness as a part of their common heritage.

The Jutes or Danes. The Jutes came from the central portion of Denmark and like the other Scandinavian tribes they were a fierce piratical race, but like all other Teutons they had great personal worth—their free, independent spirit, their unbounded capacity for growth, for culture and for accomplishment made of them an adaptable people.

Northmen, Norsemen, Scandinavians are different names applied in a general way to the early inhabitants of Denmark, Norway and Sweden. For the reason that those making settlement in England came for the most part from Denmark, the term Danes is often used with the same wide application by the English writers. Those people formed the northern branch of the Teutonic family.

“For the first eight centuries of our era the Norsemen are practically hidden from our view in their remote northern home; but towards the end of the eighth century their black piratical crafts are to be seen creeping along the coasts of Britain, Ireland, and Gaul, and even venturing far up the inlet and creeks. Soon all the shores of the countries visited were dotted with their stations and settlements. With a foothold once secured, fresh bands came, and the stations in time grew into permanent colonies. These marauding expeditions and colonizing enterprises did not cease till late in the eleventh century.

"The most noteworthy characteristics of these Northmen is the readiness with which they laid aside their own manners, habits, ideas, and institutions, and adopted those of the country in which they established themselves. 'In Russia they become Russians; in France, Frenchmen; in Italy, Italians; in England, Englishmen.'

"The conquerors of Britain belonged to three Teutonic tribes, the Angles, Saxons, and Jutes; but among the Celts they all passed under the name of Saxons, and among themselves, after they began to draw together into a single nation, under that of Angles, whence the name England (Angle-land)."

The Normans. The Normans who later came into Europe were transformed Scandinavians who had settled in northern Gaul, as France was called at that time.

The history of the Normans is simply a continuation of the story of the Northmen. The Northmen began to make piratical descents upon the coast of Gaul before the end of the reign of Charlemagne. The great king had been dead only thirty years when these sea rovers ascended the Seine and sacked Paris (845 A. D.). Charles the Simple granted to Rollo, the leader of the Northmen who had settled at Rouen, a large section of country in the north of Gaul, upon condition of homage and conversion. In a short time the newcomers had adopted the language, the manners, and the religion of the French, and had caught much of their vivacity and impressiveness, without, however, any loss of their own native virtues. The transformation in them we may conceive as being recorded in their transformed name—Northmen becoming softened into Norman.

The establishment of a Scandinavian settlement in Gaul proved a momentous matter, not only for the history of the French people, but for the history of European civilization as well. This Norse factor was destined to be one of the most important of all those various racial elements which on the soil of the old Gaul blended to create the richly dowered French nation. For many of the most romantic passages of her history France is indebted to the adventurous spirit of the descendants of these wild rovers of the sea. The knights of Normandy lent an added splendor to French knighthood, and helped greatly to make France the heart of chivalry and the center of the crusading movement of the eleventh and twelfth centuries. Nor was the influence of the incoming of the Scandinavian race felt upon French history alone. Normandy became the point of departure of enterprises that had deep and lasting consequences for Europe at large. These undertakings had for their arena England and the Mediterranean lands.

TURKS AND ARABS.

The Turks who became a European nation in the seventh century are not of the same tribe as the Arabs who occupied Arabia in Asia. The Turks are probably of Tartar origin, so conceded by modern writers, while the Tartars are of Mongolian origin.

The Arabs, when of pure descent, are descended from Abraham through Ishmael and occupied the Arabian peninsula from the earliest known time. The line runs back in this way: Nahor; Terah; Abram (by Hagar); Ishmael; Nebajoth (and his sister Bashemath, who married Esau); Kedar, Abdeel; Mibsam; Mishma; Dumah; Massah, Hadar; Tema; Jetur; Naphish; Kedemah; the 12 princes of the Ishmaelite and other Arabs who dwelt east of the Israelites and Edomites (Gen. 25:13).

There are two races of Arabs. One, the nomads or Bedouins, who are wanderers and often marauders. These are descended from both Ishmael and Esau, and are called Edomites and Amalekites. The fiercer tribes of Moabites and Ammonites found in Arabia were descended from Lot by his two daughters. The city dwelling Arabs, the southern Arabs, are descended from Shem through Joktan.

JEWS.

The Jews all through the centuries quietly entered into every nation, never assimilating very greatly, never losing racial characteristics and always more or less isolated, and often persecuted, but they persisted. Unable to remain in their own land they drifted out into every country of Europe while they partook largely of the characteristics of the nation and people amongst whom they settled; so that we have German Jews, Russian Jews, Italian Jews, and English Jews—all of them are Jews. No matter how individuals might disobey the cardinal racial principles concerning intermarriage with aliens, the Jewish race always remained dominant in characteristic and noticeable in feature. Yet, of course, environment did something for this chosen and singular people. The Jews in England as elsewhere retained their own racial and religious habits which included their nomenclature, unless compelled by law of the nation wherein they dwelt to do otherwise.

Thus we have at the beginning of the Christian Era in Europe, the Slavs and the Scandinavians in Russia; the Franks or Gauls in France; the Germanii around the Rhine; the Huns and Tartars in the Asiatic borders; and the Celtic races, divided

up into Britons, Scots and Picts in England, as well as various tribes of them scattered in Northern and Eastern Europe down to Northern Italy; while the Romans and Latins ruled in Italy, Greece and Spain. All Europe beyond the Pyrenees was pagan in religion, inhabited by fierce and warring tribes of the Teutonic races, yet ready for the gradual introduction of Christianity through varying circumstances and events which gradually prepared the way.

QUESTIONS.

- What can you say of Rome and the Christian Era?
- Who were the Celts?
- Where did the Britons and Scots settle?
- What about the Teutons and Germanii?
- Who are the Scandinavians?
- What about the Normans?
- What is the difference between the Turks and the Arabs?
- Where did the Jews settle?

Note. The class should have a good map of Europe.

LESSON IV.

Home Economics.

FOURTH WEEK IN APRIL.

CEREALS.

Cereals and the various products made from grains, are one of the most important foods for man. In the United States the value of flour and grist mill products is estimated to be \$883,000,000, white bread and other bakery products not including home made bread is estimated at \$396,000,000 per year. The value of cereal breakfast foods alone goes into the millions. In the patent office at Washington there are registered upwards of 500 different kinds of breakfast foods. With such endless variety one need not tire of any one kind even if cereal is used every day of the year, although no housewife would care to clutter her shelves with too great a variety which might become infested with parasites.

Cereals have been defined as grasses, the grains of which are

used for food. A grain is a kernel containing a relatively small germ, rich in protein and fat, and a relatively large endosperm containing much starch, little fat, some cellulose, and a moderate amount of protein. A fibrous covering commonly called bran, protects the inside of the kernel. The bran consists of several layers, the inner layer is rich in protein, phosphorus, calcium, and iron compounds of much value in nutrition. In addition to these there is also found the growth producing or vitamin content which is so valuable in children's food. Therefore a highly milled product from which has been removed anything but the outer layer of bran is a direct food loss to man. One objection commonly raised against milled whole grain products is that fat in the germ decreases the keeping qualities. This, however, is not an insurmountable difficulty.

In view of the above facts, housekeepers should gladly cooperate with Mr. Hoover and support the millers who must produce the maximum amount of flour or other mill products out of every bushel of grain.

Look upon the preparation of new foods which is really a return to pioneer methods and cookery, as a delightful experience which you mentally taste when you hear or read about them and then later get the maximum pleasure from eating the new-old dish.

Application of Heat to Cereals.

All housekeepers should realize that the application of either dry or moist heat to starch, if prolonged for any length of time, carries on a process of digestion. This should be sufficient argument for well cooked cereals and breads. It should be considered bad planning which necessitates the serving of cereals which haven't been cooked from two to six hours and bread that has not been baked for one and a half hours in individual loaf pans and for a longer period where the loaves are massed in one dripping pan. Poorly cooked starchy foods have been the direct cause of many cases of chronic indigestion, or have produced many cases of dyspepsia and resultant "family jars."

The reasons for cooking cereals are:

1. Softens the cellulose.
2. Bursts the starch grain.
3. Increases palatability.
4. Carries on a process of digestion if prolonged.

The average composition of the cereals and cereal products in most common use are shown in the following table from the United States Department of Agriculture, Bulletin No. 28:

Food	Protein per cent	Fat per cent	Carbo- hydrates per cent	Fuel Value per lb. in Calories	100 Calor- ies, portion in oz.
Bread (Graham)	8.9	1.8	52.1	1189	1.4
" (White homemade)	9.1	1.6	53.3	1199	1.4
" (Whole wheat)	9.7	.9	49.7	1133	1.38
Corn Meal	9.2	1.9	75.4	1620	1
Crackers, soda	9.8	9.1	73.1	1879	.9
Flour, Rye	6.8	.9	78.7	1590	1
" Wheat med.	11.4	1	75.1	1610	1
Hominy	8.3	.6	79	1609	1
Macaroni	13.4	.9	74.1	1625	1
Oatmeal	16.1	7.2	67.5	1811	.91
Rice	8	.3	79	1591	1
Shredded wheat	10.5	1.4	77.9	1660	1
Wheat, cracked	11.1	1.7	75.5	1635	1
Zweibach	9.8	9.9	73.5	1915	.94

THE COOKING OF CEREALS (TABULAR SUMMARY.)

Cereal	Amt. of water, milk, or water and milk, in cups	Salt, in tsp.	Time	Serve with 1 or more
1 C. rolled oats	3	1	1-3 hrs.	Cream, sugar apple sauce
1 C. coarse oatmeal	4	1	3 hrs. or more	Baked apples Dates
1 C. corn meal	4-6	1½	2-5 hrs.	Bananas Jams
1 C. granular cereal	4-6	1½	¾-hrs.	Honey Syrup
1 C. rice	8	2	30-90 min.	

For flavor and appearance, add cereals slowly to boiling, salted liquid. Boil until it thickens, Finish cooking in double boiler, or set pan on asbestos mat or on iron ring on back of stove to prevent burning.

CONSERVATION OF CHILD LIFE

Throughout the earlier phases of civilization human life was held in small account. There was little or no fear of death, and the sacrifice of life was readily made or demanded for reasons which appear to modern minds trivial, cruel, and purposeless. And if the worth of adult life was thus lightly esteemed, child life was still less regarded. Among the Greeks and Romans full power was vested in the father to decree the immediate death of his children at birth if no addition was desired to the family: or, if a tender infant were likely to cause inconvenience to the household: or, if it were a girl, and, for this reason, held to be merely a useless source of expense and trouble. Then the ancients learned the vicious lessons of "birth-control" which godless people are even now trying to spread abroad in every nation.

That the rate of mortality among young children throughout the ages has been very high, is confirmed by all the records of the past, as these become increasingly available: widespread ignorance of their needs, gross mismanagement, painful severity of discipline, premature and exacting work, careless, even intentional, exposure to the "common" infectious illnesses, so specially fatal in the first ten years of life, are causes responsible for much suffering and many premature deaths.

Yet, is the civilization of today very materially ahead of those responsible for these conditions in the past? Take this country, for instance. Attention has been already called to the annual loss of 600,000 potential citizens before or very shortly after their birth; a second fact, little if any more creditable to existing conditions is this: of fifteen million children in the public schools of the United States, ten million are in immediate need of medical or surgical assistance; and, even were this skill placed at their service without delay, these children can never possess the full vitality or capacity for resistance to adverse conditions or disease which would have been the case had their strength never been taxed by the ailments nine tenths of which are wholly preventable.

What is essential to healthful childhood? In the first place, healthy parents; hence the stress laid today upon the right of children to be well born. What is done to train our young men and girls to consider their far reaching responsibility when they assume the dignity of parenthood? What is taught them at the time when the mutual attractions of man and maid are strongest as to the deadly results of the racial poisons (alcohol, or venereal diseases)? What applications are made of sufficient force to counteract rising emotions on the subject of transmitted tendencies to nervous instability or tuberculosis? Yet these considerations are fundamental to healthful offspring.

In a recent report published by the Russell Sage Foundation the statement is made that 37.5 per cent of all the preventable deaths in this country at all ages are due to some form of tuberculosis, but that another 34 per cent are *deaths of infants* due to the equally preventable causes of diarrhoea and bronchopneumonia. If the first figures are startling, the second are appalling; for the conditions under which babies live under two years of age are actually more controllable than at any other age period. Ignorance, inertia, carelessness, supreme selfishness are primary causes for this grievous wastage, one and all inexcusable in the 20th century. A common cold may produce very severe symptoms in a baby, even death, and so undeveloped is the power of resistance to everyday forms of bacteria that a high rate of infant mortality is usual where bad housing, overcrowding, and poor sanitation aggravate ignorance. Yet, in 1916-17, the infant death-rate for England and Wales was only 92 per thousand births, at a time when doctors and nurses were very hard to get and millions of mothers had to "do their bit" in factory, dockyard, and field; in the same year the corresponding rate in Baltimore was 214 per thousand. The chief reason lay in the careful instruction given over several years in the 700 Schools for Mothers scattered over Great Britain and in the skilled supervision of trained visitors (not trained nurses). Perhaps also, the war necessity for the simplest and plainest food helped some.

The Russell Sage Foundation Report ("Relative Values in Public Health Work") already quoted, further states that 30.5 per cent of all preventable deaths in the United States are due to the four contagious diseases of children, measles, scarlet fever, whooping cough, and diphtheria; please note the use of the word "preventable." The resisting power against such infective diseases is poorly developed under ten or twelve years of age, and even where the child recovers, it will carry scars of greater or less severity throughout its life. Not necessarily "scars" such as result from bad cuts or burns, diseased glands (though the latter are not uncommon), but such scars as deafness or defective eyesight, lung or heart delicacy, kidney susceptibility, nervous debility in its myriad forms, or even arrested mental development. Many a child which has learned to walk will lose the power during an attack of measles or a bout of whooping cough; many a boy or girl full of promise in early childhood will struggle through diphtheria to be numbered ever after among the "dullards" of school and college; the brain development of a child of twelve may be seriously, even permanently, checked by a severe attack of scarlet fever; or, when the stress of puberty, maternity, or business catastrophe, falls on the subject of these maladies in after

years, the nervous system may bend or even break. Whereas, had it never been subjected to these poisons, a magnificent capacity to resist strain would have been the happy lot of its possessor.

In the third place, the needs of childhood must be so "ground into" the public mind, and a health conscience must be so cultivated, that public opinion will stand behind the existing minority in their efforts to secure to each human soul the physical and moral conditions essential to its normal development prenatal as well as postnatal. The fact is inadequately grasped that in return for the advantages, the protection, the freedom, of a great Republic, each unit of its vast population carries weighty obligation and is morally bound to contribute, each according to his ability, to the prosperity, strength and progress of this nation. Such return is not usually possible till after middle life; certainly for the first twenty years each citizen is an investment, not a lucrative asset to his commonwealth. Consequently it is the bounden duty of parents to bear their children, naturally and normally, then to rear their families to a vigorous maturity; otherwise their fellow citizens may justly reproach them as a source of weakness, not of strength, to the population.

To enumerate the needs of children is surely superfluous. There are dozens of books and hundreds of instructors always at hand to enlighten ignorance, if it exist, which seems almost incredible. It is parental conviction strong enough to neutralize selfishness or inertia which is wanted; it is community cooperation powerful enough to remodel conventional customs which is needed; it is a civic conscience so sensitive that it will no longer tolerate conditions prejudicial to childhood, which calls for cultivation. The regular simple food, the long hours of quiet, regular sleep; the sensible clothing, the suitable play, the well considered training, the healthful habits which are each child's birthright, will be ensured to him by the parents who believe that to rear a human being calls for intelligent preparation more than does the rearing of a calf or a chicken.

QUESTIONS.

1. What reasons may be given for the low value placed on child life?
2. What factors are essential to healthful childhood?
3. What diseases are most fatal to children?
4. In what ways may these diseases handicap children who recover?
5. How would you propose to develop a more general attention to the needs of children?
6. What law should govern the number of children born to parents?

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Moderato

1. When the heart is sad and lonely, And the day seems
2. When life seems to have no bright side, And you fret and

long, Did you ev - er try the mag - ic Of a
sigh, And you on - ly see the shad - ows, As the

Faster.

lilt - ing song, Of a lilt - ing song? Eyes begin to sparkle,
clouds sail by, As the clouds sail by. Sing a joyful stan - za,

Lips to smile ere long, For they can't resist the magic Of a
Sing it clear and strong, For the heart forgets its burden In a

cres.

lilt - ing song, Of a lilt - - - ing song, a lilt - ing song.
lilt - ing song, In a lilt - - - ing song, a lilt - ing song.

Little All Aloney.

Little All-Aloney's feet
Pitter patter in the hall
And his mother runs to meet
And to kiss her toddling sweet
Ere perchance he fall.
He is, oh, so, weak and small!
Yet what danger shall he fear
When h's mother hovereth near
And he hears her cheering call
All Aloney.

Little All-Aloney's face
It is all aglow with glee
As around that romping place
At a terrifying pace
Lungeth plungeth he!
And that hero seems to be
All uncouscious of our cheers
Only one dear voice he hears
Calling reassuringly
All Aloney.

Though his legs bend with their load
Though his feet they seem so small
That you cannot help forebode
Some disastrous episode
In that noisy hall
Neither threatening bumps nor fall
Little All-Aloney fears
But with sweet bravado steers
Whither comes that cheery call
All Aloney.

Ah, that in the years to come
When he shares of summer store
When his feet are chill and numb
When his cross is burdensome
And his heart is sore!
Would that he could hear once more
The gentle voice he used to hear
Divine with mother-love and cheer
Calling from yonder spirit shore
All Aloney.

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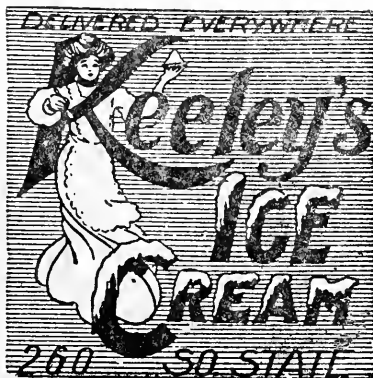
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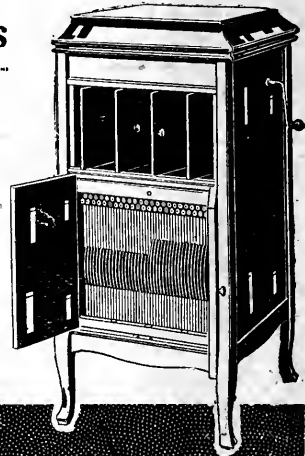
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Charity.

By Grace Ingles Frost.

“Neither do I condemn thee; go and sin no more” (John 8:11).

Charity! Charity!
Not like the Pharisees of old,
Who close about his form did draw
His garment, lest perchance a fold
Should unto him unhallowed be
From contact with a fellow man
Less fortunate than he.

Charity! Charity!
Like that which forth from lips divine
As precious pearls did flow,
When she, that erring one, was brought,
Her shame, her guilt to show.
The words, “Let him who hath no sin
Be first to cast a stone,”
And lo! the accusers, one by one,
Stole forth and left alone
The woman with her God.
Then through the ominous silence broke
A thought of wondrous love,
Which dormant good in heart awoke,
That such grave stigma bore,
“Neither do I condemn thee:
Go and sin no more.”

Invocation.

God give us loyal hearts and brave,
Great souls who walk by love, afraid
To hurl the contumelious stone
Upon another,
But ever eager, glad to save;
Fling forth the life-line wide,
To rescue from the storm-tossed wave
The sister or the brother.



Top row: Mrs. Annie C. Hindley, Alpine Stake; Mrs. Susan Thompson, Millard Stake.

Center: Mrs. Martha F. Keeler, Utah Stake.

Bottom row: Mrs. Wilhelmina H. Erickson, North Sanpete Stake; Mrs. Elizabeth Boswell, Tintic Stake.

THE

Relief Society Magazine

Vol. V.

APRIL, 1918.

No. 4

Our Relief Society Stake Presidents.

By Susa Young Gates.

The organization founded by the Prophet Joseph Smith, March 17, 1842, has done much more than can be expressed in words for woman as a sex, for the individual woman, and especially for the "Mormon" woman. The lessons of self-reliance, independent thinking, and humanitarian development, have been beyond price. The limitations of mortality give no measurement with which to weigh and estimate the incalculable good which has accrued to the home, the family, and the state, through the training given to women by the Relief Society. We may dimly feel and feebly express this great human gain, but not until eternity widens our vision and perfects our apprehension will we know the value of the mission given in 1842.

The organization machinery of the Relief Society, in these few short days of 1918, has won the plaudits of generous minded observers both in our local circles and in the councils of the nation at Washintgon. The living machinery of the Relief Society rests upon the lives and characters of the women who administer in its functions. The general governing Board, with headquarters in Salt Lake City, are but a handful of women named by the general Church authorities and, with all their limitations, well deserve the responsibility placed upon them. But they would be helpless indeed without the second and third bodies of women, also chosen by inspiration, whom we call stake and ward presidents and who administer the affairs of the various organizations in their diocese. These women must be broad in sympathy, mellow of heart, quick of intellect, and possessed of that matchless gift, executive power. We have been presenting to our readers the portraits of some of our able stake presidents. We hope to include all of these leading women in the Church, ere this series of portraits is completed. We are proud to grace these

pages in this manner, and to present to each other and to the world a pictured testimony concerning the women of Zion.

Our group of faces this month is particularly interesting, for among these are some of our ablest and wisest officials. We have Pres. Annie C. Hindley, alert, tactful, generous and zealous; Pres. Thompson, an up-to-date, vigorous executive officer; Pres. Ericson, the soul of probity and faithfulness; Pres. Boswell, eagerly engaged in making a banner stake of her newly organized group. Especially would we draw attention to Sister Martha F. Keeler, for the reason that not only is she a noble type of her class, but she has given a supreme evidence of her wisdom and unselfish devotion to duty.

Sister Keeler laid the foundation of her life-work in dutiful home toil. She sought education at its fountain head, when she entered the Brigham Young University, in 1882, and the next year she married one of the rising forces in that institution, Joseph B. Keeler. She has been the mother of ten active, exemplary children. Out of the stress and strain of continuous motherhood, never with a servant in the house, she has educated each of her children at the expense of her own vital needs; for, although the helpful family has each given domestic assistance, the burden ever fell heaviest and remained longest on the mother's shoulders.

In 1906 she was appointed president of the Utah Stake Relief Society. She possesses in unmeasured quality the rare power to share her responsibilities, labors and honors with every other gifted and eagerly ambitious worker near her, without a trace of personal jealousy or nagging envy. Under her benign influence all avenues of Relief Society work budded, blossomed and bore fruit. Among the very first, if not the first, stake Relief Societies in the Church, she directed an outline course of study to be prepared and printed; committees were appointed; the work was divided, systematized and regulated; union meetings were instituted monthly in connection with the stake priesthood meetings, where every interest and function of the Relief Society was developed through reports discussed in each separate department. Lessons were here given first to ward teachers, and system marked all the labors.

During the past year, when the war has risen above all common interests and needs, when the poor have forgotten their wants and have contributed help and a measure of their pittance for war charity and conservation, this wise stake president has kept her public balance-wheel so delicately adjusted that the nation's call has been met and answered in every home in that stake; and still no one study, no one charitable activity, no phase of Relief Society work proper, has been neglected or even slighted. Yet the strain of directing, the wearing burden of large

responsibility together with the overcrowding home duties sent warning to the soul of this woman leader in Israel, and in all wisdom and humility she answered that call. She had seen the younger women about her grow and develop into the possibilities of the leadership within them; and, like the Latter-day Saint that she is, she decided modestly and quietly to step aside and let younger, stronger women pick up the burdens she had trained them to assume. Quietly, on the 1st of February, 1918, Sister Keeler resigned her position, at the same time accepting a minor office in the Board, so that the younger women should not be deprived of her counsel and help. Listen to her own statement:

"Many of my friends have wondered why I ask for a release, why I should want to withdraw from the Presidency of the Utah Stake Relief Society when, as they say, all departments of ward and stake activity are moving along satisfactorily. I had two reasons: first, because for more than a year past I have felt that the heavy responsibilities of my position were producing a physical and mental strain beyond my power of endurance. Second, and most important of all, is my high appreciation of the Relief Society cause in Zion. It needs the very best attention, especially in these days of stress, commotion and change. There is no place for a slacker or for slacking. Every woman who has a proper estimate of our organization will lend to it her best efforts outside of her own home. I am thoroughly converted to the divine mission of the Relief Society. It will succeed just as truly as this latter-day gospel will succeed. Membership in the organization should be considered a most sacred privilege by every woman in Zion. It has been my pride and ambition, during the years I have served, to watch it grow and to help it along to the extent of my ability. We have many excellent, trained women in our stake possessed of faith and enthusiasm, eager to do good, and withal fully qualified for responsibility. There will be no jar, no halt, no wavering, but the work will go steadily on. It would break my heart if I thought for a moment that I should be deprived of doing my bit and earning my standing in this the greatest organization for women in the world."

There is a time to labor and a time to quit. How few of us laborers know when the right time comes to quit.

A Quitter—Almost.

By Edna Coray.

It was nearly a facer for Ada Varley. A week had now passed—or was it a year?—and she was beginning to realize the enormity of the mishap that had brought her to the hospital and incidentally changed the whole aspect of her life. The attending physician, in response to her insistent demand, had told her the exact truth about her condition, and like a death knell to all her hopes his reluctant words still rang in her ears:

“The burns upon your arm, neck and face will probably leave permanent scars, but we are not yet sure whether the sight of your left eye is destroyed. However, the right one is uninjured and if it should have to do double service, it will become stronger than ever.”

“What about my left hand?” she had anxiously inquired.

“My girl, I fear that you may not regain the use of the fingers, as the nerves and tendons are so deeply burned.”

“Then I can never play my violin again!” she moaned, and in unutterable chagrin had tried to grasp the overwhelming fact.

That was three days ago; since then, she had scarcely slept or eaten. The kindly nurse had wheeled her chair over to the window, and having placed within reach a small table laden with various tokens from sympathetic friends, had left her alone for a while. A tall vase of pink carnations, towering above sundry cards, bon bons and magazines, claimed her chief attention just now. A letter had accompanied the flowers, and she drew it from her pocket for another reading.

“My dear Ada,” it ran, “I feel very much abused, not to say affronted, by your persistent disinclination to receive any visitors, not even *me*, though you must know I have suffered tortures of anxiety and suspense since your accident, because you and your welfare are of the most intimate concern to me. The orchestra is all broken up about you, and when I glance at your vacant chair near my piano, I’ve got to turn away quick to keep from losing myself completely.”

With a moaning sigh, she left off reading. The following sentences were full of tender suggestiveness that needed but a word of encouragement from her to become very personal indeed. What could—what *dared* she say to him *now*! He had not the least idea what a frightful difference had been made in her viewpoint. Disfigured, blinded, and crippled, she could no longer aspire to any man’s love, much less that of Joe Cirrol, her musical

playmate and best friend. No, she would not allow him to commit himself further. She would write merely a courteous acknowledgment, casually referring to her present plight and the consequent necessity of changing her plans for the future. She would make it clear that she expected to fight her own way in life's battle, but, of course, would give him no hint of the magnitude of her renunciation.

The thought of this was overpowering, and in dumb, tearless misery she crumpled down among her supporting pillows, Joe's letter crushed against her breast, and her heart literally ready to break.

Hearing the door of her room opened, she feigned sleep, hoping to be left undisturbed. She felt the nurse's light touch upon her wrist and cheek, and from underneath her eyelashes saw the white clad attendant turn to the little table and place something upon it, then quietly leave. Alone again, Ada listlessly glanced at the table and saw a small vial, evidently just left by the nurse. The next moment she was staring in surprise, for she had caught sight of the ominous insignia of skull and crossbones upon the label, and in curious wonderment picked up the bottle for closer inspection. There were some cabalistic letters and figures, but no other marks of identification, and she gazed at the dark liquid in a sort of fascination.

Suddenly an idea shot through her apathetic brain that galvanized it into instant alertness: "Poison! Here is a way out! This will solve all heart-breaking problems! Fate has been kind to me after all. Oh Death, thou hast no sting! Long life to you!"

Her trembling hand with difficulty replaced the vial in its former position, then she drowsily settled back in her chair. A delicious restfulness permeated her being. Harrassing thoughts no longer weighed down her buoyant spirit. Physical discomfort was gone. The memory of friends and associates became hazy, and gradually faded into nothingness.

Sometime later she was roused by voices just outside her door, and like a child about to be caught in mischief, Ada yielded to the impulse to run away from impending chastisement. Starting up, she was astonished at finding herself floating in midair, while before her in the chair lay a crumpled human shape with bandaged head and arm—was *that* her own maimed, discarded body?

Someone was about to enter the room, and with an exultant laugh she projected herself like a beam of light through the window and out into space. A bird escaping from a narrow cage to the freedom of field and forest, sea and sky, could feel no more glorious exhilaration and exaltation than she now felt, as, by the

power of her own will, she sailed away to explore the mysterious ethereal realm beyond Earth's stifling confines.

On and on she flew with the speed of light, through unmeasured distance, and at last beheld the radiant mirage of a great city whose domes, towers and embattlements sparkled and gleamed like bejewelled silver and gold. As she advanced, the mirage imperceptibly blended into the reality, and faint sounds of music reached her. These grew more distinct each moment, until as she neared a splendid gateway, the soft air was vibrant with ecstatic music accompanied by musical instruments in a rhapsody of praise and thanksgiving. Through the open gateway, which seemed to be framed with living light, she saw a part of a brilliant pageant moving slowly along, and among the white clad choristers she recognized her parents and other loved ones.

In rapturous anticipation she rushed toward them, calling out to them in the hope they would see and wait for her. Startled, they turned about, and recognizing her drew back in shocked surprise and evident displeasure. At the same instant a lattice of flaming bars was slid across the entrance way, blocking her passage, and a stern sentry stepped forward demanding her passport.

At her outcry of disappointment and dismay, the loved ones beyond the shining portal cast her one reproachful, almost contemptuous look and resumed their place in the stately procession.

Imploringly she turned to the relentless gate-keeper, but he waved her back saying, "Who summoned you hither? Show me your passport."

Shamefacedly she confessed that she had none.

"Then you cannot enter. You would have had one if you had completed your probation on Earth. Go back and finish it."

"But I have left my body, and —"

"You must remain with it until you are summoned. You had no right to come here uninvited. Begone!"

At his mandatory gesture a lightning bolt flashed past her, creating a resistless current that swept her away from the flame-barred gate, and carried her swiftly back over the way she had come.

Down, down, through cloud and shadow, back toward the dismal earth; on past wandering bands of jeering spirits, some of whom followed her with merciless taunts and scurrility to the very threshold of the hospital where she had left after her ignominious flight. An invisible cable seemed dragging at her feet, and she realized that it was attached to a dead weight that she could in nowise move. In horror and unspeakable remorse she knew that the ghastly anchor was the body of flesh and bone that she tried to cast off before the allotted time.

Wearily dragging the heavy, though invisible cable after her, she re-entered the hospital room whence she had fled so jubilantly not many hours, or was it only minutes, ago. Everything was just as she had left it—evidently no one had entered the room since her surreptitious departure, for the body was undisturbed. Presently it would be discovered and—*buried!* Oh, then she would have to keep her wretched vigil alone in the cemetery—helplessly anchored there until her allotted time on earth was spent, and the Power that governed all things should sever the cruel cable and release her! Meanwhile, she would be tormented not only by her remorse of conscience, but by the horrible “wandering spirits” that mocked her plight! How many years of such torture might be ahead! Oh, how worse than imbecile had been her rashness in flinging off a life that, though fearfully handicapped, need not have been a failure! She could now see many fields of usefulness—even happiness—that might have been available, the very least of which would have been a rare joy compared with the condition in which she was now. What a coward she had been! Joe would be ashamed of ever having been her friend and his spirit, honorably released, would spurn hers as those of her loved ones in heaven had just now done.

In the words of *another murderer*, her whole being cried out in agony: “My punishment is greater than I can bear!” and flinging herself down beside her inert body, she abandoned herself to her supreme suffering.

“Miss Varley, a party on the telephone insists upon speaking to you a moment, if you feel able to answer.”

The nurse’s quiet words reached Ada’s numbed consciousness as from a great distance, and it was a long moment before she could realize where she was—whether in spirit or in body; but the sight of her own bandaged hand and the crumpled letter in her lap helped to recall her dazed senses at once. A furtive glance at her table assured her that only the friendly offerings were, or had been, there, and a great joy and thankfulness flooded her soul. She had been granted another chance to make good!

“Thank you, nurse,” she brightly responded, “I am feeling especially well, and will be very pleased to answer the call.”

The nurse’s face betrayed her agreeable surprise, for she had probably expected the sullen negative as usual. Quickly adjusting the extension cord, she handed Ada the receiver-transmitter and left her alone.

The unspeakable gladness of her soul was reflected by the tones of her greeting to her “party.” Joe’s glad voice exultantly answered:

“At last! Oh, how good it was to hear that voice again!

I've only a moment to talk now, but won't you *please* let me visit you this evening before the show? I have such great news, and other things to talk about. You'll let me come, won't you?"

"Why certainly, if you like," responded Ada a shade more cordially than she intended to.

"Well I *do* like—heaps—and—thank you! I'll be there on the stroke of six, so I'll have two precious hours before I have to be at the theatre. Meanwhile, think of this: *You won't need to give up your violin!*"

"Oh Joe! surely they've told you that—"

"They've told me *everything*. I know the history of the 'case' from A to izzard, so there's not a thing left for *you* to tell me—except something I'll ask—when I see you. Bye bye!"

"Wait Joe! what *can* you mean—about the violin?"

"Just this: you are going to reverse the strings, and teach your right hand to take the place of your left, which can manage the bow alright. Lots of left-handed people do that all the time, didn't you think of that?"

"Oh no! Joe, you are—just splendid!"

"Thanks. Good bye till six. I *must* go now."

When the nurse looked in a few minutes later, she gave a startled exclamation at sight of Ada sobbing hysterically.

"Not bad news, Miss Varley, I hope! Can't you tell me?"

"N-no, nurse d-dear, but it's not bad news—I'm so happy, I'm almost d-dead, that's all!"

TRUST YET A LITTLE WHILE.

By Maud Baggarley.

Trust yet a little while,
The sun again will shine;
Tho' now you stumble through the night
Peace shall enfold that stricken heart of thine
And morning bring thee light.

The storms of life may bruise his weary heart,
For thou art like a seed within a clod—
That sleeping dreams and hath no part—
Till trials lift thee up to God.

Then trust, tho' dim the path appear,
Tho' shadows almost hide thy way,
One shall not fail thee, have no fear,
Then trust till dawn of Day.

Music.

By Brigham Cecil Gates.

Music is the oldest art referred to in the Scriptures. Job in his divine apostrophe to unbelieving humanity voices the admonition of the Lord with the inquiry, "Where wast thou when I laid the foundations of the earth, when the stars sang together and all the sons of God shouted for joy?"

Jubal, the son of Cain, is referred to in the fourth chapter of Genesis as the father, or great progenitor, of those who played on the harp and organ. So that music descended with life and love as a part of human heritage.

Job is thought to be one of the oldest books in the Bible, and it was certainly written before the exodus, from all the external evidence. This ancient prince in speaking of those who are mighty in power says: "They take the timbrel and harp and rejoice at the sound of the organ" (Job 21:12).

When Jacob fled from his father-in-law, Laban, he was charged with making no opportunity for sending him out "with mirth and with song, with taboret and with harp" (Genesis 31:23, 27).

Moses, who had received all the cultural advantages found in the luxurious civilization of Egypt, carried into the wilderness with him not only musical instruments such as were known to the ancient Egyptians, but also proved himself a trained poet and musician when he led the hosts of Israel in his song of victory, after the Red Sea crossing. His sister, Miriam, equally gifted and no doubt equally trained in musical expression, led her singing and dancing minstrels after Moses and his courtly priests, striking the timbrel and singing their poetic response. Wise Moses knew the value of music and at once made it a part of religious worship. Silver trumpets were made with which to announce feasts and fasts, while through the services of the tabernacle, no doubt, wove in and out the pearly jewels of song and melody as an integral part of their solemn rituals.

David, shepherd though he was, abounded in poetic gifts and exquisite musical expression. Although his courage won him first recognition in the courts of Saul, he would have been long forgotten but for his musical skill which caused the troubled king Saul to hold David close to his throne, harp in hand, to soothe the uneasy spirits which haunted his pillow. When David became king himself and arrangements were going forward for the

building of the great temple, regular choirs were appointed by him and the sons of Asaph and Heman and of Jehuhun were separated to the service of music. They were they "who should prophesy with harps, with psalteries and with cymbals." These were all Levites and held the Priesthood, and we are told that "there were 4,000 of them who praised the Lord with the instruments which David made" (I Chron. 23:5; 25:1).

There were 24 bands of musicians which served in the temple by turns. They were ranged about the altar in order of precedence. They had no menial work to do for they were supported in comparative luxury by the tithes of the people, and their only business in life was to study and practice music.

In the temple service there were women musicians employed as well as men. It is to be inferred that they were the daughters of the Levites. Ezra in enumerating the official personages whom he brought to Jerusalem from the Babylonish captivity to take part in the reopening of the rebuilt temple names 200 singing men and singing women (II Samuel 6:5; 19:35; Ezra 2:65; Nehemiah 7:67).

The daily service in the temple was full of picturesque beauty. Music was a constant accompaniment to the various services. The musicians were sometimes divided into two or more separate choirs which sang a general chorus in turn and chanted responses from the Psalms. The structure of the Hebrew Psalms is eminently adapted to this mode of singing, the parallel framework of their poetry embodies the very spirit of responses to hymns of praise. Solemn indeed must have been the effect after the incense had passed from the court into the holy place. In both the morning and evening sacrifice a large instrument, called the magrepha, was struck and the priests all hastened to their places. The choristers ranged up and down the various terraces or approaches to the temple. Slowly the priest and his assistants, carrying the incense, ascended from the court of the Levites and the holy place, and after spreading the coals upon the golden altar the high priest gave the word of command. Then the whole multitude of the people without fell down before the Lord, spreading out their hands in silent prayer. It must be remembered that the temple at Jerusalem was a series of terraces built on a somewhat commanding hill. The lower terrace or court was the court of the gentiles; the next higher terrace was the court of the women; the highest court was the court of the Levites or priests, and here the singers were stationed. On the highest court was built the temple itself which was composed of two portions or rooms with an outer approach or vestibule. Within was the holy place where sat the table of shew-

bread and the golden candle-sticks on the other side. Clear across hung the veil of the temple, and back of that was the Holy Place which contained only the Ark of the Covenant and which was entered but once a year even by the high priest himself.

At the morning and evening sacrifice when the multitude of people knelt before the Lord in silent prayer, deep silence rested upon the worshipping assembly while the priests lifted their hands above their heads spreading and joining their fingers in a peculiar mystical manner. Then began the temple music. First the blasts from the silver trumpets were blown, and there were 120 in this service; the singing priests faced the people, looking eastward. "On a signal given by the president, the priests moved forward to each side of him who struck the cymbals. Immediately the choir of the Levites, accompanied by instrumental music, began the Psalm of the day. It was sustained by not less than twelve voices, with which mingled the delicious treble from selected voices of young sons of the Levites, who, standing by their fathers, might take part in this service alone. The number of instrumental performers was not limited, nor yet confined to the Levites, some of the distinguished families which had intermarried with the priests being admitted to this service. The psalm of the day was always sung in three sections. At the close of each the priests blew three blasts from their silver trumpets, and the people bowed down and worshiped. This closed the morning service."

Thus we see that ancient Israel made of music a religious service. We may be sure that music attended their wedding feasts as it did their burial ceremonies. Nor were the people without their social musical diversions. All through the Scriptures music is used as the symbol of divine joy and ecstasy. The gospels teem with references to the regular musical services, while John the Revelator fills his descriptions of heaven with the music of harps and the hymnals of the angels. The exquisite heavenly choirs announced the coming of the Christ Child to this earth and the Revelator typifies the final redemption of man with this eloquent apostrophe:

"And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and I heard the voice of harpers harping with their harps: And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14:2, 3).

Father Has an Inning.

By Diana Parrish.

Bob was very proud of himself when the Mayor asked him to occupy a seat on the platform at the canal celebration. He had done considerable on the various committees but his being invited to the platform was an additional honor which he felt he was worthy of, of course, but even so it pleased him. He wondered whether father had been invited to sit on the platform. Father had not been working on any of the committees which was somewhat strange as he nearly always represented the family on such occasions. Bob would have liked to ask father whether or not he was invited, but hesitated to do so for fear that he was not and might consequently be offended when questioned about it. Deep down in his heart Bob was not sure that father had been invited because to his way of thinking father was getting to be a little behind the times and his manners like his business methods were beginning to appear antiquated. It was time that he gradually retired and let his sons carry on the affairs of the family.

There was another thing about which Bob as the oldest son had been wondering. Father of late had been more and more secretive about his business. He had seemed little disposed to discuss his affairs with the boys and had not taken them into his confidence whatever. They were all quite sure that his business was none too good as the war had simply knocked the bottom out of stocks. He had taken three trips to Denver, several trips to Idaho cities, one long trip to Oregon and a hurried journey to Washington, calling at Seattle and several surrounding cities. Each time he came home he seemed more and more worried and tired. On the day of his last return, Bob thought he looked positively ill, but nevertheless relieved. Sort of resigned—as if he had a hard fight, had lost and had given up to his fate, and therefore had the comfort of knowing that at least the struggle was finished. Father said nothing to any of them when they inquired about his trip.

"Had a very good trip," he vouchsafed.

"But, father, you look so worn out! You must let us take some of this work from your shoulders. You must let us help you," urged the boys.

"Nonsense. I am quite all right. Just a little tired and dirty from the train."

Not another word about the business that had taken him away. Not another word about anything.

After father had gone home, the boys looked at each other questioningly.

"He's working to hard," said Bob.

"A man at his age should be retired and living on a little country place looking after the pigs and chickens. Business is not what it was when father first began. Nowadays it's a battle from start to finish. It takes a young man to cope with it." Tim shook his head seriously as he spoke, feeling within himself that he was equal to the great struggle.

"It's too bad," sighed Tom. "Too bad, that father won't retire and live comfortably on what he has saved instead of running the chances of losing it all by carrying on his business in this old-fashioned way."

There was nothing to be done so the boys watched father going in his own way and looking every day a little more jaded and worn.

In the excitement of the coming celebration, Bob and the other boys forgot about father. Such preparations had never been made before, for the canal meant more to the community than any other one thing since the advent of the railroad. The celebration was in honor of the accomplishment of the first step toward the building of the "big ditch" and the Secretary from Washington was coming all the way to congratulate the citizens and encourage them to push their undertaking to completion. Naturally the Secretary became the center of the demonstration. The day was to begin with the people meeting him at the station. From there he was to be escorted by the militia and police to the great mass meeting and banquet in the park.

Everybody in town was stirred up over the event, from "Pop" Harrington down to Sally Cook, the old water cress woman whom all the children declared had webbed feet from wading so much in swamps and ditches. In her enthusiasm the poor old lady offered to furnish the water cress for the banquet, an offer that was gladly accepted as there was no doubt that she could gather cress that would do justice to a Waldorf Astoria feast. "Pop" Harrington drove a coach and four and had a man sit up on the box "winding a horn" as they do in the fashionable coaching outfits. In fair weather his delight was to drive down Center Street dressed in red coat, white breeches, black, shiny boots and tall beaver hat, his four black horses shining and prancing as if they enjoyed the show as much as anybody. The people on the streets stopped to look at him and "Pop" felt that this homage was worth all the expense and trouble that he was put to in keeping up his coach. It *was* trouble, too, now, for the gout had claimed him and many a day he would have preferred sitting at home with his

foot propped up on a cushioned chair. Nevertheless, gout or no gout, he never could quite bring himself to give up the pleasure of bowing to the populace who stared at him as he passed.

On this occasion, he was sure to be a most conspicuous figure. Had he not been certain of this "Pop" would not have left his chair, for his birthday dinner of last week had made his foot swell twice its size. He wanted to drive beside Melvin Jeremy who was the proud possessor of the biggest motor car in the city. In "Pop's" estimation, motors were not in it when compared to a coach and four. He held his head highest when driving alongside the motor and "showing it up" as he said to his friends. Both "Pop" and Melvin Jeremy wanted to drive the Secretary from the train to the park. The committee on arrangements had both offers and were considerably embarrassed as to which one to accept. In order to avoid trouble they finally decided to let "Pop" meet the delegate and drive to the park. Jeremy was to have the honor of taking him back to the train at night. While "Pop" was congratulating himself that his horses and startling horn would create a sensation with the gentleman from Washington, Jeremy was equally satisfied that his dazzling "blinkers" which were warranted to blind anyone looking into them and turn night into day would please the notable immensely. So each "prominent citizen" was perfectly happy and spent the next few days in dreaming of his conquest.

The Benton family was quite as much exercised as any one else over the gala day. In fact from mother down to the youngest grandchild, each felt that the success of the affair depended largely on his or her efforts. Mother had been asked to furnish two freezers of ice-cream for the banquet, one vanilla and one lemon. "You know lots of people still cling to their liking for lemon flavoring," commented Mrs. Mayford, the chairman of the refreshments. Fannie had been asked to bring sandwiches. She spent days hunting for the latest and most fashionable kinds she could find. Plain ham and cheese were out of the question. Only "unpronounceable" and breath-taking combinations were to be considered. After searching through fashion notes for a week to see what the smart set was eating these days by way of sandwiches, she compromised with pimento cheese, caviar mixtures, and lettuce leaves spread with anchovy paste. Geraldine was helping with the flowers and canvassed the houses in her division for days getting promises of nasturtiums, roses, lilacs, sweet peas and mignonette. She begged so gracefully that her donations filled a wagon in which was a huge basketful of early scented peonies from the garden of old Sam Wilson the only man in town who possessed such a rare variety. She never did tell how she got those peonies but Viola carried two bottles of grape cat-

sup with a neatly-written, exclusive recipe for the same to old Sam the day before the big affair, so she had a pretty good idea of the sacrifice it cost Geraldine. Isobel was also a member of the committees being on the receiving list. She felt that for once she was in her element. Receiving cabinet ministers was just what she was intended for. She would have liked just such a job every day in the year.

The only one who seemed out of it was father. He scarcely took notice of what was going on. He went to his office early and came home late. During the day he was not much to be seen unless it was talking with some stalwart farmers and ranchers.

At two o'clock of the eventful day the train signaled with an unmistakable shriek that there was an important passenger aboard. The citizens who had stood in the boiling sun since eleven heaved a sigh of relief and wiped away their sweaty foreheads for what they hoped would be the last time. As the train came to a stop, the Secretary from Washington stepped to the platform of the private car. A shout went up as the people caught sight of him.

He took off his elegant panama hat and bowed in acknowledgment. At this moment it was intended that the Mayor should make a little speech of welcome to which the Secretary would reply extemporaneously, but these plans were upset by "Pop" Harrington dashing up with his sparkling blacks and his man blowing his horn with such deafening regularity that it completely dumbfounded the Mayor, and "Pop" hustled him and the whole party into his coach without more ado.

The cheers with which the people greeted the honorable gentleman from the Capital more than made up for the loss of an opportunity to speak so no serious damage was done. "Pop" cracked his whip and started his blacks up the street with an unexpected dash that forced the militia and mounted policemen to canter ahead to the next corner and begin the procession there. After a few minutes "Pop" managed to control his jubilation to such a degree that he brought his horses down to a prance. He also signaled his man to stop "winding his horn" much to the relief of the distinguished visitor who was beginning to wonder if the tales he had heard of the wild and woolly west were really true. His fears of momentarily being held up by a masked rider with a shotgun were quieted when he looked on the undisturbed faces of the Governor, the Mayor and the rest of the party who were smilingly acknowledging the applause of the citizens.

Through the town the party went, passing the notable buildings and land, driving up the chief boulevard and finally arriving at the park. For hours the crowd had been gathering round the platform, many foregoing the sight of the visitor at the train so

that they could get a seat near the front at the meeting. It was here also that the chief rivalry between the citizens was manifest. Those who had been invited to sit on the platform walked to their places with an air of self-acknowledged greatness that that was bitter gall to those who had to skirmish for seats below.

Bob assisted with the seating of the guests and then found his own place near the middle of the platform. He could not hope for a front seat *yet*. Also he became suddenly conscious that he had not seen father all day. What on earth could he be doing not to appear on such an occasion. He had seen mother helping with the preparations for the banquet, all the girls seemed to be bustling about, and the boys were lending a helping hand, but father was nowhere in sight. Bob began to condemn himself for not having called the affair to father's attention and for not trying to get father a seat with him. Father was very busy, and even if his methods were old fashioned—perhaps it was all the more reason for his needing help. At any rate he would never let another such opportunity slip by without going directly to father's assistance and—

Bob's ruminations were interrupted by the arrival of the party. Everybody settled back to listen to the program. They entered into the demonstration with whole hearts. They sang the Star Spangled Banner with great enthusiasm. They bowed their heads during the invocation, silently adding supplications of their own. The Governor's address and introduction of the Secretary were especially inspiring. The Secretary's response was thrilling. It made the people feel proud of their accomplishment. They were glad they had gone into the thing and were prepared to carry it on at any sacrifice.

As the Secretary sat down the people relaxed and whispered their approval of the speeches to their neighbors. The orchestra and band got ready to play the final air, the trombone men giving their instruments a few preliminary slides and the cornetists blowing the air from their pieces with gustatory puffs. The Governor squirmed around in his seat and then suddenly got up.

"Ladies and gentlemen," he began, "I don't know whether you know it or not but I have been suffering a small purgatory all day. In spite of the fact that we are receiving a congratulatory visit from the Honorable Secretary, we are really not quite prepared to have him. Our plans miscarried at a time too late to ask him to delay his visit." He turned to the Secretary with an apologetic smile.

Everybody was startled by the strange remarks and with the innate human love of mystery or scandal sat breathlessly waiting further disclosures. This curiosity spread like wild fire. Even mother and her helpers came and stood behind the seats leaving

the banquet preparations with only a few to guard the dainties from the usual ravages of flies and small boys.

"Just now I have seen a gentleman join this assemblage who was intrusted with the delicate mission of getting the men who failed us back into line. His presence here leads me to believe that he has been successful and that this meeting after all will celebrate the beginning of a reality and not an idle dream." The Governor smiled benignantly, then continued, "I want to ask the gentleman of whom I speak to come to the platform. I want to introduce the man who has been the chief factor in our accomplishments. Only his good business judgment, steadfastness, patience and diplomacy have made this thing possible. I want to present to you all and especially to you, Honorable Secretary, the man of the hour."

The Governor waved with authority at the small man who had just sat down at the farthest corner. The small man turned red and stood up uncertainly. Then he walked slowly down the aisle.

Bob, like everybody else, turned to look at the "gentleman who had joined the assemblage." But owing to the huge form of the man in front of him he saw nothing of the important person until he walked up the platform steps looking a little tired and hot, his trousers bagging considerably at the knees and his collar wilting down at the corners. The Governor stepped forward quickly to meet the gentleman. He led to the center of the stage no other person than—father!

Bob felt a queer choking sensation, then he joined in the thunderous applause that came from the audience when they realized that a simple, quiet, man from their very midst had accomplished such important things.

Father's words of acknowledgment were faltering. "Really, the Governor has overestimated my worth—he—he is too kind. All I can say is that matters have been re-arranged this morning. I have ridden all day to bring the message that our plans will be carried out." Clapping and cheers drowned his further utterances so father bowed and turned round for a chair with some confusion.

The Secretary stood up at this moment and before the whole audience shook father's hand. Then while the crowd whistled and cheered he pulled him into a seat next to his. He chatted with him eagerly, occasionally laying his hand on father's shoulder like a long lost brother.

Father's inning had begun.

A Utah War Romance.

Our brave and brilliant Utah girl, Miss Betty McCune, daughter of Mr. and Mrs. A. W. McCune, has bowed to the inevitable in permitting Cupid to fold hands with Mars across the seas. Her distinguished young husband has been a devoted admirer of Miss Betty since she wore her hair in pig-tail braids and dashed about the sleepy streets of Lima, Peru, in her twelve-year old girlish pinafores; only her mother called them aprons in the good old American tongue. But Betty could not see the solid values of dignity and birth in her gay, glittering early girlhood days. And so the years flew by, alternating seasons for Betty between Peru, New York and occasional visits to her home in Utah. For there came many suitors for her hand, attracted as they were by her absolute truth, sincerity and high-minded integrity. Among these was an Episcopal Bishop's son who was both young and handsome.

Then came the war—who may spell that word aright? And the young Englishman at once left Peru for Europe and enlisted. He rose from rank to rank, his reckless courage resulting in three almost fatal wounds, while he has already been decorated with five crosses for his bravery, being one of the fifty English officials thus heavily decorated in the long course of this awful carnage.

When Miss Betty accepted her country's call to drive her own auto in France for relief trench work last winter, she found, on arriving in Paris, that her old friend Major Trower had learned of her coming and was there to greet her both sadly and gladly. What would you? Life, war, love and such gripping romance as pales all imaginary fiction met in Paris, and soon—the natural and righteous sequence—Miss Betty McCune became Mrs. Rex Trower. Her own pathetic account of the affair just received from over-seas by her sister is both vivid and touching:

“Life is queer, but love is queerer. If anyone had told me six months ago that I would marry Rex I would have had them locked up in an insane asylum. Now I am so frightfully in love with him, I don't know what to do. I am just afraid God will take him away to punish me for the way I have flirted with other men. Pray for me, Jack. My wedding was so sad and lonely. No one there but the witnesses. My wedding dress was my blue serge suit, I got last year in New York—remember it? Rex wasn't allowed to leave Paris so we just went to another hotel. He stayed a week and then had to go back to the front. You can imagine how I felt.



MAJOR AND MRS. REX TROWER.



MAJOR RICHARD G. TROWER IN THE TRENCHES.

"I received a sweet cable from mother last night and one from Ray this morning. It made me so happy. I just cried and cried. It has made me feel so much better.

"Our announcement would have read, Major R. G. Trower, D. S. O.-M. C. of His Majesty's Royal Engineers, which would have meant much here, but would have meant nothing to the people in the states, I guess.

"An officer Rex sent down to take me around introduced me to the Baroness de Rothschild. She has been simply wonderful to me—just loads me with presents, beautiful flowers, beaded bags, candy, lace collars, a pretty diamond and sapphire ring, an old turquoise bracelet and opera seats three or four times a week. To go to see her is like going back for a generation. She is eighty or more, has never been out of her home in twenty years, lives in Balyacs Place, a huge palace in a park right in the heart of Paris. You go in first to a little lodgegate, then they let you pass and the doors of the house open as if by magic, then up a huge staircase past millions of powdered footmen in through fifty big salons with footmen at each door, then you are in her small drawing room (which is about the size of the Hotel Utah). Thousands of footmen fix your chair, footstool and cushions, then she appears. White hair done exactly like Marie Antonette and in stiff, full-flowered silks with pearls and diamonds the size of eggs all over her. And she is the sweetest, most lovable old soul in the world, and so simple. Her husband died just two years after they were married.

"We had a really truly air raid the other night. Killed and wounded such a lot of people and did a great deal more of damage than the papers gave out. I was so thrilled. First they sounded the warning and about fifty or sixty French planes went up. Then the anti-air guns started all around Paris and the Germans started dropping their bombs. They landed them in every part of Paris. One came just a few blocks from us. You can tell them from the guns easily. They make a sound like a huge crash of thunder with a bright red flare. We saw one plane fall. It was such a wonderful sight—all aflame—looked like a huge sky rocket going the wrong way. Don't know if it was a French or German machine. You could hear the Germans quite plainly, their engine makes an entirely different sound from the French. Nerve these devils have—the vile beasts. We saw a French plane where it had fallen, the morning after—just smashed to bits.

"John Groesbeck came in the other evening. He is so thin. Has to work like a Trojan. When I told him I was married he said, "Good for you, Betty."

"My Auto is still on her weary way up from Bordeaux.

Heaven only knows when it will arrive. Maybe I will have better luck now. I am married—need it certainly. If I could only get to work I wouldn't feel so blue."

The thousands of friends of our General Board member, Mrs. Elizabeth C. McCune and the admirers of this handsome, plucky daughter of hers, join in congratulations to the young couple, while we join in earnest prayers for the safety of her young and gallant hero-husband. May they win out in war as they have in love—and finally win out in life itself here and hereafter.

TO MY FOUR LITTLE GIRLS—From Mother

By Mrs. S. M. Woolf.

Four little girls, yet much that means,
Or counted for good or ill;
Four little girls make sunshine gleam
Or life with sadness fill.

Four little girls must do their part,
And though the days be hard,
Smilingly keep up brave hearts,
Asking aid of our dear Lord.

Mother may not always guide:
More need then to be strong,
Trust dear Father, in him confide,
'Twill keep you from going wrong.

Bodies are temples, God's sacred gift,
Beware how you guard them here,
For each abuse the debt you must lift,
And the charges are vitally dear.

If I could only save you from sin,
How gladly life would be given.
O God, keep all four pure within,
That we may all meet in heaven.

These lines were written by Mrs. Harriet Stoddard Woolf, wife of Bishop S. M. Woolf, of Metropolis, Nevada. She was the daughter of Marion L. and Harriet C. Stoddard, and was born at Farmington, Utah, July 13, 1888. After her active girlhood and marriage she contracted tuberculosis, and although everything possible was done for her she died one year ago, leaving four little girls. Just before her death, May 31, 1917, she wrote the foregoing lines.

Home Entertainments.

Morag.

A SPRINGTIME FAIR.

Some of our readers have sent requests for fair suggestions. Announce this fair as:

A SPRING OPENING

And have every booth arranged to represent some of the spring flowers. The violet booth may be decorated with violet and white crepe paper, and bunches of pussy-willows. Here sell knitted and crochet articles, attendants wear gray dresses, and large bouquets of violets. Decorate the fancy-work booth with apple blossoms and costume the workers in pink and green. The tulip booth is the candy stall, and should be decorated in red, white and yellow. The garden booth is decorated in green; here may be found potted plants, seeds baskets, and garden accessories. Attendants wear white, with flower caps and aprons. Miss Columbia's country store should be decorated in the national colors. Here sell home-canned fruits and vegetables, jams and jellies, also demonstrate various "Hooverized" dishes, and distribute recipes, bulletins, etc.

A daffodil bed can be arranged over a large packing case containing the "grabs." A flower is chosen, at the root of which is found the prize.

HAWAIIAN PARTY.

The present popularity of Hawaiian music suggested this party. The invitations are written on small cards encircled with a miniature "lei." Table decorations should consist of a large centerpiece of scarlet and orange paper poppies, with a single flower at each cover. These are later worn by guests. The menu may be Hawaiian fruit cup (pineapple and banana combined with cocoanut); Sandwich Islands (nut-brown bread with stuffed olives); coral reefs and seaweed (creamed ham or tongue served on toast with chopped parsley or watercress); volcanic cones (pyramids of vanilla icecream with chocolate sauce and rice wafers, or pine apple sherbet may be served with cocoanut cookies).

After luncheon is over have a brief description of the islands given or read, with musical selections on the ukelele, or the weird Hawaiian music may be played from records. Conclude with the popular "Aloha, Farewell to Thee."

HOME EVENING.

For the home evening let us take an imaginary journey through the fields and gardens of the Holy Land, and pick a bouquet of the lilies of the field. Let each member of the family search out and read references to almond trees, bullrush, cedar, fig, flax, grass, herbs, lilies, myrtle, olives, palm, rose of Sharon, vine, etc. Descriptive matter may be found in any Bible concordance or dictionary. Chapter twelve of Farrar's *Life of Christ* contains a splendid description of Galilee, where Jesus loved to be. See also Van Dyke's *Out of Doors in the Holy Land*. Sing "Memories of Galilee," "By Cool Siloam's Shady Rill," "I Think when I Read," etc.

CHURCH ORGANIZATION ANNIVERSARIES.

April 6 is the birthday anniversary of the Church of Jesus Christ of Latter-day Saints, and should be fittingly celebrated throughout all Israel, with songs of joy and gladness, special music, and speakers. Many will attend conference, but all should join in thanks and gratitude to our heavenly Father on the return of the anniversary of this important and auspicious event. The city hostess usually finds her home crowded with friends and relatives from out of town during the first two weeks in April. She should prepare for this busy Conference time some days ahead, by doing some extra cooking, and seeing that her larder is well filled, the cookey jar replenished, some salad dressing made, a large pan of gingerbread or fruit cake baked, have a supply of paper napkins to save extra washing. Then, with her bottled fruits and vegetables and other canned stuff, with lettuce and fresh fruits, meals can be quickly prepared and cleared away, and she can be free to accompany her guests to the various gatherings. The visitors from out of town should assist their hostess in every way possible, by rising early, caring for their own rooms, etc., and may even help with the food question, by packing up a hamper with a chicken or two, a pound or more of butter, or a few eggs or other delicacies.

Help each other, hostess and guest, serve simple meals, and both will enjoy the conference better, and will receive the full amount of pleasure and happiness brought about by the occasional visit of congenial friends.

IN APRIL.

Smiles and tears, tears and smiles—
That's April, loveliest month of all the year.
Then nature 'wakens from her deathlike sleep,

The trees burst into leaf, and violets spring
 Around our path. The gently falling showers
 Bring blossoms gay, and open the sweet May flowers,
 While songbirds trill on every bush and tree.
 Again is heard the hum of busy bee.
 Oh, happy springtime! Life is wondrous fair
 In April, loveliest month in all the year.

Tears and smiles, smiles and tears—
 That's life. The Father wills it, all is well.
 Along its way give smiles for bitter tears,
 Change tears to happy smiles of radiant joy.
 As in that garden in the long ago—
 When Mary's anguish deep, and bitter woe
 Were changed to wondrous joy. Her risen Lord
 Appeared and banished sorrow with a word.
 She knelt in worship, Love cast out all fear,
 'Twas April, loveliest month of all the year.

Smiles and tears, tears and smiles,
 Life has its April, after nights of pain
 Come days of gladness, sunshine after rain.
 Man is for joy, yet sorrow's beckoning hand
 Oft points the pathway to the better land.
 When storms are raging, let your heart rejoice,
 After the tempest comes the "still small voice:"
 "In days of trouble, on my help depend,
 For I am with you even to the end."
 Life's mission over, Rest. Then glad release
 And resurrections dawn of endless peace.

LUCY MAY GREEN.

THINGS TO REMEMBER.

By Marshall Field.

The wisdom of economy.
 The value of time.
 The success of perseverance,
 The pleasure of working.
 The dignity of simplicity.
 The worth of character.
 The power of kindness.
 The influence of example.
 The obligation of duty.
 The virtue of patience.
 The improvement of talent.
 The joy of originating.

Unusual Mothers.

NELLIE KENNER SNOW.

Of Sanpete Stake.

MOTHER OF EIGHTEEN CHILDREN.

The subject of this sketch, Mrs. Nellie Kenner Snow, is the mother of eighteen children, thirteen of whom are living. She was born in Utah 51 years ago. Her parents were among the early settlers of Sterling, South Sanpete, Utah. In this small village the greater part of Nellie's childhood was spent. She speaks of one incident in her early childhood as being of a very tragical nature. It was on the afternoon of the Fourth of July, when most of the villagers were away from town celebrating Independence Day, when a fire broke out at the home of Mr. D. B. Funk, burning his wife and child to death. Nellie, together with her two older sisters, were the first to appear on the scene.

Mrs. Snow was married at the age of sixteen to Warren C. Snow, on the 31st of October, 1882. On the following day the young couple started for St. George, traveling by team, for the purpose of receiving their endowments in the St. George temple. They remained there for a short time doing ordinance work for the dead. After their return they made Sterling their home until the year 1892, when Sister Snow, together with her husband and seven children, removed to Kingston, Piute county, with the intention of improving their condition financially in procuring some land for farming purposes. They failed, however, in this enterprise, because of their inability to secure a proper water title.

After struggling for two years under trials and difficulties



MRS. NELLIE KENNER SNOW.

which seemed at times very discouraging, they returned to Sterling and purchased a small lot upon which to build a house which might be called their own. In addition to this undertaking they were endeavoring to earn an honest livelihood for the maintenance of a large and growing family, but were frequently curtailed in their progress through sickness and ill-health.

In the year 1910, Sister Snow gave birth to a pair of twins, which event brought the mother near to death's door, but through the mercy of our heavenly Father she recovered and was permitted to live and care for her children. When the twins were ten months old her husband took sick and died, leaving her and her son Eugene to support the family.

With a new determination to better their conditions, the family left Sterling a second time, and went to Elsinore, but meeting with no better success than formerly, came back to Sterling, where they continued to reside until last April, when they left for Garfield where four of the children, who are married, reside.

Sister Snow is a member of the Relief Society and has always maintained a firm belief in the gospel and in its ordinances. Although having to pass through many bitter experiences, she has never lost faith in its principles, but has always felt to rejoice in its blessings.

The issue of this marriage is as follows:

- Edgar Warren, b. Jan. 22, 1883; d. 1883.
- Foster Ray, b. July 31, 1884.
- James William, b. March 27, 1886.
- Samuel Eugene, b. Jan. 29, 1888.
- Jane LaPriel, b. Apr. 5, 1889.
- Richard Walter, b. July 9, 1891.
- Maud, b. Nov. 21, 1892.
- Mary Bell, b. Apr. 6, 1894.
- Merveldeen, b. Nov. 16, 1895, d. Sept. 1896.
- Allen, b. June, 24, 1897, d. 1897.
- Francelle, b. July, 20, 1898.
- Byron, b. Oct. 26, 1900.
- Ariel, b. Aug. 20, 1902, d. Feb. 1905.
- Celnicha, b. Aug. 4, 1904.
- Lucile, b. May 11, 1906.
- Charles, b. Aug. 12, 1908, d. Oct. 1908.
- Ellis and Ethel b. Feb. 9, 1910.

EMMA ADELLA WOOD TOLMAN.

Of South Davis Stake.

MOTHER OF SEVENTEEN CHILDREN.

Mrs. Emma Adella Wood Tolman was born in Bountiful, Davis county, Utah, January 31, 1852. She was the daughter of Daniel C. Wood and Laury Ann Giles Wood, and was sealed to Joseph H. Tolman in the Endowment House, in the year 1870, February 27. She is the mother of 17 children, has 59 grandchildren and 10 great-grandchildren.

Sister Tolman has been a faithful wife and mother, and an energetic worker in the Relief Society all her life, comforting the sick and helping the needy. As a child she played on the foundation of the Salt Lake temple, and accompanied her mother when she went to meet Saints as they came into the valley with



MRS. MARY A. WOOD TOLMAN AND HER YOUNGEST SON.

the hand carts. She has been a blessing and comfort to all who have known her and is loved by all.

The photograph is of Sister Tolman and her youngest son, and gives a fair idea of her genial countenance, but no lifeless card can indicate the vivacious charm, the winsome dignity of this unusual mother in Israel.

FANNIE JOHNSON CALDWELL.

MOTHER OF SIXTEEN CHILDREN.



MRS. FANNIE JOHNSON CALDWELL.

Mrs. Fannie Johnson Caldwell was married to David H. Caldwell, at Taylorsville, Salt Lake county, in 1855, at the age of fifteen.

She is the mother of sixteen children—nine girls and seven boys. She has ninety-eight grandchildren and seventy-one great-grandchildren.

Sister Caldwell was counselor in the Relief Society in St. John, Tooele county, for ten years. She was also president of the Caldwell Relief Society for ten years.

She was seventy-seven years old on Nov. 24, 1917, and has perfect health.

ANNIE B. HANSEN.

Of Cassia Stake.

MOTHER OF EIGHTEEN CHILDREN.

Mrs. Annie B. Hansen was born in Los Angeles, California, June 29, 1877. She was married to Andrew Hansen, October 29, 1893. She was baptized into the Church August 2, 1895, and is the mother of eighteen children—ten girls and eight boys—fourteen living and four dead. The oldest boy is in the Aviation Corps.

Sister Hansen is a teacher in the Buhl Relief Society, and travels a distance of twenty miles each month to visit her district. She still keeps up with her Relief Society work, besides taking care of her family and doing farm work. What a glorious career is this for any woman! Honors are hers here and hereafter.



MRS. ANNIE B. HANSEN AND FAMILY.

War Economy in Clothes.

Mrs. Lillian H. Cannon.

DARNS AND PATCHES.

My grandmother often said to me when I asked her for new clothes, "My dear, you should take care of what you have." I am sure by the way she shook her head that her New England sense of thrift was shocked when we discarded clothing before it was completely worn out.

Darns and patches, if put in deftly, add many days' wear to clothes.

Darns in Silks and Woollen Materials.

Baste like materials smoothly to the wrong side of the tear or worn out place. Turn to the right side of goods. Do not cut off frayed edges. With ravellings of material darn as in darning stockings, taking small stitches and catching in frayed edges. Let the darn extend some distance beyond the edges of the hole. When the patch is darned on the material, remove bastings, place a damp cloth on the right side of the patch and press with an iron not too hot. Remove the cloth and note the excellence of your handiwork.

Gingham and Percales.

Trim the hole, making a rectangle. Turn its edges toward the back one-half inch and crease. Take a piece of like material containing the exact pattern that has been cut out and one-half inch larger all the way around. Turn its edges one-half inch towards the wrong side on all edges and crease. Overcast the patch to the hole on the wrong side making the pattern match as you sew. Press seams open on the wrong side. One thrifty housewife tacks pieces of her ginghams together and washes them regularly for patches. They fade as the clothes do.

White Cotton Material.

Baste patch to the wrong side of the hole. Turn under edge of hole and overcast to the patch on the right side. Turn under edge of the patch and overcast to the material on the wrong side. Use fine thread, make small stitches and as narrow a fell as the material will permit. Press on the right side. This method may be employed with table linen, but if the linen is heavy the darn is better, using fine thread.

The sewing machine may be used for darning heavy, white material, sewing back and forth, but hand darning is neater. For

sheer material as in waists and dresses employ the darn as suggested for woolen materials, using fine white thread (No. 200) instead of ravellings.

Lace and Net.

Baste like material on the wrong side of the tear. Cut out worn part, avoiding straight edges, zig-zag edges are not so noticeable. With very fine thread whip edges to patch on the right and wrong side. The patch should have zig-zag edges on the back. Press with hot iron. For net curtains, dip piece of net in hot starch, place on back of the hole. Press with a hot iron. The patch will stay until the curtain is washed again.

Stockings.

Darning cotton fades in the washing. Woolen yarn keeps its color. Saxony wool is the best. For darning fine stockings split the yarn; for boys' heavy stockings or socks double it. To add to the wearing properties of the stockings, take them when they are new, place patches of like material to the wrong side of the knees, heels, and toes and catstitch smoothly to position.

Underwear.

Underwear may be darned as stockings are darned, using white darning cotton or yarn. It may be patched with like material, using the felled seam as in white cotton material. The legs of children's underclothing may be cut off and legs made from the good parts of discarded underwear sewed on, using the sewing machine and stretching the knit goods as it is being sewed.

The Bottom of Skirts.

When skirts are frayed at the bottom, unpick hem, turn it one-half inch under and sew to position. Sew new skirt braid to the wrong side of the hem, having it come to the bottom of the skirt. Do this before the bottom of the skirt is badly worn.

Lining of Jackets and Coats.

Patch the lining. If it is beyond patching, remove it, pick it to pieces and use it as a pattern for a new lining. Sew by hand to the coat, using the blind stitch. A good coat or jacket will outwear two linings.

Rubbers.

A tear in a rubber may be mended with surgeon's adhesive plaster. Hold edges of the tear together, stick plaster to the tear on the inside of the rubber. Children's rubbers may be mended by putting a patch of the plaster on the outside of the hole and blacking the patch. Hot water bags may be mended with the plaster.



By Clarissa S. Williams.

Saving the Babies. Not the least important work of the Woman's Committee of the Council of Defense will be the educational efforts to prevent infant mortality. Miss Julia Lathrop, Chief of the Child's Welfare Bureau, in Washington, has issued a call for the Woman's Committee of Defense to make the coming year the Children's Year, and April 6, the day that is so important and precious to the Latter-day Saints, is the day on which this campaign will be inaugurated. Miss Lathrop gives the statistics of the states, the population under five years, and the quota of lives which must be saved, if possible; or in other words, the proportion of children who die annually under that age in each state. In glancing over the statistics we discover that Utah has as low a proportion of deaths among the children as any other state in the Union except Nevada. Utah has 52,698 children under five years of age, with an average of 496 deaths a year among them. Her proportion of children is also relatively greater than any of the other states, which was to be expected from a people who believe sacredly in bringing children into the world, under marriage vows, as the God of Nature intended, without let or hindrance. None the less, we may well make active propaganda of any effort which will save the lives of our beloved children in the State of Utah, and we will.

War Button. And now the Woman's Committee of the Council of National Defense is going to have a war button, designed especially for this use. There are already Red Cross buttons, Liberty Loan buttons, Food Administration buttons, and a second Liberty Loan button; yet this is the first time that a button designed for women only has been suggested. No doubt, it will prove an incentive to the women, while it will make a charming relic for the descendants of those who have given active service in the country's defense. Dr. Anna Howard Shaw is the founder of the Council and will prepare the button.

Letter to Allies. Dr. Anna Howard Shaw and Mrs. Wilson, the President's wife, have joined in an open letter to the women of the allied countries, expressing sympathy and hearty co-operation in the strain and pressure that are upon the homes of every nation fighting for the defense of honor and liberty.

Defense Council of Utah. Mrs. Clarissa S. Williams has now completed her general committee and appointed a delegate to the National League for service in Chicago. Mrs. Edward Bichssel, first vice president; Mrs. J. William Knight, second vice president; Mrs. R. E. L. Collier, third vice president; Miss Elsa Bamberger, secretary; Mrs. Thomas Kearns, Mrs. Franklin S. Richards, Mrs. E. B. Critchlow, Mrs. W. Worthington, Mrs. F. Eugene Morris, and Mrs. Thomas D. Dee of Ogden.

New members appointed by Mrs. John A. Widtsoe, who is State Chairman of Education, are Mrs. M. K. Parsons, Miss Mary T. Connelly, Mrs. William Moebest, and Mrs. T. W. Naylor.

Mrs. Williams has announced that the majority of the county chairmen have their work so well organized that by using the telephone any new war work can be started in one-half an hour.

The Red Cross in France. What the American Red Cross is doing to help keep up the morale of the French people is briefly but vividly described in a cable, just received from Maj. James H. Perkins, the American Red Cross Commissioner to Europe. The cable contains a review of the progress of the Civilian Relief work in France since the first of the year. It shows how effectively American generosity is being applied to the task of caring for the French refugees and repatries, of rehabilitating maimed and crippled and of ministering to the victims of tuberculosis and other diseases contracted in war.

According to Major Perkins, the American Red Cross has established nine civilian hospitals, with a total capacity of 974 beds, 36 dispensaries and dispensary stations. Fifty-one delegates and assistants are helping to re-establish in French homes the 600 or more repatries who flow into France daily from the occupied areas of France and Belgium.

In six districts which cover the devastated areas, warehouses have been established from which clothing, tools and food are distributed to the returning population. This does not include the American Friends' Unit, which has 140 members, at twelve stations, working under Red Cross direction; or the Smith College Unit, which has seventeen members at Grecourt who are now a part of the Red Cross.

Thirty-one new centers of direct work were established in January, and the staff was increased by 86 persons. Two new hospitals and eight new dispensaries were opened; 21 repatriate delegates were sent; one new district was added to the devastated area; and a farm of 500 acres near Tours was obtained for agricultural re-education of cripples. Medical examination was given to 17,827 civilians, chiefly children, including the 11,402 repatriate children examined at Evain. Medical care in hospitals was given to 978. Hospital relief was given weekly to 800 tuberculosis

patients in Paris. Instruments, food, clothing and books valued at 202,517 francs were distributed to fifty-four hospitals outside of Paris. One hundred and seventy-five families were re-housed in Paris.

Articles distributed to refugees and shipped to devastated areas include 43,978 articles of clothing, 11,902 pairs of shoes, 748 articles of furniture, 7,700 pounds of foodstuffs, 43,994 articles of bedding, 26,406 yards of cloth, 8,448 articles unclassifiable.

SURNAME BOOK.

It is hoped that the *Surname Book* will be ready at Conference time or shortly thereafter. The book will contain many maps, tables, and illustrative pedigrees, with much new matter. The index will include most of the surnames in the Church, the majority of these with definitions of their meanings and origin. The edition is necessarily small, but enough will be printed to allow each ward one book, yet not more than two to a ward. Price, \$2.00. Stake presidents will do well to bring orders to conference with them, as it will be first come, first served.

APRIL RELIEF SOCIETY CONFERENCE

The annual Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints will be held Wednesday and Thursday, April 3rd and 4th, 1918.

On Wednesday, April 3rd, two officers' meetings will be held, at 10 a. m. and 2 p. m., in the Auditorium, fourth floor Bishop's building. The officers' meetings will be limited to stake officers, stake board members and stake representatives.

On Wednesday evening at 8 o'clock an important meeting will be held in the Auditorium of the Bishop's building under the direction of the Home Economics Department.

On Thursday, April 4th, two general sessions will be held in the Salt Lake Assembly Hall, at 10 a. m. and 2 p. m. All officers and Relief Society members are invited to be in attendance.

EMMELINE B. WELLS,
CLARISSA S. WILLIAMS,
JULINA L. SMITH,

Presidency.

Current Topics.

By James H. Anderson.

AN EARTHQUAKE in northern Japan in February took a toll of over 3,000 lives.

FLOODS did great damage to life and property in China during February.

FIFTY-TWO BABES lost their lives in a fire at a children's home at Grey's nunnery, Montreal, Canada, in February.

THE PASSENGER SHIP *Florisel* was wrecked in a storm off Cape Race, N. S., in February, with a loss of ninety-two lives.

BRITISH AIR RAIDS, in reprisal for German air raids over England, caused much damage in Germany during February.

MEXICO has confiscated the holdings of the "Mormon" colonists in Chihuahua; and the Mexican troubles are not ended yet.

CALVIN SMITH, son of President Joseph F. Smith, is now a U. S. army chaplain with the troops at American Lake, Washington.

A BRANCH RAILWAY, from Lynnhyl, through Fillmore and Meadow, to Kanosh, Utah, is promised to be under construction by May first.

AVIATOR MAIL service between New York and Philadelphia was agreed on by the government postoffice department, to commence in March.

RUSSIAN soldiers' and workmen's delegates acceded to the German peace terms, but Russia's disintegration as a world-power goes steadily on.

THE AMERICAN EMBASSY found it necessary to remove from Petrograd the last of February, owing to the German advance toward the Russian capital.

DISTILLATION OF OIL from shale is being developed extensively in Utah, and those engaged in the work predict that it will be an economic success.

THREE BOMBS were found during February, in the German prisoners' quarters at Fort Douglas, Salt Lake City, evidently to be used in an attempt to escape.

PNEUMONIC PLAGUE, one of the most dangerous and difficult of known diseases to cope with, has broken out in northern China, and claims hosts of victims.

ONE DELIVERY a day has been adopted as a rule by the big merchants in Salt Lake City and Ogden. This will mean a considerable saving to the merchants.

PEACE TALK is still freely indulged in by many American newspapers. Yet there can be no real peace until the menace of German militarism actually is removed.

AMERICAN TROOPS in France were heavily "gassed" in a German attack on February 27, resulting in several deaths, and much suffering by fifty or sixty soldiers.

RUSSIA, as a new kingdom under Alexandra, the mother of the late czar, is said to be the German aim for that country. This would give great assistance to the Teutonic powers.

SEVEN INDIANS were arrested in Tooele county, in February, for opposing the draft registration among their people. The U. S. marshal had a company of troops from Fort Douglas to effect the arrest.

A NEW GOVERNMENT LOAN is scheduled for April, and the Red Cross will want another billion dollars in May; so there will be plenty of retrenchment necessary in order to raise needed funds for the war.

WASTE OF MONEY in government shipbuilding affairs in the United States has been uncovered to a very great extent by congressional investigation. The results show that the inquiry was not started too early.

FOUR AMERICAN SENTRIES on the battle line in France fell asleep at their posts during February, and were sentenced to death. Their cases have been referred to the war department at Washington for final disposal.

THE BROWNING RIFLE—invention of J. M. Browning of Ogden, Utah—was tested thoroughly at trial grounds near Wash-

ington, D. C., on February 27, and is declared by military men to be "the finest weapon in the world."

JAPAN now finds it necessary to enter Siberia to prevent great military supplies, furnished by America and her allies, falling into the German hands. Thus the Jap has his opportunity for a long-desired continental empire in Asia.

FRANCE, Great Britain and Germany are all short of food, but the Germans have secured a new supply from Russia. The neutral nations of Europe seem to be little, if any, better off for food than are the nations that are at war.

AT JERUSALEM, one of the fatalities during the British attack was that of Aleck Cushion, of Suffolk, England, a young "Mormon" in the British army, who was killed by Turkish fire while his regiment was storming a Turkish position.

JERICHO, in Palestine, was taken by British forces on February 25. The Australian troops are said to have been the first to reach and cross the Jordan. The British now have a firm line across Palestine from the Dead Sea to the Mediterranean.

PRESIDENT WILSON had to interfere, and put an end to the ship carpenter's strike on the Atlantic seaboard, in February, as it threatened the government shipbuilding operations. Common ship carpenters demand from \$7.00 to \$9.00 a day for eight hours work.

WHEAT prices for 1918 have been fixed by President Wilson at \$2.20 per bushel in Chicago. Yet farmers must pay from \$4.00 to \$7.00 a day for common farm labor. Looks like the war prices hit the farmers worse than any other class of individuals.

GOSPEL preaching to the nations generally, by "Mormon" missionaries, has come nearly to a standstill for the time being, through the great war; but among American and British troops there is a great number of young "Mormons" who also are valiant soldiers of the Cross.

FLOUR used by bakeries for bread is required by the U. S. food administration to be mixed with 20 per cent of wheat substitutes. It is a serious question with dietists whether such a mixture in the same loaf is not injurious to health, especially for growing children.



PRESIDENT EMMELINE B. WELLS LIGHTING THE NINETY CANDLES
ON HER BIRTHDAY CAKE.



By Amy Brown Lyman, General Secretary.

President Emmeline B. Wells Reaches Her Ninetieth Birthday.

On February 28, 1918, President Emmeline B. Wells was ninety years old. Born in 1828, Mrs. Wells has been a witness of the greatest century since time began. In spite of her many years, Mrs. Wells was on this day well in body, bright in mind, and received her loved ones in her happiest mood.

At 12:30 o'clock a luncheon was served in honor of President Wells in the President's suite in the Hotel Utah, by the individual members of the General Board. Mrs. Wells' two daughters, Mrs. Isabel Sears and Mrs. Annie Wells Cannon, and her two old friends, Mrs. Susan Wells and Mrs. Susan Smith, were special guests of the occasion. Mrs. Williams acted as toast-mistress and ninety events in the life of Mrs. Wells were reviewed by the Board members. For each event a lighted candle was placed upon the birthday cake. The rooms were filled with flowers, gifts from numerous friends.

A musical was held in the early afternoon hours and was followed by a reception from 4 to 7 p. m., when hundreds of friends called to pay their respects to this much beloved woman.

In addition to the many floral gifts, telegrams and letters from all over the country were received by Mrs. Wells. Among them were messages of greeting from President Joseph F. Smith, and Bishop C. W. Nibley (who were both in California), Senator Reed Smoot, Colonel Richard W. Young and Major and Mrs. Woods.

A moving picture was taken on the occasion, which will be very interesting to Relief Society workers and all admirers of President Emmeline B. Wells.

Social Work.

The Social Advisory Committee of the Church, which is composed of representatives from each of the six General Boards, and which is under the chairmanship of Elder Stephen L. Richards, is compiling the data received from the various stakes in answer to questionnaires on social work sent out some time ago by each of the General Boards, under the direction of the Committee. The data received from each stake, through the six auxiliary organizations of the stake, gives the Committee a very good idea of the

exact conditions existing. Some stake organizations have not been heard from. It is to be regretted that Stake Relief Societies have not all reported.

War Cook Book.

A neat, little cook book was recently published by the Red Cross Relief Society Auxiliary of Provo, Utah. The idea of arranging a War Time Cook Book originated with Mrs. Jennie Knight Mangum, a member of the Home Economics Committee of the Utah Stake Relief Society, for the purpose of raising funds for the Provo Chapter of the Red Cross. In arranging the cook book, the committee was assisted very materially by the Government Demonstrating Agent, Miss Josephine Burton, who is largely responsible for the contents of the book. In getting out this book, the idea was to use recipes which would be in accordance with the Government ideas on Food Conservation. Many substitutes are being recommended today, for certain foods. In working these out it is often found that the substitutes are more expensive than the food itself. Therefore, the Committee used only recipes which were economical, which had been thoroughly tested, and which conformed to the regulations of the United States Food Commission.

Advertisements were solicited from business men, which practically covered the expense of publishing the book. The books were sold for 25c each, and the Committee cleared \$700. There are now 2,000 of these books in circulation in Provo and vicinity. With the amount raised by the sale of these books and collected on Tag Day, when menus were sold for tags, the Home Economics Committee raised over \$1,000. With this money bed linen was purchased for the Provo Chapter of the Red Cross, the Committee itself assisting in arranging and packing the boxes.

The War Cook Book has been highly recommended by Mr. Herbert Hoover, United States Food Administrator, Mr. John W. Morey, Manager Mountain Division of the Red Cross, and by Mr. W. W. Armstrong, Federal Food Administrator of Utah.

It is expected that a second addition of this book will soon be published, and we cordially recommend it to all our R. S. members. Address: Pres. Inez Knight Allen, Provo, Utah.

REORGANIZATIONS.

Utah Stake.

The Utah Stake Relief Society was reorganized on the first of February, 1918. President Martha A. F. Keeler was honorably released from the position of Stake President on account of the work being too strenuous for her present physical strength.

The new stake officers are: president, Mrs. Inez Knight

Allen, counselors, Mrs. Annie D. Palmer and Mrs. Ina Gee Hodson. Mrs. Allen has, for a number of years, been first counselor to Mrs. Keeler, where she has received valuable experience and training. Her deeply religious nature, with her education and broad experience as a traveler, both at home and abroad, have particularly fitted her for the new position to which she has been called. Mrs. Palmer is also a woman with a trained mind and wide experience and has had as well special training as a social worker. Her faith and intelligence will make her a valuable counselor to Mrs. Allen. Mrs. Ina Gee Hodson, who is a grand niece of the Prophet Joseph Smith and who possess vigor and activity, will fit admirably into her new position.

St. Joseph Stake.

The Relief Society of the St. Joseph Stake was reorganized early in January. Mrs. Sarah B. Moody, who had been president for less than a year and who had made an enviable record during that time, found it necessary to resign from her position because of change of residence. Mrs. Moody's husband was appointed Superintendent of the Industrial School of Arizona, at Ft. Grant, Arizona, and Mrs. Moody was made Supervisory Matron to the Girls' Department.

The friends of Mr. and Mrs. Moody feel that the State of Arizona is to be congratulated on having, at the head of this school, a man and woman so capable as Mr. and Mrs. Moody. The best wishes of the General Board go to Mrs. Moody in her new calling, and it is to be hoped that some time in the future she will be able to again take up active work among the officers of the Relief Society.

The new officers chosen for the St. Joseph Stake Relief Society are: president, Mrs. Josephine C. Kimball; counselors, Mrs. Inez H. Lee and Mrs. Adelia Tyler; secretary, Mrs. Hattie A. Tenney; treasurer, Mrs. Emma R. Haywood. Mrs. Kimball has had a broad experience in Relief Society work. She was formerly stake secretary of the Relief Society and was, at the time of her appointment as president, first counselor to Mrs. Moody. She is capable and efficient, and will undoubtedly carry forward the work of her Stake with credit, both to the organization and to herself.



Janette A. Hyde.

Last season we were blessed with an over-abundance of fruit. Thousands of quarts of small fruits spoiled on bushes and trees for the want of organized help—both for picking and caring for the same. Tons of apples suffered the same fate, and for the same reason, and we watched the waste with helpless hands and sorrowful regrets at our utter incapacity to cope with the situation.

A definite form of organization in community service centers suggests itself very properly at this time in order that we may be better prepared for the coming season's work. It is too late to organize when the fruit crop is ripened and ready for distribution, as the time spent in securing help is lost while such time could be spent in the gathering and caring of the fruit at the season when nature calls to us for assistance.

Let us consider for a minute; a community center could be made out of Relief Society hall where from ten to fifteen small children could be supervised by one competent woman, thus releasing the mothers and older children in the home, for active service in the gardens where so much depends upon expert hands and quick action during the time of the rush season. Women and girls could be organized into help groups, automobiles and vehicles could be furnished by patriotic citizens to transport the pickers to and from the orchards, providing organizations had been previously called together and selected for these purposes before the time for action was necessary. We suggest such an organization to our Home Science departments.

In many instances during the past season, we found, after fruitless efforts to secure help, that much assistance would have been rendered by people who would have been glad to help had they known of the community's need, and just how to get at it.

The State committee were offered one orchard of peaches, another of cherries, one of gooseberries and currants; yet in all, possibly 200 quarts of small fruit and ten or fifteen bushels of the large fruit was all that we were able to pick and care for. Cannot something be done this coming season to prevent the recurrence of last year's fruit waste?

Many women complained of the fruit jar situation, claiming that the merchants could not procure enough fruit jars and

lids; then, too, we had the sugar famine to face. In some places there were plenty of ajrs and sugar but there was no fruit, and in others insufficient help for putting up the fruits they had on hand.

Last season we suggested the use of the pressure cooker, as it both expedites and makes secure the bottling of fruit and vegetables, and we hope that our sisters this coming season will give the pressure cooker which was placed upon the market last year a fair trial. It requires much less heat and time than the old-fashioned open kettle method. While the fruit is being packed into the jars, boiling water can be put into the pressure cooker, and made ready to receive the fruit, the whole sealed and cooked in ten or fifteen minutes without further waste or trouble. The fruit put up in the pressure cooker retains its flavor and color, and is much less liable to fermentation than fruit put up in the old-fashioned way.

We add pressure cooker recipes which have been thoroughly tested and found practicable. The pressure cooker may be used to great advantage in the kitchen for every day service. It is a coal and heat saver as well as rendering tough and cheaper cuts of meat very palatable and tender in an incredibly short time.

MEAT IN PRESSURE COOKER.

Place fresh meat, beef, mutton, chicken or fish in inner kettle, season well with salt and pepper, and add a teacupful of boiling water and let it come to a boil on the stove. Put boiling kettle inside of pressure cooker, to the depth of about two inches. Cover with lid, screw on top, and steam for one hour. It renders the toughest meat absolutely tender and palatable. A whole meat and vegetable dinner may be cooked in the pressure cooker at the same time, by placing the various articles in quart jars. Put in your meat first, and cook for one-half hour. Open the pressure cooker, insert a two quart jar of cabbage, another containing potatoes, still another with carrots, beets or any other vegetable. Season, screw on the lids, fasten up the pressure cooker, and steam for fifteen minutes. You will find all done and ready to serve at the same time.

PUDDING IN COOKER.

Custard puddings, steamed rice, steamed prunes, dried apples and peaches, are very delicious when cooked in the pressure cooker.

At Relief Society banquets or entertainments, the meat or chicken could be placed in the pressure cooker, served smoking hot, and with very little trouble.

Any foods ordinarily steamed are more delicious when prepared in the pressure cooker than in any other way.

Filling the Canner: Place about two inches of water in the canner, and have it nearly to boiling point; the water should not come above the crate holding the jars. The jars will be warm, since boiling water is used to fill them. Clamp the canner firmly and place over heat. Steam should generate at the rate of five minutes to five pounds pressure. If for any reason the stove is not in good condition and there is delay in getting up pressure, reduce the time of processing. If the water was boiling, cooking begins as soon as the cooker is clamped down.

To Prevent Escape of Water and Juices: Screw cover of bottles almost tight, allowing about an inch to turn after bottles are removed from canner. Keep the pressure constant. When it raises and lowers, a vacuum is created, causing the liquid to condense and escape as steam. When the processing is finished, remove cooker from heat, and allow pointer to drop to zero without opening the stop cock or touching the weight.

Jelly Making: Apple jelly made under steam pressure as compared with open kettle method.

First Test. Steam Pressure: One gallon red Astrachan apples, two quarts of water, brought to boiling point, canner closed, pressure raised to ten pounds, lowered at once. 10 2-3 cups of juice, 10½ glasses of jelly.

Second Test. Steam Pressure: Same method and amounts of material used. Final result, 12 glasses of jelly.

Open Kettle Methods: Same amount of material used, cooked to pieces. Kettle fitted tightly; 7 cups of juice, 7 cups of jelly.

Do not put the canner away after the season for vegetables and fruits is over, but use it in the bottling of meats, and the making and bottling of soup stocks. When there is some public function, at which food in quantity is to be served, use the canner. The food may be placed in a dish and set in the crate, or, if a covered receptacle is used, the crate may be removed and the pan set in the water. Do not use more than two inches of water, and have it boiling hot.

EXCHANGE BUREAU.

The Home Economics Department has tried out the Mexican Pinto bean, which was raised so abundantly in the state during the past season, and find the bean equal in flavor and nutritive value to any other bean on the market. We hope the sisters will put aside their prejudice, and give the Pinto bean a fair trial.

Brother Francis Kirkham, of Lehi, Utah, has several hundred pounds of Pinto beans which he would like to dispose of; also Brother Frank Welling, of Garland, Utah. Those desiring to purchase the Mexican Pinto bean would do well to consult these brethren.

EDITORIAL

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Motto—Charity Never Fails

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RELIEF SOCIETY MAGAZINE

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DEMOCRACY MUST BE MADE SAFE FOR THE WORLD.

The World and Democracy.

Much attention has been given to the well-turned phrase "The world must be made safe for democracy." Yet the counter phrase carries with it a deeper meaning, a more far-reaching suggestion: "Democracy must be made safe for the world." Men airily assume that a world can be redeemed through the operation of a republican form of government. They speculate learnedly on the effect of this form of democracy, that mode of socialism. When I read their groping attempts to solve the riddle of the universe with a political panacea, I am reminded of a tiny niece of mine who loved to sit on her grandfather's knee in the soft summer twilight. "Don't you hear the frogs talk, Lucy?" asked her anxious grandmother. "They're saying, 'Go to bed, Lucy, go to bed, go to bed.'" "Let them talk," calmly responded the three-year-old.

The World and Love.

Christian Scientists, New Thought people, and divers sincere yet mistaken essayists and preachers tell us that "Love, just love" will bring about the world's reformation and redemption. Others build great schools, endow research col-

leges; while the cry of "save the babies" echoes through the land. Love, democracy, education of the masses, slum-settlements, control of the will, "war and kultur," all these various schemes are put forth, cried aloud in the market-place and finally fought for and died for. Will it all, or any of it, avail? It has not availed—any nor all of these ideals,—so far in the world's history, although tried honestly, and sincerely. What then?

**The Only
Safe Gov-
ernment.**

Make democracy safe for the world by preaching the gospel of Jesus Christ, and teaching men to obey its laws and precepts. All forms of government not founded and carried forward through the inspiration of God will crumble and perish. They have, they will. Love will do much, most of all to redeem the world—but love is a law and its functions and expressions must be governed by law, or it sinks to the level of blind instinct or unreasoning passion. Education? Civilization? When have either preserved a nation or a people who associated these great forces with internal corruption and shameless vice? Answer, historian.

**Straight is
the Gate
and Narrow
the Way.**

Then would you say that only a handful of people away off in the Rocky Mountains, hated and feared as they are by the rest of the world—are these "Mormons," then, the only people who possess the key of the world riddle? Can only they make democracy safe for the world? Oh, narrow, bigoted assumption, you may reply. Yet, not I, but Christ it was who said "Straight is the gate and narrow the way;" and further, "few there be that find it." The way is open to all, the key hangs invitingly out of Father's welcoming door. No man will make this world safe for democracy, nor democracy safe for this world. That is the task, the burden laid upon Christ's shoulders. And he holds the key—the key of the priesthood after His own order, to administer in the ordinances of His House. Come, buy and partake! Get oil in your lamps! Have you lamps? They are free to all who stretch forth the hand and who are willing to pay the price. Ah, the price!

CORRECTION.

The poem in the January number accredited to Annie D. Palmer was written by Mrs. Euphrasia Cox Day. Will our contributors kindly sign every contribution sent in and address all such letters to the Editor?

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN MAY.

BOOK OF MORMON LESSON.

A LAND OF PROMISE.

“And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people” (Ether 2:7).

“And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands” (1 Nephi 2:20).

From the very beginning, no doubt, God designed that this land should be a land of promise to those who dwell thereon. It could only fail when peoples came under condemnation, as did the Lamanites.

From the midst of turmoil and unrighteousness, such as characterized the building and the builders of the Tower of Babel, Jared and his brother came forth. From a heaven-condemned city, Lehi and his company found safety beyond the sea; for this land not only saved them from impending woes, left behind, but it yielded of its riches, and of a truth became a land of promise unto them.

Students of the Book of Mormon have marveled that in so short a time, with so small a beginning, peoples should have grown to be so mighty and so prosperous. The native richness of this land, once Earth's Eden, no doubt, had much to do with that result.

Again we learn from the Book of Mormon that in due course of time, multitudes of the Gentiles should come to this land, unto whom it should be a land of promise.

America has from the first symbolized gold; the tons of gold used to embellish the ceiling of one of the churches of Rome is eloquent testimony of the fact that the Spaniards found gold here. After the coming of the men who sought for treasure, came those

who sought religious and political freedom. Both found in time the thing they were in quest of; so that, from the beginning America has given those things that do support both the body and the spirit.

Before the discovery of America by Columbus very little was known of the new world. To be sure, the ancients possessed some maps that go to show that they knew of the existence of America, but the middle ages appear to have lost this knowledge. Let us turn for a few moments to some of the passages in the Book of Mormon that relate to the Gentiles and this land.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren: and they were scattered before the Gentiles and were smitten" (I Nephi 13:14).

"Behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land" (II Nephi 10:10).

In considering this land as it affects the Gentiles, we have a flood-tide of material at close range. "And all people shall flow unto it," saith the Hebrew prophet of holy writ.

Witness the fulfilment of these words; for to think of New York, Chicago, and others of our large cities is to think of the Jews, the Italians, the Austrians, the Armenians, and other peoples of southern Europe and Asia. To think of Massachusetts, perhaps, makes us think of the British; surely New York and Pennsylvania, of the Dutch; Wisconsin and Minnesota, of the German and the Scandinavian; North Dakota, of the Russian and Icelandic people; Louisiana, of the French, and California, of the Spanish, Japanese and Chinese. Truly, the noted Jewish playwright and novelist, Israel Zangwill, speaks with knowledge when he calls America the "Melting Pot" of all nations. And this thing, apparent in the nation, is duplicated in every state—Utah being a marvelous example.

It would be difficult to conceive of a more perfect tribute to this land of ours than that found in Mary Antin's *Promised Land*. In the preface to this truly wonderful book, its gifted author tells us that she would hardly have written the book did she not know that she is the mouthpiece of an entire group, the Russian Jew. In the light of God's word is not the title of her book *The Promised Land* truly significant?

Not less remarkable perhaps are the tributes of Dr. Ed. A. Steiner, whose book, *The Trail of the Immigrant*, makes him an undoubted authority on the immigrant question. Very fittingly might he call his lecture of this season, "The Promised Land."

Dr. Steiner was born in the Carpathian mountains. Budapest, the capital of the Hungarian kingdom, was the nearest

large city to the little village of his birth. One day he watched a soldier who had lost one leg alight from the buss that brought all new comers to the town. This man was born in the same little town, but had gone to America years before. He had lost his leg in the Civil war, and had come back home to spend the remainder of his life, supported as he was by a pension from "Uncle Sam." "None of his relatives were alive, so he came to our home," said Dr. Steiner. At the head of his bed was a small portrait of Abraham Lincoln, about whom he liked to talk, and as often as the village people chanced his way, he told them of the great American father, with the kindly face who desired freedom for all men.

As if to mock Maximilian, who was the tool of Napoleon III of France, and Francis Joseph, his brother, late Emperor of Austria, who was the tool of the German Kaiser, to the end of threatening free government in America, in the very heart of the city of Budapest stands a life-sized statue of George Washington, a symbol of life, freedom and hope to the people who daily pass and gaze up at it—"A hand and face that truly beckons to a promised land," said Dr. Steiner. Then he added, that in the various cities of Europe are six such statues of the father of this country, each one telling of this better land, where life, liberty and the pursuit of happiness are among the blessings the government seeks to extend to those who dwell under the folds of the Stars and Stripes.

At the present time, all eyes are turned to America. "America is the hope of the world," said Francis Nielson, long time member of the British Parliament, in a recent address.

As in the beginning the old world stretches out her hands to the new for material and spiritual help; for just as earnestly and as helplessly as the warring nations have turned to America for food, just so earnestly and helplessly will they turn to her for a knowledge of that better, freer life vouchsafed by a republican form of government.

Then, when the guns shall cease to roar, and the statesmen shall sit at the council board of peace, America, they say, shall be most potent for the future destiny of men. In many ways, some seen and others yet unseen, America will be an ensign to the nations for larger and better things. Surely the word of God fails not—this is the promised land.

The Spaniard coming to America was in quest of gold; the Puritan landing on Plymouth Rock and the Huguenot in South Carolina, sought first religious liberty, and afterwards political freedom. The Latter-day Saint convert, turning towards this goodly land, receives in a majority of instances all these gifts in one. If it is a land of promise to him who can partake of one or

two great gifts, how much more is it a land of promise to him who, embracing the gospel of Jesus Christ, knows that there and there alone is the permanent way to salvation—material, political and spiritual.

May the day hasten when the big world that looks to us now for food, and for the making of a world safe for democracy, shall also realize that in this land, choice above all other lands, God's Church is established, led by those having the holy priesthood, which power shall again redeem the earth and make it an Eden as at first.

QUESTIONS.

1. To what three groups of people has the Lord called the Western world, the land of promise?

2. How does the history of the Jaredites prove that it was a land of promise to the Nephites?

3. How was it a land of promise first to the Spaniards, secondly to the Puritans?

4. How has it been a land of promise to all peoples of the earth since the signing of the Declaration of Independence?

5. How is it a land of promise to the Russian Jew, of whom Mary Antin is spokesman?

6. How, a promised land to Dr. Edward Steiner and the group of village boys who saw the portrait of Abraham Lincoln and heard the story of his life?

7. How is it a land of promise to the warring nations of Europe today?

8. Show from anything that you may know, or may have read, that the old world depends upon the new for suggestions for larger liberty and national stability after the war?

9. To what people has America filled the largest and fullest hopes of the soul? Why?

10. Show that the gospel of Jesus Christ can provide all those other things for which America has been sought, and in addition the possibilities of eternal life to all who will follow its divine precepts.

LESSON II.

Work and Business.

SECOND WEEK IN MAY.

LESSON III.

Genealogy.

THIRD WEEK IN MAY.

WHERE THE RACES SETTLED IN EUROPE.

Roman Empire. The powerful armies of Rome, united with their superior civilization, first conquered and afterwards controlled Europe from the beginning of the Christian Era to 400 A. D. Then the Teutons—Goths, Vandals, Burgundians and Lombards invaded both Roman and Celtic territory. In 410, Alaric, a Gothic king sacked Rome. Shortly after the Goths passed over into Gaul (France) and Spain. In 451, Attila, king of the Huns, was beaten by the combined Franks, Goths and Romans. This battle decided Europe's continued Christianity, and made her independent of Asiatic Huns and African hordes.

Gaul or France. Gaul was settled up by the Franks, a Teutonic tribe, but not until 450 A. D. was it a distinct nation. Clovis ruled Gaul (France) and Spain. Then came the Lombards (Teutons) up from Italy, and wars ensued with Roman armies as well as barbarian Teutons of other tribes. Finally, in 800, Charles the Great, or Charlemagne, appeared upon the scene, and he gradually conquered all of central Europe. His kingdom therefore embraced all Germany, France, with a large part of Italy and Spain. He blended Roman and Teutonic principles, choosing the best of both. He was a great and wise ruler, king and emperor. After his death, the empire was sadly broken up, forming West and East Frankish realms, or France and Germany as we now know them. The history of European state systems here began.

Spain. Mohammedanism became a rising southern European power, beginning in 622 A. D., when occurred the Hegira or flight of Mohammed from Mecca to Medina. The Arabs overran Asia Minor, conquered Egypt and the whole of northern Africa and parts of Europe. The invasion of the Arabs or Saracens over the southern part of Europe, especially Spain, continued for seven hundred years with intermittent success. In 732 A. D. they were conquered by Charles Martel and driven out of Gaul. They remained in Spain, however, till the siege of Grenada, in

1494, when they were driven out by Ferdinand and Isabella. These monarchs were the patrons of Christopher Columbus.

Turkey. In the East, the Arabs were conquered and were confined by the tenth century to Turkey in Europe. In the eleventh century, their power was overthrown by the Tartars or Turks. In 1072 the great Turkish conquerer Alp Arslan died, and his four sons quarreled and split up his kingdom into what is now known as Persia, Syria, Rouen, all Asia Minor. The Turks had gained possession of Jerusalem which the Arabs had conquered in 627 under Omar: the Turks have remained its rulers intermittently till today, when English arms have practically conquered Palestine.

Germany. The Teutonic tribes of Germany, rude barbaric peoples, fought with neighboring tribes all over central Europe for centuries previous to the reign of the great monarch Charlemagne. Christianity became popular and modified tribal prejudices while Charlemagne's wise educational policy united the Saxons and Germans as one people. After his death, feudalism sprang up all over Europe and petty dukedoms arose everywhere. Wars multiplied between France and Germany, and kings ruled wisely or foolishly. Like France, Germany was a kingdom, but its king was also king of Italy. During the reign of Otto, in 966, the Germans began to feel the necessity for a national life. Their emperors spent more time in Rome than in Germany, and after a long succession of kings, Henry IV, in 1106, was compelled to abdicate. The crusaders followed. Then came Frederick the Great, 1155, and his prowess established Germany as an independent kingdom.

Scandinavia. The history of the three northern kingdoms, Sweden, Norway and Denmark, is hidden in the mists of tradition and sagas. Denmark was named for Dan Mykillati or "Dan the Famous." The date of his reign is unknown. A long line of kings followed to Stoerkodder, the Norse Hercules, believed to have reigned about 600. Towards the end of the ninth century, the many petty rulers of the island were united under Gorm the Old who reigned between A. D. 860 and 936. By this time the Norsemen had become a terror to all the coasts of Europe. Gorm himself was a fierce old pirate, once descending upon Aix-la-Chapelle where he plundered Charlemagne's tomb. Gorm's son Harold accepted Christianity and died in battle in 985. Sweyn, Harold's son, invaded England in 994 and conquered a large part of that kingdom. He died in 1014. Sweyn's sons, Harold and Canute, divided the kingdom, Harold reigning in Denmark and Canute going over to England where he became one of the most famous of English kings.

Norway. The primitive inhabitants of Norway were Finns who were fishermen. The Northmen who were, as we have seen, a Teutonic tribe of Gothic origin, drove out the Finns and settled Norway. The authentic history of Norway begins with Harold the Fair-haired who is supposed to have reigned about A. D. 863-933. He subdued all the petty Norse chiefs about him and made one nation. Hakon the Good, son of Harold, was Norway's greatest king. He is one of the great heroes of Norwegian romance. He destroyed the pagan temples and founded the town of Trondhjem. In a battle with the Danes, in 1000 A. D., he was defeated and, though himself overpowered, in full armor escaped capture. The neighboring tribes in Denmark and Sweden, for years after, oppressed Norway, and in the reign of Canute the Great of Denmark, Norway was annexed to Denmark. The subsequent history is a history of wars with surrounding kingdoms, with Norway as a principality of Sweden. It is not until very recent times—1814—that Norway was acknowledged as a separate and independent state under the Swedish king and his heirs. Since that time the kings of Sweden and Norway, have maintained two separate governments. In 1905 Norway was established a separate kingdom.

Sweden. Like Norway, Sweden was inhabited by Lapps and Finns. The Teutonic Goths drove them out at some uncertain but remote period. According to the old Swedish Sagas, Odin, at the head of the Swedes (also of Teutonic origin), invaded Iceland and seized the southern part from the possession of the Goths. Going further north they drove out the Lapps and Finns, and settled the region now known as Svealand. Odin's successor was Njord, whose son Frey Yngve founded the royal Swedish line which continued until the eighth century. In 993 Olaf, a Lapp king, came to the throne and from his time we have authentic Swedish history. Christianity had been introduced into Sweden in 829 and Olaf embraced the new faith. Olaf died in 1024. Wars followed between the Goths and the Swedes, and the various kings ruled well or ill according to their times and dispositions.

Russia. The early history of Russia is very uncertain. Greek and Roman writers say it was inhabited by Scythians and Sarmatians, who are said to be the ancestors of the Slavs. During the fourth and fifth centuries hordes of Goths, Alans and Huns swept over the country, leaving no permanent settlements. At last the Slavs gained complete possession. They intermarried with the Finnish tribes, dwelling along the upper Volga. In the sixth century Novgorod was famous as the capital of a great and powerful principality. A war with the Varangians, a race of

Scandinavian warriors, rendered Novgorod once more tributary to the Teutons. Back and forth swung the balance of power until 864 A. D., when Rurik who was a Varangian (Scandinavian) prince really founded the Russian empire, dying in Novgorod in 879. Olaf accepted Christianity. He subdued the Khazars, a people of Turanian descent. He also drove out the Magyars.

Much history was made in Russia until 1221, when the Tartar hordes burst into Russia. For some time they controlled the Russian empire, but not until Ivan the Third, in 1462, did Russia rise above the Turkish control. It is very probable that there is a strong infusion of Teutonic blood in Russia. The Slavs and Teutons are not at all of the same temperament, and tribal differences betray themselves even to this day in this great country.

This, then, gives a brief picture of the large sections of country in Europe (with the exception of Great Britain), which obtained between the sixth and eleventh centuries. It will be seen, therefore, that the races of Europe were settling into rather definite divisions preparatory to the introduction of the Reformation which swept the Teutonic nations partially clean of the corrupted traditions which the Catholic church had spread over Europe. All the Latin races—France, Spain, Portugal and Greece—practically still retain the ancient Catholic religion and traditions, while Russia merely varies her religious formula with her own Titular head of the church, calling it the Greek-Catholic church, and which is located in Russia.

Surnames. Up to this period of time (600-1100 A. D.) surnames were unknown in Europe, excepting with the ruling classes in Rome who preserved their tribal and gens names when signing formal papers or in civic procedures. We will deal with the history of Great Britain during these five centuries in the next lesson.

QUESTIONS.

Who were the Romans?

What can you tell of the early history of France?

Who settled in Spain?

What son of Noah was the father of the Arabs?

Can you explain the difference between the Arabs and Turks?

Ask a German sister to give a sketch of Germany.

Let Danish, Swedish, and Norwegian members tell the story of their native countries.

For reference and maps, see any school geography and high school history of the world.

LESSON IV.

Home Economics.

FOURTH WEEK IN MAY

FRUITS.

Fruits are valuable for their bulk or cellulose, sugar, ash constituents, vitamins and water. Their bulky content keeps us from eating an excess of concentrated foods, and the indigestible cellulose in fruits increases the peristaltic action of the intestines which is in most cases a distinct advantage. The caloric value is due largely to the sugar content as the relative food value of fruits is almost in direct proportion to percentage of sugar contained. The ash constituents are valuable for their alkalinity, which tends to neutralize the acid forming elements from meat and eggs, while the vitamin or growth producing element in fruits is of decided value.

In addition to the value of the indigestible cellulose as a safeguard against constipation, the great American evil, the pulp of the fruit is considered more laxative than the skin, or the skin and the pulp. There seems to be an astringent element in the skins which reacts against the laxative value of most fruits. In addition to this the mineral acids such as malic, tartaric and citric are of decided value for their milk laxative properties.

Fruits as well as vegetables used in liberal quantities in the diet tend to correct intestinal putrefaction which results from the use of too much meat. This correction is made by stimulating the peristaltic movement of the intestines and also by furnishing a medium less favorable to the growth of putrefactive bacteria.

Fruits are of distinct value in their alkaline elements.

Experiments have proved that a liberal use of vegetables and fruits diminish the acidity of the urine, showing that the acid of the meat and eggs has been neutralized. The habit of eating potatoes with meals is a good one, as the acid of the meat is neutralized by the alkalinity of the potato. In order to avoid an excess of acid it is well to adopt Dr. Sherman's rule of food expenditure, *i. e.*, "allows as much money for the purchase of vegetables, fruit and milk (which have an excess of alkalinity) as for the purchase of the acid-forming fruits, meats, fish, and eggs."

Green fruits are largely cellulose, starch and acid. When ripening begins the starch gradually changes to sugar and the acid content is also decreased. In addition to this the changes which take place bring out the different flavors of the fruits. Pectin or the vegetable gum which causes some fruit juices to jell is found in larger proportions in fruits that are a little underripe. As ripening proceeds this pectin decreases, hence apples that jell when a little underripe may not produce satisfactory jelly later in the season.

Fresh fruits are considered rather bulky foods, as it takes one large orange, three peaches, and two medium apples, and almost a box of strawberries to make one hundred caloric portion. However, when fruits are preserved or jelled they are one of our concentrated foods. One and a half to two tablespoons of these are equal to one hundred caloric portion.

The census reports for 1909 show that the annual production of fruits and nuts is valued at \$222,024,000.00. Of the small fruits, strawberries are the most valuable and of the larger ones apples have the lead. About 10 per cent of the total production is dried and marketed. The percentage of waste in many of the towns in Utah is much greater than that.

Another change of the Italian proverb, "An apple a day keeps the doctor away," is "An apple at night makes the dental bills light."

The crisp texture of the apple scours out the starchy substance which ferment between the teeth.

Fruits which are highest in iron are: grapes, strawberries, prunes, raisins and plums. Those highest in phosphorus are: rhubarb, pineapple, plums and raspberries. These fruits are of special value in cases of anemia when blood and nerve tissue need to be replenished.

In regard to the stored or canned fruits or vegetables we suggest the following tabulation of spoilage, if any, of the different methods used.

Kind	Cold Pack	Pressure Cooker	Boiler	Open Kettle
	Salt	Drying	Sand	Paper

Think of loss in terms of percentage. If one can is lost out of ten, that is 10 per cent, and a higher loss than should be necessary.

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QUESTIONS.

For what are fruits valuable?

Discuss the laxative properties of fruits.

Discuss value of fruits for their alkaline element.

Compare composition of green with ripe fruits.

What can your organization do to prevent waste of fruit in your locality?

Are you earning skilled or unskilled wages in putting up fruits. Compare home products with market products.

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B. CECIL GATES,

1. The Gos - pel stan - dard high is raised, On Zi - on's sa - cred
2. Earth to its love - li - ness restored, Shall ec - ho back the

shore; Rejoice, ye Saints, our God be praised, Proud Satan's reign is
strains From thousand heav'nly choirs poured When Christ in triumph

CHORUS.

o'er; The bright mil - len - nium dawns at
reigns. The bright mil - len - nium dawns

last, The faith - ful shall be free, be

free, Christ will re - ward their tri - als
Christ will reward their tri - als

past, With im - mor - tal - i - ty.....
rit.

THE WILD SUN-FLOWER

By Maud Baggarley.

Brave flower of the desert ways
That clothes in beauty parched and dreary fields,
Thy spirit yields
Unto my soul
A measure of its fortitude,
For this I know:
That One who bade thee forth to go
Earth's darkness to illumine,
That One who had the thought divine
To hide the ugliness and gloom
Of Earth
With glory such as thine,
Can kindle in my heart a flame of light
That through its high divinity
Shall make
The whole wide world more bright!

In His Steps.

(A tribute to the work of the Woman's Relief Society.)

Not all battles in life are fought at the front,
Not all vict'ries are won by the sword:
Greater combats are waged against sickness and want
Than the annals of bloodshed record..

For they who fight poverty, drive away grief,
And aid the diseased and distressed,
Are bearing the cause of their Master and Chief
Who laid it on Calvary's crest.

'Tis woman's true nature—her glory and grace—
To be loving and tender and kind:
So God in His wisdom reserved her a place
Where her gifts fullest freedom may find.

In His Church He has work that is fitted to all,—
To those with one talent or ten,
And to women is given as sacred a call
As ever was given to men:—

Go visit the bedside of sick and diseased,
For they were His special concern:
In soothing their sorrows His Spirit is pleased,
And thy kindness tenfold shall return.

Go comfort the aged—whose feeble feet press
The verge of Eternity's shore:
That the evening shadows of life may grow less,
And the dawn-light of heaven grow more.

Go watch o'er the dying (the angels are there
To guide the lone spirit from earth),
Thy love he'll extol in his last mortal prayer,
And remember it in his new birth.

Thy Lord has completed His mission below,
And called thee to work in His stead,
As angels of mercy His tenderness show
To the living and dying and dead.

“Go take to the lowly my blessing and peace,
As I cared for the poor, so do ye,
And if ye do good to the least among these,
Ye verily do it to Me.”

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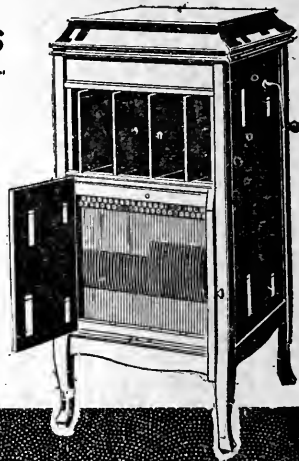
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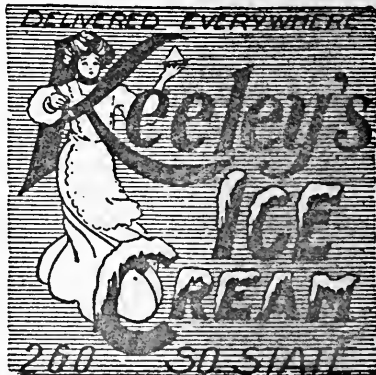
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RELIEF SOCIETY MAGAZINE.

Resurrection.

By L. C. S. Burdick

Dearest mother, Spring is here,
The birds are all returning
With wondrous songs of great delight,
For home their hearts are yearning
A youthful hush is Nature's mood,
As if she scarce dared breathe,
So great her joy to hear the birds,
Harsh sounds might make them leave

I hear their sweet notes calling,
When from my bed I rise,
I see the flowers peeping,
I note in glad surprise
The Easter Lily's petals
Burst forth as if to bloom,
Sweet emblem of the coming
Of Christ from out the tomb.

My heart so lone and saddened,
Takes courage at the sight,
My weary brain seemed maddened,
All through the wintry night,
Where'er I looked, dear mother,
Death stared me in the face,
I could not even dream of thee
Except in Death's embrace.

A wondrous peace steals o'er me,
And banished is the gloom,
I know that thy dear body
That now lies in the tomb
Will come forth as these petals,
To bloom in life and love,
And you'll be there to greet me
When I reach that home above



OUR PICTURE GALLERY.

Top: Mrs. Emily Gladwin, Pocatello Stake; Mrs. Rebecca N. Cutler, Curlew Stake.

Center: Mrs. Aroetta H. Holgate, Duchesne Stake; Mrs. Mayme H. Laird, Bingham Stake.

Lower: Mrs. Martha E. Roberts, Star Valley Stake; Mrs. La Priel G. Hyer, Benson Stake.

THE

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The Welding Link.

By Nephi Anderson.

In my dream, I left the mortal life and passed into the great spirit world; and, after a time, when I had become somewhat accustomed to my new environment, I was sent to preach the gospel to those who had not yet received it, either in earth-life or in the world of spirits.

At first I marveled that there should be anyone in the region beyond mortal death who did not understand the plan of life and salvation; but when I contemplated the matter more carefully, it was made clear to me that all knowledge of truth must be obtained by the exercise of the mental faculties, by faith and earnest desire to know; and that the mere passing of an individual from mortality to the spirit world would add nothing to that person's store of knowledge, save what would be gained from the experience of the transition. A knowledge of the gospel of Jesus Christ must be obtained in the spirit world in the same way as it is obtained in the mortal world; and therefore was I, with many others, called to preach that gospel to those who knew it not.

And as I went out on my mission, it seemed to me that the experiences and the feelings which I had while filling a mission in mortality all came back to me; or at least, my doings and my emotions were the same, for I met many kinds of people who had ideas as varied and as strange as those I had found on the earth. I experienced great joy in bringing the glad tidings to those who would receive them. Especially was my joy great when I found men and women of my own kin who would listen to me. Many of these had lived far from me in earth-life, and had passed on into the spirit world many years before I had. Some of these received my message gladly, others at first strove against it, coming as it did against life-long beliefs and practices. It is with one of these latter that this dream of mine has more especially to do.

This particular man, I learned, was my second great grandfather on my father's line, and he had lived in the "Old Country" from which my parents had gathered to Zion. He told me he had been a "preacher of the gospel" for many years in earth-life. On hearing this, I told him that he should readily understand and be glad to receive my message.

At first he resented my efforts to teach him, but after laboring patiently with him for a time, his anger was modified, and he listened to me. I told him of the restoration of the gospel to the earth, and that many of his descendants had received it and were engaged in building up the Kingdom of God, preparatory to Christ's coming to rule among the nations. I preached faith and repentance to him; and after a time, by the power of the Lord, his heart was touched.

"I have always believed in the Lord Jesus," he said contritely; "and I preached repentance to the ungodly; and I was baptized—what more need I?"

Then I explained to him that his baptism as an infant, being based on false doctrine, was not acceptable to the Lord.

"You mean, then," he exclaimed, "that I have not been baptized!"

"I mean," I replied, "that you were not baptized by one having authority, and further, the ceremony was not correct in either form or principle. Baptism is for the remission of sins, and you neither believed nor preached that. Your baptism was merely 'an outward sign of an inward grace' as you, yourself, used to say. Baptism is essential to salvation, and it must be preceded by faith in the true and living God—not the one 'without body, parts, or passions'—and by a godly sorrow or true repentance."

Then in my dream, I thought this man strode away from me as if he was greatly worried or displeased; but as I went on preaching to the others who had gathered about me, I perceived that he came back again and stood listening to me more attentively than ever. When I ceased my speaking, and the others about me had departed, he remained.

"I beg your pardon for my rudeness," he said. "Will you come with me? I want others of my people to hear what you have to say."

Gladly I went with him, and I met many of his kinsfolk which also were mine. Many of them listened attentively and joyfully received my message of salvation.

Time passed, for here my dream was not clear, but I remember distinctly that the time came when I had to leave my people. I recall also that I had not told them all that I had to tell them. I had kept something back until such a time that I perceived in them a repentant spirit and an eagerness to receive of the bless-

ings of the gospel. Now on this occasion, when I was about to leave them for a time, there were many of my kinsfolk gathered about me. They seeme^d to cling to me—there was something more which they wante^d—some eager longing in their eyes—and I knew full well what it was.

My second great grandfather stood forth as spokesman for the company. "We all believe your message," he sai^d; "and we have humbly repented; but we are as prisoners in a pit, and have no apparent means of escape. We have talked this over among ourselves, and we have concluded that it is our lack of baptism which detain^s us here. But baptism is an earthly ordinance, and cannot now be performe^d. What good is all this which you have been telling us? Have you come here to mock us? How can we escape?"

The questions seeme^d to echo from the eager faces about me.

Then it seemed to me in my dream that I stood up before them and sai^d:

"My friends and kindred, I am now going to tell you something which I have reserved for this occasion, for I see that you are now properly prepared to hear me. You believe in the gospel as I have taught it to you, you are repentant in your hearts, and now you cry out: 'What more can we do? How can we be baptized?' They crowded closely about me as I went on.

"The Lord is good and kind as well as merciful and just, and He has provide^d a way of escape for all his children who come to Him with repentant hearts. Here with you, all may believe and repent, though there is no baptism; but the Lord has provide^d for that. In earthly temples, the living may be baptized for those who have come into this life without having the ordinance properly done. That work has been going on for some time. In earthly-life, I did some of that work. I dilig^ently searched the records of my forefathers, and—yes, I found your names—all of yours, I think: fathers, mothers, children; and I arranged them properly in family groups, with the data for identification, in my records. And then—"

I could hardly go on, so eagerly and expectantly did my listeners press in about me.

"And then," I continue^d, "I did or had done the work for you all that you could not do for yourselves. It is all there, standing to your credit in the books until such time when you are willing to comply with the prerequisites and accept of it in the same way that you would have done in the earth-life!"

When I said this, the tense silence seemed to break into a murmur of joy. My own heart seemed to burst with happiness when I saw the joy on the faces about me. There was no need of words to tell me that these had accepted of the work which had

been done for them, for I seemed to see it in their very hearts. And then I understood also, without the telling of words, that these my kinsfolks were emerging from prison walls, and already the horizon of their lives stretched out into the freedom and blessedness of God's limitless heavens.

And then as I stood there, it came forcibly to me how imperfect had been my own salvation, apart from my kinsfolk of the flesh. The break between me and my people seemed to close up, linked and held securely by the binding power of unselfish love; and the joy in my own heart was multiplied by the number of the people unto whom I had been the means of bringing salvation.

Sweetly, softly, those about me began to sing a song of the redeemed; and as their voices rose into a mighty chorus, which seemed to echo into the heavens, I awoke from my dream.

To My Mother in Israel.

(My Relief Society Teacher.)

AN APPRECIATION.

By *Lucy May Green.*

Dear little mother, with crown of silvery hair,
Sweet little mother, whose love beyond compare
Comforts and cheers me, when life seems dark and drear,
Hope and sunshine brings, casting out all fear.

Dear little mother, living all alone,
Father's very near you, watching o'er "His own,"
Angels often round you their silent comfort bring;
Lift your heart in gladness, tune your heart to sing.

Blest, faithful mother, journeying every day
To the Holy Temple, to catch hope's shining ray,
Bringing souls from prison, lifting them above
Through your earnest labors, your unselfish love.

For my little mother, in the years to come,
Waits a crown of glory, Father's "welcome home,"
"Many of my children through your work are free,
Enter now my kingdom, ye did it unto Me."

The Mother-Father Sacrifice.

By Diana Parrish.

Tim and Geraldine and Viola were back from New York. The family were all excited about it—and so were the neighbors. For the past two years the local papers through their Gotham correspondents had carried many notes about Tim and Viola and their accomplishments while they had often mentioned Geraldine in a social way.

Detailed accounts had been given of Tim and his work on a New York journal. He had had his name featured on his paper's staff, he had sold a number of stories to leading magazines and one of his articles had won the Metropolitan prize for the best original essay. After which he had been interviewed for one of the big dailies and had been given a write-up illustrated with a very flattering photograph of himself in their Sunday Magazine Section. It was quite an honor to be sure, for this same paper had published interviews with Galli-Curci, General Joffre, Yvette Gilbert and other celebrities.

Stories of Viola's studies with the great masters had also been sent home. She had achieved an equally satisfactory success by dint of hard work, a good voice and her pleasing personality. She had studied chiefly with Madame X—, once Caruso's teacher. She had sung for him at one of Madame's recitals and he had personally congratulated her and sent her tickets for one of his performances with a note inviting her to come behind the scenes afterward for a brief visit. Imagine receiving such honors from the greatest living tenor! Viola had walked on air and lived in the clouds for a week afterward—and incidentally forgotten to reply to Henry's letter—Henry who was so much opposed to the musical career and was working day and night and saving his money, longing for the time when they could begin to build their little nest. Just before leaving for home she had been soloist at Æolian Hall with the New York Symphony Orchestra. She had done "Il dolce suono," the mad scene from "Lucia" and her name had been in all the New York papers next morning mentioning her singing with praise. Viola sighed when she got another letter from Henry that day wishing her a pleasant journey home. She packed her trunk with anything but joy for her mind was occupied with the humdrum existence that was staring her in the face—teaching vocal to pay off her debts and make it up to the family for their having let her go—and then

saving up enough money to take more studies. She had closed the lid down with a bang.

Anyway they were back. Every member of the family who was not absolutely too busy or too sick went to the station to meet them and shed a few glad tears over them. Henry managed to get inside the gate and kissed Viola in front of all the passengers in the observation car of the California limited—much to their edification, be it said, for all the world loves a lover. For a few minutes Viola forgot that there was any other music in the world but Henry's voice. Then her ambitious self came to the top and she treated him very coldly for the rest of the evening.

Tim and Geraldine were not long in getting re-established in their little house which mother had arranged to be vacated in plenty of time for a thorough cleaning before their return. They made a few alterations, changed the spare bedroom into a study for Tim where he was to continue his writing during the time he could spare from the duties which he was to assume as Professor of Journalism at the University. Geraldine hung the fancy new curtains she had brought from New York and put down the two Persian rugs they had scraped together enough money to buy from a greasy old dealer, with a smooth tongue, in Thirty-fourth street. She also re-arranged the lights taking out all the glaring white ones in the chandeliers and putting in lamps shaded with soft colored silks. A writer's artistic temperament craved "atmosphere" and Geraldine like the good wife that she was determined that Tim should have it. When mother first saw the little house after the new lamps had been installed she called it "The House of a Thousand Lampshades" and said it reminded her of a book she had once read, *The House of a Thousand Candles*. But of course mother was not supposed to be up to the minute in New York fashions.

After the house was completed to Geraldine's satisfaction and Tim and Viola had informally received their friends and admirers and had been quizzed to their satisfaction about their experiences in New York, they decided that the thing to put them before their home town people in the best light was to give a very formal musicale at which Viola would perform and Tim would read his prize essay. It should be made a high-toned affair so that in the beginning they would establish themselves as holding only the highest ideals—so Tim would not be hindered by being asked to do a lot of common writing, publicity and such stuff, without pay, for the numerous charitable societies of the city, and so that Viola would immediately attract rich and fashionable pupils who would be able to pay big prices without wincing and thus help her from the bondage of teaching in the quickest possible time. The guests were to include the editors and

managers of the city's newspapers, the leading professors of music and all the rich and influential citizens that either Tim or Viola knew. Last but not least, the city's patroness of Art was to be invited, Mrs. Leicester-Scissorem, who took in washing in a mining camp until her husband struck it rich. No function could be possible unless this grand dame was "among those present."

Now comes the part of my story that I hesitate to tell. I wish that I could gloss it over, or better skip it entirely, but that is impossible as there would have been no story without it. Perhaps the best thing to do is to go at it direct, for after all Tim and Geraldine and Viola are but human and very, very young in experience. So here it is—they wanted to get out of inviting mother and father to the musicale because mother had no evening dress and father had no dress suit, and because they had invited no one who could not wear the proper evening dress.

"I don't want to put dad in an embarrassing position," argued Tim bravely, when the three finally put their thoughts into words. "In his time a dress suit was out of the question—almost a sign that the man who wore it was going to the devil. And mother—" He broke off lamely.

"I am sure they would prefer not to be invited because they wouldn't like to refuse to come just on account of clothes, and yet if they came they would feel out of place by Mrs. Leicester-Scissorem in her diamonds, put in Geraldine, not unkindly. Secretly she was feeling very conscience-smitten to think that before leaving New York she had bought an evening gown for one hundred and twenty-five dollars, a suit for a hundred and a petticoat for fifteen—a lovely petticoat it is true, of checked Jersey silk accordion-pleated in a most fascinating manner—but still fifteen dollars! She had found mother wearing her suit of two seasons before and the black silk dress that was three years old.

"Anyway they don't care about classical music, and writing and art and things like that," put in Viola, "and father will be sure to ask me to play the "Blue Danube Waltz" or sing "My Little Grey Home in the West." You know father hates trills and runs. Don't you remember the time when I first began to practice the high mi-mi-mi-mi mo-mo-mo-mo? he rushed into the room and asked me if I were in pain. We simply won't say anything about their coming and we can have another party that they will enjoy more."

So the preparations for the musicale progressed and mother and father were not invited. Fortunately they were not in the least disturbed about this, simply taking it for granted that they were to go to the big affair which was causing no small stir in the fashionable musical circles. Several times Tim called himself a

cad and was on the verge of going to his parents and making a clean breast of the whole thing—but he didn't. More than once as Geraldine showed her new clothes to her admiring friends who came to call she was tempted to tell them of her selfish perfidy and insist that mother and father be invited—but she didn't. Often as Viola went through her exercises and her aria in preparation for the grand event, she heard her father's favorite "Blue Danube Waltz" and "Little Grey Home in the West" ringing in the back of her head. She usually stopped and ran through them, thinking as she did so what a silly thing it was to leave mother and father out. Once as she saw mother carrying some ferns over to Geraldine's to decorate the house, she jumped up from the piano bench and started out to confess to her what she had been guilty of thinking—but she didn't.

The day before the musicale when Tim and Viola were rumaging in the attic for some old draperies to use on the small stage they were having put up, Viola stumbled across a little wooden box, very dingy and thick with dust. She opened it curiously. Within lay some crumpled flowers, brown and musty, an old-fashioned photograph of father, a long lock of golden hair tied with blue ribbon, two curious rings with all the sets gone, a dog-eared manuscript and a little red stiff-backed book with "Diary" written across the cover. Viola picked up the diary and opened it. On the fly-leaf was mother's name. On the first page there was an entry.

May 10th, 1886.

Today is the first time nurse would let me write—and I was so anxious to get at my new diary. Baby was born three weeks ago, the fourth in five years—we are becoming quite a family! I worked at odd moments until the very last on my paper, "The Western Pioneers," but it is very difficult to collect one's thoughts with babies to feed and dress, housework to do and the little ones continually crying for some one to amuse them. I find that I am weaker than I thought. I can write no more today.

July 4th.

Being a holiday, Daddy has taken the children except the baby for a walk to relieve me. It amused me to see Bobbie and Timmie and even Isobel hurrying up for their promised picnic—they are growing up so fast. Timmie has the greatest attachment for baby Vi and cried furiously when I would not let them take the little mite along.

I have been trying again to work on my paper but find it utterly impossible unless I neglect my family, which I will not do.

I had hoped to be able to have a nurse this summer, but Daddy says we cannot manage it as he did not get the raise he expected and the new baby has cost such a lot of money. I was greatly disappointed, of course, but could not complain when he bought me a new dress (which I needed badly) with the money he had been saving to buy the score of his favorite "Lucia." His playing is such a comfort to me, but our dreams of going to New York to study and work at the things we love are slowly vanishing. Lately it is sad to see how he has to neglect his practicing. He used to be able to get in an hour or two every evening after supper, but he has to be up so often in the night with Viola that I find him dropping asleep at the piano from sheer exhaustion. Our little family—

Viola was half stunned at what she read. It was like a voice from the grave.

"Tim, Timmie," she called huskily to her brother who was in the other room. "Come here!"

She handed him the book silently. Tim read the astonishing pages.

"I've been an awful fool, Vi," he broke out. "Thank heaven it's not too late to mend." He brushed a tear drop from his cheek.

When the musicale came off you may be sure mother and father were there, seated right in front of Mrs. Leicester-Scissors. Mother was wearing a Ventian lace collar and father was wearing a—but why bother with such details as clothes? The first important point is that they were as proud of their performing children as any parents could possibly be and that in these children the dreams of their youth were fulfilled. The second point is that Timothy's prize essay on the Great West contained some strong new passages about the sacrifice of pioneer mothers and fathers which he had put in after perusing a certain dog-eared manuscript from a certain dingy, dusty box—passages which entirely changed the essay and made it more valuable than ever. The third point is that when Viola sang her aria from "Lucia," father's favorite opera, she sang it with a new tenderness and understanding that had been totally lacking in her singing before. She finished up with the song he loved, "My Little Grey Home in the West," singing it with sympathetic expression that would have caused her New York teachers the utmost astonishment. As it was she brought a mist to the eyes of those assembled and made Henry's heart beat wildly with the hope that after all it was time to build the little nest.

Unusual Mothers.

MARY CALMULL CHANDLER.

Of Pocatello Stake.

MOTHER OF NINETEEN CHILDREN.

Mary Calmull was born April 19, 1857, in Gravelly, Cambridgeshire, England. She married Thomas Chandler, September 17, 1874, at Gravelly, England. Was baptized into the Church June 15, 1876, in Ely, Cambridgeshire, England, and confirmed the same day.



Sister Chandler is the mother of nineteen children—ten boys and nine girls. She left England June, 1879, and arrived in Logan, July of the same year. She was sealed in the Logan temple to her husband, and they had ten children sealed to them the same day (Nov. 28, 1895). She joined the Relief Society in 1881. For a short time they lived in Pocatello, Idaho, then removed to Tilden where they lived for about thirteen years and helped to build the new

Church there by saving Sunday eggs; then they moved back to the Pocatello Second ward, and Sister Chandler is at the present a teacher in the Relief Society, where she enjoys her labors. She visits the sick and helps all she can in the great work. With the exception of rheumatism in her feet, her health is good.

Sister Chandler has now ten children living and thirty-seven grandchildren.

HANNAH BRIGHT RITCHIE.

Of North Weber Stake.

MOTHER OF EIGHTEEN CHILDREN.

Hannah Bright Ritchie was the daughter of John Bright and Sarah Webb Bright, was born January 1, 1840, at Waddon, Cambridgeshire, England. She was baptized a member of the Church of Jesus Christ of Latter-day Saints when eight years of age by Elder Orson Hyde, at Council Bluffs.



Much of Sister Ritchie's education has been acquired in life's school of experience. For years she has been associated with the Relief Society.

At the present time she is in fair health, is bright and active and lives solely for the happiness of her children, grandchildren and friends.

JANE M' COWAN READ.

Of Juab Stake.

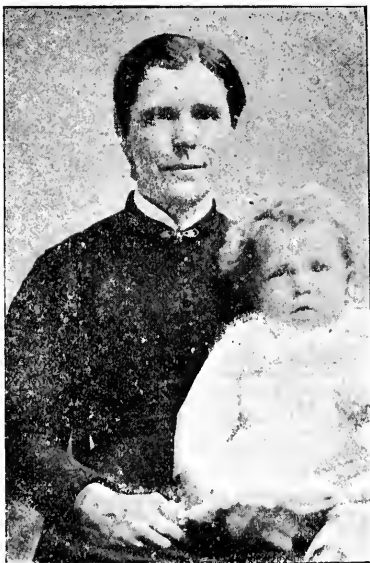
MOTHER OF SEVENTEEN CHILDREN.

Jane McCowan Read was born in Liverpool, England, September 27, 1840. She emigrated to America with her parents in the year 1854, coming on to Utah the same year. Her father died in St. Louis, Missouri, of cholera, leaving her mother with three children. Jane came to Nephi when fifteen years old with Brother Thomas Wright, and lived in his family until she married Winyard Whitby at the age of 16 years. From this union there was one child, a son. When he was six months

At an early age she crossed the plains with her parents, by ox team. At Garden Grove she had the sad misfortune of losing her mother through death. This left her with the care of four children.

The father married again at Winter Quarters after which the lonesome journey to the Valleys of the Mountains was resumed.

On the 2nd of February, 1857, she was married to James Ritchie in the Endowment House, by President Brigham Young. She is the mother of eighteen children, there being twins three times. Eleven of her children are living.



old, Mr. Whitby left the Church and went to California, leaving his wife and child in Nephi.

In 1858 she married Robert Rea, and from this union there were sixteen children—ten sons and six daughters—seven of these being born at three births.

She went through all the hardships of pioneer life in Nephi, living there until the year 1899, when they moved to Idaho where most of their family had gone.

She died in 1914. She was an honest and industrious woman and a faithful Latter-day Saint.

CATHERINE A. GARDEN KENLEY.

Of North Weber Stake.

MOTHER OF SEVENTEEN CHILDREN.

Catherine A. Garden-Kenley was born September 16, 1873, in Aberdeen, Scotland, and is the mother of seventeen children—

the last were twins, born two years ago. Of this number eleven are living.



Sister Kenley heard and embraced the gospel in her native country, after which she and her husband were very desirous of gathering to Zion where they could receive the many blessings enjoyed by the Saints. Upon the eve of their departure, however, Sister Kenley was taken suddenly ill and was unable to go. It was decided, therefore, that her husband precede her with two of the children, and that she and the other two would follow later, which she was able to do in four months, through the administration of

the elders and the blessings of the Lord in preserving her life which hung as by a thread for many weeks. She bears many wonderful testimonies of God's goodness toward her, and has always been willing, when able, to do her bit in rolling on the work of the Lord.

At present Sister Kenley enjoys good health. She lives in the Ogden Tenth Ward, is an active member of the Relief Society, and being blessed with an unusual voice takes great pleasure in the song service which she renders the ward choir of which she is a member.

Guidance of Children.

By Lucy Wright Snow.

PRAYER.

“Methinks God must be oft dismayed,
Hearing how much our lips have prayed,
Seeing the little that we do
To make the prayers we pray come true.”

What is prayer?

Is it necessary for a child to be taught to pray?

How shall I teach my child to pray?

Prayer is a wireless message to God, and must be sent under proper conditions, or it will never reach its destination.

What are the conditions and how shall we bring the child into a mental attitude to meet them?

To get results, he must learn: Faith, Reverence, Consistency, Humility, Sincerity.

FAITH.

Faith is power. It is the power that controls the worlds, and the foundation of all righteousness, therefore it is necessary to begin by teaching it, but about the only way to teach a child to have faith is for his parents and teachers, by their good example and right living, to lead him to have faith in them and in all mankind. Parents should show him by word and deed that they give him everything he asks them for, that their wisdom tells them is right for him to have, and that they also give him many things that he does not ask for, because they love him and know when he tries to be a good child. They may also explain to him why mother does not give the baby a hammer and a mirror at the same time, even though he might cry for them. Let his environment be so carefully selected and his parents be so fair and just to all their fellow beings, as to inspire in him a confidence that will be faith-promoting and that will grow and ripen into faith and belief in God. Parents can do much toward promoting this principle by being alert with the power of suggestion and in showing their own faith, the fact that he must also trust God, must not be overlooked. This point may be nicely illustrated to a child by the following story:

A great drouth covered a certain part of the country and the people were praying God to send rain lest their crops all die. At one of the prayer meetings a little girl was seen to be carrying

an umbrella. This fact afforded amusement to some of her elders and they asked her why she brought her umbrella, to which query she replied: "Why, so I won't get wet when God sends the rain."

Parents are directly responsible for the religious development of their children. While religion is inborn, it is one thing that seems not to develop spontaneously, thus showing how responsible parents are, that their children be led to an understanding of the gospel and this responsibility dates back to our first parents. An understanding of all truth then seems to come little by little with nurture and experience and the first and most important step toward unfolding the plan of salvation is for the child to learn to pray, and much conscientious thought should be devoted to methods of teaching it effectively, for each child should be taught in the way that will appeal to him, in order to produce the best results on such an important subject.

Every mother should know what the Scriptures teach us concerning pre-existence, namely: That every child born into this world had a knowledge of the gospel while in the pre-existent state, but lost that knowledge on coming to earth, that he might regain it by his own effort, thereby working out his own salvation, and he does gradually regain it by his own effort, but he can receive valuable assistance and guidance from his parents and teachers in attaining this end and through them, he can learn how to approach the great Giver who said: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally," etc. (Jas. 1:5).

The first important step in teaching him to pray after having taught him Faith, is:

REVERENCE.

Let the little one be alone with mother, away from noise or confusion. He should kneel, if convenient, and be comfortable while in the attitude of prayer, because if he is not comfortable he will not be able to concentrate his mind, and part of the sacredness of the moment will be lost. Teach him that he is going to talk to God, which is a most sacred thing; that he must be clean in body and his mind should be in a state of peace and composure.

He will not be able to learn to whom he prays until the age when reason begins to develop (about four years), at which time he should learn something of the personality of God, that he is a personal Being and that he lives in heaven, *e. g.*, "Our Father which art in heaven."

CONSISTENCY.

The child should learn that it is of greater importance to acknowledge God and thank him for what he has, namely, for his health, his parents, friends, playthings, etc., than to ask for favors,

also that he should use his own intelligence and effort to its full extent to make his prayers come true and to expect God to help him to do his own work, not to do it for him. God loves the prayers of little children, but it is the duty of parents to teach them to be consistent in what they expect of him, and to guide them to an understanding of, "Thy will be done."

If the child does not receive what he has asked for, nor the peace and satisfaction that should come to him as a testimony that God has heard his prayer, suggest to him that perhaps he has not conformed to spiritual law in his prayers, he is not "in tune" or that God knows that it would not be wise for him to have that which he has asked for; perhaps he has not been sincere nor forgiving, or not approached God with sufficient humility; perhaps he prayed selfishly; and teach him that if he approaches God with reverence, in faith and trusting, having charity and forgiveness in his heart for all men—all these things—then he will invariably be satisfied with the result of his prayer and will be able to feel, "Thy will be done."

The child must learn that God is the great Giver of all good and so Jesus taught us, "Give us this day our daily bread." He cannot pray this without acknowledging the source of all blessings and in it he learns that he can never become perfect until able to acknowledge God.

HUMILITY.

To be humble, one must be forgiving, therefore, "Forgive us our trespasses," etc. Teach the child that the more humble he is, the more he will be endowed with the spirit of forgiveness and that he need not expect his prayers to be answered unless he approach God in humility, willing to forgive the trespasses of others.

"Lead us" suggests our need of guidance, and then how important in these perilous times, "not into temptation" and "deliver us from evil," for is not the adversary working overtime these days tempting us to go astray? Are not these the days spoken of as those in which Satan shall deceive the very elect?

Then comes the all-important, "Thine be the glory," for without this there will be no humility and without humility, no prayer could reach heaven.

When Jesus said, "After this manner pray ye," he did not mean that we should utter these words exclusively, he meant this prayer as a pattern and, carefully analyzed, it will be found to cover all the principles of truth. These are the principles necessary to conform to, as Jesus gave them to us, and the earlier in life they can be brought to the child's understanding, the more valuable will he be as an instrument in God's hands to further his

work. Having taught him these principles, let the child apply them as best he can in his prayers, not conforming to any set type of prayer, lest he lose sincerity and his prayers become a matter of form.

Such prayer as the old rhyme, "Now I lay me down to sleep," is undesirable for the reason that it becomes a sing-song after a very few repetitions, and then the third line, "If I should die before I wake" is a very poor sleep suggestion to a child not able to comprehend its full meaning.

As a rule, rhyme prayers are not to be encouraged, but if for any special reason, the mother may feel that her child has need of such a prayer, let it be one of good suggestion, *e. g.*:

"Father whom I cannot see,
Look down from heaven on little me;
Let angels through the darkness spread
Their *influcnce* around my bed,
And keep me safe, for I am
The Heavenly Shepherd's little lamb;
Teach me to do as I am told,
And help me to be as good as gold."

SINCERITY.

Spoken prayers are necessary as well as unuttered prayers, but they must be sincere. While an unuttered prayer or sincere desire may reach God and be answered, God requires spoken prayer, for did he not say, "After this manner pray ye"? He has also given us other special forms of prayer, as sacrament prayer, prayer for baptism, etc.

It is well to have a prayer in one's heart, and it will be understood by God, but it is not enough. The child must learn to express himself to God. Show him how God speaks to us by signs and miracles and expects us to speak to him in acknowledgment of these blessings. Encourage him to pray in secret for these are the most effective of all prayers. In secret prayer he will be able to throw aside all fear and self-consciousness, thereby becoming more sincere and there is much accomplished when a child has learned to seek the Lord spontaneously. He will enjoy the 34th chapter of Alma, which treats of secret prayer, and may form the habit of beginning each day with a little secret prayer. It is the one that is all his own. Teach him appropriate prayers for beginning and closing day, opening and closing meeting, prayer for sick, for the authorities of our Church and for heads of nations; our soldiers. In blessing the food, let him mention the meal, as: Bless the lunch or breakfast. It will teach him to observe, and make the prayer more impressive. Let him always ask a bless-

ing on his food. It is an excellent habit for a child to bow his little head without being told, when served to his soup as he comes in from school, and say, "Heavenly Father, I thank thee for this soup; bless it, name of Jesus, Amen." That moment of giving himself to God in peace and quiet will rest him as much as a nap, as well as to teach him faith and confidence in God.

To illustrate the necessity of sincerity in prayer, note the following remarkable experience and testimony that came into the life of one of our Latter-day Saint women. She was the mother of three children, two boys and a girl, the latter a most beautiful child in appearance and of lovely disposition. When seven years of age, the little girl was taken ill and died; the father was away at the time and the mother nearly died of grief. She prayed often to God to give her strength to bear this separation from her beloved child, but her grief was so bitter that she became melancholy and refused to be comforted and soon she began to fade like a withered flower until she became a nervous wreck. She could not sleep without taking medicine to induce rest and at last she feared she would lose her reason. One night she arose from her bed and disposed of her sleeping tablets, also a bottle of laudanum which she had at hand, lest in a moment of distraction she might end her life with the drug. After worrying and tossing about in her bed all night in vain efforts to sleep, and when nearing the point of collapse, she knelt down by her bed and with a broken heart and contrite spirit cried: "O God, help me, for I cannot endure this any longer." Instantly there came an answer: "Why, my dear daughter, I would have helped you long ago if you had asked me." This was the first of her prayers that had reached its destination, the first that had been uttered with a broken heart and a contrite spirit, in faith and trusting confidence.

References on prayer: Jas. 5:15; Book of Alma, chap. 34; Matt. 26:39; hymn, "Prayer is the Soul's Sincere Desire."

MOTHERHOOD.

By Flora S. Horne.

The purest joy the heart can feel,
The strongest bond that love doth seal,
The deepest truth that life can teach,
The greatest height the soul doth reach,

Fat and Fifty.

The most vital and encouraging phase of the war necessity which demands less food rations and especially less fat-forming food materials is that which will compel fat people to rid themselves of superfluous foods and fats, while not injuring those people who often eat too much and keep thin carrying it around.

To most American women the appalling rapidity with which fat is taken on at middle age is a problem which neither religion nor science solves; and yet the men or women who permit themselves to become overweight invite disease in at the door, make death a constant terror, and rob life of its best and most fruitful period. Women who pass the age of fifty should have twenty-five years more of healthful, vigorous activity. Released from the direct cares and burdens of motherhood a woman at this period of her life should be at liberty to get out into the world and achieve many public and private triumphs which were denied her during her years of active child-bearing. Yet into these years of wonderful possibilities stalks the ever-present tendency of that human body which is fitted up with active internal organs, to lay on fat and still more fat.

Fat is unbecoming, a burden to its possessor, and a constant menace to health and long life.

You hear women say they eat very little and that water fattens them. Shucks! They know better and you know better. It is true that they have inside of them a magnificent digestive factory that converts every ounce of superfluous food into fatty tissue; and then when the system can no longer make fat it makes trouble. Varicose veins, rheumatism, kidney trouble, torpid liver, cancerous stomach and fatty degeneration of the heart, all join hands with excessive food supplies to make a woman miserable and quite unable to do her work. Fat people need not eat much to keep fat, but they certainly ate altogether too much when they were getting fat.

What are you going to do about it? Keep on being fat and getting fatter? Well, that is for you to say.

How can one get thin and keep thin? Simplest way in the world. Eat only enough to keep the body properly nourished, of material that will not make fat, and the miracle is accomplished. All the religion in the world and all the science in the world won't avail you if you have no will power to stop eating fat-producing foods that crowd the body with superfluous tissue.

There are many forms of diet recommended. One of them I saw tried was an exclusive diet of the skimmiest of skim milk and rice for three months. Another form of diet is to live on meat and vegetables without butter or grease or any kind of sweets or rice in its various forms in place of wheat bread. The body re- only as much as will keep the weight down to the figure you want.

Fat people are usually troubled with short breath. They have weak livers—and these belong always in the constipated class—such would do well to stop eating flour bread and use corn or rice in their various forms in place of wheat bread. The body requires just so much blood and muscle-building material, and it can be obtained from any of the grains mixed plentifully with vegetables and fruits and meat once a day, if these are rightly proportioned to the human system.

“The world’s greatest food scientist was an Italian, born in the fifteenth century. He lived far into the sixteenth century. He was one hundred and three years of age when he died.

“In his fortieth year he had been given up to die by his physicians. The verdict of his physicians came to him as a shock. He awakened to the dangers before him and began to study life’s deepest and most mysterious problem—that of living scientifically.

“Luigi Cornaro was the name of this man, a native of Italy. He controlled his fate. He lengthened his life by more than sixty years.

“If a modern scientist were to discover a definite, dependable means of more than doubling the length of human life, he would be acclaimed as a great genius.

“And yet Cornaro, this renowned Italian, made that particular discovery more than five hundred years ago. He learned that the flesh and blood machine that we call the body is created entirely from the food and drink which is put into the stomach. He began to study the cause of disease at its source.

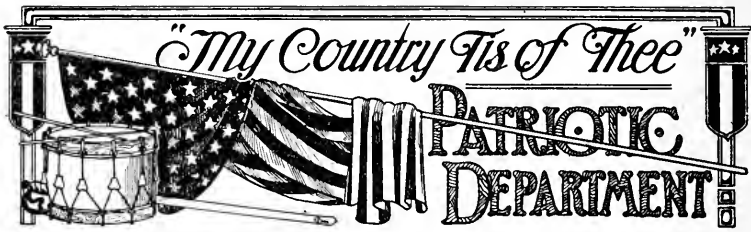
“The amount of food that he consumed daily would not make a single square meal for the average healthy adult. He considered twelve ounces of solid food sufficient for a day’s nourishment.

“His life story indicates further to an extraordinary degree, the value of a yearly fast. During all periods of the year his diet was extremely light. But for a considerable period previous to the appearance of the new crop of grapes, his abstinence from food was so extreme as to border closely on a fast. Therefore in his advanced age he had the advantage of a yearly fast.” (From the Dec. *Physical Culture Magazine*.)

This man’s plan was adopted by the father of Thomas A. Edison, our great inventor, and is followed strictly by himself, his wife and children. To this restricted diet Edison attributes his tremendous working capacity.

In these days of war when it is a patriotic duty to save food, fat people can well take themselves in hand and save themselves discomfort and suffering while still serving their Government and the cause of humanity nobly. It really should be a disgrace to find fat people going about the streets these days.

Don’t you want to be fat? Then don’t be.



Mrs. Clarissa Smith Williams.

Red Cross.

There are always those who will endeavor to belittle the work of the Red Cross activities in France.

"SOLDIERS SCOTCH RUMORS REGARDING SALE OF RED CROSS ARTICLES.

"Soldiers of General Pershing's expeditionary force who, undesignedly started rumors that the American Red Cross—or its representatives—had been selling sweaters and other articles to the troops, are hastening to correct the false impression. A careful investigation made by the Red Cross clearly establishes the fact that there is no basis for any such charge.

"A cablegram states that Lieutenant H. A. Deesback, of the 16th Infantry, American Expeditionary Force, has obtained the following signed copy of a letter from Oscar B. Hopkins, Co. G, 16th Infantry, to Mrs. Minerva Allison, dated February 17, 1918:

"I am writing a line to correct a statement regarding a letter I wrote you November 14, 1917, concerning the Red Cross. In a thoughtless moment I wrote that the Red Cross charged two prices for things they sold us; but as a matter of fact I have never known them to sell anything to anyone, as far as I know myself. I am, indeed, sorry that my thoughtlessness caused this, and I want you to show this letter to any of the Red Cross workers and offer my apologies."

Nurses.

A call has been made on the National Red Cross Association for 5,000 nurses between now and June 1. Nearly 7,000 nurses have already been supplied, but the need for more grows daily more imperative. It is estimated that 30,000 will be needed for this year.

PARIS NOTES.

"The Red Cross has now five portable laundries in operation at the base hospitals. These laundries have proved of great value to the hospitals and others are to be installed as soon as possible."

Tobacco and the Red Cross.

While this Society may not be the only factor in determining the following changed attitude of the Red Cross at Washington,

we feel sure that our protest, which was forwarded to Senator Smoot, has received profound consideration. Washington headquarters says:

"It is not the desire of the Red Cross that any individuals opposed to the use of tobacco or cigarettes should against their will take part in the furnishing of these articles to the soldiers."

Letters to Soldiers.

In sending out letters to soldiers, either here or in Europe, spell out proper names fully. Initials are very uncertain and often misleading. Do not use pencils. Be sure your envelopes are stout and well made. Write addresses very plainly—typewrite them if possible. Packages to be forwarded should be very carefully wrapped in heavyweight paper, canvass, or good cloth bags, with the address written on a shipping-tag and the name of the sender also on the bag.

Insurance for Soldiers.

It is interesting to know that more than \$12,000,000 worth of insurance has been written by the Government on the lives of American soldiers, sailors and nurses. This represents financial safety for families and dependants left at home.

Free Delivery.

The Government is appealing to women to exercise self-control and patriotism in carrying bundles home from stores that can be well handled; while all stores are appealed to on the "single delivery" plan. No goods will be sent home on approval, and only one delivery a day will be used. We make a personal appeal to the members of the Relief Society everywhere to help as much as they possibly can in the delivery of their own goods and to be good-natured about the new patriotic ruling.

State Council of Defense.

The State Committee has completed the organization of County Committees throughout the state of Utah, and all are now busily engaged in co-ordinating the various activities of women's war work locally. Educational and Child Welfare features are particularly well knit, and the work is progressing favorably throughout.

Use of the Telephone.

Patriotic women are urged to assist in cutting out social conversations on the telephone during the busy hours of the morning. This will include mostly the young people of the house as the older women are too busy in the morning to bother with telephone gossip. However, we make the appeal to all our sisters to join in this movement and thus do a little towards lightening the burdens of the telephone business.



Janette A. Hyde.

This month we are fortunate in the presentation of the following articles:

MAKING THE GARDEN HELP FEED THE FAMILY.

By Dr. M. C. Merrill, Horticulturist, Utah Agricultural College.

The problem of making the garden feed the family this year as it has never done before is vibrating with interest and teeming with possibilities. It is a problem worthy of the best talents and the most earnest efforts that we can muster into the service. Merely to plant a garden is not sufficient. No problem worthy the name is involved in that. The real problem comes in the proper utilization of all our garden resources, for the call to the war gardens of 1918 has in it the response to the boastful challenge of starvation and it therefore means that the call must be answered in terms of thought, effort, and results. Food and hunger are in deadly combat and the momentous problem is to make food win and thus end the war.

Now how shall we go about it to make the garden do its utmost to feed the family? First and foremost should come our plans in regard to the three things involved, which are: 1. The garden itself, its location, extent, and soil; 2. The crops, the varieties, and the amounts to plant; 3. The actual work of planting and caring for the garden. In other words, our problem is where to plant, what to plant, and how to plant and care for it. Just as thought precedes the act; just as a general lays plans before taking his troops into battle; and just as a definite plan is made before the house is constructed: so should the commander of the garden plan the campaign in advance of the actual operation. In our plans we will avoid the mistakes of last year. While it is a positive necessity that we increase our garden production this year, we should not rashly plow up valuable lawns, nor plant seeds in infertile ground where they will not grow or where there is not sufficient water to irrigate them. Seeds are scarce this year and must not be wasted.

Turning our attention first to the garden itself, its location, extent and soil, let us consider some fundamental principles in

regard to those conditions. The location, the slope or exposure, the amount of shade are all important. If the location is on sloping ground it will be found that a southerly exposure is much earlier than a northerly one, though it requires more water. The amount of the ground shaded by neighboring trees is an important matter, especially on the smaller lots, and will have much to do with the quantities grown on a given space. To produce crops, sunshine is just as important as water, for without sunlight the materials making up the vegetable food that man eats can not be manufactured by the plant.

All too little thought is given to the size of the area on which the garden crops are to be grown. Under normal conditions there is a very definite relation between the size of the garden and the number of people it will feed. As a general thing our gardens are larger than need be and hence either garden produce or the ground goes to waste. This year we must Hooverize our gardens in every possible way. That means that every cultivated foot of ground must do its biggest bit. While even the farm garden should be cultivated intensively, that applies with double force to the small city or suburban garden. In the city the value of a unit area of land is very much greater than in the country and hence it must be utilized to the utmost. Where that is done it is simply astonishing what quantities can be produced from small areas.

Valuable aids to intensive production are systems of companion cropping and succession cropping. By companion cropping is meant that two or more crops occupy the land at the same time in alternate hills or in close proximity to each other. By succession cropping is meant planting the later crops on ground that has already produced an early crop. Our gardens bear evidence of wasteful extravagance every year in that we allow weeds to become the late crop rather than plant useful and desirable crops on the ground as soon as the early crop is harvested.

Now we come to the soil. Of all areas, garden soils should probably be made the most fertile, since they are called upon for the most intensive production. Yet how often do we find them unfertilized! Many people, especially in the larger cities where manure is somewhat scarce and hard to obtain, last year planted gardens on unmanured ground and then wondered why they did not have good crops. Let me urge that every garden be heavily manured and then have the manure incorporated in the soil by plowing or spading before the seeds are planted. It would have been better to have manured and then plowed the soil in the fall, but far better do it this spring than not at all. Many soils contain so much clay that they are easily packed and baked and cannot therefore give the best results. The best thing in the world

for such soils, to loosen them up, make them more workable and more productive, is a heavy application of barnyard manure incorporated into the soil. Commercial fertilizers, although they contain the plant food so necessary for plants, can not satisfactorily take the place of manure, and especially on heavy clay soil.

The second phase of our problem now demands consideration—the crops, the varieties, and the amounts to plant. Let this point be emphasized: vegetable crops vary greatly in their requirements and hence if the best results are to be obtained they must be treated differently. One of the frequent causes of disappointment with the garden is failure to recognize this fact. The garden crops are divided into two general groups, those requiring a cool season and those requiring a warm season for their major growth. The following list gives the subdivisions under each of these heads and suggests the season for each:

VEGETABLE CROPS.

A. *Requiring Cool Season.*

1. Cannot endure heat: Garden cress, kohlrabi, lettuce, mustard, peas, radishes, turnips, spinach, rutabagas.
2. Cannot endure excessive heat, yet have long season of growth (usually started in hot beds): Early cabbage, early cauliflower, early celery, head and Cos lettuce.
3. Can endure heat and have long season: Beets, carrots, chard, kale, collards, New Zealand spinach, parsley, endive, upland cress, leeks, onions, parsnips, early potatoes, salsify.
4. Escape the heat by making most of their growth in autumn: Late cabbage, late cauliflower, Brussels sprouts, broccoli, celeriac, late celery.

B. *Requiring Warm Season.*

1. Short season crops: String and Lima beans, sweet and pop corn, musk- and water-melons, cucumbers, okra, squash, pumpkins.
2. Long season crops (usually started in hot beds): Tomatoes, peppers, eggplants, sweet potatoes.

It will be noticed that the above list includes many crops not commonly grown in Utah and surrounding states. By neglecting to grow some of these, which are also easily grown, we are missing a golden opportunity for enriching our tables with some of the most delicious bounties of nature. Let me mention a few of these and urge that you give them a trial this summer. Then

next year add some more to your list. After that you will never be without them.

Kohlrabi, head lettuce, Swiss chard, kale, New Zealand spinach, endive, and salsify will give us a delightful start this year.

Regarding varieties, a subject sadly neglected by too many, it should be said that more forethought should be given in their selection. As individual people differ from each other in their talents and characteristics so do varieties differ markedly from each other in their characteristics and qualifications. Some are early, some are mid-season, some are late: some are round, some flat, some long; some are one color, some another; some are universally desirable, some are mediocre. So if we would get exactly what we like and want and avoid disappointing substitutes we will pay more attention to our choice of varieties and we will not be satisfied to plant any old thing. In that case the study of varieties and their adaptations to our particular needs would be of stimulating interest to us.

The amounts of each crop or of each variety which should be planted has long remained an unsolved problem with most people. In fact, no attempt is ordinarily made to solve the problem at all on the basis of actual needs. As a suggestive guide the following table gives the approximate amount of each of the common garden crops to plant under ordinary conditions for each member of the family:

Beans: 25 ft. row.	Parsley: 5 ft. row.
Beets: 25 ft. row.	Parsnips: 20 ft. row.
Cabbage: 10 plants.	Peas: 25 ft. double row.
Carrots: 25 ft. row.	Radishes: 10 ft. double row.
Cauliflower: 10 plants.	Spinach: 10 ft. row.
Corn, Sweet: 15 hills.	Squash: 2 hills.
Lettuce: 10 ft. row.	Tomatoes: 8 plants.
Onions: 35 ft. row.	Turnips: 10 ft. row.

Of course the above amounts are only suggestive and will need modification on the basis of the individual preferences of members of the family. The quantities given should be multiplied according to the number in the family.

Finally we come to the third phase of our garden problem, that of the actual work in planting and caring for the garden. This of course should be done in conformity to a definite pre-arranged plan. When we go into the garden with our seeds and our planting tools we should know exactly the row or part of a row in which each crop and each variety is to be planted, the dis-

tance of the rows apart, the amount of seed to use per hundred feet, and the number of rows or parts of a row for each variety.

The seedbed should be in excellent condition with the proper moisture content in the soil so the seeds will germinate at once. The depth of planting should vary with the size of the seed, the smaller the seed, the less deeply it is planted. For the more slowly germinating seed as parsnips and carrots it is frequently advisable to plant quickly germinating seed, as radish, to mark the row. Weeds should be kept down, insects controlled, and proper cultivation and irrigation given. If a vigorous effort is made to solve the various problems indicated, the harvest should be abundant and the family correspondingly well fed.

Summarizing then, we should do the following: measure our garden, make a definite plan of it on paper, study seed catalogues, choose the best varieties, order our seed, include some of the excellent vegetables we have not grown before in our seed order, have the soil well manured and plowed and harrowed or spaded, plant our crops according to schedule, grow companion and succession crops where possible or advisable, and make every foot of soil produce as it has never produced before.

The battle is on and the fight must be won. The garden must do its share in the conflict by helping to feed the family.

MY SONG.

By Grace Ingles Frost.

My song is not of majesty and splendor,
 Like those, the great ones of the earth have sung,
 But just a little song with cadence tender,
 Of life and love, from vibrant heart strings wrung.

Of life, as it lies within the cradle,
 Unfolding like the blossom, day by day;
 Life struggling for expression, until able
 To try its feet upon the world's highway.

Love-clothed service, laboring for others,
 Wearing on its brow the thorny crown,
 Yet seeking to uplift, sustain its brothers,
 By ruthless hands thrust out and trampled down.

Of life with love, and love with life combining,
 To form a perfect harmony sublime,
 With notes devoid of sadness or repining,
 Till man like God is merged in the divine.

Current Topics.

By James H. Anderson.

TWO BOSTON MEN have invented a gun that will fire 33,000 bullets per minute.

PERSIA is suffering appalling distress owing to the war; yet Persia is technically neutral.

ITALY has seized German property there, following the example of the United States.

THE PLAGUE made its appearance in China in March, causing numerous fatalities at Nanking.

THE TURKS have resumed their atrocities in Armenia, since Russia came under the disintegrating process.

ANTI-WOMAN SUFFRAGISTS intend to start a paper at Washington, D. C. But equal suffrage moves on just the same.

MEXICO still is in the throes of internal strife, with prospects of further and more serious outbreaks in the near future.

CABARETS in Chicago are to go out of business May 1—another reduction in the number of crime-breeding saloons.

UTAH assesses sheep higher than any other western State; it is second on horses, third on cattle, and lowest on swine.

"THE END OF THE WAR is far distant," says U. S. Secretary of the Interior Lane; and he hits the nail squarely on the head.

JAPAN figures that it will yet have to take control of eastern Russia, lest German submarines will find their way into the Pacific ocean.

AMERICAN TROOPS in France are giving a good account of themselves, being equal in active service to the best men of other nations on the battle line.

A NEWARK, N. J., COURT has decided that a husband has not

the legal right to kiss his wife against her will; thus man's rights are being steadily curtailed.

IDAHO is to have an extra session of its legislature in April, to enact laws against seditious utterances there, according to a statement issued by Gov. Alexander, of that State.

"WAR GARDENS" and every means of producing food in 1918 are necessary in the intermountain region—indeed, an urgent necessity if suffering from hunger is to be averted.

THE GOVERNMENT has ordered the seizure of wheat in Ohio and other States, because the farmers refused to put the grain on the market at the price fixed by law.

GERMANY now has big guns which bombard Paris from a distance of seventy-six miles. It is said that guns having this range soon will be turned on London.

THE JAPANESE refuse to send troops to the western Europe battle line, saying that Japan is an oriental nation and her operations should be confined to oriental lands—which shows that the Japs have a wise head.

A CIGARETTE, carelessly thrown on the floor in a Jersey City, N. J., factory on March 26, caused an explosion and fire resulting in a loss of two million dollars. Yet cigarettes continue to be allowed to employes at work.

LETTERS from American soldiers in France say there is plenty of sugar, vegetables, fish and meats there, but a great scarcity of wheat for bread; hence the further necessity for considerable wheat supplies from this country.

39,500 SHOTS without missing was the record of the test of the new Browning gun—the most deadly weapon of its class known in warfare, being developed from the machine gun invented and used during the American civil war.

CONCRETE-HULL ships, lightly reinforced with steel, are pronounced a success, since one was launched at a California shipyard in March. They can be built in less than one-fourth the time it takes to construct a steel ship of the same capacity.

FRUIT preserving and canning is being urged on the people

of Utah for this season; yet the restriction on the quantity of sugar obtainable at one time, under the food regulations, is regarded by many as a serious handicap in following the advice.

FARMERS in Utah raised vast quantities of potatoes in 1917, and many thousands of bushels are going to waste, because of the excess supply here; so the farmers say they will limit the 1918 planting of potatoes for a crop less likely to bring them direct loss.

A STANDARD BLOUSE, which the women of Germany declare to be a "shapeless monstrosity," is being provided by the government there; it is of a fabric which contains neither wool nor cotton. If the women of Germany had the freedom existing in this country, the "shapelessness" at least would be removed.

DUTCH SHIPS in American ports have been taken over by the United States government, under international law. Many of the Dutch were angry, but they will be paid for the use of the ships, and the taking over will check the shipment of supplies purchased by Hollanders in America and shipped through to Germany.

SHERIFFS in Utah have asked the Governor to call an extra session of the Legislature to provide, under the plea of war necessity, that there shall be no election of sheriffs in 1918, but that the present officials shall hold over. There is about as much need for this as there is for asking that State and National officials hold over for the same reason.

PALESTINE is gradually passing into British control. By March 31, British troops had advanced to near Nablous, the ancient Shechem, on the west of the Jordan, and to Es Salt, the ancient Ramoth-Gilead, on the east of that stream, or about half-way from the Dead Sea to the Sea of Galilee. At Amman, the ancient Rabboth-Ammon, they established themselves on the railway running from Damascus to Arabia.

NUMEROUS LETTERS from those in the ranks of the 145th Light Field Artillery, the Utah regiment at Camp Kearny, Cal., uniformly tell of the respect, amounting to affection, felt for their commander, Richard W. Young, of Utah. It is freely stated that the suggestion, and even the thought regarding conduct, that "the Colonel might not like it if he knew" has deterred many a young soldier from engaging in pranks or conduct that otherwise would be indulged in freely.



By Amy Brozen Lyman, General Secretary.

RELIEF SOCIETY STAKE CONFERENCES FOR 1918.

The Relief Society stake conferences appointed for May, June and July will be held in connection with the stake quarterly conferences; those appointed for November will be held independently.

Conference Dates.

May 4th and 5th—Curlew, Alberta, St. Johns, Raft River, South Sanpete, Wayne.

May 11th and 12th—Emery, Millard, Juab, Taylor, Snowflake, Juarez.

May 18th and 19th—San Juan, Moapa, Shelley, Bannock, Maricopa, Malad, Blackfoot.

May 19th and 20th—Teton.

May 25th and 26th—Bingham, Portneuf, St. Joseph, Pocatello, Young.

June 1st and 2nd—Rigby, Panguitch, Big Horn, Idaho, San Luis.

June 8th and 9th—Uintah, Kanab, Morgan, Oneida.

June 15th and 16th—St. George, North Sanpete, Star Valley, Union.

June 22nd and 23rd—Sevier, Fremont, Bear Lake, Deseret, Carbon, Parowan.

June 29th and 30th—Duchesne, Montpelier.

July 20th and 21st—Benson, Hyrum, Tooele, Tintic.

July 27th and 28th—Wasatch, Woodruff, Cassia, Yellowstone, Beaver.

August 3rd and 4th—Boise.

November (dates to be arranged later)—Alpine, Bear River, Box Elder, Cache, Carbon, Cottonwood, South Davis, Ensign, Granite, Jordan, Liberty, Nebo, North Davis, North Weber, Ogden, Pioneer, Salt Lake, Summit, Utah, Weber.

PROGRAM

For stakes holding conferences in connection with quarterly conferences:

First Session. *Meeting of Stake Officers and Stake Board Members*, Saturday, 4:00 p. m.

Second Session. *General Session*. Saturday, 7:00 p. m.

Third Session. *Public Session*, Quarterly Conference, Sunday, morning.

AMY BROWN LYMAN,
General Secretary.

Annual Dues.

It is very gratifying to the General Board that so many stakes are making a point of sending in the annual dues in January of each year. It is evident that the change of time for paying dues from March to January is very satisfactory.

Wheat.

A question came to the General Relief Society Office recently asking how wheat money should be sent in to the Presiding Bishop's Office. As other societies may not understand the proper procedure in this matter, we give the following ruling in the matter by the Presiding Bishop's Office. All money sent to the Presiding Bishop's Office for the purchase and storage of wheat, should be sent directly to the Presiding Bishop's Office from the ward societies, rather than to have it go through the stakes. This arrangement makes it much easier for the Bishop's Office to take care of the wheat accounts, and the receipts for wheat are sent directly to the ward presidents. The General Board, therefore, recommends that, when money is to be sent to the Presiding Bishop's Office for wheat, that it be sent directly from the ward treasurer to the Presiding Bishop's Office.

Bound Copies of Relief Society Magazine.

While the subscription list of the *Magazine* is very large, it is surprising how few members of the Relief Society are having their magazines bound. Each stake and ward should make it a point to have bound volumes of the *Magazine* for future reference.

Alberta Stake.

Mrs. Fannie B. Spencer, President of the Del Bonita Branch of the Relief Society, writes that her little Society is so isolated that were it not for the *Relief Society Magazine* it would be almost impossible to keep up with the work of the organization. She states that last year they had ten members and that eight of them were subscribers to the *Magazine*. It is a wonderful show-

ing to have 80% of the enrolled members on the *Magazine* subscription list.

Benson Stake.

Report comes from Benson stake that one of the small wards of thirty-six members has twenty-seven subscribers to the *Magazine*.

South Davis Stake.

For the convenience of stake board members the officers of the South Davis stake make appointments the first of the year for the visits of board members to the various wards. Each board member is expected to visit officially one ward each month and with the appointments made at the beginning of the year, board members are able to make the necessary plans and preparations for visits. A typewritten list of these appointments is furnished each board member, so that no misunderstanding occurs.

During the past year, every fifth Tuesday has been devoted by Relief Society members to special visits to the sick and aged who cannot attend the Relief Society meetings. In some associations the women have made it a practice to spend one whole day a month with each sick and aged person, while other associations have special teachers whose duty it is to see that the sick and aged are not allowed to become lonely.

One association has furnished some very complete layettes for prospective mothers.

A great deal of interest is being manifested in Temple work. Once each month a group representing all of the wards visits the Temple. In some instances there are fifteen representatives from a single ward.

Eight Liberty Bonds have been purchased in this stake. The Stake Board purchased one, and one ward in the stake bought two.

The Stake Board has just completed a very successful tour through the stake with an entertainment which they arranged with the help of the ward associations. They were assisted by a number of young girls. Each Society was represented in some feature of the program which was in a large measure original; \$120.00 net was cleared from these performances for philanthropic work.

Idaho Stake.

The Relief Society of the Idaho stake has been asked to assist in furnishing the Idaho Stake Tabernacle. The women are, therefore, arranging for socials and other entertainments through which they expect to raise money for this purpose.

Panguitch Stake.

In order to keep in the closest possible touch with the ward work, the Panguitch Stake Relief Society officers require the following written report monthly from the various wards:

RELIEF SOCIETY MONTHLY REPORT.

.....Ward,Stake.Month, Year.....
 Number of meetings held.....
 Attendance at each meeting
 Class work 1st subject
 Class work 2nd subject
 Class work 3rd subject
 Class work 4th subject

ACTIVITIES.

Charity Fund
 General Fund
 Days spent with sick
 Number of special visits to sick
 Money donated for Temple work
 Number of days spent in Temple work
 Number of visits by teachers
 President..... 1st Counselor.....
 2nd Counselor..... Secretary.....

COURAGE.

By Mrs. Parley Nelson.

'Tis easy to smile when the skies are blue,
 With song birds trilling the whole day through:
 While roses nod o'er the garden wall,
 And over the earth bright sunbeams fall.
 'Tis easy to sing when the heart is gay,
 When rose-tints herald the dawn of day;
 When rippling brooks and droning bees
 Call to each other 'neath blossoming trees.
 When storm clouds lower and life's agloom,
 Only the brave heart keeps in tune.
 There's depth to a soul that can sing in the rain
 And smile in the presence of sorrow and pain.

War Economy in Clothes.

MAKING OVER.

By Lillian Cannon.

In the March number of the *Magazine*, the subject of darning and patching was discussed. In the making over of old clothes we will consider only that clothing which is no longer fit for the purpose for which it was made. Cutting down or making over is always attended with some waste of material, so it is no war economy to make over anything that can be worn as it is with a little cleaning, darning, or patching. It makes the truly economical person almost weep to see a perfectly good dress of an adult cut down to make a dress for a small child, or a good overcoat of a man cut down to make a child's coat.

At the present time there is a shortage of wool in the nation. The army and navy need wool clothing. Soldiers and sailors are exposed to the weather and must be protected. Wool material is the only kind that will adequately clothe them. There has been a heavy drain on our production of wool for this purpose. Our supply from Australia is practically cut off as the ships that were used to bring wool to us from that country are now used to carry food to the starving people in Europe. Civilians must economize in wool materials in order to furnish the necessary supply to the army and navy.

The problem of wool supply became so serious that the Commercial Economy Board of the Council of National Defense have done what they could to solve it. This Board tries to teach the importance of economy in seemingly trivial things, because the aggregate waste in the nation is large, even in small individual cases. This Board sent representatives to the fashion makers, the tailors and the manufacturers of men's, women's and children's clothing to see if they could help in the matter. All responded patriotically, and as a result cloth which was formerly used for mere ornamentation is now saved for essential things. One item alone shows what an immense saving in the aggregate is made from slight individual savings. It has been the custom of manufacturers of wool cloth to send large samples to tailors. The Commercial Economy Board thought these samples were unnecessarily generous and asked the manufacturers if they wouldn't reduce the size. This they did only a few inches, but the total savings from a comparatively small group of tailors amounted to 223,108 yards.

These facts being true, utilizing the wool material on hand by each family in the most economical way would result in an immense saving in the aggregate.

FATHER'S WORN-OUT TROUSERS.

If father has a business that requires him to "dress up" for it, he will probably discard clothes long before they are worn out. Don't cut down a pair of eight-dollar trousers to make a child's pair worth one dollar and a half. Mend and clean them and give them to some one who will wear them as they are, or if you feel that you can't afford to give them away, sell them for the price of a pair for the small boy and buy him new ones. If they are too badly worn out for further wear as they are, make a pair for the small boy with them. By reinforcing worn places with invisible patches on the wrong side and by "piecing," two pairs of small trousers can be made from one large pair.

Cut the two pairs of backs from the backs of the large trousers and the two pairs of fronts from the large fronts. Work strong buttonholes on new, unbleached muslin, and make the pockets of like material.

Father's old coats can be used for the boy's trousers, if the material is matched carefully and pieced to make it large enough for the pattern.

FATHER'S WORN-OUT SHIRTS.

The material in men's clothing is much better, as a rule, than that in women's clothing. The reason probably is (and it is said to their credit) men wear their clothing longer than women wear theirs, so better material must be used. The styles change but little from year to year, and if a man buys a good suit he doesn't discard it until it is worn out. Good material is used in father's best shirts. They are usually worn out first at the collars and cuffs. There is much good material left in them when he can't wear them any longer. They can be made into dainty aprons for mother for afternoon wear. Make a gored apron using the back of the shirt for the front gore and the two parts of the front of the shirt for the side gores. Make the bib and strings and pockets from the sleeves.

The "little boy's" blouses can be made from the shirts. Father's best shirts are usually of light colors, so they make fine blouses for "little boy's" very best. The back of the blouse can be made of the back of the shirt and the front of the blouse from the fronts of the shirt, the sleeves from the top part of the shirt sleeves and the collars and cuffs from the tail of the shirt. If

"little boy" wears it only for best it will last him over a year and will look well to the very last. The shirts may also be used to make bib aprons for "little girl" to keep her Sunday frock clean.

If silk shirts are worn for best, they can be made into beautiful waists for the "young lady" of the house.

OLD DRESSES.

In handling a subject so large, space will not permit one to go much into details. Only a few general directions can be given. The first thing to remember is that whatever is worth doing at all is worth well. Pick the old dress entirely to pieces. Clean and wash and press thoroughly. In the washing of most materials nothing is better than good soap and warm water. Make a good suds first, then immerse the goods and squeeze with the hands. Do not rub. When clean, rinse in warm water. It may be ironed immediately, or may be partially dried first. Iron on the wrong side until thoroughly dry.

Skirts are narrow now, so there should be enough material to make a complete dress. As a rule it does not pay to buy new material to use with the old. If expensive, it is apt to make the old material look more old in contrast and does not give the satisfaction an entirely new dress or even a new blouse can give. In this day of combination of materials, try combining two old dresses, for example, serge and silk or satin of the same color or black, with any other color, or plaid with a plain color. Save what you might spend for new material until you have enough to buy an entirely new skirt or blouse or dress, then buy thrift stamps or bonds with the money and help Uncle Sam win the war.

Buy a good pattern, read the directions carefully and cut the dress from it. Then there will be but a small chance for making mistakes. Cut out and sew as carefully as if you were making a new dress.

HOME-MADE GOODS

It is in order now, after President Smith's rousing talk on Home Industry, at Conference, to suggest that our sisters secure some Provo Woollen Mills cloth for dresses and boys' trousers. While busy fingers could well engage in knitting good, long-wearing socks for father and the boys to wear in the coming winter season. This will relieve the stocking machines and permit them to work altogether for the soldiers.

May Entertainments.

By Morag.

The sweet old May Day custom of hanging baskets of spring flowers on your friends' doors, is a charming way to remember the aged, the home-bound, and the sick. Send a few flowers to all such with a cheery greeting. Remember and keep Mother's Day—visit her, write to her, send her some flowers. Her heart is heavy and sad this year, with her boys so far away.

Celebrate Parents' Day in your schools, churches and homes with music, song and oratory.

Keep "Better Baby" week. Remember Decoration Day, our patriotic holiday. Visit the graves of the loved ones. Display "Old Glory," and attend the patriotic exercises. Decoration Day is a fitting time to hold and organize family genealogical associations.

SPRING PARTIES

Cost little but you will find them lots of fun.

STORK PARTY

Better Baby week comes in May, and stork showers are in order this month for waiting mothers. It would be nice to make this a luncheon for one o'clock. Decorate the rooms and table with apple blossoms, and serve a "Hoover" luncheon.

Place-cards may be decorated with baby heads, or a "mother" quotation. Napkins may be folded and pinned with safety-pins.

After luncheon, the gifts may be presented to the guest of honor, and the afternoon may be spent hemming dainty baby towels, provided by the hostess—the workers instructed to embroider the word "Baby" in pink or blue cross-stitch. The following questions may be written on cards and answered by the guests:

What hood is most becoming to women? Most interesting?

What acts as baby's main security?

What do mothers and sailors most dread?

What article of bedding does baby resemble?

What part of baby's clothing is musical?

What food is paternal in name?

Answers: 1. Motherhood. 2. Babyhood. 3. Safety-pin.
4. Squalls. 5. Comforter. 6. Band. 7. Pap.

Sentiments for Place Cards.

"Children are the anchors that hold a mother to life."

"Every child pays its way."

"Hearts grow fit for heaven molded by childish hands."

"The mother's heart is the child's schoolroom."

"The Lord could not be everywhere, so he made mothers."

"So children are a heritage from the Lord."

A NOVEL ANNOUNCEMENT.

From sweet Isaiah's sacred song, ninth chapter and verse six, first thirteen words please take, and then the following affix: From Genesis the thirty-fifth, verse seventeen, no more. Then add verse twenty-six of Kings, book second, chapter four. The last two verses, chapter first, first book of Samuel. And you will learn what on that day, your loving son befell.

What happened?

A GARDEN SHOWER FOR THE SPRING BRIDE.

A delightful shower was recently held at the new suburban home of a spring bride. A dozen or more of her women friends gathered on a spring afternoon, each provided with a thrifty shrub—rose bush or root of perennial flowers. Such a jolly time they had, planting their various offerings.

Their men folks were not to be outdone, and as evening drew on, each appeared with a box or crate bearing a live chicken or rabbit. Much amusement resulted as the various fowls were deposited in the brand new chicken coop, and a humorous account of how the fowl was obtained was given. Refreshments were served, and the guests left before dark.

New home makers in the country, even if not brides, would surely appreciate this kind of a shower. For the bride who makes her home in town, a house plant shower is appropriate. Slips, cuttings and various bulbs may be potted at home, or bought for a few cents at a florist's, but a word of caution, if such a shower is given, be sure the plants are well rooted beforehand, or they may prove a disappointment. A program of floral music, or one of the many floral guessing games, with light refreshments will round out a happy afternoon.

EDITORIAL

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Motto—Charity Never Faleth

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RELIEF SOCIETY MAGAZINE

Editor	SUSA YOUNG GATES
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FREE AGENCY.

The War Between Earthly and Divine Forces.

The great war which covers the earth today with the fire and smoke of battle is fought, not alone between nations, and between kings and potentates. It is the same old struggle which took place in heaven, based on the free agency of man. Shall men be coerced and policed into goodness and intelligence, or shall they be left free to choose their own course? Many of them prefer disobedience to law and its penalties to keeping laws which are arbitrarily laid down by superior earthly or even divine intelligences.

Free-Will.

When a mother bemoaned to Congressman Howell the loose moral surroundings of our young people, and wished she could rear her boys where there was no smoking, gambling or Sabbath-breaking, the Congressman smiled and replied: "There is such a place—the penitentiary." Freedom rests upon the will—the will to obey or the will to disobey law or persons in authority. Obedience to law, with the fundamental guidance of infancy and maturity, must form the concrete foundation of that society, where liberty reigns.

The German Government.

Just here, then, is the dividing line. The German government possesses one of the strongest and most efficient governmental machines on this earth, while this Church is the most perfectly organized religious body in the world. The eternity-wide difference rests upon the free agency of man. The German government has developed to their highest power the fundamental principles of order, system and obedience to human law, with much that makes for earthly culture, social safety, and community welfare. But the German government rests upon the will and the skill of one man, who forces people to be clean, comfortable and educated and who polices them into safety and unity; a man who achieved his position through the accident of birth, and who asks no man nor set of men for their suffrages. The student of the Bible and of the Book of Mormon who is familiar with the divine displeasure there expressed concerning the rule of kings cannot fail to comprehend the evil results to a nation or a people who prefer pomp and ceremony under either good or bad kings to the self-control and liberty of will gained through wise republican forms of government.

Poor Russia.

The Russian people today illustrate this principle. Overturning the rule of kings, through one supreme united force, they lack cohesion of interest and an inspired leader, while none know how to take advantage of the hard-won freedom. Likely they will again put the yoke on—the sullen but easy yoke—of thralldom upon their shoulders because they know not the difference between liberty and license, as they have no unselfish leaders to guide, neither do they possess in the mass, trained personal wills.

The German Latter-day Saints see the difference clearly between the free agency of this American government, and especially of this divinely organized Church, and of the inherited autocracy of the fatherland. They are standing firm and loyal to the flag of their adopted country; for they realize that freedom of will and the free agency of man is couched in the inspired American Declaration of Independence: "All men are created free and equal," and all "have an equal right to life, liberty and the pursuit of happiness." They know that the rulers of this nation hold office only as the people elect them, and that each man and woman in America holds equal opportunity, equal power with every other man and woman citizen. They know also that in so far as England, Italy, or even France, lacks the full powers and liabilities of free citizenship, in so far as any nation sets up kings and rulers who have dominion over the people, their man-made

rule will be broken, and republican forms of government will take the place of kingdoms and principalities.

This war, therefore, will crush and finally destroy man-made kingdoms, the rule of one man without the consent of the governed people themselves, while kings and rulers who drink of the wine of the fornication of Babylon will be thrown down to earth and utterly destroyed. It is Gog and Magog. Who are you? A German, an Englishman, or are you a citizen of the land of freedom, and of Zion? Liberty grows only in republics. Who can fail to see the influence which actuates the Prussian military leaders who would force people into culture, and police people into goodness, and the true American spirit which wages this war that men may be free to choose with liberty for all.

Let us quote here some fiery and thrilling utterances of one of America's greatest, wisest and most famous Americans of German birth—Otto H. Kahn. He is not only an international financier, he is as well, a noted patron of arts, letters and science. His counsel is sought in Washington. He is doing powerful war-service through lectures and addresses before great audiences of legal, commercial and social bodies, especially those of German-American birth in all the great American cities. Intelligent and loyal himself, he speaks with the authority born of knowledge and of patriotism:

“I was and am proud of the great inheritance which came to me as a birthright and of the illustrious contributions which the German people have made to the imperishable assets of the world. Until the outbreak of the war in 1914, I maintained close and active personal and business relations in Germany. I was well acquainted with a number of the leading personages of the country. I served personages of the country. I served in the German army thirty years ago. I took an active interest in furthering German art in America.

“I do not apologize for, nor am I ashamed of, my German birth. But I am ashamed—bitterly and grievously ashamed—of the Germany which stands convicted before the high tribunal of the world's public opinion of having planned and willed war; of the revolting deeds committed in Belgium and northern France, of the infamy of the *Lusitania* murders, of innumerable violations of The Hague Convention and the laws of nations, of abominable and perfidious plotting in friendly countries and shameless abuse of their hospitality, of crime heaped upon crime in hideous defiance of the laws of God and men.

“I cherish the memories of my youth, but these very memories make me cry out in pain and wrath against those who have

befouled the spiritual soil of the old Germany, in which they were rooted.

"I revere the high ideals and fine traditions of that old Germany and the time-honored conceptions of right conduct which my parents and the teachers of my early youth bade me treasure throughout life, but all the more burning is my resentment, all the more deeply grounded my hostility, against the Prussian caste who trampled those ideals, traditions and conceptions in the dust.

"To co-operate towards the successful conclusion of the war is the one and supreme duty of every American, regardless of birth, of sympathies and of political views. The American of German descent who, in this time of test and trial, does not serve the land of his adoption with the utmost measure of single-minded devotion and with every ounce of his power, perjured himself when he took his oath of allegiance and proves himself guilty of treacherous duplicity.

"Thank heaven, the number of those lukewarm in their patriotism, or failing in loyalty, is very small indeed, far too small to affect the record of Americans of German birth for good citizenship and service to the country in peace and war.

"There is abundant evidence that the overwhelming majority, indeed all but an insignificant minority, meant what they said when they swore full and sole allegiance to America, that they will prove themselves wholly worthy of the high privilege of citizenship and of the generous trust of their native fellow citizens, and that they will not fail or falter under any test whatsoever.

"We will not permit the blood in our veins to drown the conscience in our breast. We will heed the call of honor beyond the call of race.

"There are some of you, probably, who will still find it hard to believe that the Germany you knew can be guilty of the crimes which have made it an outlaw amongst the nations. But do you know modern Germany? Unless you have been there within the last twenty-five years, not once or twice, but at regular intervals; unless you have looked below the glittering surface of the marvelous material progress and achievement and seen how the soul of Germany was being eaten away by the virulent poison of Prussianism; unless you have watched and followed the appalling transformation of German mentality and morality under the nefarious and puissant influence of the priesthood of power-worship, you do not know the Germany of this day and generation.

"It is not the Germany of old, the land of our affectionate remembrance. It is not the Germany which men now of middle age or over knew in their youth. It is not the Germany of the first Emperor William, a modest and God-fearing gentleman. It

is not the Germany, even, of Bismarck, man of blood and iron though he was, who had builded a structure which, whilst not founded on liberty, yet was capable and gave promise of going down into history as one of the greatest examples of enlightened and even beneficent autocracy; who, in the contemplative and mellowed wisdom of his old age, often warned the nation against the very spirit which, alas, came to have sway over it, and against the very war which that spirit unchained.

“The Germany which brought upon the world the immeasurable disaster of this war, and at whose monstrous deeds and doctrines the civilized nations of the earth stand aghast, started into definite being less than thirty years ago. I can almost lay my finger upon the date and circumstances of its ill-omened advent.

“Less than thirty years ago, a ‘new course’ was flamboyantly proclaimed by those in authority, and the term ‘new course’ became the order of the day. With it and from it there came a truly marvelous quickening of the energies and creative abilities of the nation, a period of material achievement and of social progress; in short, a national forward movement almost unequalled in history. The world looked on in admiration, perhaps not entirely free from a tinge of envy. Germany was conquering the earth by peaceful penetration; and no one stood in its way. It had free access to all the seas and all the lands.

“But with that ‘new course’ and from it there also came a new god, a false and evil god. He exacted as sacrifices for his altars the time-honored ideals of the fathers, and other high and noble things. And his commands were obeyed.

“There came upon the German people a whole train of new and baneful influences and impulses, formidably stimulating as a powerful drug. There came, amongst other evils, materialism and covetousness and irreligion; overweening arrogance, an impatient contempt for the rights of the weak, a mania for world dominion, and a veritable lunacy of power worship. There came also a fixed and irrational distrust of the intentions of other nations, for the evil which had crept into their own souls made them see evil in others, and that distrust was nurtured carefully and deliberately by those in authority.

“And, finally, there came ‘the day’ in which the ‘new course,’ fatally and inevitably, was bound to culminate. There came the old temptation, as old as humanity itself. The Tempter took the Prussian and Prussianized rulers up a high mountain and showed them all the riches and power of the world. Showed them the great countries and capitals of the earth teeming with peaceful labor—Brussels, Paris, London, aye, and New York, and told

them: 'Look at these. Use your power ruthlessly and they are yours.' And those rulers did not say: 'Get thee behind me, Satan;' but they said: 'Lead on, Satan, and we shall follow thee.' And follow him they did, and brought upon the green earth the red ruin of hell."

"The things which made Germany great are not dead, and the world cannot afford to allow them to die. They belong to the immortal possessions of the human race.

"They have passed, for the time being, alas, out of the keeping of the mass of the Germans, whose glorious inheritance they were.

"They are now in the keeping of that minority, not perhaps, very great as yet, but growing steadily, of men in Germany itself from whose eyes the scales have begun to fall. They are in the keeping of all the nations who appreciate and cherish and are determined to maintain those great and high things which the civilized world has attained through the toil, sacrifice and suffering of its best in the course of many centuries. And, above all, they are in the keeping of the ten or fifteen millions of Americans of German descent.

"As that great American of German birth, Carl Schurz, and many other brave and high-minded Germans—my own father, I am proud to say, among them—in 1848 stood in arms against Prussian oppression, for liberal ideas and right and truth and freedom, so do we stand now. In fighting for the cause of America as loyal Americans, we are fighting at the same time for the deliverance of the country of our birth from those unrighteous powers which hold it enthralled and feed upon its soul."

"The spirit of Prussianism and the spirit of Americanism cannot live in the same world. One or the other must conquer."

"And when—Heaven grant it may be soon!—the soul of the German people will have freed itself from the sinister powers that now keep it in ban and bondage, when it will have found again the high impulses and aims of its former self, when it will once more understand and speak the universal language of humanity and right, then, in God's own time there will be peace."

We suggest the reading of this editorial in all our ward Relief Society meetings. Good will result from these stirring words of Mr. Otto H. Kahn.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN JUNE

AGRICULTURE AND STOCK RAISING AMONG BOOK OF MORMON
PEOPLES.

A learned and particularly well traveled gentleman who chanced to be in the state of Utah a few weeks ago, responded to a remark in relation to the beauty and profusion of the flowers in Brighton, Utah, that nowhere in all his travels, and, by the way, travel is his business, has he ever seen such beautiful flowers as he saw while in the Holy Land.

From this land of flowers, Lehi and his followers went forth to South America, their first abiding place, where the vegetation is rank and luxuriant, and all nature is featured in "the large."

The inspiration of the Almighty God, coupled with innate practical sense, had led them to carry with them seed grains, that they might produce food, when they arrived in the land that they were slowly being guided to by the sure hand of Providence.

Peoples who pioneer, who build up new lands, must always make agriculture fundamental. It can never cease to be of first importance to any civilization; but in a new country it must of necessity receive an emphasis out of all proportion to the emphasis placed on any other occupation or industry. Moreover, if conditions of society become unusual, the importance of agriculture is at once apparent. The present war has made the art and science of producing food the paramount industry of the whole world.

Seeking for information in relation to the Jaredites and their agricultural and stock-raising pursuits, we find the following significant paragraphs in Ether 9:16, 17, 18:

"And the Lord began again to take the curse from off the land, and the house of Emer did prosper exceedingly under the reign of Emer; and in the space of sixty and two years, they had become exceedingly strong, insomuch that they became exceedingly rich.

"Having all manner of fruit, and of grain, and of silks, and of fine linen, and of gold, and of silver, and of precious things.

"And also all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for food of man.

"And they also had horses and asses."

Nor did they till the ground with the primitive instruments used by many peoples in earlier ages. These peoples on this Western continent had learned the art of making tools.

"And they did make all manner of tools to till the earth, both to plough and to sow; and to reap and to hoe, and also to thresh.

"And they did make all manner of tools with which they did work their beasts" (Ether 10:25, 26).

History was young in the making, with Lehi and his little band, when we learn something definite in relation to their agricultural activities, as well as the animals which they speedily used to sustain life and further their civilization.

"And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore we were blessed in abundance.

"And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals; which were for the use of man" (1 Nephi 18: 24, 25).

Lehi's people seemed to rejoice greatly when they discovered that such grains as wheat, corn and barley would grow and flourish in their new found home. Nor do we wonder at this rejoicing, for all persons know that these grains are staples.

Wheat, corn and barley were known to the peoples of Bible lands. Oats appear not to be mentioned either in the Bible or Book of Mormon. Rye is mentioned in the Bible, but the word seldom appears. However, the Nephites speak of two grains which they called neas and sheum, for which no English equivalent seems to have been available.

Fruit grew in abundance, on this land, under the careful cultivation of its horticulturists. Often they speak of vineyards and grape culture. They made wine which was sometimes used for worthy purposes, but often as an aid to accomplish the most diabolical of crimes. No land is more wonderful than this land of America in the production of fruits, for all the fruits of both temperate and tropical climes are native to it, and the peoples who earlier inhabited this continent had a variety of fruit,

The wisdom of a wise policy seldom appears all at once. No doubt the protection from their enemies appeared to the Nephites the chiefest reason why they should build in communities and then go forth from these settlements and till their soil; just as in the pioneer days of Utah the people built forts in which they gathered to protect themselves from the Indians.

Protection, however, is only one of the blessings afforded to people who build hamlets, towns and cities, and then go forth to their labors on the farm or in the mine, as necessity requires. All the religious, intellectual and social uplift that is a part of the life of those who live in communities is lost to those who scatter great distances and live on immense farms. Persons thus isolated can seldom gather at the church, the school, the amusement hall, and in too many instances they are without the church, the school and the amusement hall; for the simple reason that being without the community they lack also the valuable assets of community effort.

That the Latter-day Saints have made history for themselves in this respect was made most noticeable in 1913, when the National Education Association met in Salt Lake City. Many excursions were made by the visitors into surrounding counties.

Again and again, these men, used to school supervision, remarked: "Why, you are practically without the rural school problem; a problem that is proving most vexatious and difficult to cope with in many parts of our country."

Now, the same advantage and opportunities that are ours through having grouped ourselves in settlements, were undoubtedly enjoyed in large or small measure by the Nephites. The inspired leadership of President Brigham Young, and the stalwart men and women who builded with him is the source to which we trace the superiority of our community life; and we doubt not, could we hold converse with the Nephites, that they would attribute the advantages of their community life in their agricultural districts to precisely similar sources.

Another point of resemblance between our methods and their methods of agriculture, will be readily recognized when we say that there is every reason to believe that they knew and applied the science of irrigation in arid regions. In other parts, as with us, they depended on the rainfall, and were greatly distressed over a season of drought.

If the Latter-day Saints are to be distinguished because of what they have contributed to the world's knowledge in relation to irrigation, what shall we say of these former-day Saints, the Nephites, who dwelt upon this continent many centuries ago?

PROBLEMS AND QUESTIONS.

1. Why must agriculture be a fundamental vocation of all peoples?
2. Why does a crisis or universal condition in the economic life of the people, bring the importance of agriculture immediately to the fore? Illustrate.
3. Did the peoples of the Book of Mormon know anything of the manufacture of tools to carry on their work? Quote passage in proof of contention.
4. Tell why the Nephites would rejoice greatly when they discovered that such grains as wheat, corn and barley would grow in their new found home.
5. Account for the Nephites finding the cow, horse, oxen and ass, the goat and wild goat, in the woods and forests of this country.
6. Why would you expect the inhabitants of America, if industrious, to have a great variety of fruit to eat?
7. Would the Lamanites, when nomadic, caring most for the hunt, have the fruit and grains to eat that the Nephites would?
8. Discuss the advantage coming to people who, living in agricultural districts, build communities and work together.
9. What disadvantage must be borne by persons who, cultivating farms, elect to live on these farms far away from others?
10. What practice that has distinguished the Latter-day Saints in the cultivation of the soil, was in vogue to an extent among the Nephites?

LESSON II.

Work and Business.

SECOND WEEK IN JUNE.

LESSON III.

Genealogy.

THIRD WEEK IN JUNE.

ENGLISH RACIAL HISTORY, 55 B. C. TO 1066 A. D.

We have seen that the northern European nations were all descended from the Teutonic race—the Franks and Germans from the Goths, the Scandinavians, Saxons and Normans from the Northmen, and the Welsh, Irish and Scotch from the Celts—all coming down probably from the sons of Japheth. The Latin

racés who are descended through Togarmah, son of Gomer, son of Japheth, are essentially different from the Teutonic races, although modern historians group them all together. The Latins are excitable, erratic, artistic, and are keenly susceptible to the Catholic religion—a religion of sensuous emotionalism; the Irish—among the Celtic remnants—seem akin to the Latin in this and many other traits. On the contrary, the Teutons—that is, the Scandinavians, Germans, English, Dutch, Swiss, German and Normans, are less emotional, require a religion which appeals to mind and heart alike, and are steady, sane and reasonable. It is through the Teutonic races that the Gospel has come—heralded by the Reformation, helped by the Huguenots, Puritans and Pilgrims, finally reaching its culmination in the revelations of the Lord Jesus Christ, through the mission of the Prophet Joseph Smith.

Great Britain. We will now consider the racial history and general history of Great Britain, which includes the countries known as England, Scotland, Ireland and Wales, from the Christian era down to William the Conqueror—55-1600 A. D. The country was inhabited at an early period by the Celtic race, subdivided into Britons, Picts and Scots. The Welsh are descended from the Britons, the Scots and the Irish from the Picts and Scots; yet the Irish proper seem quite like a distinct people even today. The Celts are supposed to have conquered and driven out a savage race inferior to themselves in civilization and strength. About the same time that Wales was settled by the Britons, the Scots settled in Ireland, passing from there at a later period over to Scotland, where they conquered and settled up the northern part which was called after them, Scotia or Scotland. The island of Britain was known to the ancient Phœnicians who were mariners and tradespeople. The Phœnicians carried on a thriving trade with the people of Cornwall, exchanging their goods for the tin found in that region.

The people of these islands were divided into different tribes, each under its own chieftain. They lived in rude earthen huts and often builded their little towns on hills, raising mud walls as fortifications. Sometimes their hamlets were built upon piles raised in the marshes. When we first hear of them there was a little town life with market centers, and in the southern part of England the natives used gold coinage with a currency of iron bars or ingots. The religion of these people was pagan, with perhaps, we might say, a corrupted traditionary remnant of ancient patriarchal forms of life and worship. The priesthood were called Druids, and here as in France or Gaul, they practiced magical arts and offered human sacrifices with secret rites and ceremonies. The priest took no part in wars or politics.

Caesar's Invasion. In the year 55 B. C., Julius Caesar crossed the Straits of Dover from Gaul, or what is now known as France. He landed in Deal, England. He made no permanent conquests, but he wrote a little account of the Britons, saying that there were numerous buildings and that the people were very rich in cattle and were well skilled in driving their chariots. In 43 A. D., the Emperor Claudius took an expedition up to Britain and conquered the people of Essex and Hertfordshire, making their capital Camulodunum, now Colchester, the seat of the Roman government. The emperor returned, leaving Vespasian in command. A subsequent battle in the Welsh mountains occurred where the Celts were routed by the Romans, the Britons headed by a chief Caradoc or Caractacus, being taken prisoner. The chief was carried a prisoner to Rome, and the story is told that he wondered, after seeing the splendors of that great city, why the Roman Emperor should desire his poor island.

The Roman legions finally drove out the Celtic race from England proper, confining them to Ireland, Scotland and Wales. With the establishment of a military despotism came the language of the Conqueror, but if Latin, which was established then, was the language of the Court and of the foreign officials and soldiers, the people did not adopt it to any extent, for the Celtic tongue, after all, is the basis of the French, Spanish and Portuguese languages. A certain civilization was engrafted upon the English people through this conquest. Laws were enacted, garrisons were established, and finally some elements of civilization were introduced into these pagan islands.

Caractacus and Boadicia. 43-61 A. D. The Welsh Celtic chieftain Caradoc or Caractacus routed the Romans, but was afterwards captured and taken prisoner to Rome. Several years later the Celtic Queen Boadicia whose daughter had been outraged and herself whipped by the Romans, rose up in revolt. She stormed the town of London and laid it in ashes; 70,000 Romans and strangers fell in one day.

Saxon Invasions. In the third, fourth and fifth centuries the Saxon pirates invaded Britain and for years fought with the Roman conquerors. In 396 A. D. the Picts and Scots swarmed into Britain, and as the Roman troops were then needed for the advance on Gaul, the islands were left to the Celtic mercy. In the latter part of the fifth century the Jutes crossed the North Sea and conquered southern Britain. Thus, then, were the Picts and Scots on the north, the Angles and Saxons in the center, and the Jutes in the southern part of the isles.

The Scandinavian invaders continued to pour forth hordes of rude conquerors on the English shores for the next four or five centuries. They were brave, invincible in war, but they were

mercilessly cruel and ferocious. They hated the Christians and destroyed every evidence which the Roman legions had set up of civilization wherever their prowess was victorious. The Saxons had destroyed and driven out the Celts, and now the other Teutonic tribe from Denmark's shores endeavored to wipe out the Angles and Saxons who had gained possession of the most of England. Here for several centuries several Teutonic tribes struggled for mastery. The Jutes and Danes, the Angles and Saxons, fought each other fiercely. Finally, in the course of centuries, the exigencies of life united the three peoples into one race, who were called the Anglo-Saxons, but this was not done without a struggle.

Anglo-Saxon Social Customs. The homestead was the social center of Anglo-Saxon civilization. The *ætheling* or *eorl* established himself in the center of his little village or *æthel*. His retainers inhabited, each his own little croft where they lorded it over the lowlier *freelings* or *ceorls* who tilled the land and did the menial work of the village. The "freeling" was a descendant, probably, of the earliest Celtic settler. The *eorl* was lifted above his fellow villager, through birth and some degree of wealth. His followers held him in reverence, while his descendants were the "host leaders" or warriors who led the tribe in times of war. However, the *eorl's* position rested wholly on the acceptance of his fellow villagers. Every freeman had his vote and he was the foundation or unit of society. His long hair floated over a neck which had never bowed to a lord. He was called a "free-necked" man, or the weapon-man, preserving to himself the right of revenge or individual warfare, which in a primitive state of society was made necessary. There was a lower strata of villagers who were called *lact* or *villiens*. These were tillers of the soil—the tradesmen. Of these were slaves, war captives, debtors, criminals, children sold into bondage by parents; they thus became part of the farm live-stock of the *eorl*. "Mine is the calf born of my cow." The *eorl* himself held his position through purity of descent from the original Saxon settlers and encouraged his ambitious sons and nephews to bind themselves as comrades to the king or a neighboring chief. The chieftain gave his warriors horses, arms, and a set in his mead or beer hall with occasional gifts from his treasury. His comrades or thegns were bound to follow him into any fight or quarrel which he chose to make.

The Anglo-Saxon customs engrafted themselves upon the Scandinavian conquerors. As has been said, from the eighth to the eleventh century the Scandinavian hordes infested England and finally amalgamated with the races there.

Alfred the Great. In 871 Alfred the Great, a Saxon king,

ascended the English throne. The kingdom was owned—practically half of it at least—by the Danes. War followed war, and Alfred at last succeeded in forcing the Scandinavian armies into the northwestern part of England. Alfred was one of the most remarkable kings who ever sat upon the throne. He rebuilt London and established many cities destroyed by the Danes, rebuilt Christian churches and formed a regular militia for the defense of the kingdom. He established his law rather upon the Mosaic code and held England, than upon the imperial edicts of Rome. He fostered education and founded the University of Oxford. He died in 901 and was succeeded by his son Edward, a much weaker king.

Malcolm, King of the Scots. Malcolm, the Scottish king, was given possession of Cumberland as a fief in the year 943. Scotland emerged as a powerful sub-monarchy about this time: early in the sixth century the Scots had migrated from Ireland settling in large numbers in Caledonia. They brought their Christian religion with them from Ireland and the leader, Fergus MacErc, founded the kingdom of Dalriada in Argyle. Later the Monk Columba, driven from Ireland, came over to Scotland and established a church and began missionary labors among the Picts who were pagans. He established a school of theology and sent missionaries clear to England and the continent, reaching over into Gaul, Switzerland, Germany and Italy. An interesting extract concerning their labors is given by a French historian as follows:

“The free church of the Scots and Britons,” says D’Aubigne, “did more for the conversion of central Europe than the half-enslaved Church of Rome.” “The sages of Iona,” says the same writer, “knew nothing of transubstantiation, or of the withdrawal of the cup in the Lord’s supper, or of auricular confession, or of prayers for the dead, or tapers, or incense; they celebrated Easter on a different day from Rome; synodal assemblies regulated the affairs of the church, and the papal supremacy was unknown.”

Various kings succeeded each other on the Scottish throne until 954, when Malcolm died. The line of Kenneth MacAlpin ended with Malcolm the Second in 1034. It was then that the terrible tragedy of Macbeth took place. Thus we have Scotland brought down to this period.

Sweyn, the First Danish King of England. A succession of English kings followed Alfred the Great, each weaker than the last. In 994 a powerful fleet under Sweyn, King of Denmark, and Olaf, King of Norway ravaged England so terribly that the Saxon King Ethelred bought his peace through a continuous tax called “danegeld.” King Ethelred’s weakness encouraged the Danes

and they continued their invasions. In 1013 A. D. he conquered the whole of England and was crowned King of England. Now occurred an incident which had a marked effect upon English history and indeed which was the root of all surname history in Great Britain and perhaps in Europe. King Ethelred, the Saxon deposed monarch of England, took refuge in Normandy with his brotehr-in-law, Duke Richard the Good, forming a lasting treaty of royal friendship and exchange. Thus began a train of events important in their nature. When the Danish-English king Sweyn died in 1014, the Saxon Ethelred went back from Normandy to England. His son Edmund succeeded to the English throne in 1016, but Sweyn's son, Canute, was also reigning in the western part of England. Edmund died shortly after, and Canute seized both thrones and made himself king of all England. Canute was a very great monarch—wise, brave and resourceful.

The reign of the Danish King Canute the Great over England was an important and lasting event and one which left an indelible impress on the surnames of Great Britain. The British Anglo-Saxon Danish peoples had advanced rapidly in civic arts, but in 980, during the reign of Ethelred, "the Unready," they were plunged constantly into civil war. Ethelred's son, Edward, who was the last Anglo-Saxon king, was brought up in Normandy. When he found himself, on his ascension to the English throne, beset by Earl Godwin, he called upon his Norman friends to come to his assistance and they came in shoals, thus introducing a new Scandinavian element into English life, as the Normans were originally Norsemen who had settled in Normandy and intermarried with the Franks. Civil war between the Danes and Anglo-Saxons followed on the death of Edward, and his son, Harold, was made king for a very little while, but his right was disputed by William, who was Duke of Normandy, (always known as the "bastard," being the illegitimate son of Duke Robert of Normandy, called Robert, "The Devil." William's mother was a pretty washerwoman). William was, therefore, the cousin of Harold, the English king. William claimed that King Edward promised him, when he was succored in Normandy, that he, William, would be his successor because of his help in driving out the Danes; and, furthermore, William declared that Harold, the son, had sworn a solemn oath to ratify that promise. On the death of Edward, William at once sailed from Normandy with a tremendous army, and the Battle of Hastings was fought upon English soil.

William the Conqueror. William who was a fierce, bloody, but splendid soldier, was resolved upon appropriating the English throne. He gathered about him an army of reckless and ambi-

tious adventurers, noble in blood, but exhausted in purse through riotous living. These, his whilom followers and boon companions, he won by promises of great estates and military honors when England was once conquered. It may be said that he was true to his promises. This horde of adventurers, raised by hook and by crook, a great army for those days of mercenary or hire'd soldiers, landed in the south of England at the port of Hastings. A fierce battle almost immediately followed, called the Battle of Hastings, that battle which was to determine the fate of England. The conflict was fierce and prolonged. The Saxon King Harold fell from an arrow wound through his eye and William was left master of the field. That very day he directed his clerks to gather about him and read the names of his brave and reckless followers, recording them on parchment for future memory and reward. He also directed that an abbey should be built on the site of the battle, and here he caused to be placed the famous and priceless roll of Norman conquerors, which list was laid upon the altar for regular remembrance in masses.

William now marched upon London and was crowned in Westminster on Christmas day, 1066.

The Gemot of Salisbury. No sooner was William crowned and thoroughly established in England than he proceeded to fulfil his promises to the nobles who had accompanied him to England. He seized upon, by law, all of the manors or estates of England by force of his conquest, wresting the titles from the eorls and thegns without leave or license. These estates were grouped into manors which were appropriated by William himself and distributed according to his pleasure and with some rude justice to the bravest worthies of his followers.

Distribution of English Estates. Following is a list of the ten largest holders of land after the Conquest:

1. The King held as many as.....	1,422	manors
2. The Earl of Mortain	793	"
3. Alan, Earl of Brittany, held	442	"
4. Odo, Bishop of Bayeux, held	439	"
5. Gosfrid, Bishop of Coutance, held	280	"
6. Roger de Busle held	174	"
7. Ilbert de Laci held	164	"
8. William Peverel held	162	"
9. Robert de Stradford held	150	"
10. Roger de Laci held	116	"

The ordinary arrangement in every manor was this: It was divided into two parts. One portion was the great home-farm about the seigniorial manor-house, held distinct from that of the

tenants. The rest of the manor, called the tenantry part, was divided into small copyholdings, of about nearly equal value, and enjoying equal rights of commonage. This was, however, a constant pressure brought to bear upon the tenantry to reduce their privileges, and the functionaries of the lord were on the alert to pare down their rights. Swarms of under lords and functionaries were maintained.

The Social Effect of William's Conquest. The Danish King Canute was both wise enough and adaptable enough to assimilate and amalgamate himself and his policies with the advanced civilization of England which he found when he came over as a boy from his native land. William was neither adaptable nor inherently gracious. He brought with him fixed standards of life and law and he felt nothing for the English but contemptuous tolerance. It is true that Norman civilization was as superior to the English as the English was to the Danish, but why this descendant of Norse or Scandinavian forebears should regard his Anglo-Saxon-Danish subjects of England with such contempt is hard to realize. The Viking had settled up Normandy but five generations since, yet they had completely forgotten their old Scandinavian tongue, and French was to them the hall mark of civilization and aristocracy. The explanation is perhaps that Scandinavians are the most adaptable people in the world. Whatever country they locate in they at once absorb the national individuality and practically lose their own.

Another cause of William's unbending attitude was the instant necessity to provide his rapacious followers with lands and treasure through a rigidly selfish wholesale confiscation of all English estates. At least four-fifths of the soil in the southern part of England passed to the new masters. The dispossessed owners must either become the hired peasants of the new owners or make new homes elsewhere. A great and lasting hatred was thus engendered. It was permitted a few English land owners who had not fought under Harold to buy back their lands by paying a heavy fine to William.

Social Conditions. William instituted great military garrisons, taxing the people to sustain these non-producers. A cruel penal code, cruelly enforced, protected the Norman gentry in their exactions, even in their amusements. It was at this time that some of the dispossessed Saxon heroes fled to the woods and great forests and established themselves as famous outlaws, among whom was Robin Hood. Highway robbery and assassination became commonplace, but the English people defended and protected the slayers of the vicious Norman nobles. The Norman's love of luxury helped him to express himself in building castles,

furnishing them in stately grandeur with rich armor for himself and his prancing steeds, while his banquets in their delicate service were as opposed to the coarse gluttony of the conquered Saxons as were their other habits and customs. The Normans were graceful cavaliers and their chivalry left a vital impress not only upon the manners and morals of the conquered English, but upon all European nations. They were not only brave soldiers, but distinguished orators, and from them sprang much of the culture and charm of subsequent English life. In the following century the Norman kings conquered Ireland and made Scotland tributary. Their intermarriage with French sovereigns gave them immense power and influence on the continent, but with it all they maintained a separate court from their English subjects, with French as the royal and official tongue. They were French, not English. French was the language of all officialdom. All high offices were filled with Frenchmen and for at least four generations this divergence was marked and inharmonious.

Domesday Book. William's most celebrated and, genealogically speaking, most important act was the compilation of a record known as Domesday Book. The occasion of this book was the necessity for recording not only the names of all taxable land holders in his kingdom, but to obtain as well an enumeration of every class of property, real estate, and even cattle and sheep to the last item. The income of every man was noted. The record was intended to be a perfect survey and census of the entire kingdom. We shall speak more particularly of this book in a future chapter.

The Feudal System. William introduced the feudal system which is an interesting and historic condition. The feudal system was based upon a peculiar tenure of land or possession or ownership of land. As a matter of theory all kings of the earth owed allegiance to the ruling emperor, and religiously to the pope. The kings held their dominions in a sort of trust to their emperor or suzerain on condition of fealty or allegiance to the principles of right and justice. If a king became wicked or disloyal, the emperor might depose him and put another in his place. In the same way each king granted titles to his chief men in trust or fief, on condition of their loyalty to them. These vassals of the king again gave titles to smaller tracts of land to men under them on similar conditions; so that no land was held in fee simple, but each was held in loyalty and service to ownership under his master's final jurisdiction. The remnants of this legal system are in Europe today, where all unclaimed lands revert to the crown, and orphans with property become the wards of the crown. The social conditions paralleled the legal so that the liberty of each

man was his only, as granted him by the man in rank above him.

Thus, we have in England, at the time of the Norman conquest, several independent sub-tribes of the Teutonic people. In Scotland and Ireland were the Celts mixed with Anglo-Saxons and Danes in the lowlands of Scotland. In Wales were the Britons; in the northern part of England were Anglo-Saxons and in the western part were Danes. Over them all were Norman-French officials and barons who ruled with iron hand and unscrupulous selfishness. Out of these elements came not only the people who are now called English, but they evolved at this time a system of surnaming mixed multitudes in order to determine titles of land and to fix official residences and social responsibilities. What happened in England at this time as to the beginning of surname customs took place in a sense in France and Germany. Details of this wonderful genealogical epoch will be treated in various chapters as we pass along.

LESSON IV.

Home Economics.

FOURTH WEEK IN JUNE.

TESTING AND CLEANING OF FABRICS.

Fabrics made of pure fiber, especially of wool, silk and linen are today very expensive, the reasons are obvious. But manufacturers have attempted to keep the prices the same, in many cases, by sacrificing quality. To avoid deception, it is necessary for the consumer to familiarize himself with genuine goods, in order to detect adulterations.

A good method to detect "sizing": hold materials up to the light; in this way starch, clay, etc., can easily be detected; for heavier materials, brisk rubbing between the hands will remove the starch and clay, and then it will show how loosely the threads are woven.

Linen goods are sometimes adulterated in the same way. Cotton fibers are also often added. Sometimes there is an entire substitution of cotton for linen, the glossy and beautiful effects are produced by the cloth being passed between hot rollers. The use of the microscope is the safe method of detecting a mixture of fibers. Since this is impracticable the following simple tests will be found helpful:

To detect cotton in linen fabric, put a drop of olive oil on the cloth. The linen will then be found more transparent than the cotton. Another test is to wet the finger and place it on the under surface of the cloth. If linen, the moisture will be ab-

sorbed quickly. Again, break the threads; cotton breaks with a tufted fuzzy end, linen with an uneven, pointed end.

Wool is perhaps adulterated more than any other fabric. To detect cotton in cloth, ravel out a portion of it and light a match to the warp and filling thread. Cotton thread burns quickly and with a blaze. Wool chars slowly without a flame, and smells like burning feathers. Another test: put thread in alcohol, the wool will curl while the cotton hangs straight.

Besides the natural varieties of wool used in textiles, we have a large amount of "shoddy." This is obtained by tearing up all kinds of rags and waste, bringing it back into loose fibers and spinning it alone or with a certain amount of wool. To make use of the rags, the fibers must be torn apart, they are broken, consequently shorter and less valuable.

The burning test of wool is also good for silk. Also the ash of weighted silk retains the original shape and breaks to pieces at a touch.

The art of cleaning and renovating clothing should be learned and practiced that the wearing apparel, of all kinds, after injury or partial decay, might be made new.

To remove fruit stains from clothing, etc., hold the article so that boiling water can be poured over it, letting the water fall; should this fail, bleach as for flannels.

To remove ink stains, wet spots with milk (sour milk is best); this should be done as soon as possible after stain is made; rub gently and repeat if necessary. If no milk can be obtained, wet with water, rub piece of lemon in salt and then on the stain. A few applications will always remove it.

Tar spots can be removed by putting butter upon them and let them stand a few hours, then cleanse with soap and water (Ivory soap is best for all delicate fabrics).

Before washing cotton-colored goods, dip them in a solution of salt and water, then hang them in a shady place to dry. The salt sets the color.

To wash flannels so they will not shrink or turn yellow, wash in two luke-warm soap suds. Do not hang out in extreme cold weather.

To remove mildew from clothing, take common liquid soap and stir in enough salt to make it granular, then rub it on the spot and let it lie out over night, if it is not removed, then wet several times during the day.

To remove grease and dirt spots from fabrics of all kinds, put soiled parts on a thick pad to absorb liquid; rub briskly, only from goods to spots, and they will be forced through on the pad. Do not rub spot first or it will run in the goods and cause a ring after it has dried.

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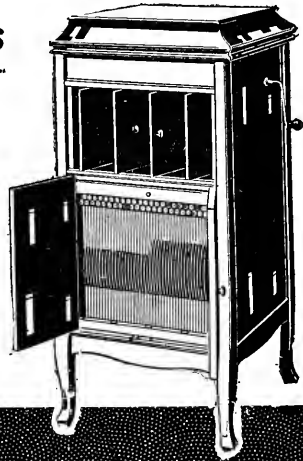
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THE RELIEF SOCIETY MAGAZINE

JUNE, 1918.

General Conference of the
Relief Society

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Garden

Conservation Pointers

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Vol. V.

No. 6.

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The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the
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Lula Greene Richards.

My beautiful, beautiful tree!
God made thee so graceful and grand.
How human hands could have marred this tree
I never shall understand.

When I left you this morning, all lovely,
I called you "King of the lawn,"
"My Sweetheart"—this evening I find you
Torn, bleeding, your loveliness gone.

Could envy excite human feelings
To mangle and injure like this?
Though your beauty is spoiled, I still love you,
Your poor, bleeding branches I kiss.

Every branch, leaf and bud I held precious;
My prayers have ascended on high,
While your dear trunk my arms have encircled,
None present but God, you and I.

Our prayers, Father heard and gave comfort,
And blest us on every hand,
While I've loved you and watched you still growing
So stately, majestic and grand.

In heaven may Father please give me
One like you, my beautiful tree,
And let no one hurt or deface it,
But keep it and save it for me.

Tonight I am heartsick and lonely;
God made us, and he only knew,
My beautiful tree, of our kinship,
How you loved me and how I loved you.



PRESIDENT WILLIAM BUDGE, OF LOGAN TEMPLE, AND FAMILY.

THE

Relief Society Magazine

VOL. V.

JUNE, 1918.

No. 6

General Conference of the Relief Society.

By Amy Brown Lyman.

The Annual Conference of the Relief Society was held in Salt Lake City on Wednesday and Thursday, April 3 and 4, 1918. On Wednesday three sessions were held in the Bishop's Building. At 10 o'clock a. m. and 2 o'clock p. m. meetings were held for stake officers and stake board members. At 7 p. m. a public meeting was held under the direction of the Home Economics Department.

On Thursday, April 4, two general sessions of Conference were held in the Assembly Hall at 10 a. m. and 2 p. m. Thursday evening, April 4, a reception was held for all Relief Society delegates.

The attendance at the conference was unusually large. At the opening officers' meeting there were present 320 representatives, and at the afternoon session there were 325. At the general session on Thursday morning in the Assembly Hall, there were 1360 in attendance and on the afternoon of the same day, the number reached 1814. Roll call at the officers' meeting showed the following official representation: General Board members, 20; stakes represented, 63—52 by stake presidents and 11 by other representatives; the other stake officers besides these were 30 counselors, 13 secretaries and 9 treasurers. Twelve stakes were not represented. Three missions were represented, two by presidents and one by a member. The missions represented were the Northern States, the Western States, and the California missions.

One of the important features of the conference was the splendid music furnished by the Relief Society choir, of 125 members, under the direction of the General Chorister, Mrs. Lizzie Thomas Edward. In addition to furnishing music for all of the regular sessions of the conference, the choir furnished special numbers at the Home Economics meeting and gave an entire program at the reception.

By special invitation of Prof. A. C. Lund, Director of the Tabernacle Choir, the Relief Society Choir, assisted with the oratorio, "Elijah," singing from the east gallery the chorus, "Lift Thine Eyes," to the accompaniment of the echo organ. The artistic rendition of the solo, "Lead, Kindly Light," by Prof. A. C. Lund, with the Relief Society Choir singing the chorus, at the Assembly Hall, and also the sextette from "Lucia," rendered at the Relief Society reception by the choir, were real gems and were especially appreciated.

The ushers for the conference, furnished by the Pioneer stake, were on hand early and late at all the sessions, and directed the large crowds so ably that there was no delay nor the slightest confusion.

On Wednesday noon, luncheon was served to the 320 stake officers who were in attendance at the officers' meeting.

GENERAL OFFICERS' MEETINGS.

Morning Session.

President Emmeline B. Wells presided at the meetings of the conference and gave the opening address. She referred very feelingly to the sad condition existing in the world today on account of the great war. She felt that the present era is probably a preparation for the Millennium, and she urged that the Relief Society women be prayerful and live so that they may understand the things of God.

Mrs. Wells prayed especially for the boys in the trenches, that they might be filled with hope, courage and peace.

The annual financial and statistical report of the General Society was read by the General Secretary, Mrs. Amy Brown Lyman. The report was particularly interesting in view of the fact that it embraces, in addition to the regular features, a report of the conservation and war work accomplished by the women of the Relief Society during the last year. Some of the interesting items were emphasized. Following is the report:

Balance on hand January 1, 1917:

Charity fund	\$14,803.03½	
General fund	49,910.57	
Wheat fund	67,166.89	\$131,880.49½

Receipts:

Donations:		
Charity fund	55,903.41	
General fund	54,856.45½	
Wheat fund	13,400.71	124,160.57½
Other receipts		72,049.93

Total		<hr/> \$328,091.00
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GENERAL CONFERENCE OF RELIEF SOCIETY. 309

Paid for charitable purposes.....	\$ 53,883.37
Paid for general purposes.....	123,078.29
Balance on hand December 31, 1917	
Charity fund	\$18,095.95
General fund	54,871.04
Wheat fund	78,162.35
	<u>151,129.34</u>
Total	\$328,091.00

Resources and Liabilities.

Resources:	
Balance on hand Dec. 31, 1917, all funds	\$151,129.34
Value of wheat on hand.....	308,462.21
Value real estate, buildings and furniture	238,931.61
Value of invested funds.....	24,767.39
Other resources	16,955.75
	<u>740,246.30</u>
Total.....	\$740,246.30
Liabilities	
Indebtedness	\$ 2,557.24
BALANCE NET RESOURCES	<u>737,689.06</u>
Total.....	\$740,246.30

Wheat Account

Receipts:	
Wheat on hand Jan. 1, 1917.....	11,089,208 lbs.
Wheat donated during 1917.....	389,147 "
Wheat purchased during 1917....	620,496 "
Other wheat receipts	232,233 "
	<u>12,331,084 lbs.</u>
Total.....	12,331,084 lbs.
Or.....	205,518 ¹ / ₁₅ bu.

Disbursements:	
Wheat on deposit with P. B. O....	5,028,745 lbs.
Wheat in local Relief S. granaries	5,305,307 "
Wheat in other granaries.....	1,040,878 "
Other wheat deposits.....	220,638 "
Wheat sold	631,389 "
Shrinkage, waste and loss.....	104,127 "
	<u>(11,595,568 ")</u>
(ACTUAL WHEAT ON HAND)....	or (193,259 ¹⁴ / ₃₀ bu.)
Total.....	12,331,084 lbs.
Or.....	205,518 ¹ / ₁₅ bu.

Statistics.

Membership Jan. 1, 1917:

Officers	6,430	
Teachers	13,476	
Members	<u>23,922</u>	
		43,828
Admitted to membership.....		<u>6,770</u>
Total.....		50,598
Removed or resigned.....	4,699	
Died	560	

Membership Dec. 31, 1917:

Officers	6,492	
Teachers	13,858	
Members	<u>24,989</u>	
(PRESENT MEMBERSHIP)		(45,339)
Total.....		50,598

General officers and Board members.....	23
Stake officers and Board members.....	1,032
Number of meetings held.....	36,028
Average attendance at meetings.....	14,642
Number of Relief Society organizations.....	1,085
Number of books in Relief Society libraries.....	5,597
Number of RELIEF SOCIETY MAGAZINE subscriptions.....	12,190

Activities

Penny Temple fund, 1916-1917.....	\$13,588.90
Days spent with the sick.....	36,581
Special visits to sick.....	78,066
Families helped	5,868
Bodies prepared for burial.....	2,311
Number of visits by stake officers.....	5,485
Number of days spent in Temple work.....	23,863
Assistance to missionaries or their families.....	\$ 2,977.50
Fund raised from special work.....	\$17,311.02

Conservation and War Work.

Wheat raised by Ward Relief Societies.....	4,691 bu.
Potatoes raised by Ward Relief Societies.....	88,347 bu.
Fruit and jelly canned by Ward Relief Societies....	42,650 qts.
Dried fruit conserved by Ward Relief Societies.....	12,375 lbs.
Dried vegetables conserved by Ward Relief Societies	21,097 lbs.
Fruit and jellies canned by individual members of the Relief Society for family use.....	3,264,804 qts.
Dried vegetables conserved by individual members of the Relief Society for family use.....	199,910 lbs.
Other items such as remodeling clothing, making quilts, etc.—number of articles.....	44,643
Paid for Liberty Bonds.....	\$24,685.61
Number of Red Cross memberships taken by Relief Society members	14,078
Number of articles made for Red Cross by Relief Society members	49,569

Attention was called to the small indebtedness of the Relief Society, and also to the increase in membership. During the last year, the membership increased 1,445. While there is a great increase in many instances, as shown by the report, there is a decrease in the number of special visits to the sick and the number of visits by stake officers to the wards.

Mrs. Lyman congratulated the stakes for the splendid compilation of reports made by the stake and ward secretaries, stating that there was a great improvement over the work of the previous year. Reports from the following stakes were listed as correctly compiled: Alberta, Bear River, Blackfoot, Emery, Granite, North Sanpete, North Weber, Oneida, Pioneer, Raft River, Salt Lake, San Juan, Sevier, Shelley, South Sanpete, Woodruff, Young. Those containing slight errors were: Boise, Ensign, Snowflake, Bannock, Beaver, Cottonwood, Hyrum, Juab, Millard, San Luis, South Davis, Teton, Union, Alpine, Box Elder, Ogden, St. Joseph, Cassia, Idaho, Jordan, Taylor, Tintic.

Since the last October conference, on December 23, 1917, one new stake has been organized—the Montpelier stake, with Mrs. Agnes Pearce, president. Reorganizations have taken place in the following stakes: St. Joseph, reorganized January, 1918, with Mrs. Josephine C. Kimball, president, to fill the vacancy made by the resignation of Mrs. Sarah B. Moody; North Weber, reorganized January, 1918, with Mrs. Georgina G. Marriott, president, to fill the vacancy made by the resignation of Lucy A. Steers; Utah stake, reorganized February 1, 1918, with Mrs. Inez Knight Allen, president, to fill the vacancy caused by

the resignation of Mrs. Martha A. F. Keeler;; Eastern States mission, reorganized October, 1917, with Miss Elizabeth Thomas, president, to fill the vacancy made by the resignation of Miss Margaret Edward.

The following additional items were reported:

In the potato competition for prizes offered by the First Presidency, the Relief Society of the Roosevelt ward, Duchesne stake, received the second award of \$500 for the largest yield of potatoes on one acre of ground, the production being 39,173 pounds. The president of this Society is Mrs. Alice M. Lambert.

The Home Economics Department of Utah stake recently published a cook book with the double purpose of furnishing suitable war time recipes and of raising funds for the Provo chapter of the Red Cross. The book was very creditable as well as practical and a large sum was realized from the sale of the book.

The General Board members visited all of the seventy-four stakes during last year, and in addition visited a large number of the branches in the Northwestern States mission and California mission.

Mrs. Rebecca N. Nibley and Mrs. Amy Brown Lyman were delegates from the Relief Society to the National Conference of Social Work held in Pittsburg in June, 1917.

Mrs. Clarissa S. Williams and Mrs. Amy Brown Lyman attended the executive conference of the Mountain division of the American Red Cross in Denver, in October, 1917.

At the Red Cross Institute for Home Service, held in Denver from November 4 to December 16, the Relief Society was represented by the following: Mrs. Amy Brown Lyman, Salt Lake City; Mrs. J. W. Hendricksen, Logan; Mrs. Annie D. Palmer, Provo, and Miss Cora Kasius, Ogden.

Counselor Clarissa S. Williams and Emily S. Richards were delegates from the Relief Society to the National Council of Women held in Washington, December, 1917.

Mrs. Mary Smith Ellsworth and Mrs. Heber Sears of Chicago, represented the Relief Society at the Congress of National Service held in Chicago, February, 1918.

The announcement of the adoption of a Relief Society pin or emblem was made. The pin consists of the Relief Society monogram on a field of white, surrounded by golden sheaves.

President Wells announced, with deep regret, that Priscilla P. Jennings, one of the Board members, had passed away since last conference. She also announced that Mrs. Donetta Smith Kessler had been chosen to fill the vacancy caused by the death of Mrs. Jennings.

Mrs. Kessler was introduced to the assemblage by President Emmeline B. Wells. She stated that she appreciated very much

the honor that had been conferred upon her, and she pledged herself to faithful service in the cause. She expressed her great interest in all phases of Relief Society work.

Counselor Clarissa S. Williams, who is chairman of the Woman's Committee of the State Council of Defense, explained the relation of the Council of Defense work to the Relief Society and other women's organizations. She impressed upon her hearers that the Council has no intention whatever of encroaching upon the identity or disrupting the work of any society or Church association. She stated that the aim of the Council is "to secure co-operation of women in all efforts concerned with defense work; to correlate the work of public and semi-public organizations, that co-operation and harmony might rule, rather than competition, duplication of effort and misdirected energy.

All heads of organizations were urged to preserve the various departments of work under their supervision to the end that, when normal conditions are resumed, the organizations will be intact.

It is through societies already organized that the Council of Defense hope to accomplish its more effective work. All activities will be correlated with the National Defense throughout its various state and county divisions. Organizations are requested to keep a record of all war activities, which record will prove of value to the Council of Defense in making its report of the woman's work of the state to the government.

Mrs. Williams spoke of the praise already accorded Utah women for their splendid organization and work, and asked that the Woman's Committee of the Council of Defense be given all support possible by Relief Society women.

Mrs. Susa Young Gates announced the publication by the General Board of Relief Society of a surname book. She stated that the book will be unique in every way. Adapted entirely to the use of the Relief Society genealogical students, it will possess wide interest for every person in the Church. The chapter heads are as follows: Ancient Racial History, Shem's Disobedient Races, Ham's Tribes, Japheth's Tribes, Early European Race History, Where the Races Settled in Europe, Races in Great Britain, Personal Names, Evolution of Surnames, Patronymics, Sire Names, Scotch and Irish Surnames, Battle Abbey Roll, Domesday, Liber Vitæ, Anglo-Saxon Names, Place Names, Official Surnames, Trade Names, Nick Names, Prefixes and Suffixes, French Surnames, German Surnames, Danish Surnames, South Sea Surnames, Chinese Surnames and American Surnames.

The maps, illustrations and tables are: Maps, Canaan, England, Europe, Roman Dominions, British Isles, Ancient World, Europe, Ancient Egypt, The Ancient East, Assyrian Empire, the

three Scandinavian countries, and one or two others. Illustrations: Temple in Jerusalem, Chinese Temple, Domesday Book, etc. Tables: Pedigrees of David, Descendants of Noah, Houses of Lancaster and York, Henry VII, House of Hanover, French Kings, Bonaparte Family, Houses of Stuart and Hanover, Antediluvian Patriarchs, Welsh Pedigrees, Pedigree of Saul, Anglo-Saxon Kings, Norwegian, Danish and Swedish Ancient Royal Pedigrees.

In addition to all this there will be an index of perhaps 300 pages, consisting of nearly every surname in the Church, taken from the census lists in the Presiding Bishop's Office; and to practically every surname will be attached the definition and origin thereof.

The edition is very small. It will be impossible to allow each ward to purchase a number of books. However, there will be a few left over from the expected number of one to a ward. Those who desire to purchase the book must send in orders at once (money may come later), as we already have many orders in the office now and when the supply is exhausted no more will be printed.

Mrs. Gates stated that the book would occupy double the amount of pages at first expected, because of the fact that many illustrations, maps and the mammoth index have been added, and it has been found impossible to publish the book and sell it at \$2 a volume.

The assembled general and stake officers voted to raise the price of the book to \$3 per volume.

A rate of \$2.75 per volume will be allowed where books are purchased in lots of one dozen or more. Address letters and orders to the General Secretary, Mrs. Amy Brown Lyman.

Mrs. Janette A. Hyde, business manager of *The Relief Society Magazine*, thanked the women very cordially for their hearty support of *The Relief Society Magazine*, and asked patience if the war interfered with prompt mail delivery.

Afternoon Session.

Counselor Julina L. Smith outlined the duties of Relief Society women as they were announced years ago by the Prophet Joseph Smith. She spoke also of the added duties since the outbreak of the war, and urged the women to remember three things—their own strength, the cause they are working for, and the boys in the national service. Having recently visited Camp Kearny, Mrs. Smith brought a word of cheer and comfort to the mothers who have sons in that camp. She stated that the soldiers were, in many instances, better cared for than at home. She felt that not all would go into the battlefield to die, but that those who

would be called by death, either at the war front or at home, were soldiers needed on the other side.

Mrs. Amy B. Lyman outlined the duties of officers in the Relief Society organizations. She cited four big ideals which had been evolved by the nation since the outbreak of the war—devotion to cause, unity, obedience to authority, and willingness to train for service. On these four things, she said, the Latter-day Saints Church had been greatly criticized in the past; for these four things since the outbreak of the war the Church had received its highest compliments. These ideals, she said, had been the cause of the great success of the Relief Society.

Mrs. Lyman stated that all officers in the Relief Society should first of all be women of honor and integrity, women with abiding faith and with a testimony of the gospel. She urged each woman to fill, to the best of her ability, the office to which she is appointed, making a specialty of the particular work to which she is called. In a great many instances people have the wrong attitude toward their work. For example: It is often the case that instead of making the most of the positions to which they are called, women neglect their own work and encroach upon the work and duties of other officers.

It is the duty of a president to preside and to look after the general work of the Society. Her particular effort should be placed upon the work as a whole, and not on the detailed portion thereof. A president who spends all her time with the small details loses sight of the broadness of her own work. She should, therefore, rise above the details frequently and get a broad view of the situation. No president can afford to do the work of the secretary. As soon as she does this, she neglects her own important work and loses her great opportunity to forward the general work of the society. Any president who prefers to do the secretary's work rather than her own work, should resign as president and take up the work of the secretary.

Presidents should compare their work frequently with the work of other stakes and wards, and see that it is up to the standard.

The counselors are aides to the president and should be consulted freely by the president regarding all matters connected with the stake or ward organization. There is wisdom in counsel. Counselors should not be ignored. They should help with the work and should help to bear the responsibility connected with the work.

Secretaries should be chosen with regard to their particular fitness for the work they are to do, just as organists are chosen for their particular work. The work of the Relief Society has become so complicated, and the work of the secretary so specialized that unless she has had some previous training for this work, it is very hard for her to cope with the situation.

The work of the treasurer is also rather technical, and women should be chosen for this position, if possible, who have had some business training.

Teachers should appreciate the great importance of their special field of work, being prompt with their visits and in no way neglecting them. They should aim constantly to live up to the ideals set for them and to do the work in the best possible manner. They should be wise and discreet in their dealings with families and should make it a point to carry hope and good cheer into all the homes which they visit.

The work of the class teachers is, in a sense, specialized work. The woman who accepts the position of class leader should spare no pains to present lessons in an intelligent and edifying manner. This will require a great deal of study and preparation on her part. A class leader who is well prepared and enthusiastic over her work is a real power in the society and a great aid to the officers in maintaining a high grade of interest, and in increasing the attendance at Relief Society meetings. A class leader may judge of the effectiveness of her work by the results she obtains.

Stake and ward presidents should see that their organizations are complete. When vacancies occur they should be filled at once.

Mrs. Lyman read the following extract from a Circular of Instructions on Relief Society work:

"A stake president, who is incapacitated for any reason, or who intends leaving her home for any extended period, should consult with the presiding priesthood as to her resignation. It is unwise for any organization to be left without an active head."

Meetings for stake officers should be held at least once a month. A meeting for stake and ward officers should be held at least once a month.

The speaker requested that all circular letters sent out by the General Board be preserved carefully for future reference.

Mrs. Martha A. F. Keeler spoke a few moments on "The Ideal Relief Society," emphasizing the importance of having the meetings conducted with the spirit of prayer, humility and love. The time should be spent with important and eternal things, and all temporary, trivial things should be ignored. Meetings should be opened and closed promptly according to scheduled time and those responsible for the program should see that everything is in readiness so that no time is wasted.

Mrs. Inez Knight Allen spoke briefly of the *Hoover Cook Book* recently published by the Relief Society women of the Utah stake, stating that those stakes who desire to handle the book in large numbers might have special concessions by applying to the Utah Stake Relief Society.

Mrs. Rebecca N. Nibley moved a vote of thanks to the Bailey Floral Company for the handsome easter flowering plant presented to the General Board. The motion was seconded by Mrs. Crismon and carried.

Evening Session.

Dr. Melvin C. Merrill, of the Utah Agricultural College, spoke on "Home Gardening." He emphasized the need of careful planning for the garden, with consideration of the amount of foodstuffs needed by each member of the family. He decried the idea of planting as many seeds as happened to be obtained at a seed store, but declared that every inch of ground should be used to the greatest advantage. Intensive gardening, Dr. Merrill insisted, must be the great slogan of the summer's activity. If there were weeds it was a sure proof that the garden was too large for its crop. The soil should be carefully prepared and fertilized. A great variety of vegetables should be planted and early summer crops should be speedily replaced with those to be harvested in the fall.

Prof. Byron Alder, of the U. A. C., emphasized the need of raising poultry as one of the big foodstuffs of the nation. With the shipping of all possible meats to the war zone, Prof. Alder said the poultry yard must be made to furnish a big part of the nation's protein foods. It takes two years, he asserted, to raise a beef for the market, one year for pork, one year for mutton, but eggs and poultry can be kept almost constantly on the market from the time the hens begin laying. Every family in the country, he urged, should raise enough eggs to last it a year, the spring eggs to be put away in liquid glass for the winter. He told of the care needed by the young chicks in order to insure the greatest possible production of eggs, urging especially plenty of water and sufficient meat, fish and bone scraps. Prof. Alder also urged the raising of a large variety of chickens.

Miss Joan Moen, of the U. A. C., gave a demonstration in the remodeling and renovating of old clothing, emphasizing the possibilities of old silk hosiery, woolen underwear, and other articles usually thrown away.

The morning session of our Relief Society conference in the Assembly Hall found a crowded congregation ready for the excellent program which had been prepared by the Home Science department, under the direction of Mrs. Janette A. Hyde. After the opening exercises, Miss Alice Ravenhill, professor of home economics at the U. A. C., herself one of the best known authors in the United States on Child-Welfare, took up this subject and delivered a most excellent address. The facts and truths which she treated are very familiar to the women of the Relief Society,

but a new angle was given through the presentation of modern statistics; and especially attractive was the cultured form and substance of the address. The speaker referred to the decision of the United States to make this coming year a child-welfare period, and manifested the need of more intelligent apprehension concerning the age-old problems of child-protection from diseases and death. Compared ignorance concerning the causes and prevention of infant mortality to a poison in the human system which necessitates an antidote, and recited the startling figures of infant mortality which was like a public poison withering the roots of national life.

"Some races have more resistance to certain diseases than others," said the speaker. "The Caucasians are more susceptible to tuberculosis, whooping cough, measles, scarlet fever and other ailments. The yellow race has a peculiar resistance to certain organic diseases which enables it to live under conditions which would be fatal to the white race. Each one of us inherits certain tendencies. It is our duty to find out the direction in which each child is least resistant, to strengthen the weak and consolidate its strong points. Liberty does not carry with it the right to disregard the rights of others. The greater the democracy the stricter the discipline of its members that the rights of others be regarded—the more responsible their duty to maintain a high standard of health, strict sanitary conditions, not alone for their own welfare, but that of their neighbors."

She stated that 300,000 children died annually in this country before birth and declared that these conditions could be improved by a complete birth registration insuring the lightening of considerable ignorance and the aiding of the poverty stricken. Three thousand more children, she said, died before twelve months of age. The United States spends \$350,000,000 on its insane population in one year, despite the two preventable causes of insanity—unfit parentage and the poisoning of the mother's system before the birth of the child. She told of the death rate in the various countries of the world of infants under twelve months old, for every 1,000 of child population, as follows:

Belgium, 167; Italy, 153; Germany, before the war, 147; France, 127; England, including the city of London, 90; Russia, 248; Canada, 248; New Zealand, 50; and the United States, based on a very incomplete estimate, 120. Twenty-five per cent of the babies of this nation were found to have died of conditional debility; 9 per cent of bronchitis or pneumonia; one-ninth of digestive disorders; 50,000 annually of tuberculosis; 12 out of every 100 of whooping cough; from 10,000 to 20,000 annually of measles. For every death there was also counted six cases of illness which survived, resulting in blindness, deafness, dullness,

delicate lungs, crooked spines, diseased joints, ruined digestions, etc.

The speaker urged the mothers to study the conditions which will prevent disease and to enlist themselves in the war against child sacrifice. In closing she added some startling statistics as follows:

Some 106,392 men, or 70 per cent of the applicants for the navy, had been found physically unfit; 500,000 of the military enlistments, or one-third, had been found through preventable diseases, unfit for service, all between the ages of 21 and 31. Eight million more men above 31 had been found physically disqualified, meaning that 13,000,000 men who should be in the very prime of life were physically useless to their country in its hour of need.

The demonstration in food values and war-time substitutes given by Miss Jean Cox, of the U. A. C., was extremely interesting and attractive. The speaker had upon the stand sample portions of various foods, and thus illustrated all of her valuable and excellent points. She showed the contrasting caloric values and certainly provided many new suggestions for those present to work upon in the present food crisis.

Afternoon Session.

The conference in the afternoon was addressed by President Emmeline B. Wells, Counselors Clarissa Smith Williams, and Julina L. Smith, and Mrs. Mary Smith Ellsworth, president of the Relief Societies of the Northern States mission. Counselor Williams was the first speaker, and she delivered an earnest exhortation to the sisters, saying, in part:

"We conserve in food and we conserve our clothing, and we endeavor to do all those things which are necessary for us to do in order that the great work which is being carried on today may be carried on to a successful finish. I want to say to you, dear mothers, *conserve yourselves*. If there is any danger today, it will be in the over-anxiety of the mothers and women past middle age who are past the child-bearing age, but who are the mothers of growing children. If there would be a danger to them, it would be that they should endeavor to overdo the conservation theory. I would feel to impress on you to eat plenty of food, 'plenty of calories,' as Miss Cox said this morning—not overeat, but find, if possible, food that agrees with you, and then 'eat it slowly and chew well.' That is an old saw, but it is verily true. I know by experience that it does not take as much food for the nourishment of an adult person if it is thoroughly masticated. So take time to eat, take time to rest a little, and to reflect; and above all things, take time to pray that you may have the spirit of our heavenly Father and his beloved Son, to uphold you and give

you strength to carry the burdens which are yours during these trying times.

"I am of the opinion that the women of the Latter-day Saints, with their usual responsibility in taking up new measures, are doing all in their power to help to carry on this great struggle in which we find ourselves. But sisters, have you ever paused to think that this war will not be won with bullets—it will be by the united effort of the whole people of the world who are working for peace and the right kind of peace, that the people may enjoy all the rights which the Lord designated that they should enjoy here in the world, and that it will take faith and prayer and work more than bullets to win this great struggle.

"I presume that many of you are surprised and delighted with the opinion of many noted men that the love of the Lord and the belief in the divinity of the Lord, and the thought that religion adds to the happiness of the human family is being widely disseminated, not only among men who have been of a non-religious nature, but many young men who thought they had no religion. I do not mean only our own young men, but many of the young men of the world are being led to believe that there is a God, that there is a future life beyond this life, and it is being borne in on them that it is proper that they should live in such a way that they should be ready to enter the presence of the Lord. Some beautiful testimonies come to us from our own young men. You know, you mothers, how our boys are often quite indifferent. They know that they are Latter-day Saints, they have always been Latter-day Saints, they have been taught to do this and that and the other, but they have not taken it very seriously. Many of them now feel that they are on as sacred a mission as they would be had they been set apart to go to preach the gospel; and by their conduct, and their manners and the words quietly spoken, they are able to be true missionaries to those with whom they are associated. I think one of the best things that has come to me has been the testimony of my own young son. He had the measles in the training camp, and during the time that he was in quarantine he had a great deal of time to reflect and read. While he was in a ward, he was yet in a quiet corner, and he wrote to tell me that he had had a beautiful testimony of the gospel. He had always thought the gospel was true, and it meant the most to him of anything, but he had never had a testimony of the gospel until those quiet hours that he spent in reflection and in prayer while he was on his sick-bed. Now that, sisters, means more to me and more to you who have sons who can bear this same testimony, than millions of dollars of riches. The very thought that our children are impressed with the divinity of the gospel, that they have the inspiration to tell them that the gospel is true, that

they can say, 'O, I never realized what an uplift prayer could give to me until now!' Now, when our dear ones can approach their heavenly Father with a firm belief that he will answer their prayers, that he is there, ready, just as their earthly parent would be, with attenuated love for them, oh, what a spirit of blessing it brings!

"I pray, my dear sisters, that we may have the Spirit to uphold us, to give us faith, that we may bless those about us with faith and with love and with courage, that we may be upheld by the knowledge that our Father in heaven is able to assist us, and that at all times we may be found doing his will and keeping his commandments."

Counselor Julina L. Smith continued in the same theme, adding her own choice and sound advice as follows:

"While Prof. Ravenhill was speaking to us this morning about the boys and the men in the world, I felt to thank our heavenly Father that our boys, the Latter-day Saints boys that have been called away, have not been found diseased and in a condition that they would have to be sent home because they are not fit for soldiers or for anything else. Once in a while we find a boy or two amongst us who have heart trouble, or some physical disability, but we can cheer up and feel thankful that our boys who have been reared Latter-day Saints are examples to the world; and when we hear of such things as we heard this morning of men in the outside world, we are grateful that our boys are not in that condition.

"Now, most of the army boys smoke, and I said to a doctor down in San Diego, 'Why do they smoke?' In reply he stated that the boys had to walk so far every morning and drill so many hours, and that those who smoked and used tobacco could not walk so far as those that did not; and I asked him, 'Why do they allow them to smoke?' He said, 'That is up to them; they are permitted, of course, to use their own judgment in that.' He admitted that those who were perfectly pure and clean and kept the 'Word of Wisdom,' could walk farther and do better than the others. Now, you mothers who have reared your boys to be Latter-day Saints, and have taught them not to use tobacco and liquor, you have some comfort, even if your sons have been called to war.

"We have been looking forward to just such times as we have now. You, like myself, knew that when the Lord said that just such things would come as we are having now, that they would come sometime. I did not think it would be in my day. I thought before the end came we would have wars and pestilence and earthquakes and cyclones and all those things which the Lord said would come unless we were faithful and true and repented and lived right—and we have not lived right, there are many of our

own young folks who are being led away and have not been living as well as they used to live; but I think those who have had good teachings will do well.

"I have heard of many of our boys who are away, exercising their good influence with other young men, that have not had the same training that the Latter-day Saints have had, and these others are listening to our Latter-day Saints boys and watching and imitating them.

"In regard to our saving—we can do a great deal of saving in taking care of food. I have seen people who would waste perhaps nearly half that they cooked, put on the table what little they wanted, and scrape the rest out. We can save by cooking only what we need, and if there is a little left over, warm it up and fix it over for another meal. But we do not have to eat food that is not palatable. We can cook it properly and have it palatable and good and have some left, and we can save in that way.

"In regard to gardening—I have done lots of gardening myself, and since I have been where I am now, without a little garden spot, I have looked out on the lawn many a day and thought if I had a little corner of that lawn where I could plant a little lettuce and a few onions and radishes, and go out and pick them in the morning, like I used to do, how glad I would be. It would not hurt anybody to take care of a little piece of garden like that. I do not believe in saying to our old ladies and to the sisters who have worked all their lives: 'It is your duty to go out and plow and hoe and water and raise grain and vegetables'—there are many young people who can put in some of their time that way; and it will not hurt them, it will do them good—just as much good will come to them from raising vegetables as raising flowers. And the older ladies can put in their time sewing and taking care of chickens. Those who were at our meeting last night heard the lecture on raising chickens. I was very much interested in that. An old lady can tend to the chickens and enjoy it, when she could not go out and hoe in the garden. There are things that we can all do that will help, and it is all war work. The old ladies that can sit and knit stockings and scarfs and wash rags and quilt pieces—they are doing their part and helping the soldiers. And I want to tell you that we are on the Lord's side. Our boys are working for the Lord, and we are going to win, for the Lord always wins. We may have a hard struggle, but we are going to win, we know that. As long as we are on the Lord's side we are all right.

"Our Relief Society women have always been ready for whatever call the president of the Relief Society makes upon them, no matter what it is for. They respond directly, they are right up

and in arms. When the President of the Church says we want this, that or the other, they are ready. It is like touching an electric button and turning on the light. It takes only a little while to get out a word to all of our sisters, then they are on hand to do what they are asked to do. It is not because they are afraid and have to take counsel: it is because they are loyal and love to work in unison. When our government calls on us and says we want you to save and take care of the food, we are on hand to do it. When the government says, we want your boys, the best and healthiest that you have, to go to war, to go and help to save their country—that is the biggest and the hardest thing that we could be called upon for; but how do our sisters and our brothers respond? They say, ‘Go, my son, you go and do your part. If you lose your life, you will lose it in a good cause, and if your life is spared to you, return home, knowing that you have done your duty, and you will be prepared to go on and help the Lord in his work.’

“I pray that the Lord will bless each and every one of us and help us to do his will and help us that we may not forget to pray, to pray for all who have gone to war, that all the honest in heart and all who trust in the Lord may be blessed, which is my prayer in the name of Jesus. Amen.”

Mrs. Ellsworth said, in part:

“I feel this afternoon as I listened to that beautiful trio, and heard those sisters sing, how blessed are they who trust in the Lord! and I looked over this splendid audience, and those words filled my heart: ‘How blessed are they who trust in the Lord!’ The Lord has been good to the Latter-day Saints; he has kept his promise to us that to us should be revealed his mind and will, and that we should be magnified in the eyes of the world, and that the eyes and the hearts of the nations of the earth should be turned to Zion.

Since the first of last December I have had the privilege of visiting 25 groups of women located throughout the six states of the Northern States mission, and in making my trips to and fro to those 25 groups of women, I have come in contact with many, many people, and have had the privilege given to me to talk to them about the prophecies concerning the war, and I come to tell you that the spirit of unrest, a feeling of fear, is in the hearts of the people of the world. Our missionaries testify that as they go from door to door, tracting, many are glad to listen to their word; they are turning their hearts to the things of the Lord.

“Our missionaries number about 168, yet are a band of children compared to the educated and experienced men and women among whom they labor, but the Lord is good to us—our baptisms this year have been greater in number than in any other year

of our mission. We baptized in the month of July more than were baptized in the whole of the first year that President Ellsworth presided in the Northern States.

“And I was glad to hear yesterday in our meeting and today the cry from the stand, ‘Sisters, conserve your strength.’ I think sometimes we get too anxious, too over-zealous, and do more than is required of us, and still I do not want to feel to criticize, but do my utmost in everything that I am called to do.

“Do you not know that we are blessed above all people in all time? To us has been made known the prophecies of the Bible, the prophecies of the Book of Mormon, which bring us to a fulness of the gospel of Jesus Christ. We have been told that dire calamities will come: war, earthquake, pestilence, famine—we have been taught it always, not only from the prophets in the Bible and the Book of Mormon, but our Father in heaven has blessed us with our latter-day prophet, to whom he has revealed himself so that the smallest child can understand the things that are to come, the test that is to be made of his children. He has said to us, ‘I will have a tried people; you must love me, you must keep my commandments; you must know the gospel and you must know that you know it.’ I believe the time is right at our doors when the world is going to be shaken up, when the people everywhere are going to turn to the Lord—for as we go about in our mission, we find hundreds and thousands of beautiful, honest-hearted people. But they have not been given the light that we have received.

“‘Blessed are those who trust in the Lord.’ While I know some of our boys will have to fall, while I believe sincerely that many of them will give their lives in this great struggle for liberty, I believe firmly that to them on the other side will be given the great privilege of teaching the gospel to the hundreds and thousands who will be slain.

“The day has come when the spirit of Elijah is poured out upon all nations. It is our duty to look after our dead, and if we will, the spirit of the Lord will come to us, peace and comfort shall be given to us, and even though we lose our sons, the sting of death shall be taken away if we keep the commandments that the Lord has given us.

“In our mission, with a little group of less than 400 women, we have sent in to the temple during the last year 3,300 names, and when I tell you that those sisters, many of them, work by the day in stores, in shops, some of them scrubbing, ironing, taking care of the sick, or what they can, to pay for that temple work, you will know that they believe and are fully converted to the principle of salvation for the dead. And so I say the Lord has blessed us as he said. He has kept his promise to us.”

President Emmeline B. Wells then addressed the meeting :

“My beloved brethren and sisters, I am sorry I am hoarse, but feel that I must speak, because I have the same feeling at this conference that I have had previously, that perhaps I might not be spared until another conference. you know, all of you, that I am not young, and probably most of you know that I have been a very long time in the Church—seventy-six years, the first day of March, since I was baptized into the Church—nearly four score years in the Church, and in that long experience I have seen and heard wonderful things. I have never doubted, not once, the truth of the gospel as revealed through the Prophet Joseph.

“We should guard our children and protect them from everything that is wrong ; and when they do marry, they should marry, in the House of the Lord, the Temples that we have built here wherein ceremonies of this kind should take place ; so that their children may be born in the new and everlasting covenant and be entitled to every blessing pertaining to that calling.

“We speak of our young men as our boys. I remember that in Nauvoo they used to speak about the Nauvoo Legion as the boys of the Nauvoo Legion. A great many of them were boys, and the Prophet Joseph himself was young. When we look back and think of his age, think of what he had passed through, and the terrible persecutions he endured, and then of his terrible death, and his brother Hyrum, and what they suffered, it startles us ! However, we believe what the scriptures say, that the blood of the martyrs is the seed of the Church ; and since that time, how wonderfully the Church has grown.

“I recall the very, very dark hours in Nauvoo, when the Prophet was taken to prison, and how the people mourned, mourned as if he were their very own—it is sad even to think of it, the mourning of the people at the time when the Prophet and his brother Hyrum (the father of our present prophet, seer and revelator today) were taken to prison ; and how the people turned out in the streets to watch them go ! And I recall that President Daniel H. Wells said many times when he spoke of it, that they passed his house, which was just on the outskirts of the city, and that the Prophet stopped and spoke to him and said to him, “Squire Wells, I hope you won’t think I am the worst man in the world because I am going to prison” There was a crowd of people all the way they went. I saw them when they went, and the crowd that followed them. But this was really on the outskirts of the city when he spoke to Squire Wells and shook hands with him, I believe if I remember right. Squire Wells had not then become a member of the Church, although I think he was convinced that “Mormonism” was true, and tried to wait for his wife to believe as he did. You know the story, all of you—I

do not need to repeat that, but I do want to bear my testimony, even if it should be the last that I would have the opportunity to bear to you, of the Prophet Joseph and his wonderful personality.

"I think there is no person—there could not be any one, so devoid, I think, of the knowledge of people, that could think that there was anything but loyalty and truth and love and mercy in his character. He certainly had a divine appearance. It seems to me that he must have been very much like the Savior himself. When I think of him I can see him just as plain as anything can be in my mind's eye, as if he stood here in the midst of us, speaking to the people as he did on every occasion that I heard him talking to the people.

"We have had persecution here, but not to compare with that. We have had the army in Echo canyon, and kept them there for a while, until we could move to Provo and other places in the south. And then we returned in great triumph. I recall the time when Heber C. Kimball came into the house where three of the Wells family were gathered at that time in Provo, and he sat down to talk to us. He saw that we were gloomy—especially I was gloomy, because I had seen the time when we were driven from Nauvoo, and when my own mother died from persecution. She was not fifty years old when she died of the hardships. Of course hundreds of others died as well. When we went to Provo it brought it all back again—and Heber C. Kimball sat in our house in Provo, before we went into the shanties, and said, "Emmeline, let me tell you that we shall go back to Salt Lake City, and we shall go back in triumph." It was pretty hard to believe, and I do not know that I did exactly believe it, but it came to pass.

"The Lord has preserved us in these valleys of the mountains. He has kept us, and we are preserved, and we have grown and we have multiplied, and in nearly all of the nations of the earth and on the islands of the sea we have people faithful and true, just as we try to be who live here under the droppings of the sanctuary, and hear our prophets speak and talk and hear our President. All of us, probably, who are here in this house have heard President Joseph F. Smith speak from the stand in the Tabernacle. Undoubtedly we have, and I hope we shall again during this conference. And we have this grand Society, this Society of women, that was organized by the Prophet Joseph himself in the City of Nauvoo, in the Masonic Hall. There were then only a few, 18 in number, and three of the brethren of the Priesthood with them. And we have still kept on. Now we have hundreds and thousands in the Relief Society, and I believe we have all been well taught, even those who have been in foreign countries. When I heard Brother Hyrum M. Smith's wife speak

as she did at one of our conferences recently, I felt that the Lord had certainly been with her in proclaiming the truth there, almost as much, I may say, as he had with the elders. And our sisters who have traveled and gone in foreign countries with their husbands and some without them, and the missionaries who have been called to stay there, their wives have gone with them; and then the young girls, young women, who have been called into the mission field, they have all done a great work.

"I remember, in Nauvoo, when some of the missionaries would be starting away, I thought, 'I only wish I were a boy, and if I could go on a mission, how glad I would be!' And I never expected then that I would see the day when the women would be called to go abroad and teach and preach the gospel. But I am very glad that I have lived to see that day. Soon after going to Nauvoo, having been associated always with the people in Nauvoo, I heard a very great deal about missions and going on missions, and I had the greatest desire in the world even then to go on a mission, though we were sick, and distressed, and poor, and had scarcely enough to eat. But I have never been really sent on a mission. I think I have been eleven times in Washington—on special missions, and I have been abroad, and I have talked the gospel to hundreds of people and strangers everywhere I went, if there was any opportunity at all. I have never been called upon a mission; but I was set apart to this mission that I have now in the Relief Society, which is as great a mission as I can possibly have. I love the sisters of the Relief Society as I love myself and my own kindred—they are just as near to me as many of my own kindred are that are dear to me; and my kindred are very dear to me. I feel that I made some sacrifice when my mother died a martyr to the faith, but I do not feel that I have made any great sacrifice at all myself, because my ways have been ways of pleasantness, and everything has been pleasing to me.

"The Prophet said that the people would come to Zion with their packs on their backs to be fed; and I know a story in connection with this which I could not tell you today. It is a very good one and proof that it was taken to heart by some people. I do not think that they have as yet come in that way, but probably they will, because of the terrible wars that take place in the world today, that are taking place today, and that may yet take place in the future, if the prophecies of the Bible and of the Book of Mormon, and the Prophet Joseph Smith and of President Young are fulfilled, they certainly will; and it looks now as if it was not so very far off when they would come to be fed.

"I am very glad that I have had the experiences that I have had; I am very glad that I am able to tell them to the people wherever I go, the wonderful things that we passed through in

the early days, the wonderful man President Brigham Young was, as well as the Prophet, for certainly he was one of the greatest minds ever given to man. Except the Prophet, we consider him until now the greatest. Perhaps there have been other great men. At the present time we have the same blood in the man that presides over us today that the Prophet had in his veins.

"I recall with great pleasure the mother of the Prophet, how we used to come and kneel down at her feet and think it was the greatest pleasure possible, that she must be the greatest woman in the world, because she was the mother of the Prophet Joseph Smith, whom we all revered above any man that we have ever seen. And yet we have the same blood today, the blood of the martyrs, presiding over us today! I hope that you, all of you, and all of you who preside and have an opportunity to speak in meetings, will remember the man who stands at the head of the Church today, and who presides over us, that he is the greatest man living on the earth today. No king or potentate, or anything else, no matter what position he may occupy, is so great as the man who presides over the Church of Jesus Christ of Latter-day Saints, of which we are members; and I hope that you will all pray that he and those associated with him may live, that he will have his family and friends, and all the Twelve Apostles, and especially the President of the Quorum of the Twelve Apostles, who is also a great man. Those who hold the Priesthood in places where they have been called to preside should be revered and looked up to. And let us have that great love in our hearts always that we felt perhaps when we were first baptized into the Church, the love for each other, in the Relief Society and for all those women who have been called in the Young Ladies' and the Primary Associations. Let us love them, and let us help all men, all brothers and sisters, all good people everywhere, for God is love, and love must be the greatest thing in the world when the Scriptures tell us that God is love. Let us love each other, and be true to each other in our relation to each other in the Relief Society and all the other organizations with which we may be connected or our children or our daughters or our sons.. Let us be as strong in the faith as it is possible for us to be, and maintain our purity, maintain our integrity to the gospel and to those with whom we are associated, to our own, and to all others who are good people.

"That the Lord may bless the Relief Society in every part and portion thereof, and all other good people in the world, is my prayer. Amen."

Mothers in Israel.

MRS. ANN HYER BUDGE AND FAMILY.

We are happy to present to our readers as the frontispiece of this number the remarkable family of a remarkable mother. We doubt whether there is such a family at present anywhere on the earth, a family of fifteen such healthy, handsome, gifted and thorough Latter-day Saints as is presented in this picture. The mother looks but little older than her children, while the children themselves are noble examples of the value of the applied principles of the gospel of Jesus Christ.

Nor would we forget or minimize the great factor found in the splendid fatherhood of President William Budge, who gave life and being to this choice group of sons and daughters. President Budge is one of the great pioneers of this Church. He was an early settler in Bear Lake valley in Idaho. When that stake was organized in 1877, he was made president, which position he retained until he was called to Logan, on the death of President Mariner W. Merrill, to act as President of the Logan temple, which position he still occupies. Himself a remarkable man, not the least of his executive gifts lies in the strict yet kindly methods which he set in operation for the upbringing of his own numerous and splendid family.

The modest yet illuminating sketch received concerning the life and labors of this great mother in Israel follows. We commend the prayerful study thereof to all young mothers in Israel who would prepare themselves to become the righteous mothers of the righteous sons of men:

ANN HYER BUDGE.

Among the large families to be found in the "Mormon" Church is the family of Mrs. Ann Hyer Budge of Logan, Utah, whose parents, Christian and Caroline Hyer came from Norway and were numbered among the first to cross the plains. Mrs. Budge was born in Bountiful, January 25, 1853, and when but seven years of age she moved with her parents to Richmond, Utah. She was early taught to help her mother with the housework, as well as to assist her father in the fields, especially during hay time and harvest. During the grasshopper times, Mrs. Budge and her sister were assigned the task of driving the hoppers from the grain field by the use of a long rope which they stretched out and dragged over the growing grain. The grasshoppers were

thus driven to a pile of straw which was afterwards set on fire and in this way baskets of the destroyers were destroyed.

Mrs. Budge had very little opportunity to gain an education, as the pioneer facilities for instructions made advanced schooling almost out of the question.

In January, 1868, Ann Hyer met William whom she married the following April 4, and immediately afterwards moved to Providence, Utah, where she did anything and everything she could to assist in the making of a livelihood for her growing family.

In the autumn of 1870, President William Budge was called by President Brigham Young to take his families and move to Bear Lake, Idaho, there to assume charge of the Church affairs in that section.

Mrs. Budge brought fifteen children into the world—eight boys and seven girls—and has been blessed in that she was successful in rearing all of them. At the time this photograph was taken, the boys averaged a weight of 201 pounds, and the girls averaged 162 pounds, making an actual weight of 2,742 pounds of her offspring. Besides caring for all of these children Mrs. Budge has devoted more or less of her time to Relief Society work, as an active teacher; and she is always willing to assist in any material way required. Today she is counted as one of the strongest and healthiest women in the country. It might well be argued from this sterling example that rearing children promotes vitality and youth in the mother, while not impairing health or happiness in the children as some people are wont to assert. We are exceedingly proud of this exhibit and present the same to our readers and to the world as a family in Israel.

SKETCH OF DAVID P. KIMBALL.

Elder Solomon F. Kimball has put time and much loving endeavor into an interesting sketch of his able and forceful brother David. The pages glow with pioneer items and word pictures. Not the least interesting portions of the book are those intimate, thrilling chapters which reveal some vital experiences of the quaint and remarkable author himself. We cordially recommend it to our friends and readers.

Experience.

By Lucy May Green.

The knitting needles clicked merrily in the hands of the dozen or more women gathered in the comfortable sitting room of Sister Burton of Alvon ward. The occasion was a special meeting of the Relief Society Red Cross workers and the tongues wagged briskly as the busy fingers plied their needles.

In one corner of the room a bright, veracious woman was relating some funny experience and the work was interrupted by peals of merry laughter.

Another group were discussing recent events in their neighborhood, and I'm sorry to relate, were criticizing some of their ward officers.

"This will never do," thought President Hunter, "in a moment or two we shall be gossiping."

"Sisters," she called aloud, "let us have a song. We will sing, 'Count Your Blessings.'"

A hush fell over the gathering, then a chord was sounded, and the voices mingled in the familiar hymn of gratitude.

"We have many blessings," began the president as the song concluded, "so many that we cannot count them all, some we seldom think of, others we do not use at all. Take for instance, the use of consecrated oil in the home. Many of our people do not even keep a bottle of oil on hand, and if illness comes, and the Priesthood is called to administer the healing ordinance, it has to be done with borrowed oil, or delayed until some can be purchased and consecrated. A bottle of oil occupies first place in my medicine cabinet," she continued, "I could not keep house without it."

"That is true," answered Sister Larsen, "we do not half appreciate its value. The last time I visited my 'block' I called at the home of one of our good sisters, and found it all confusion. A two-year-old youngster was screaming lustily in the arms of his mother who was walking the floor in a vain attempt to comfort him. 'Whatever's wrong?' I enquired. 'Why,' she returned, 'my boy is ruptured, and the friction caused by his truss has chafed him badly, and I have no salve or ointment left,' she concluded lamely.

"'Have you any consecrated oil?' said I.

"'Yes, but I would not dare use it myself; that is only for the Priesthood to use,' said she.

"'What an idea!' I replied; 'isn't it to be used in the house-

hold of faith? Do you think I'd let my child suffer when a few applications of healing oil would soothe and relieve? And if you would use enough faith, without doubt, it would effect a cure.' But she would not be convinced, and as I left she was planning to send to the drug store for vaseline."

"Sisters," said President Hunter, "this is an interesting topic for discussion. Let us have your experiences."

"When I came over from England," spoke up Sister Rose, "I brought along a bottle of consecrated oil in my dressing case, and when on board ship, the company of Elders and Saints began to get seasick. My oil was kept in constant use for the healing ordinance; in fact, it was the only bottle of oil on board. One faithful old sister became very ill, and was administered to frequently. She died on the overland journey, but I often think of her faith, and the comfort brought about through the ministrations of the Priesthood, and my bottle of oil."

"My sister Lou," began Sister Bruer, "always takes some consecrated oil when we go on our canyon trips. I used to laugh at her, but on one occasion, when we all got poisoned through eating some bottled beans, we found it very useful. That was a dreadful experience," and she shuddered as if to shut out the recollection.

"Some have faith to heal, others have faith to be healed. The latter has been my especial gift," began Sister Stevens. "From my childhood up I have always desired to be administered to whenever I was sick. If no Elders were available, I used the holy oil myself. I have great faith in the blessings pronounced on it when it is consecrated by the Priesthood. I have used it for neuralgia, for earache, headache and for burns."

"That reminds me," observed Sister Mayne. "Just recently I received a distinct impression to get a new bottle, as mine was almost gone. I did so, and a few days later I was washing and the boiler bubbled over, severely scalding my feet. My folks wanted me to send for the doctor, but I used plenty of gauze soaked in consecrated oil, was also administered to, and in less than two weeks my burns were completely healed, and scarcely any scar remains. It was an additional testimony of the blessings of the gospel," she concluded.

"Five o'clock, and time to dismiss," called President Hunter. "We have heard some wonderful experiences; let us profit by them and in counting our many blessings let us return our thanks to our Father in heaven, that he has restored the Priesthood to earth, and the gifts of the gospel, among which is the healing ordinance and the use of the holy consecrated oil."

Unusual Mothers.

M. MELISSA SUMMERHAYS.

MOTHER OF SIXTEEN CHILDREN.

M. Melissa Summerhays, daughter of Joshua Parker and Drucilla Hartley, was born at Kaneshville, Pottawattamie County, Iowa, May 21, 1852. That same year her parents crossed the plains. They settled in the Sixteenth ward, in which ward Melissa was reared. At the time of the "Move," being then five years of age, she went South with her parents and remained there until Johnston's Army passed through Salt Lake City en route to Camp Floyd, when they came back to their home in the Sixteenth ward. On June 27, 1870, she was married in the Endowment House to Joseph William



Summerhays, and is the mother of sixteen children—nine girls and seven boys. Her sons have performed seven missions as follows: To England, to, the Southern States, Samoa, Switzerland, Germany and France, and she now has one son who is serving his country with the United States Expeditionary forces, in France. In 1892 she removed to the Forest Dale ward of the Granite stake in which ward she now resides.

She was a member of the Relief Society in the 16th ward and has been a member of and a teacher in the Relief Society in the Forest Dale ward ever since it was organized. Her special mission in the ward in which she now lives is to visit the sick and to administer to the sisters who expect to become mothers.

In talking with her about her life's labors, her desires and aspirations, she stated that above all other things she was thankful for, was the gospel, and for the comfort and consolation that is brought to her. She said that she knew that the gospel was true and that in her weak way she had been trying to keep the com-

mandments of God, in doing which she found unspeakable consolation.

Notwithstanding Melissa is now 66 years of age, and has had sixteen children, she is a well preserved woman and her dark hair shows very few gray hairs.

EVANGELINE DUNN HUNSAKER.

MOTHER OF SEVENTEEN CHILDREN.



Evageline Dunn Hunsaker is the mother of seventeen children. Great has been her mission here on earth and well and faithfully has she performed the same. She was born September 12, 1853, in Brigham City, Utah. Her father, Simeon A. Dunn, was one of the first settlers of Brigham City, and lived in the old fort, together with President Lorenzo Snow and others. Her mother's name was Harriet Attwood Silver, who joined the Church in Lowell, Massachusetts; and leaving all her family and friends for the gospel's sake she went to Winter Quarters, where she

met and married Simeon A. Dunn. They emigrated to Utah in 1848. Seven children were born to them—three sons and four daughters, as follows: Sarah S., Simeon A., Emaline and Evaline (twins), Charles Q., Harriet and Henry (twins). Harriet Attwood Silver Dunn died January 1, 1858, leaving her seven children with a mother's care.

Evageline was only four years old at the time of her mother's death. She with the other children were left to the care of their father and an older sister (Susannah Dunn), whose mother was also dead, and who was only fourteen years old when these little brothers and sisters were left to her care.

In the midst of poverty, the hard times and privations incident to the early pioneer life in Utah, the children all young, were subjected to a life of hardship that may be imagined only by persons acquainted with such scenes.

October 5, 1868, in the Endowment House, Salt Lake City, Evageline was united for time and for eternity to Allen Collins

Hunsaker. Soon after her marriage she moved with her husband to Honeyville, where they lived for about eleven years, when they settled in Elwood, Utah, being among the first settlers, again pioneering a new country. Her husband was a farmer and sheep man. He was Presiding Elder of the branch for over ten years and always received encouragement and help from his wife.

Seventeen children were born to them, namely: Simeon A., Lewis, Eva L., Lily M., Emaline M., Harriet V., Ethel, Adeline (died in infancy), LaTitia, Margaret, Susie, Aleen, Nephi* (died at two years of age), Oscar (died at three weeks), Lorenzo S., Amy, and Harold (died in infancy). Thirteen of the seventeen children are now grown to maturity, and all except one (Lorenzo S.) are married and all had that ordinance performed in the Temple.

Surely the teachings, the example and the loving counsel of this parent have not been in vain! If the children of this loving mother do anything wrong, or if they do not keep the commandments given to them as members of this Church, it will not be because the mother and father failed to teach them by example and precept every principle of the gospel.

Sister Hunsaker is a faithful member of the Church, being a worker in the ward Relief Society and helping in every way she can. She is the grandmother of 74 children and has four great-grandchildren whose father (Simeon A.) died in 1902 and their mother in 1904. She has taken these children (the oldest being seven years old when their mother died), and cared for them, and they are now grown men and women. The eldest (Simeon V. Hunsaker) has enlisted in the Navy.

Two of Sister Hunsaker's sons—Simeon A. and Lewis—have filled honorable missions; the first to Germany and the latter to England.

For almost forty-nine years she has been a constant companion, a true and devoted wife and a loving mother. Long may she yet remain to be a source of inspiration to her posterity.

FOR RELIEF SOCIETY SINGERS.

A new and tuneful duet for soprano and alto, entitled, "Prince Charming," by our popular and veteran composer, John Chamberlain, is now on sale at the Chamberlain Music Company, 44 South Main St., Salt Lake City, Utah; price 50c per copy.

Home Entertainments.

By Morag.

Much of the joy we receive through life comes from association with one another in the family circle, in the hospitable homes of our friends and in our various Church and school gatherings: Many of our homes are now feeling the loneliness of separation from loved ones enlisted in their country's service, and the uncertain waiting that only such a war as this can bring.

We know it is our patriotic duty to be wise and economical of our resources, as well as of our time and money. It is equally as much our patriotic duty to bring as much joy and sunshine into the world as we possibly can. Uncle Sam is doing everything possible to provide recreations for his soldiers in every branch of the service; they have unlimited chances to play, sing and smile. Fortunately happiness making need not be costly either in expenditure of materials, time or labor; only a little, sometimes, in the amount of thought, love and personal sacrifice involved.

We need home fun, and parties to keep up the normal balance of our lives. The month of June brings many social occasions, wedding parties and receptions, class parties, exercises for flag day. Let these be as simple and inexpensive as possible; avoid ostentation; let the costumes of our brides conform to the Church standard; use simple, home cooked meals, instead of those furnished by a costly caterer, and for decorations the fragrant flowers from the home garden. Whatever refreshments are served at your parties let them conform strictly to the "Hoover" standard and be made to take the place of one of the regular meals whenever practicable.

Every bit of the happiness we can create in our homes and hearts over here will find its way across the water to those so bravely going "over the top" for us that we may live.

FLAG DAY.

June 14, the anniversary of the adoption of the flag, is celebrated throughout the land. The age of the American flag surprises many, for it was adopted by the Continental congress on June 14, 1777.

It is, therefore, eight years older than the flag of Spain, seventeen years older than the tricolor of France, twenty-three years

older than the British ensign, and preceded the flags of Italy (1848), Japan (1859), and Germany (1871).

On Flag Day hold patriotic exercises in the home, school and Church. Renew your pledge of allegiance, and celebrate the day with patriotic song, sentiment, and story.

Decorate your homes with flags and bunting. Good floral combinations are red and white carnations and blue cornflowers, or crimson roses with blue and white larkspur.

The Flag in Song.

"Flag of the Free."	"We'll Never Let the Old Flag
"Star Spangled Banner."	Fall."
"There are Many Flags in	"Old Glory."
Many Lands."	"Flag Without a Stain."
"The Emblem of Freedom."	"My Own America."
"How Betsy Made the Flag."	"The Red, White and Blue."

The following sentiment written on flag decorated cards would make appropriate souvenirs or place cards: "Listen, son! The band is playing 'The Star Spangled Banner.' They have let loose 'Old Glory' yonder. Stand up, bare your head, lift your eyes and thank God that you live under the flag."

Refreshments for Flag Day party.

Star-shaped sandwiches, tomato jelly salad garnished with white potato stars, lemon ice cream with raspberry syrup and a tiny flag in each dish, and graham or oatmeal cookies.

HOME EVENING.

June 1 and June 27 are dates that should be remembered in every Latter-day Saint home. The former is the birthday of that great pioneer and leader, the Moses of modern Israel, Brigham Young; while the latter date is the anniversary of the martyrdom of the Prophet and Patriarch of the last dispensation, Joseph and Hyrum Smith.

SOME "CONSERVATION" REFRESHMENTS.

Honey Nut Sandwiches.

To half a cup of honey add all the finely chopped nuts it will hold. Spread between thin slices of brown bread lightly spread with peanut butter.

Peanut Dainties.

Spread small wafers or graham crackers with peanut butter. Put a fresh marshmallow in center of each. Heat in a moderate

oven until marshmallows turn a light brown. Serve with barley coffee or grape juice.

Popcorn Macaroons.

Mix one cupful of finely ground popcorn with one tablespoon of softened butter. Add this to the white of one egg beaten to a stiff froth with one-fourth cup of sugar. Flavor with vanilla and add a little salt. Drop mixture in little molds on baking sheet. Bake in slow oven till light brown.

Fruit Rice Pudding.

Half fill small ramekins with cold rice pudding. Make a cavity in center of each; fill with a tablespoon of raspberry or currant jam; smooth over more rice to conceal filling; dredge with pulverized sugar and bake five minutes in hot oven. No sauce is needed. Serve hot or cold.

Flag Day Nectar.

Dissolve two cupfuls of sugar in same amount of cold water; add grated rind of one orange (only the yellow part to be used). Bring this to a boil. Strain this syrup; add juice of two lemons and two oranges, two quarts of raspberry or strawberry juice and one quart of cold water. Serve ice cold.

Fruit Ice.

Crush three ripe bananas to a pulp; add juice of two lemons and four oranges. Boil three cups of water with two of sugar and the grated rind of one lemon and one orange for a few minutes. When cold combine with fruit mixture. Turn into freezer and freeze.

BUTTERMILK.

Sour milk may easily be beaten into buttermilk with an egg-beater. People who live in the city and find it difficult to get honest buttermilk will find this method an excellent one.

STUDENTS, ATTENTION.

The many calls by our Society members for the book by Lew Wallace entitled *The Fair God* have exhausted the \$0.65 supply in the city book stores. There are still a few of the \$1.50 edition. But Prescott's *Conquest of Peru and Mexico* gives more information, and it is not cast in the form of fiction, but is true, pure and simple.

These books were suggested as supplementary to the study of the Book of Mormon.



Our New Board Member.

MRS. DONNETTE SMITH KESLER.

The new member of our Board is the daughter of President Joseph F. Smith and his wife Julina L. Smith, First Counselor of this Board. Her noble parentage did not altogether qualify her for this responsible position, but rather the intelligent use she has made of all her gifts and inheritances. She is a college graduate, a long-time teacher, a loyal daughter, a fond wife, and a devoted and wise mother. She will occupy a most useful yet modest and unassuming place in our active Board membership.

She was born in 1872, in Salt Lake City. A thorough student, she graduated from the L. D. S. U. in 1892, and for two years thereafter acted as lady superintendent of that institution. In 1896 she went to the Pratt Institute of Brooklyn, New York, taking up kindergarten work, graduating from that institution with high honors in 1898. She taught kindergarten work in the University of Utah from 1898 to 1900 as one of their first specialists. She was married to Alonzo P. Kesler, December 26, 1900, who had just returned from the presidency of the Eastern States mission. They were a handsome and striking couple and well qualified to assume life's marital responsibilities.

Sister Kesler still continued in her kindergarten teaching, until 1905, giving special summer courses, not only in Salt Lake City, but in Logan, Ogden and Manti. These courses were the outgrowth of the excellent plans prepared by Sister Kesler for

the General Board of the Sunday School Union, and constituted model Sunday School training courses. She therefore laid the foundation for the subsequent kindergarten Sunday School work of the Church.

She was one of the first workers in the Salt Lake Temple, was president of the Y. L. M. I. A. in the Sixteenth ward for six years, and was on the Salt Lake Stake M. I. A. Board under Sister Nellie C. Taylor, until the death of Mrs. Taylor. In later years, Mrs. Kesler has devoted her whole attention to the rearing of her family. She is the mother of six children—three sons and three daughters—the oldest a daughter now 16, the youngest a boy of 6. Two years ago she entered the Forest Dale ward Relief Society, after which she was called to act as superintendent of the genealogical work; and this temple and genealogical labor has engaged all of her spare time in public service since that time. She has worked with her mother in the Temple Clothes Committee work since it was begun, and has been a member of the Surname Book Committee of the General Board, as well as class teacher of the Genealogical Class, held under the charge of the chairman of the committee during the past season in the genealogical class room of the new Church office building. On the 4th of February last, Alonzo P. Kesler died suddenly, leaving his grief-stricken but brave wife to finish her life-work alone.

Elder Kesler was at one time president of the Eastern States mission and was always interested in public policies and in the building up of waste places. His death will be keenly felt by his bereaved family. Yet, like a saint, his wife has gathered up her burden cheerfully, not abating one iota of her public or private labors, but meeting all with the serene courage, born of faith and pure integrity. She is a noble representative of her noble and exalted line.

From this brief record it will be seen that there is a wide field of labor for Mrs. Kesler on our Board, and she is amply qualified to fill every requirement. She is a fine speaker and natural logician, gifted with patience and tact, a wise counselor, and is a conservative, loyal Latter-day Saint, through and through. We welcome her upon the Board.



INSECTS OF THE HOME GARDEN.

By Professor W. W. Henderson, Utah Agricultural College.

There are so many injurious insects which ravage garden crops that it is impossible, and perhaps undesirable in a short article to consider any but those from which we are most likely to suffer injury in our State. We will, therefore, mention only a few of the most flagrant.

Many insects feed at night and hide during the day in the recesses of various plants or elsewhere. They are usually protectively colored also, and are not readily seen even when they are doing damage, until they become very numerous. The gardener should therefore keep a watchful eye for the insect intruder. The plants usually show the presence of the enemies by presenting a dwarfed, ragged or discolored appearance. When this occurs, it is high time to look for the offenders.

The following insecticides, used in control, can be made up by anyone without previous experience if judgment and care are used in the process:

Arsenate of Lead. Mix 3 tablespoonfuls (not heaping) of powdered arsenate of lead into a small quantity of water, making it into a thin paste. Add this to one gallon of water. Keep it stirred when spraying.

Poison Bran Mash. Mix 1 ounce of powdered arsenate of lead with 1 pound of bran, juice from half a lemon, a small quantity of syrup or molasses to sweeten, and water enough to dampen.

Powdered Lead Arsenate. Mix 1 part of dry arsenate of lead with 3 parts of flour. Use cheese cloth bag or fine spice shaker for dusting the plants.

Soap Solution. Dissolve $\frac{1}{4}$ pound of laundry soap in 1 gallon of water.

Tobacco Solution. Mix 1 teaspoonful of nicotine sulphate in 3 gallons of water in which has been dissolved 2 ounces of laundry soap.

Great caution is urged in making up and using insecticides. Lead arsenate and nicotine sulphate as well as the insecticides made from them are very poisonous and extreme care must be taken to keep them out of reach of small children and away from poultry or other domestic animals.

DESTROYING INSECTS AND THEIR TREATMENT.

INSECT.	PLANT HOST.	INJURY.	DESCRIPTION.	TREATMENT.
Flea beetles	Potatoes and tomatoes	Eat numerous holes in the leaves	Tiny black, quick-jumping insects	Dip plants in lead arsenate solution before setting out, or spray with lead arsenate
Cutworms	All young, growing, tender garden plants	Eats plants at surface of ground, cutting them down	Dusky, grayish worms an inch or more long	Set out small quantities of poison bran mash by the plants being attacked
Cabbage worms	Cabbage, cauliflower, kale	Devour leaves and heads	Green worm, an inch and a half long	Dust the plant with lead arsenate powder
Cabbage aphids	Cabbage, cauliflower, kale	Suck out juice of plant, hindering growth	Tiny, greenish plant lice, covered with whitish dust	Soap solution or tobacco solution
Pea aphid	Peas and beans	Suck out juice and hinder growth	Tiny, green plant lice	Shake off by beating the vines. Soap solution or tobacco solution
Tomato worm	Tomatoes and potatoes	Devours leaves	Very large, green worms	Hand picking. Knock off the bushes and crush or collect and destroy
Corn Ear worm	Corn	Devours the corn in the ear	Dusky, grayish or brownish worms an inch or more long	Dust silk every few days with lead arsenate powder

Current Topics.

By James H. Anderson.

THE MORMON CHURCH, at its April Conference, voted another \$250,000 to the Government Liberty Bond subscriptions.

THE TEMPLE built by the Latter-day Saints in the Hawaiian Islands has been completed.

THE DRAFT AGE has been changed by Congress to include all young men reaching the age of twenty-one years in June, 1918.

KEROSENE OIL AND COAL are likely to be two items added to the "scarcity" list in the United States by the close of 1918.

AN EARTHQUAKE in Southern California on April 21 destroyed two small towns and did a considerable amount of property damage in others.

THE NEW SUBMARINE CHASERS now being made in the United States can travel forty-five miles per hour on the surface of the water. That surely is a great achievement.

THE GERMAN high seas fleet is being counted on as reaching the Pacific Ocean when the ice in the north is melted sufficiently by the approach of summer.

TWENTY-SIX WOMEN CONDUCTORS in London streetcars were poisoned none fatally—in one week in April, by strangers treating them to chocolate candy.

IN MEXICO, food is so scarce that hundreds, especially children, among the poorer classes die each successive month, of starvation.

COL. RICHARD W. YOUNG, of Utah, grandson of President Brigham Young, has been promoted to the position of brigadier-general—a promotion earned by merit.

IN PALESTINE, in April, the Turks and Germans attacked the British at a point a few miles southwest of Nazareth, but were driven back.

TURKEY AND BULGARIA will soon separate from Germany, is President Wilson's expressed view. Only forcible separation will be effective. ?

MEXICANS to the number of several hundred have been brought to labor in the Utah and Idaho beet-fields. They are mostly of pure Indian blood.

CHILD WELFARE is a lovely and timely topic for real and would-be mothers; but many won't-bes seem to be pushing to the front in talking in the present national movement.

THE UNITED STATES began rushing troops to France in the latter part of March, so that by this time hundreds of thousands of American soldiers are facing the German invaders there.

AMERICAN AEROPLANES to the number of tens of thousands are now in actual service in training camps, and soon will make their force felt in the European theatre of war.

IN RUSSIA, the women have been granted the privilege of voting on questions affecting parish affairs in the Russian church, and even to hold the office of elder and act as psalm-reader.

AN AEROPLANE having crossed the Atlantic, was the announcement from Great Britian in April. Official denial was made that it came from the United States, but the latter has aeroplanes that can make the trip. ?

WOOL is to be taken by the Government at the price prevailing on July 30, 1917. Thus all the great commodities except those raised in the South have had a maximum price put upon them by the Government.

CONGRESS has been criticizing sharply the incompetency of high officials in various national administration departments, with the result that much improvement has been made and more is in prospect.

THE AMERICAN PUBLISHERS' ASSOCIATION, at its convention in New York in April, condemned the Government censorship at Washington as deceptive and as suppressing news readily obtainable in other countries.

ZEEBRUGGE, a German U-base in Belgium, was the object of a desperate and highly courageous attack by the English on April

22. Much damage was inflicted and concrete ships were sunk in the hope of closing that port to the U-boats.

BERTRAND RUSSELL, editor of the London (Eng.) Tribunal, and Miss Joan Beauchamp, owner, have been sentenced on conviction of "abusing" (maligning) American troops, Russel to six months imprisonment and Miss Beauchamp to pay a fine of \$300.

.. EASTER SUNDAY, 1918, in commemoration of the resurrection of Jesus of Nazareth, was celebrated peacefully and earnestly at a meeting of about four thousand Christians of various denominations assembled upon the Mount of Olives, Palestine—the first occasion of the kind in history.

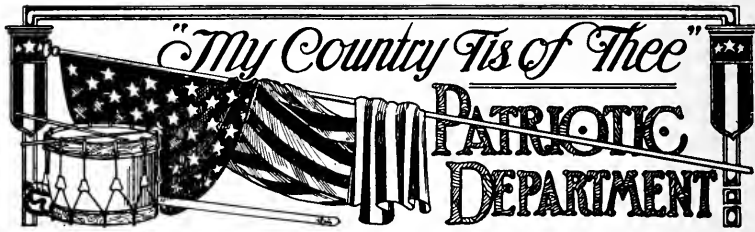
HOLLAND is in an awkward predicament as to its neutrality. Germany insists on pushing war materials through that country to the fighting front, while America will not supply the Netherlands food if such aid to Germany continues. It seems to be either fight or starve.

THREE LONG-RANGE CANNON, made by Germans, surprised the military and mechanical world in April, by being used to bombard Paris from St. Gobain wood, a distance of seventy-five miles. The highest point reached in the flight of the missile thrown is estimated at twenty miles above the earth.

RUSSIA has lost one-third of its population and scores of square miles of territory by annexations to Germany in the peace treaty arranged with the Bolsheviki. This accounts for many Russian army units being reofficered by Germans and incorporated into the kaiser's armies.

GERMANY'S great drive began March 25, and forced the allies in France backward about forty miles at one point. At the end of April the battle was still on, with the allies resisting determinedly. Germany, since the defection of Russia from the allied cause, has about two men to one against the allies in France.

CERTAIN LABOR UNIONS in the West called a strike for May 1; as a protest against T. J. Mooney, convicted of murder during the preparedness parade in San Francisco, being executed. If Mooney is guilty of the crime charged, his sympathizers by strikes cannot lay claim to loyalty to the United States in the present crisis.



Mrs. Clarissa Smith Williams.

Red Cross.

The development and expansion of the American Red Cross has been one of the most remarkable achievements of the war.

Spurred on by orders from General Necessity the Red Cross workers of the Mountain division, comprising Utah, New Mexico, Wyoming, and Colorado, continued their record-breaking activities during March. Figures compiled at division headquarters in Denver show that the valiant troops of various chapters, branches and auxiliaries are maintaining a "barrage" of our necessities that will be of great assistance in keeping old General Von Suffering from advancing his forces into allied territory.

During the month, 992,169 articles, including knitted goods, hospital garments and supplies, surgical dressing and refugee garments, were received at the division warehouse. The February receipts were 888,834 articles, and the January receipts 567,684 articles. Thus, it will be seen, the division production has practically doubled since the first of the year.

Plenty of Yarn Now Available.—The Mountain Division Supply Department advises that it now has an abundant supply of yarn. It can supply all chapters. The present price, as established by Washington headquarters, is \$2.30 a pound.

Director Standart, of the Bureau of Supplies, wishes to impress upon chapters the necessity of following a uniform practice in ordering supplies. Be sure to specify what yarn is for, also color desired. He urges the use of Form 250. Do not put anything on this but the order. If it is desired to ask any questions, write on a separate sheet. The matter then will be referred to the proper department, and more prompt attention is assured.

Food Production.

Preachers Asked to Help in Food-Production Campaign.—Ministers of All Religions Requested to Tell their People How America Needs Food.—Washington, D. C. Every minister, priest and rabbi in the United States is to be asked to join in the campaign that aims to insure this year record-breaking crops of every farm product.

We learn from a New York paper that on one day in one street alone, 200 pounds of half-loaves and pieces of bread were found in the garbage pails of that city. This street was but one of 300 squares in that great center. The same article states that there are 216,000,000 pounds of flour wasted in that city annually. Surely the food conservation movement will do something for these wasteful and extravagant people. The article states that while many fashionable women are out doing popular work, their maid-servants waste more than these women could possibly earn.

Child Welfare Work.

The government is emphasizing the needs of little children who are deprived of milk.

Of 756 Baltimore children between 2 and 7 years of age, only 29 per cent are now having fresh milk to drink as against 60 per cent a year ago. And only 20, or less than 3 per cent of the children studied are having as much as three cups a day. With the babies under 2 the Children's Bureau says the situation is a little less serious. Apparently their needs are more generally understood than the needs of the child over 2.

Most serious, according to the Children's Bureau, is the general substitution in the child's diet of tea and coffee. Of the 575 children who are not drinking milk, 64 per cent have definitely substituted tea and coffee, and 24 per cent are "sharing the family diet," which may or may not include tea or coffee, or milk in other foods.

The Children's Bureau states: "Taking a pint and a half of fresh milk as the desirable daily allowance for the average child, these 756 children were having last year on an average only 40 per cent of what they should have had; this year their daily allowance has dwindled to 14.4 per cent of this allowance.

"The work of Children's Year should emphasize in every community the importance of fresh milk in the diet of young children. Without proper nourishment, children can not keep well and free from physical defects, and a campaign of education on the feeding of children is an essential part of the saving of 100,000 lives during the second year of the war."

When children cannot or will not use raw milk it should be made into gravies, soups and custards.

"Mothers are just beginning to realize that the better care which babies must have if 100,000 of them are to be saved during Children's Year, should commence before the baby is born. Every year three times that number of children under five die and are lost to the country before they have lived much beyond infancy. A large part of this vast multitude of young Americans

perished needlessly, because many of the deaths could have been prevented by proper and sufficient care.

At what age do most of these preventable deaths occur? What are the proven methods by which babies' lives may be saved? From the answers to these questions mothers will appreciate the special work for children which they can do during Children's Year.

The first and largest number of deaths among little babies is due to what are called the prenatal causes.

The essential features of good care for expectant mothers are proper and sufficient food, rest, freedom from overtaxing forms of work and from worry, and prompt attention to small ailments as they arise. A prospective mother needs a light, nutritious diet of digestible foods, such as she likes and her appetite demands. Fried and greasy foods, heavy puddings, and all heavy or rich pastries, or an excess of any one article, should be eliminated from her diet, as well as anything which she does not readily digest. It is also important that the expectant mother should drink a sufficient quantity of water each day.

During the last eight weeks before the baby comes the mother should, as far as possible, be spared all forms of heavy and taxing labor, in order that her strength may be built up in anticipation of the coming demand upon it. The baby's proper development also depends largely upon the mother's condition at this time, since the baby gains half his weight in the last eight weeks of pregnancy. The mother's ability to nurse her baby depends largely upon the care she has during these last weeks and immediately after confinement.

The Children's Bureau, Washington, D. C., will send to any one asking for it a pamphlet giving simple directions to mothers-to-be.

It is a comforting reflection to the Relief Society to know, as always, that we are a few steps in advance of the world in good words and good works. This Society, through the Home Economics department, began the study of child problems more than a year ago, and this year's lessons have dealt very liberally with questions pertaining to the care and feeding of children; so that we are, as usual, quite ready now to take up those detailed studies in child-welfare work prescribed by the government.

Weigh Your Child for the Government.

The instructions for carrying out the weighing and measuring test of American children under 5 years of age were sent today by the Child Welfare Department of the Woman's Committee of the Council of National Defense to its state and local child-welfare chairman, who will be responsible for the test in each

community. The record cards will follow after word is received of the exact number required by each committee.

Parents who wish to enter their children in the national test should communicate with the local chairman of the child-welfare committee of their State Council of National Defense, or if no such chairman has yet been appointed, with the county or state child-welfare chairman of the council. Local chairmen who have not received instructions about the test or the detailed program of which the test is the first feature should communicate at once with the child-welfare chairman of their State Council of Defense.

Utah Woman's Council Activities.

In the State of Utah, the Defense Council organization is exceptionally complete. In every town and village women's societies, especially the Relief Societies of the Church of Jesus Christ of Latter-day Saints, have existed for many years, and these societies not only formed a working basis for our war efforts, but were very helpful to the general committee in organization work. There is now a branch Council in every county, which assists in any branch of the work which has so far been accomplished.

The Woman's Liberty Loan Committee was very active in the second and third Liberty Loan drives, and the success of these drives was, in a large measure, due to the indefatigable efforts of this committee.

The Woman's Committee has held its semi-monthly meetings and aimed to proceed along lines which would be conducive to united effort among the women of the state. The program for the coming year is far broader than before, and the plans indicate that much will be accomplished. The conservation committee has outlined a plan of work which will go far toward increasing the supply of food production in this state. The Committee on Education is taking steps toward the Americanization of aliens—the women as well as the men. The Government has requested that every effort be made for the saving of one hundred thousand children during the year beginning April 6, 1918, and ending April 6, 1919. The number allotted to Utah to save is 496 children. Physicians, nurses and each organization interested in child-welfare are asked to unite in an earnest endeavor to further this important movement.

While this terrible conflict is depopulating the world, every patriotic citizen—man or woman—will consider it a duty to lend every effort toward prolonging the life, and promoting the health and happiness of the rising generation.

Americanization in Utah.

The Committee on Education of the Woman's Council of Defense for Utah has been organized about three months. Instructions have been received from the National Committee on Education that the special work to be undertaken throughout the Nation is the conversion to American ideals of the foreign-born population, and the rousing to patriotism of those who may be luke-warm among the native population.

Since Utah has a foreign population of about 65,000 out of less than 400,000 inhabitants, mostly in the mining camps, however, it is quite apparent that there is need for active patriotic work.

The State committee has undertaken to have a chairman of Education appointed in each county of the state; and to date more than half of the counties are fully organized and ready for work.

A letter has been sent to each county chairman of the Defense Council urging her to appoint someone to take charge of this work, and to further its interests. A letter has also been sent to the school superintendent of every county asking his support and to all of the high schools and colleges.

All of the foreign newspapers have been visited—including the German, Scandinavian, Greek and Japanese—and have given permission to use their columns for any patriotic purpose.

It is the aim of the committee by means of the printed page and the co-operation of the school child to scatter to the individual home much useful information. Also by means of sectional meetings and personal contact to meet many of those who for one cause or another are "disgruntled."

This committee is in correspondence with the great New York banker, Mr. Otto H. Kahn, a loyal American of German birth, who is not only a liberal patron of arts and letters, but is more—a loyal, consistent supporter of the U. S. Government, and is in constant council with Government officials, lecturing to German-Americans everywhere, and writing the clearest and most formidable of pamphlets in support of the Allies' movement. His article on "Poisoned Prussianism" will soon appear in our Utah paper, the *Beobachter*.

We are in the war to win and we need the help of every citizen of Utah, and all who are not citizens must be for us—else they are against us!

Conservation Pointers.

The United States Department of Agriculture, endorsed by the Food Administrator, has just launched a new Food Conservation campaign. The object of this campaign is to stimulate the use of a valuable food made from a by-product of the butter industry.

Over forty per cent of our entire milk production is made into butter. When we take 100 pounds of milk for butter, we get 4 pounds of butter, 12 pounds of buttermilk, and 84 pounds of skim milk. This skim milk is now largely fed to farm animals or wasted. The department has found cases where millions of pounds of skim milk was run into sewers from creameries. This skim milk is too valuable a food to be either fed entirely to farm animals, or wasted. If we feed 100 pounds of skim milk to a hog we get in return about 7 pounds of pork. If we make 100 pounds of skim milk into cottage cheese, we get 15 pounds of cottage cheese, which cheese, pound per pound, is the equivalent of lean meat in food value. It contains 25 times more lime than meat, a most valuable bone building material absolutely necessary for young children. It contains nine times more lime than a dozen eggs. It is as efficient a muscle builder as meat or eggs, and a more efficient muscle builder than beans or cereals.

We have asked our farmers to produce more food of every kind. Here is a food that we have already produced. To have it, we do not need to plow another acre of ground, or plant another seed, or invest another dollar—it's here—it costs half as much as meat, and may often replace meat in the diet very advantageously, provided the system can easily digest milk, and its by-products. Shall we use it?

BAKED BREAD AND CHEESE.

4 medium slices of bread.	1 cup of cottage cheese.
1 whole egg.	$\frac{1}{4}$ teaspoon soda.
1 egg yolk or an egg white.	Onion juice.
2 cups of milk.	Parsley and pimento, or pic-
$\frac{1}{4}$ teaspoon salt.	alili or chili sauce, nuts if de-
Cayenne peppe r.	sired.

Butter the bread and cut the slices in squares or diamonds. Place a layer, buttered side down, on the bottom of a large shallow buttered baking dish. Dissolve the soda in a little of the milk and with it mix the cheese to a soft cream. Add parsley and pimento or sauce if desired. Spread a thick layer of the cheese

lightly over the bread, and cover with the rest of the bread, buttered side up. Beat the eggs well, mix them with the milk and seasonings, and pour them over the bread. Bake in a slow oven till a knife thrust in to the custard comes out clean. If the milk is warmed and added gradually to the beaten egg, and the baking dish is set in a pan of hot water, the custard cooks more quickly and is less likely to curdle through becoming overheated.

Variations. Corn muffins, barley or oatmeal bread may be used instead of white bread. This dish may be made into a hearty sweet pudding by omitting the onion juice and other seasonings and substituting two to three tablespoons of sugar or an equivalent sugar substitute, and raisins or dates, nutmeg or cinnamon, with other spices if desired.

Suggested supper or luncheon menu. Baked bread and cheese, green salad or crisp fresh vegetable, toasted corn muffins, fresh or canned fruit. For a heartier meal, add baked or hashed brown potatoes.

COTTAGE CHEESE LOAF (ONE).

1 cup cooked rice (dry and flaky).	1 tablespoon savory fat or drippings.
1 cup cottage cheese.	$\frac{1}{4}$ teaspoon soda.
$\frac{1}{2}$ cup ground peanuts.	1 cup strained tomato.
1 tablespoon chopped onion.	1 cup bread crumbs (or more).

Mix well and form into a roll. Brush over with melted butter and bake in a moderate oven 25 minutes or until hot. Serve with a medium white sauce to which may be added two tablespoons minced pimento.

FRIED BREAD WITH COTTAGE CHEESE.

Spread slices of stale bread thickly with cottage cheese, with which pimentos, nut meats, or some marmalade or jelly has been blended. Dip in a mixture of egg and milk, and fry quickly in butter or other fat.

Variation. The egg and milk may be omitted, and the sandwich may be fried lightly in a very small amount of bacon fat.

CREAMED POTATOES WITH COTTAGE CHEESE.

Re-heat cold diced or sliced potatoes in medium white sauce with cottage cheese. For the rule see preceding pages. The best seasoning for this sauce is slice of onion added to the milk while heating and chopped parsley and pimentos; $\frac{1}{3}$ cup of potatoes and $\frac{1}{3}$ cup of the sauce make a generous serving.

Boiled new potatoes may be served whole with this sauce.

WHEY HONEY.

1 cup of whey.
 $\frac{1}{3}$ cup of sugar, or $\frac{1}{2}$ cup of corn syrup.

Mix whey and sugar and boil the mixture till it is of the consistency of strained honey. This syrup will keep indefinitely, if properly bottled, and is delicious for spreading on waffles or pancakes. Used a little thinner it makes an excellent pudding sauce. Since it requires no thickening, it is the easiest possible sauce to make.

COTTAGE CHEESE OMELET.

2 eggs.	1 tablespoon chopped pimentos.
$\frac{1}{4}$ teaspoon salt.	2 tablespoons milk.
3 rounded tablespoons cottage cheese.	$\frac{1}{8}$ teaspoon soda.

Beat the yolks and whites of the eggs separately. Add to the yolks the salt, the milk and the cheese with which has been blended the pimento. Finally fold in the stiffly-beaten whites; pour into frying pan in which has been melted about $\frac{1}{2}$ tablespoon fat. Cook the omelet slowly until the egg has set, place in the oven for a few moments to finish cooking, then fold over in the center. Garnish with parsley. Other seasonings may be used, such as chopped parsley, green pepper or minced ham.

Proportions. For each egg, use 1 tablespoon milk, $\frac{1}{3}$ teaspoon salt, plenty of pepper, rounded tablespoon cottage cheese, pinch of baking soda, fat to grease pan.

Method. Mix eggs, seasonings and 1 tablespoon of milk for each egg. Scramble eggs as usual in greased pan till entirely cooked. Neutralize acid in cheese with soda, and stir lightly into egg.

Variations. Parsley and pimento or chives, added to egg.

Suggested supper or luncheon menu. Scramble eggs with cottage cheese; baked potatoes; dandelion or lettuce salad, or sliced tomatoes; barley muffins; fruit sauce.

RELIEF SOCIETY PIN.

Because of an increase in the price of material, the jewelers handling the Relief Society pin report that it will be necessary in the future to charge \$3.25 for the solid gold pin, and \$1.25 for the gold filled pin.

How to Present the Genealogical Lesson.

The Genealogical Committee of the General Board of the Relief Society held a public meeting in the class-room of the Utah Genealogical Library, on April 8, 1918. Representatives were present from about one-third of the stakes of Zion, although many had left for their homes at the close of the general conference, Sunday evening. The class was under the charge of the chairman of the committee, Mrs. Susa Young Gates, and after some brief welcoming greetings she introduced the two speakers, who treated the following subjects: "How to Secure the Interest and Attendance of Our Genealogical Students," by Mrs. Martha Gee Smith, wife of the Patriarch of the Church, Hyrum G. Smith; and "How to Make the Study of Race History Interesting," by Mrs. Donnette Smith Kesler, our new General Board member.

Mrs. Smith's address follows:

It is with a spirit of humility and dependence upon your faith and prayers that I stand before you this afternoon, praying the Lord will help me to give some information that will not only be interesting, but also beneficial, that you may take home to your respective wards and stakes ideas that will help you to secure the interest and increase the attendance at our genealogical classes.

The interest of the class depends almost entirely upon the teacher with the help that she gets through prayer and study.

No teacher can get the desired results in these lessons unless she depends upon our Father in heaven for guidance and assistance, because the genealogical lessons are spiritual lessons.

The majority of our genealogical class leaders are not college graduates, neither are they students of advanced history, but those who are willing to work, no matter if they have but a limited knowledge of history, can acquire the knowledge and skill to present these lessons interestingly and instructively. To such I hope to give some help and information.

Let us always remember that all blessings are predicated on law and it is only by obedience to law that we obtain a blessing. So let us not forget, those of us who are keepers of the Word of Wisdom as pertaining to tea and coffee and other things forbidden of the Lord, that he has promised us a blessing. He says, we shall "receive wisdom and knowledge, even hidden treasures of knowledge," through the keeping of that law. Now, if we have

done as we have been commanded of the Lord, we are heirs to this blessing and can claim it at his hand.

The next requirement is that we must prepare these lessons as if we were to gain them solely through our own study and diligence and earnest seeking. We must seek help from books, finding knowledge wherever we can upon that particular lesson, always making allowance for the statements of historians who had not the Spirit of God to guide them. At the beginning, God was not only the Creator of man, but he was also man's teacher and friend, and taught Adam to read and write and keep a record; and only through disobedience to his commandments were men ever brought down to barbarism and degradation. Therefore, in studying the ancients, through any general history, let us make allowances for the facts stated which detract from the sure word of God as we have it in the Book of Mormon or Pearl of Great Price, or in any of the books given us of the Lord.

Be converted to the vital necessity of your subject of study. For example, I will call your attention to the first set of lessons given us in the Home Economics department. Many of the sisters complained at these, saying: "Why should we study food or the feeding of babies, or about food values; we have reared our babies and why should we worry about the necessities and preparation of food at our age?" Now observe who is talking food and its value; the whole nation. How inspired were our leaders! The Home Economics department of the Relief Society gave a two-year course in the study of food and its value—two years before the world at large gave it any serious thought.

In the same way we hear from ward to ward, and in some places, from stake to stake, the cry: "Why need we go way back to Father Adam and study the history of the ancient world, when there seems so much to engage our time and energies in the topics of the day?" Perhaps I cannot answer such questions to your satisfaction just now, but I bear you my testimony that never in the range of my experience have I known the General Board of the Relief Society or any other auxiliary organization of the Church of Jesus Christ of Latter-day Saints to give a course of study which was not inspired of the Lord, through the need of the knowledge outlined by the General Board of such organization. At some near future time I am sure we will all know just why we are now studying race history.

We can find hundreds and thousands of women who will study about and do those things which pertain only to the temporal side of life, while by comparison, there are but a few who desire or who do obtain the privilege of going into the House of the Lord and doing the work for their kindred dead.

Now, in taking up these lessons there are many class leaders who will ask themselves this question: "How can I obtain the required knowledge so that I will be able to impart it to others intelligently?"

First, then, do not be satisfied with just that information which you get in the *Magazine*. The facts found therein are simply notes which must be worked out and applied by the class leader, herself seeking further knowledge in every history, geography and encyclopedia to be found in the neighborhood. She should, however, always make allowances for such information as is found that would contradict the sure word of God.

Second, make a liberal use of maps; in fact, I personally would be very reluctant to attempt the teaching of a class of this kind without having access to one or more good maps. A black-board is also indispensable. If the class leader is well acquainted with her lesson before undertaking to give it to others, she may be sure of securing their interest; because if anyone has useful knowledge or information to impart, or a message to give, he or she can be assured that the Lord will assist such a teacher to gain the interest of the class and the members will not miss a meeting day when it is genealogical class day.

The assignment method is an excellent one to adopt. It has been my experience, and I can only speak from experience, that a greater number of the class will be interested if I assign each of the members in turn some part of the work to perform, than when I give it all myself.

Next we face the question: "How shall I assign the lesson?" It is usually less interesting and more difficult to give out the questions found at the bottom of the outline than it is to assign various members of the class to give a brief talk on a chosen topic. For example, the teacher might say to one, "You talk a few minutes on Egypt;" to another, "Tell something of Shem, his descendants or his country." Or speak of "Ham and Japheth." Some may not like this method, so each class leader should be allowed to teach her class in her own individual way. If she gets results, that is the one and only criterion.

Make use of the telephone by inquiring after those to whom you have assigned question topics. Call on them personally, if necessary; but when you go into their homes, don't talk about the ordinary things you see of the occupation you find them engaged in, but confine your talk to the subject you have assigned them, and then take your leave. When you are gone the sister you have visited will thank you for your help, and will not regret the time spent with you.

Endeavor to arouse the sisters to a greater interest in actual

temple work; for after all that is the main object in all this genealogical study and lesson work. You may find some sisters who are more interested in temple work than they are in the Relief Society or our lessons, *vice versa*. Persuade them all to join the Relief Society; and when you attend your sacrament meetings, pick out such indifferent women and encourage them to join the work. Proselyte for the great Relief Society. To be sure, you may be only a genealogical class leader, but you can still be of great benefit to the Presidency of the Relief Society in this way, and in return you will learn that the officers of your Society will be right behind you in all that will benefit the organization in any way.

May the Lord bless us all that we may never cease our efforts for good among his people, in the name of Jesus Christ. Amen.

Mrs. Donnette Smith Kesler treated the subject of "How to Make the Study of Race History Interesting," touching upon the following points with illuminating skill and careful precision. The diagram which accompanies the lesson was especially suggestive.

First, prepare the soil for the seed.

Before the earth was formed a council was held and the plan of salvation was made.

Time was divided into dispensations as an author divides his book into chapters. Each dispensation having its special work, and all to be bound into one complete volume—the Dispensation of the Fulness of Times.

The prophecy of the coming of Elijah. His work, part of the greatest work which belongs to this *the last* dispensation.

The world has been moved upon to search out its genealogies, but upon the Latter-day Saints rests the great work of being saviors on Mt. Zion. They only can enter the house of God to bind and to seal or to weld together the links of the many generations into one perfect chain. We cannot stand alone; there is a line of relationship reaching out from each individual in the world to every other individual and all lines must be made perfect before the whole is perfect.

In the accompanying diagram No. 1 represents a family of seven, showing their lines of relationship unbroken.

No. 2, represents the house of Israel as the Latter-day Saints, or those doing work for their dead, are striving to have it. One complete, unbroken family.

EDITORIAL

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Motto—Charity Never Fails

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RELIEF SOCIETY MAGAZINE

Editor	SUSA YOUNG GATES
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No. 6

OUR TESTIMONY MEETINGS.

Sources of Strength and Power.

Never, since the awful martyrdom of the Prophet Joseph Smith and his brother, the Patriarch Hyrum Smith, has this people been in greater need of spiritual guidance, spiritual hope and good cheer than now, today. The clouds are very thick over our heads, those clouds of war and bloodshed which encircle the earth in their pall. Fear, anxiety, and above all the hysterical excitement begotten of frenzied emotions, press upon our hearts and rob our pillows of sleep and our days of comfort. We look upon the morrow as the harbinger of sad news, and dread the hopeless hours of the lonely night, lest collapse seize upon our spent vital forces. Under such conditions we cannot neglect our spiritual opportunities without losing our one source of vital refreshment and renewal. Our meetings, especially our sacrament and testimony meetings, are our most exhaustless sources of strength and power.

Spiritual Generating Stations.

The electric carriages depend upon the energy stored within their batteries. These batteries, because of separation from a continuous supply of electrical fluid, must be recharged frequently from some central generating station, or they "go dead" when the battery is exhausted. Just so are we—humanly charged with the divine spiritual electrical fluid, yet separated by mortality from the central generating station operated by God's angels. We carry sufficient with us to supply the ordinary life forces, but when

fear, disease, or death confronts us, we must get back to the Source of spiritual energy for the renewal and revitalizing of our faith and hope. God has named and ordained special houses and particular forms or symbols by which we can obtain this re-charging of spiritual life. Our houses of worship, our temples and altars, dedicated especially to this purpose, are such divine generating stations.

**Extremes to
be Avoided.**

In this life-renewal we must observe, however, two distinct dangers: First, our mental substitution of worldly ideas and ideals which we sometimes feed to the seekers for strength in these spiritual generating stations in place of the pure, exalted principles of revealed truth; second, the extreme indulgence, the over-charging of our frail bodies with a spiritual fluid which may wreck our hopes and actually weaken our bodies. As an illustration of the first danger: sometimes, especially in our Relief Society meetings, the members become so enthusiastic over the studies and labors connected with home life and war activities that the testimony meetings are set aside and there is no time allowed for spiritual up-building. On the other hand, it may happen that the members find such joy and spiritual exaltation in testimony-bearing that they carry this phase of our work to an extreme, even meeting in private homes and hunting up dreams and visions, sometimes of very doubtful origin, with which to feed the mounting mental excitement. Neither of these practices is wise or desirable. Extremes are ever to be avoided. The Lord, through his servants, has ordained certain seasons for testimony meetings: the general one held by all the people on the first Sunday in each month; and for Relief Society workers, the first Tuesday in each month. On general principles, these two meetings furnish sufficient occasion for testimony-bearing by our Relief Society members. It is not proper to seek too frequent opportunities for testimony-bearing. And far more to be pitied, if not condemned, is the woman who neglects the regular and ordained occasions to build up and renew her spiritual strength while listening sympathetically and prayerfully to others' testimony and occasionally bearing her own.

**Dangers
from Neglect.**

A Relief Society ward or stake officer who would, or who does stay away from the testimony meetings prescribed on our programs for any purpose whatsoever, is taking upon herself a fearful responsibility. The harm a leading officer may do by setting aside testimony meetings and thus allowing her organization to get a hardening of their spiritual arteries is beyond her power to even guess. Officers, see that this is not done.

**Rational
Testimony.**

In our testimony meetings let us get and keep the calm, sweet spirit of hope, faith and peace. There is no excitement nor frenzy in the manifestations of the Spirit of the Lord. Tears may spring, hearts may melt, but there will be no shadow of what we call hysteria in voice or look upon the countenance of one who is moved upon by the Holy Spirit. Let no one be unwise enough to exercise the gifts—of tongues or prophecy—without the consent of him or her who presides over the meeting. Seek not after unauthorized dreams and fables to quote, for the scriptures are full of true and reliable prophecy and vision. Quote therefore from the scriptures—and study them diligently and constantly. Relate your own frequent and illuminating experiences. Cheer the downcast, bless and praise the Lord, instil faith in the hearts of the young and inexperienced, and seek, in your testimony meetings, to glorify God and to speak well of Zion. Offer up fervent prayers for the mouthpiece of the Lord to this generation, and center your faith on the triumph of right in this terrible conflict. Thus and only thus can Relief Society women get and keep the divine fluid which will renew their war-weary spirits and revivify their exhausted and toil-worn bodies.



APOSTLE RICHARD R. LYMAN AND FAMILY.

Members of our Board are particularly interested in the appointment to the Apostleship of Elder Lyman, as his wife, Mrs. Amy Brown Lyman, is our efficient and lovely General Secretary. She is a great tower of strength to the work of this growing organization. Elder Lyman has had the advantage of noble parentage and of wise upbringing. His abounding energy and well-trained mental faculties, together with his many natural gifts should constitute him a tower of strength to the leading quorum of the Church. He will have the support and prayers of the people, and this Board joins in congratulations to himself and his charming companion.

Little Silver Mother.

To Mrs. Emmeline B. Wells on her 89th Birthday.

Words by KATE THOMAS.

Music by EVAN STEPHENS.

f

poco rit.

The piano introduction consists of two systems of music. The first system is marked *f* and the second system is marked *poco rit.*. Both systems feature a treble and bass clef with a 4/4 time signature. The music is in a key with two flats (B-flat and E-flat). The first system has a melody in the treble clef and a bass line in the bass clef. The second system continues the melody and bass line, with the tempo marking *poco rit.* indicating a slight slowing down.

The vocal line for the first part of the song is written on a single treble clef staff. It begins with a melodic phrase that corresponds to the first line of the lyrics.

1. Lit-tle sil-ver mother, don't you hear the call o' spring, — —
2. Lit-tle sil-ver mother, don't you hear the blackbird sing? It
3. Lit-tle sil-ver mother, with your heart so full of spring, 'Tis

a tempo.

The piano accompaniment for the second part of the song consists of two systems of music. The first system is marked *a tempo.* and the second system continues the accompaniment. Both systems feature a treble and bass clef with a 4/4 time signature. The music is in a key with two flats. The first system has a melody in the treble clef and a bass line in the bass clef. The second system continues the melody and bass line, with the tempo marking *a tempo.* indicating a return to the original tempo.

The vocal line for the second part of the song is written on a single treble clef staff. It begins with a melodic phrase that corresponds to the second line of the lyrics.

Coaxing you and teasing you to come out in the sun, That's
says, come out, come out, come out and play at tag with me, The
God that gave the wond'rous sun that made your garden grow, Life's

The piano accompaniment for the third part of the song consists of two systems of music. Both systems feature a treble and bass clef with a 4/4 time signature. The music is in a key with two flats. The first system has a melody in the treble clef and a bass line in the bass clef. The second system continues the melody and bass line.

LITTLE SILVER MOTHER.

splashing down its col - or on the budding crocus bed, And
wide grain fields are greening, and the la - dy slippers red; And I
tempests could not draw the sweet for - get - me - nots outspread, Be -

gilding now the glad hearts of the daisies one by one?
saw a bluebird flashing in the old, bare ma - ple tree.
cause his warmth gold tipp'd them, with a never fad - ing glow.

poco rit. *pp*

MY GUIDING STAR.

By Lucy Burnham.

“And a little child shall lead them.”

Dear little arms so soft and white,
That twine around my neck at night,
Through you I catch a glimmer far
Of heaven, dear hands, my Guiding Star.

Dear little hands, with the clinging touch,
Surely heaven has many such;
How few would find the narrow way,
But for little hands that guide each day.

Dear little hands, when tempted sore.
Do you understand and cling the more?
You make me strong, I turn aside
From weakness when you are my guide.

Dear little hands that twine and cling,
You keep my heart attuned to sing
Praises to God for blessings given,
Dear little hands, my guide to heaven.

A Message to the Young Mothers of Utah and the West

As a means of safe-guarding and fostering the growth of our children, the

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A. C. Carrington, Acting Director

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JULY, 1918.

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Vol. V.

No. 7.

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When light (about $1\frac{1}{2}$ hours) mix the fruit in the sponge, add about $1\frac{1}{2}$ lbs. flour, make a medium stiff dough, let rise until about double size, make into loaves, let rise to double size and bake.

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Sentiments.

I thought you sisters in the West perhaps would like to hear
About the fine Relief Society that is established here.
Our city, named Detroit, has many sisters striving,
Who toil with might and main to make the work more thriving.

Two lady missionaries us instruct, in ways and modes of living,
Theology and Genealogy before our minds are bringing.
From far and near the sisters come, some tiny babies bringing;
With zeal we aim to make this year the best with all attending.

We think and plan in various ways to help the work along,
We sew, knit, crochet, hold bazaars to make the treasury strong,
And, (when our country called our boys to France to fight for
freedom),
Helmets, sweaters, caps and socks—we felt quite sure they'd need
them.

All kinds of food we do conserve, such tasks we'd never shirk,
We rally to our Country's needs, so we took up Red Cross work.
With courage bold we'll face our tasks; Truth's banner we will
wield,
To those around us lend a hand, while in the mission field.

Written by EMMA SCHRIMSHAW.

Detroit, Mich.



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Mattie J. Ballard
NORTHWESTERN STATES



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SOUTHERN STATES

Presidents of National Women's Relief Society
in the Missions of the United States and Mexico.

THE

Relief Society Magazine

VOL. V.

JULY, 1918.

No. 7.

Relief Society Work in the Missions

Susa Young Gates.

It has proven an impossible task to secure definite historical data concerning the organization of Relief Society work in the various missions of this Church. Such records as may have been kept of work done have been lost both to the various mission headquarters, and certainly nothing exists in the General Secretary's office of this Society prior to 1913. There may be such reports hidden away in the inaccessible columns of the old *Woman's Exponent*, but this office is without even this source of prolific information. As a matter of fact, during the early years of the last century and the first decade of this century, mission presidents themselves were transitory and were changed more or less frequently. Wives or other women relatives sometimes accompanied their husbands or brothers.

It is undoubtedly true that branch Relief Societies existed in many missions. Years ago they sometimes took up the study of the Y. L. M. I. A. guide lessons, or the meetings were conducted partly as a social organization with a view to making friends and proselyting in whatever mission they might be organized. The Utah elders usually had charge of these branch organizations, although at times there were also local presidents of the Relief Societies appointed by the elders. Since the advent of Mrs. Amy Brown Lyman into the Secretaryship we have very clear and definite reports from these and all other missions; and since that time it may also be stated that the mission presidents everywhere in the United States have had permanent settlement; their wives, as a rule, have been appointed by the General Board as presidents of the mission Relief Societies in each diocese, and the splendid results which have followed this organized effort proves the need therefor in the years that have passed when such unified effort was not forthcoming.

European Relief Society Work.

The first Relief Society work done away from the body of the Church probably was done in Great Britain, but we have no record concerning it. A Relief Society branch at White Chapel in the London conference was organized March 4, 1874. Meetings were held in London, Liverpool and other large English centers. When Dr. Roomania B. Penrose accompanied her husband, President Charles W. Penrose, to Great Britain, in 1907-1911, she undertook a very extensive movement in the British Isles in Relief Society work. She traveled a great deal, organized branches, visited them frequently to cheer and encourage the workers, and accomplished a very remarkable work which has been of lasting benefit for the women of the old country. There were only three branches—Leicester, Norwich and Liverpool—when she went there, but she organized 35 or 36 branches the first year in England and Ireland, and before she left had organized 49 or 50. Her talks were mainly to mothers about how to train girls and teach them hygienic principles and truths.

Mrs. Ida B. Smith, who accompanied her husband, President Hyrum M. Smith, when he was sent to preside over the European mission, was made mission president of the Relief Society in 1914, and she found the splendid work done by Dr. Penrose had fallen off materially for lack of a directing head; but with her customary diligence and zeal she at once set about rejuvenating the old branches and organized a good many more. Under her the first year there were reported 42 organizations in Great Britain, with 507 members and an average attendance of 82 per cent; over 1,000 visits were made to the sick, and \$450 was donated to the poor in that year. In 1915 all of the various European Relief Society branches in the different countries were grouped under her charge. There were reported that year in the European Mission, 99 branches of the Relief Society, with 21,046 officers and members. The Netherlands Mission had nine branches, the Scandinavian 18, the Swedish 12, and the Swiss and German 12. The Netherlands Mission held meeting with a membership of 172; the Scandinavian membership was 460, the Swedish 256, and the Swiss and German 527. When the war broke out Mrs. Smith rose nobly to the occasion and the record of her work, especially in England, was given in these pages on her return from that country. There was distributed under her charge, several thousand dollars contributed by the Salt Lake Temple sisters for the relief of the war sufferers; while the list of war activities carried on under her direction was enormous. The Relief Society of Great Britain still carries forward its charitable work, although no one as yet has been appointed to take immediate charge of the European Relief Society work under President George F. Richards who succeeded President Hyrum M. Smith.

The reports of the work, however, are most encouraging, considering the circumstances. Of course, nothing can be heard of the work in the German Relief Societies, although we may well believe they are not idle nor disbanded.



BROOKLYN CONFERENCE RELIEF SOCIETY
Eastern States Mission.

Eastern States Mission.

For many years Relief Society work has been carried on in New York City, but we have no record of the same. In 1915 Miss Margaret Edward, one of our missionary girls, was appointed to take charge of the Relief Society work there. Under the direction of President Monson five branches of the Society were organized with 75 officers and members, with that faithful local Relief Society president, Mrs. Bertha Eccles Wright, setting the pace in New York City. In 1917 ten branches had been organized and they disbursed \$1,147. Red Cross activities and conservation were the occupation of the hour the past year. Various branches put up 2,100 quarts of fruit; made 27 quilts, 87 pillows; and 15 members of the Society are Red Cross members. During the last year Miss Elizabeth Thomas was appointed to take charge of the work. Her recent report follows:

"The Relief Society of Brooklyn Conference meets every

Thursday afternoon at the Mission Home, 165 Gates avenue. All are grateful that such a beautiful, comfortable home is at the disposal of the sisters. The meetings are fairly well attended and the lessons are being conducted in a most profitable manner. Just before the Christmas holidays a very successful bazaar was held by the Relief Society of this conference, which was a success both financially and socially. The sisters are to be commended for the splendid way in which they supported this undertaking,



RELIEF SOCIETY AT LYNN, MASS., EASTERN STATES MISSION.

also the loyalty shown by the Saints and friends deserves approval of all who are interested in the growth of this great work. The net receipts from the bazaar amounted to \$127.51, which we consider most remarkable for the first attempt. Reports from the ten organizations of the mission show that the sisters are very much interested in the work and that the Relief Society is fast becoming a factor for good in the homes as well as in the communities. In many cases the sisters from the West who are in these Eastern cities, serve as a means of support to the organizations. We are also pleased to note that our sisters are interesting neighbors and friends who are becoming ardent investigators. Our members in the missions are ever anxious to give unto others the precious truths which they have received.

"The seventy-sixth anniversary of the organization of the Relief Society was very fittingly observed by the societies of the Eastern States Mission. The reports which have come in show a very marked improvement among the members in enthusiasm



RELIEF SOCIETY, PHILADELPHIA, EASTERN STATES MISSION.

toward the work and a knowledge of the workings and purpose of this great woman's organization. The conference and branch presidents very willingly turned over the regular sacrament meeting time to the sisters and very interesting and instructive programs were rendered. In the Brooklyn conference two meetings were held, one at Brooklyn and the other at New York. At Brooklyn the services were presided over by Second Counselor



PITTSBURG RELIEF SOCIETY, WITH ELDER THOMAS LOW
Eastern States Mission

Mary G. Byard with Sister Elva Chipman conducting the exercises. 'The Organization and History of the Relief Society,' was given by President G. D. Macdonald; 'Purpose and Growth,' by President Ezra C. Knowlton; 'A Report of the Relief Societies of the Eastern States Mission,' by Sister Elizabeth Thomas. Musical numbers were given by Sisters Elva Chipman and Venna Monson, Elders Ray Lyman and Del Mar Egbert. A very appropriate reading was given by Sister Grace Johnson. President Bertha Eccles Wright presided over the meeting at New York, giving 'The Organization and History of the Relief Society;' Sister Marie Sheranian, 'The Activities and Growth.' President Walter P. Monson, in a few remarks, paid high tribute to the noble women who have worked so untiringly for the development of the women of the Church of Jesus Christ of Latter-day Saints. Sisters Emma Lucy Gates, Ellen Thomas, Lilly Shipp, Mae Anderson and Mabel Borg Jenkins delighted the audience with vocal, violin and piano solos."

Northern States Mission.

The Northern States has a peerless organization, complete to the last detail. Its unsurpassed activities are equaled only by the perfect record kept of them. This mission had no regular Relief Society organization, so far as is known, until the Presidency of Asael H. Woodruff in 1902-04. President Woodruff organized a local branch in Chicago with Sister Dennison as President and Sisters Hacks and Warder as Counselors. The work, however,



EVANSVILLE, IND., RELIEF SOCIETY RED CROSS AUXILIARY.
Northern States Mission

was not taken up to any extent until the Presidency of German E. Ellsworth, whose wife, Mary Smith Ellsworth, a natural leader and organizer, set in operation a series of remarkable activities and Relief Society developments. The report follows:

"In August, 1904, when President Ellsworth took charge of the Northern States Mission, there were three Relief Societies, located at Chicago, Milwaukee and Rock Island, and two lady missionaries—Sisters Hedwig Stauffer and Lydia Sieffner. During the following ten years, sixty-eight lady missionaries labored in the Northern States Mission, and Societies were organized at Flint, Michigan; Winnipeg, Canada, and Decatur, Illinois, with Mothers' classes in thirteen other places where there were a sufficient number of members or investigators to justify the organization. Outlines of various stakes in Zion were subsequently adapted by Sister Mary Smith Ellsworth to the mission needs.



COUNCIL BLUFFS, IOWA, RELIEF SOCIETY.
Northern States Mission.

In 1914, when *The Relief Society Bulletin* was published, this mission at once took up the lessons as therein outlined, modifying them to suit the needs of converts and investigators. The mission outlines were also continued as these dealt more especially with the restoration of the gospel.

In 1915 the following Mothers' classes were organized into Relief Societies: Roseland, and University, Chicago; Bloomington, Peoria, and Springfield, Illinois; Minneapolis, and St. Paul, Minnesota; Grand Rapids, Flint, and Detroit, Michigan; Council Bluffs, Iowa; Evansville, Indianapolis, Muncie, and Bicknell, In-

diana; and Winnipeg, Canada, with a total enrollment of 276 and an average attendance of 175. Several of the Societies held work meetings in the afternoon at the home of the President, and class meetings in the evening at the home of a friend or investigator. In Winnipeg, Canada, the sisters met twice a week, where they did Red Cross work, the material being supplied by the Government; they also met once a week where they followed the class outline. One hundred and six genealogical and one hundred and four family records were prepared, and one hundred sixty-one subscriptions to the *Magazine* were secured. In visiting the homes of Relief Society sisters we found many magazines and tracts which had been given by the missionaries; 2,706 tracts were thus distributed; 4,188 gospel conversations were held; 511 names for baptism and 36 for endowments were sent to the St. George Temple, with a donation of \$53; also \$168 was collected for the Wheat Fund; \$713.68 was distributed for charity, \$318.36 for general purposes and \$32.36 for other purposes; on hand in all funds at the close of the year, \$266.61.

1916. "Feeling that there were many things the sisters at home could do that were not practicable for the mission, a list of activities was furnished each organization that would be beneficial for education and development of new converts. A Library



UNIVERSITY BRANCH, CHICAGO, ILL.
Northern States Mission.

Fund was inaugurated and each Society purchased 1,200 of President Penrose's tracts, "Rays of Living Light," at a cost of \$1.20. At the work meetings a few tracts and magazines were given to each sister for her distribution during the coming month. The President was furnished with a small book with all the activities outlined, and the Treasurer received a book outlining "Charity," "Wheat," "Temple," and "Library" funds; each Secretary with a book outlining "Number of Names to the Temple," "Genealogical Records Established," "Family Records Established," "Magazines Distributed," "Gospel Conversations," "Visits to the Sick," and "Hours Spent in Charity." In addition each sister provided herself with a book in which she kept accurate account of the work she did, and at the work meeting, as the roll was called, these activities were reported and the splendid results that followed were gratifying indeed. At the close of the year we had sent in to the Temple, 2,569 names for baptism, with 200 for endowments and sealings, and had almost as many subscriptions to the Magazine and the other activities as in the previous year. We did not add to our Wheat Fund, feeling that we desired to emphasize our temple work.

1917. "During this year, with our enrollment of 405, we sent 3,312 names to the Temple for baptism, 363 for endowment and 400 for sealings. Many of these names were sent in by sisters not enrolled in the Societies, which necessitated a great deal of personal correspondence. The Wheat Fund was increased to \$598.44; \$68 was received for Temple donations and expense of mailing sheets to and from the Temple; 67,120 tracts were distributed, most of these being the new "Truth" tract, edited by the Northern States Mission and published at Independence, Mo. The money to carry on Relief Society work has been obtained through socials, bazaars and voluntary contributions. Genealogical classes have been conducted outside of our Relief Societies, by the missionaries and the brethren in most of the branches of the mission. Twenty-five groups of women were organized and are actively working, either in their own auxiliaries, or through their local Red Cross units. During the past three years we have followed the mission outline called "Memory Lessons" for the last meeting in the month. These lessons were established with a view of cultivating in the sisters a better method of explaining gospel principles. With the present force, we have had about 175 lady missionaries, and much credit is due them for their untiring efforts and loyal support of the cause."

Southern States Mission.

This mission, like the others, may have done much early work under the usual conditions, but we have very little record

of the same. In 1915, Sister Grace Callis was made President of the work in that diocese, and by the end of the year of 1916, 14 organizations with a membership of 202 were reported; 115 days were reported spent with the sick, with 490 special visits to the sick; \$335 was expended by the Societies.



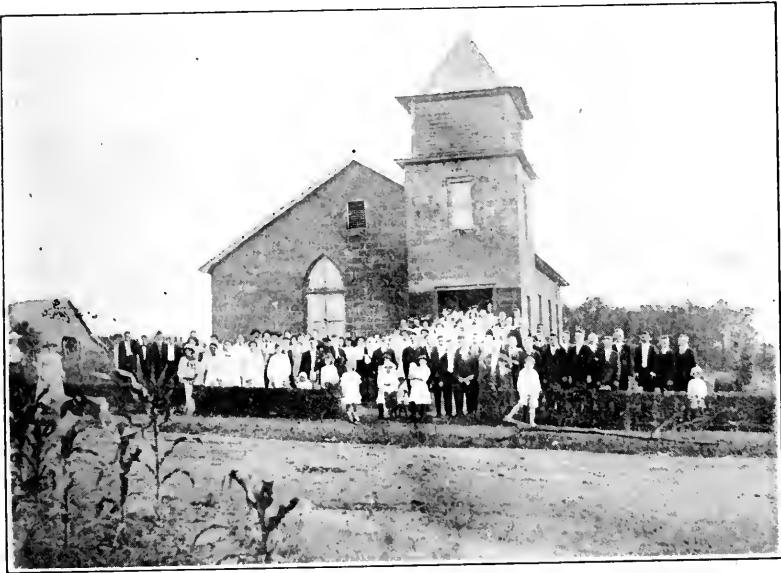
MISSION HOME, CHATTANOOGA, TENN.

President Joseph F. Smith and Party—Nov. 24, 1914

1917. "Twenty-seven branches of the Relief Society are now in active operation. A number of them are situated in the country districts and as the farm homes are separated by quite long distances the sisters have to travel a long way to the meetings and therefore they cannot hold them as often as they desire; for this reason some of the Societies have been organized only a few months. The sisters are enthusiastic in their work and through their faithful labors many of the meeting houses have been supplied with individual sacrament sets and carpets. The sisters have rendered financial assistance to the missionaries in addition to caring for them in their homes and doing their laundry work. They are being counseled to assist in the Red Cross work."

This mission has a fine Indian Relief Society organized, and these good souls are very faithful in visiting the sick and caring for the poor of their branch.

"In a goodly number of the cities and villages, in this the oldest mission of the United States, Relief Societies are organized. The commencement, in this mission was marked by the organization of a society in Jacksonville, Florida, when President Ben. E. Rich presided over the mission, and the work has been carried forward into numerous branches. In an increasing variety of ways the activities of the members of the Relief Societies are given expression. Following are some of the results of the labors of our zealous and enthusiastic sisters:



GAFFNEY, SOUTH CAROLINA, MEETINGHOUSE
Southern States Mission

"Many of the branches have been provided with individual sacrament sets, and this good work is being continued. As meetinghouses are completed the Relief Societies assist in furnishing them with seats, carpets, lamps, etc. The sisters are nursing the sick, and aiding to supply the needy poor with food and clothing. They are rendering financial assistance to missionaries in cases of serious illness; and are furnishing lunches free of charge to the visiting brethren and sisters and the traveling elders at the conferences. Public and home Red Cross service is ardently done by the members of the Relief Society. Generous donations of money have recently been made to the Red Cross. In a village branch where there is no church the Relief Society meetings are held in private homes; sometimes in the homes of non-members.

This is one of the ways opened up to our sisters to preach the gospel. The missionary sisters are efficient aids in directing the work of the local sisters and they are worthy of and receive much praise for their devotion to this branch of their missionary service. The seventy-sixth anniversary was enthusiastically celebrated."

Central States Mission.

The Central States Mission, under the able leadership of Mrs. Lottie T. Bennion, has made wonderful progress in the last two years. While there were only seven branches and 246 officers and members, there were 231 meetings held during 1915, which shows the interest taken by the good sisters of this mission in Relief Society work; 1,500 visits were paid to the sick, and 16 bodies were prepared for burial. In 1916 there were 11 branches and very vigorous labor for the dead was undertaken during this year. Lists for baptism for their friends were sent in by 17 people and a liberal donation for the temples was contributed. In 1917 a most active work has been carried forward in Red Cross activities; hundreds of articles have been prepared, and 132 members have joined the Red Cross. The *Magazine* has been very liberally supported in this mission; and although the sisters are poor and their homes very modest, they still love to labor and do a great deal of Relief Society work.

Northwestern States Mission.

The work in this mission, under Mrs. Mattie J. Ballard, has only recently been organized in a general mission capacity. In



PORTLAND MISSION.
President E. B. Wells in center of Group

1914 there were seven branches with 172 officers and members; a liberal donation of \$610 was paid out during that year in various charitable lines. In 1915 there were ten branches with 205 members; and in 1917 the number of branches sprang suddenly forward to 28, which is the best growth reported in any of the missions. The report says:

1916. "We wish to call attention to our increased membership—182 to 502—also there is an increase in all activities. There has been \$12 worth of small books given away to investigators, also a large amount of tracts which we did not keep account of. We are still low in subscriptions to the *Magazine*. Will improve in 1917. Hope to visit all Societies twice this year. Wolf Point is our Indian Relief Society."



HAMILTON, MONTANA, RELIEF SOCIETY
Northwestern States Mission

The rapid advancement of this Mission Relief Society work bears its own testimony to the executive qualities of its able and active President, Mrs. Ballard.

California Mission.

The California Mission, under Mrs. Minnie K. Robinson, had already ten branches in 1914; they owned a Relief Society hall at a cost of \$381, and their membership was 209; they paid out that year \$229, and were generally active in all avenues. The next year five more branches were organized, making fifteen in

all. They report 6,162 pounds of wheat, with a membership of 431. In 1916 a special effort was put forth to increase subscriptions to the *Magazine*, and like all the other missions, they report a rousing total of subscriptions.



SAN BERNARDINO RELIEF SOCIETY, CALIFORNIA MISSION.

1916. "The sisters are active and interested in their work, especially the teachers. We have a great deal of work to do looking after the needy and attending the sick. Many come here from the stakes of Zion for their health, and the result is we have more sick than we otherwise would. Most of our meetings are held in private residences as the branches have no meeting houses. The attendance is good, but would be better if the Saints were not so badly scattered."

The year 1917 found this mission also actively engaged in Red Cross work. They report \$370 given for charity, and a membership of 571; 546 meetings were held; there were 121 Red Cross members, and over 481 articles contributed to the Red Cross during the year.

Western States Mission.

This mission has five organizations under the Persidency of Mrs. Jane W. Herrick, and although this mission has had Relief Society branches in Denver, Grand Junction and Pueblo for over twenty years, the work had not been centralized until Mrs. Herrick

was made President. Five organizations were reported last year and we copy from Mrs. Herrick's report:

1916. "With the exception of the Alamosa and Pueblo organizations all others have been organized within the last six months. All of the Societies are now following the outlines given in the *Magazine* very closely and are complying as closely as possible with the instructions received from headquarters."

1917. "The Fruita Relief Society has only been organized within the last few months. All of the organizations are in a good condition and are hoping to do splendid work this coming year."

April 1, 1918, Sister Herrick reported the organization of a branch of the Relief Society at Rawlins, Wyoming.

Hawaiian Mission.

The Hawaiian Mission, like all of the long established missions, has done branch work in the Relief Society for many, many years—for at least fifty years these Hui Manawaleas have been in faithful operation.

In the Laie conference a branch of the Relief Society was organized July 6, 1875. Much Relief Society work was done in Laie from that time on, but no records are available.

When Sister Ellen Cole was appointed President of all the mission by President Samuel E. Woolley, she at once took up the active superintendency of the work. In 1914 she reported 29 branches, 945 officers and members, and 1,252 meetings held during that year; they had collected and had on hand \$3,528, over \$1,000 of which was spent largely for the projected temple. In 1915, over \$4,000 was collected by these devoted Hawaiian sisters, and in 1916, \$2,675 was donated to the temple. Words fail to express the simple faith and ardent labors of this child-like people. They are a recognized power, not only in the mission itself, but all over the Islands. It is a fact that the great majority of the native population belong to our Church. Sister Cole is a modest, energetic and capable woman whose labors bear constant fruit in that far-away mission.

The Swiss and German Mission.

During the presidency of Sister Ella Valentine, excellent reports were sent in of the work there. There were 436 members at that time, with nine branches; they had collected 633 pounds of what, and spent \$389 in charitable work. During the past year we have heard little from this war-stricken section of Europe.

A branch of the Relief Society was organized in Berlin, Germany, August 23, 1881; the one in Berne, Switzerland, about the year 1886; and the one in Amsterdam, Holland, about 1888 or 1889.

Mexican Mission.

The Mexican Mission has been greatly disorganized through war conditions. They have done much constructive and valuable work in this mission for the last thirty years, but since our people were driven out of there, little has been done. President Rey L. Pratt reported the following to this office:

"Relief Society work in the Mexican Mission, due to revolutionary conditions that have prevailed there, has for some time been greatly interfered with, and meetings have not been regularly held. However, in a recent visit that I have made to the mission I find that two of the three organizations that we left there when the elders were all brought out of the mission, continue to do relief work. All during the trying times of revolution, famine, and epidemics of disease that have devastated that country, our sisters of the Relief Societies have been as ministering angels to those in want and in distress, both among those who are members of the Church, and those who are not. Sister Petra Lopez, President of the Society that is now disorganized, untiringly ministered to the sick in her town when a terrible epidemic of typhus fever took off about half of its people, till she also took the disease from which she died, a martyr to her devotion to duty. Many others of the sisters were just as valiant, and continue so today. With improved conditions in the country we hope to revive the work, and to be able to report what is done, according to the report blank you have sent."

Australian Mission.

We have received the following account in regard to Relief Society work in the Australian Mission from President Arnold D. Miller's wife, Sister Mary J. Miller, who is a former stake president from Idaho:

"In regard to Relief Society work in this mission, I have refrained from writing until I had visited and made a study of the various conferences and conditions here, which I have done, traveling by boat and train some ten thousand miles since my arrival in Australia. When I arrived here I found that there were no Relief Society organizations existing in the mission, with the exception of one in a remote part which I have since visited and found was not a Relief Society organization, but rather a small group, with seven lady Saints and one or two brethren. Consequently they had no branch organization; however, they met weekly in a Bible class, and also discussed the Articles of Faith.

"Several years ago there were a few Relief Society organizations started with the aid and assistance of some of our missionary sisters, but as the president and elders did not have much understanding of the work and the mode of conducting the same,

the societies did not grow and prosper as they should have done. On the contrary, envy and contention arose among the officers and members, generally in regard to the using of the funds, which caused such ill-feeling among the members that the officers either resigned or the meetings became extinct, which, under the conditions, was for the best. Some of the former presidents' wives did not visit among the conferences often where the Relief Societies existed, so the members did not get the instructions and encouragement they should have received to make a success.

"The former Mission President, who came here about the beginning of the war trouble, felt that the Saints had all they could well carry, and were doing all the charity work they were able to do. He felt that to organize them, would work a double hardship and expense on them, as most of them have car fare to pay in coming to the meetings. And so many of the sisters are now working individually at home during these troublesome times, and it would be very hard for them to attend Relief Society meetings. Train and car fares for Sunday services amounts to quite a sum when the purse is light. We hold M. I. A. conjoint meetings weekly, where Church doctrines are taught and discussed; also Priesthood weekly meetings; and these with other calls make an inroad on the allowances of the Saints. During the war times, which have now been over three years, there is scarcely a home but has given up either a son, brother, or father, and the necessity of economy is felt along all lines. Some of the Saints live out in the suburbs so far that they can only attend sacrament meetings once in a fortnight; and a great many of them, too, are transients, and do not remain long in one location. Oh, this cruel war has made such inroads on the homes of the majority of the people! I believe that the Saints are kind to assist each other where possible to do so, but with the drain of war, and labor strikes, etc., which are very prevalent here, and other conditions, the people are certainly kept down financially.

"I have visited all the conferences in the mission but one, which was so far away (some 2,700 miles, and through an extremely dry, hot country, with several hundred miles of desert), that my health would not permit me to make the trip. There are not enough interested sisters there to create an organization, although they exert themselves to attend Sunday service. I find there is a great difference between the aborigines of the islands and the cosmopolitan people of Australia; so many came here for financial gain.

"I have greatly enjoyed my missionary experiences, and they have been a great educator to me. I trust I have been the humble instrument in the hands of the Lord in doing some good at least to those I have been privileged to meet with. Although I have

not been able to do Relief Society work, I have talked and explained it, and its beauties and benefits, wherever I have visited, and the great good that is being accomplished by it. Also read and circulate the *Relief Society Magazine* among the sisters, and they seem greatly interested in it. I hope to be able to send in some subscriptions in the near future.

"Another subject that I have made a strong effort to teach the people is the necessity and great value of the genealogical work, and have shown and distributed all of my genealogical literature. As a usual thing, they are very much interested in it, and many of them are searching out their ancestral histories. Quite a number have sent names of their dead friends to be officiated for by the returning elders. I believe the people in general realize the importance of this great work. Occasionally we devote an evening to that subject, and will continue to do so, believing that good results will be obtained.

"The Red Cross organizations are doing a great amount of work here, and our sisters are giving them all the support they can, by taking yarn home to knit into socks, helmets, and various other articles. One never goes anywhere, either by train, boat, or car, but he sees ladies busy with their knitting. And one church here has allowed the ladies to bring their knitting, and knit during the service. I think their enthusiasm runs away with their good judgment. I believe I would knit a little longer, or faster, Saturday evening, and arise a little earlier Monday morning, to avoid what they feel would be lost time."

August 1, 1880, a branch of the Relief Society was organized in New Zealand, in what was called "Christ Church."



FOUR LADY MISSIONARIES IN NEW ZEALAND RELIEF SOCIETY.

Scandinavian Mission.

The first Relief Society organized in this mission, so far as we are able to ascertain, was the one in Copenhagen, Denmark, which was organized Nov. 20, 1879. But much excellent and faithful work has been accomplished in these countries by the sisters of the Relief Society.



MRS. VENUS R. ROSSITER
President Tahitian Mission
Relief Society

Tahitian Mission.

The earliest Relief Society of the Tahitian Mission, which is on record, was organized on the Island of Anaa, in the year 1881, by Taoto, a native elder. This was during the forty years' time that the white elders were banished from the Islands. Therefore, it is very apparent that the Relief Society was organized previous to the year 1852, while the former elders were still in the Islands, although there is no authentic record to that effect.

The next societies were organized in the year 1892 and 1893 on the Islands of Faaite and Anaa, while President James S. Brown and Joseph W. Damron were presiding over the mission; later on the Islands of Takaroa, in 1896, and in Marokau and Tubuai in the years 1897-98 by Elders Osborn J. P. Widtsøe and Edgar L. Cropper.

The Relief Society work was carried on under the direction of the elders and native sisters until 1905, when Sisters Annie W. Wilkenson of St. George, Utah, and Sarah C. Hall of Salt Lake, who were the first lady missionaries to come from Zion, took charge of the work at Papeete, the mission headquarters.



TAHITIAN MISSION HOME.

These two sisters were followed by Sisters Mary E. Cutler of Salt Lake, from 1907-08. Lady missionaries in that mission were as follows:

Mary S. Seegmiller of Richfield, Utah, from 1909-1911
 Juliette L. Peterson of Lehi, Utah, from 1910-1914
 Maud H. Fullmer of Salt Lake City, Utah, from 1911-1914
 Margaret H. Compton of Ogden, Utah, from 1915-1917
 Venus R. Rossiter of Salt Lake City, Utah, from 1915-1918

The last two named sisters, however, are the first who have personally visited and had under their direct supervision the work throughout the entire mission.

There are at present five well organized and active societies, scattered over an area of more than 1,500 miles, and we expect to have several others that were organized years ago and have long since been discontinued, to be in active working condition in the very near future. In the five branches there is an enrollment of 109 members, although the attendance at meetings almost doubles

that number, but on account of the existing local conditions of the race, only married women can be enrolled as Relief Society members.

Although few in number it is doubtful whether a more energetic band of workers can be found throughout the Church than the Relief Society sisters of the Tahitian Mission. They are so devoted to the work that they make it a part of their lives.

Meetings are held regularly every Thursday afternoon, besides several days during the month being set apart for making quilts, weaving hats, mats and other native handiwork to raise the society funds. Other means they have of swelling their coffers, is pearl diving, and from their extensive cocoanut plantations each sister donates weekly an allotted number of cocoanuts by which she pays the society dues and Temple Penny Fund dues.



RELIEF SOCIETY OFFICERS, TAHITIAN MISSION.

As there are so few poor among them to be cared for, the sisters have adopted the custom of buying and preparing the burial clothes for the dead. They also keep a community medicine chest, and their kind-hearted devotion and care of the sick is untiring and beautiful to see. The president appoints the sisters by twos to remain with the afflicted household night and day, nursing or

doing whatever household duties present themselves, washing, ironing, cooking, etc.

They also take a great delight in house to house visiting, and are assigned different subjects to discuss in the house, such as faith, prayer, chastity, proper clothing and feeding and management of children, cleanliness, etc.

The Relief Society sisters have also done their part in the erection of meetinghouses, by donation of money and materials, and in many cases have actually performed manual labor, carrying sand and stone for the builders, besides furnishing and providing the meals for them.



TAHITIAN MISSION CHAPEL AT TAKOROA.

The elders from Zion are well cared for by the Relief Society. The sisters wash, iron and mend all their clothing, besides furnishing much of their food, and on many of the islands provide them with native thatched houses which they themselves construct and furnish comfortably with native woven mats. They also keep the Mission House at headquarters well supplied with native patch work quilts of gorgeous colors and intricate pattern.

During the past year we have done some sewing for the local "Croix Rouge," Red Cross Society, and have dried fish and fruit for the Tahitian boys in the army.

Our hearts are in the work and we are working hard to do our part in making this a banner year in the history of Relief Society work, both in the Tahitian Mission and the entire Church.

We close this recital with the following brief report of our oldest Indian or Lamanite reorganization:

The Washakie Relief Society.

The Relief Society of Washakie was organized on the 20th of May, 1883, by Apostle Lorenzo Snow and Eliza R. Snow Smith, with the following officers: Elizabeth J. Zundell, president; Malissa Hunsaker, first counselor; Cohn Zundell, second counselor; Harriet E. Chandler, secretary; Almira H. Zundell, treasurer.

Very few of the Lamanite sisters understood the English language, but assisted by I. E. D. Zundell, at that time the interpreter and the bishop of the ward, the Relief Society worked faithfully and were successful in starting the great Relief Society work among the Lamanite sisters. On account of Bishop Zundell and family moving to Arizona, the Relief Society was reorganized by Pres. Seymour B. Young and Pres. Oliver C. Has-kins, of Malad stake, Bishop Moroni Ward of Washakie, and president of the Relief Society of Malad stake, Lucinda Has-kins, in 1891. Eliza V. Ward was sustained as president, Malissa Hunsaker as first counselor, Cohn Zundell (a Lamanite sister) as second counselor, Phebe Ward as secretary and treasurer.



WASHAKIE INDIAN RELIEF SOCIETY.

As the Lamanites are very quick to understand they began to take a great interest in the Relief Society work, especially in ministering to the wants of their kindred. The Relief Society was again reorganized August 4, 1904, by Bishop George M. Ward of Washakie, and president of the stake Relief Society Julia A.

Richards and counselors Eliza A. Hall and Eliza V. Ward. Mary A. Ward was sustained president, Cohn Zundell, first counselor, Towange Timinboe, second counselor, Mary A. Ward, secretary, Lucy Z. Peoyope, assistant secretary. The president has been untiring in her labors to bring the Washakie Relief Society up to the standard with the other wards in the stake. They are storing grain and have their credits for the same with the Presiding Bishopric. They are taking the lessons outlined in our MAGAZINE. Have done a great deal of temple work for their ancestors in the Logan temple and have donated money and have credit in the temple to have more work done there. They have this summer bottled all kinds of fruit; have dried apples and berries and are trying to conserve all the necessaries of life. In fact, I may say they are a good, industrious band of sisters, always on hand to assist their president and listen to her counsel in this great work of the Relief Society. Some of the sisters are beautiful singers, and sing in all of our meetings, when requested. They take great pleasure in testimony bearing, and the older sisters tell of their past experiences which are interpreted by those who speak our language or by Bishop Ward, when he is in attendance at our meetings.

ELIZA A. HALL,

President Malad Stake Relief Society.

These sketches are necessarily incomplete and imperfect for lack of adequate records. But enough has been said to indicate the vast amount of work done and good accomplished by the sisters of the Relief Society of the Church of Jesus Christ of Latter-day Saints in the various mission fields. God speed the good work!

AN EASY WAY TO SHELL GREEN PEAS.

Loosen thumb screws on an ordinary wringer, insert stem end of the pea pod between the loose rubber rollers, when peas will fall on one side and the empty pods on the other side without crushing either peas or pods.

Jared of Nain

A ROMANCE

By L. Lula Greene Richards.

The soft, mild evening of an unusually sad day was falling serenely over the small picturesque city or village of Nain, a village named and famed for the beauty of its situation in the province on ancient Galilee. Long, slanting rays of light of many and gorgecus hues streamed eastward from the sun low sinking in the western horizon. They lingered caressingly upon the tops of the houses and of hills, glinted and shimmered through the luxurious upper foliage of trees and vines but underneath upon the ground stretched huge dark shadows of uncertain forms showing the near approach of night.

It was the hour for gathering around the home altar and offering up evening devotions. The Galileans were a loyal and patriotic people, and possibly of all the inhabitants of Nain one man alone remained unmoved by the preparation around him for rendering up unto the Supreme One due praise and humble supplication.

an effect in some measure upon each individual resident of the village. The occurrence had been the funeral rites of an exquisitely fair, very popular and generally beloved young maiden called Lilah, and every one sorrowed, many very deeply.

But for Jared, who was a young man looked up to and beloved by every one, even as Lilah had been, grief had no bound. A rapturous betrothal had existed between the two, and that day, which proved to be the funeral day of the bride elect, had been formally chosen for their nuptials. Thus left was Jared, and the shock seemed to have turned his heart to stony ice, yet kept it conscious of ceaseless, burning pain, with now and then a sudden thrust as if a dagger pierced it to the core, making his senses reel with death-like faintness. His lips were dumb, he could not utter even a prayer; so rigid were his limbs he could not kneel.

Standing beside the couch from which he had heavily arisen, Jared looked out upon the western sky. The sunset scene aroused in his numbened mind a new, strong terror.

Lilah was in her tomb beyond the city wall. The evening watchman soon would close the gate, and she would be shut out alone—alone! That thought was so intolerable that Jared sped like a wild, frightened animal down through the street until the

gate was reached and then without a glance toward the aged, half blind and slightly startled keeper of the gate, on through the opening, he fairly flew, out and on and on among the sepulchres. The closing gate clanged loudly behind him but he heard it not. The new white tomb of Lilah, his beloved, was reached at last and close to it he sank or fell where for a time, he never knew how long, he lay in utter exhaustion, inert and totally oblivious.

All the inhabitants of Nain being engaged in evening prayer, no one noticed Jared's sudden flight. He was not missed, and consequently had no followers. The kind and thoughtful inmates of his home had seen him throw himself upon his couch and in their tender sympathy for him in the speechless agony attending his great loss had left him undisturbed with hopes that consolation of a surer kind than earthly friend can offer might come to him with quiet rest and sleep. And so unsought he lay unconscious there hour after hour, the only living human soul among the silent dead. The first faint sensation he realized when returning at last to consciousness was a feeling of suffocation. And, as he became conscious, the effort for respiration and the choking feeling became ever more intense until it seemed to him that he must be actually in the throes of death. Then to his struggling memory came the thought of his neglected prayer and, following that, an unfamiliar wondering if Israel's God still lived. With almost superhuman effort he calmed himself sufficiently to form within his heart, if not in words, this simple prayer: "Oh God of Israel, if thou dost still exist, have mercy on my soul!"

Instantly as this prayer entered his mind the sense of smothering ceased, his respiration became natural and involuntary, by some unseen force, he was raised to a sitting posture while a still further phenomenal experience passed over him. This later wonder was that the shroud of grief which had bound him from head to foot like the swaths of an embalmed Egyptian body he felt to be cut asunder and cast from him as a heavy, burdensome garment and immediately he found himself enveloped in a dazzling white light. It was not as the light of sun or moon but softer, clearer and yet more penetrating.

Following his first surprised impulse Jared looked about to discover whence that astonishing light proceeded.

Although a very young man, still Jared, because of remarkable aptitude in many directions, was already an acknowledged leader in business of various sorts throughout the country. He traveled much and knew the land of Palestine by heart. Now when he looked and saw the object which appeared to be causing the marvelous light around him, hills, valleys, rivers and distance all amounted to nothing as existing between that object and himself. He saw it was a magnificently large and bright new star,

and that it hung directly over Bethlehem! Large and marvelous as that new star looked to him at first, even while Jared gazed intently upon it, it seemed to expand until framed in its brilliancy and in the very center of its light appeared the standing figure of a full grown Man. And near enough to Jared hung the Star and stood the Man for him to plainly distinguish the noblest features he had ever looked upon, wearing an expression of the tenderest compassion he had ever witnessed. Even the gracious attitude of the manly form slightly inclining toward Jared, as the gentle, but most lustrous eyes gazed wistfully into his own, bore evidence of divine pity and love. Was it a glorious, heavenly being Jared was given to look upon? He saw a man young like unto himself filled with appreciative compassion at sight of his great suffering. Was it one that had lived on this earth, was the earth really his present abode, or would it be at some future time? These questions flashed through the mind of the young man but were to him unanswerable.

Jared was greatly moved. His innermost soul was strangely touched. Still gazing steadfastly upon the Man, with soundless voice his heart cried out, "Oh blessed One; who art thou?"

And in the same manner from the Man standing between Jared and the Star, without sound came the answer to his soul, "I am the Light of the world. Thou art made whole."

With this miraculous communion Jared felt and knew that the death-like wound in his heart was healed, that power was given him to live instead of being crushed and killed by the overwhelming weight of sorrow caused by the terrible loss he had sustained, and that he must go forth blessing and helping wherever he could in all the world. And with this feeling came a deep consciousness of obligation for the inestimable good which he was receiving and a sense of gratitude so profound that he was overcome thereby and sank again to the earth but this time in a state of peaceful, child-like slumber.

When he awoke he realized that he had been much refreshed and felt once more buoyant in mind and body. The sun was shining brightly and cheerily upon him as he arose and walked homeward pondering in his soul a strange, new happiness and wondering how it could be possible for him to feel so well and so released from his anguishing sorrow.

One thing he settled conclusively within himself before speaking to any living soul, which was that it would be best and most prudent for him never to reveal to any one his marvelous experience of the past night. His first reason for this decision was that to him it would seem to mar the sacredness of the great gift he felt he had received to talk of it to listeners. And secondly, it would be useless to mention it to others as he certainly could

not explain to their understanding the import of it all and therefore he would not be believed. All would wonder and be inquisitive, some would denounce him as a hypocrite, others would ridicule his declaration and many would consider him, at least to some degree, insane. He would not risk bringing upon himself these threatening difficulties. He knew he was under great obligation to diffuse for the good of those around him the new and helpful light and strength which had been bestowed upon him by a power he could not yet grasp or fathom himself, much less impart a knowledge of in words to others. All he could do would be to render as much service as possible to all he might come in contact with, living so carefully that the Light should continually guide him, fostering the strength given and radiating the precious influence of both light and strength on all his associates through life. This he must do. He was even anxious to begin putting into practice the fresh, benevolent resolutions which crowded into his mind, but he would never speak of the great manifestation he had been favored with, no, never! And these sacred covenants which Jared formed within himself he succeeded well in carefully maintaining.

People wondered at the change that had come over the young man and it was spoken of according to the differing views of different individuals. Some who were kindly disposed gave credence to the thought that he still grieved for the loss of his beloved Lilah but had such complete mastery of himself that strangers would never guess that he suffered. Those more given to light-mindedness thought his sorrow could not have been so great in the first place as had been supposed or he never could have put it off so soon and so completely. And in many other varying fights his affairs were talked over by his relatives, friends and acquaintances, none ever suspecting that there was a deep and fascinating mystery connected with the story which remained safely locked and guarded in Jared's devoted heart.

Whenever allusion would be made to Lilah's death in his presence Jared would quickly, gently but determinedly draw attention to other subjects. And instead of sitting morbidly down or walking about in mournful attitude he looked to it that all his waking moments were so occupied in worthy deeds or helpful converse that no time or opportunity ever came to him for gloom and despondency. With no selfish thought of hoarding up worldly treasures Jared became in a few years exceedingly wealthy. His splendid business attributes could scarcely have been kept in the continual operations he subjected them to without his acquiring great personal riches. But the wealth which seemed to flow naturally into the hands was lavishly distributed wherever he found need for it. Frequently widows and orphans who were

left destitute had through Jared's skilful management pleasant homes and comfortable livelihood secured to them. The poor were cared for, the lonely cheered and the sorrowing consoled on every hand.

Yet so conscientiously and tactfully did Jared succeed in covering all traces of his broad magnanimity that a large number of those who were the grateful recipients of his generous gifts knew nothing of whence they came save that the Lord had graciously provided them.

Often by a quiet, happy undermovement Jared would cause a reflection to be thrown upon others in a way that would establish them as munificent donors and prevent the discovery of his own connection with some noble achievement for which he alone was responsible. By this means many wealthy but indifferent people were led unsuspectingly into the beneficent tendency of performing kindly deeds thereafter. And Jared, having a decided though carefully guarded sense of humor, frequently discovered a dash of pleasantry in some of these exploits. Fortunately he had also the native ability to turn all such measures to good account for the enjoyment of others as well as himself, which he did with the same generosity he exhibited in weightier concerns and with such sagacity that he never betrayed the originality of his always agreeable jests. For himself Jared disliked notoriety and absolutely refused to be popularized. He had no time for anything like vain display. Yet vigorously as the young man pursued his chosen occupation of securing and imparting wealth, always by honorable and elevating means, his time was never so precious as to prevent his stopping to pet and comfort a little child who had come to grief, to speak to and encourage a man or woman who was in need of sympathy and help or to seek to alleviate in some manner any suffering that came in his way. However, with all his zeal and promptitude to sustain every worthy enterprise, perform every kindness to his fellowman and omit no good deed that he might accomplish, there came a time when for a number of years, according to the long established laws of his people, Israel, Jared overlooked, refused to recognize or at any rate failed to comply with the requirements of a specified duty.

The manifestation of this apparent weakening feature in his character was brought about on this wise. The death of a favorite brother near Jared's own age left a beautiful young widow and an exceptionally attractive little boy to the special care of the brother-in-law and uncle. And true to his high ideals of the value and purpose of earthly existence Jared looked to it that nothing should pass unattended to which could enhance the well

being and happiness of these beloved and bereft relatives for a considerable length of time.

But then—it became noticeably obvious that Rhoda, the fair sister-in-law, had come to live in waiting and anticipation of Jared's further fulfilment of his lawful duty to his deceased brother and the widow. Yet Jared strenuously avoided every semblance of recognition of obligation or show of inclination to accede to the affirmative side of the situation.

Thus year after year passed until Jesse, the boy had grown to be a fine, stalwart young man. And although the boy was fairly idolized by both mother and uncle, still the man gave no sign of intention to change their relationship.

Finally, however, events occurred which caused alterations to be made. One afternoon on returning to Nain after a somewhat prolonged journey with business associates Jared was suddenly awakened to a sense of certain important duties toward his nephew which he had entirely neglected. Calling at the home of his sister-in-law he found her alone and after pleasant greetings he inquired for Jesse.

"My heart has yearned for the little boy of late," said he, "Where is he?"

"I doubt not," the mother replied with a quiet smile, "He waits at the fountain to meet Eunice and her parents returning home from Endor where they have been visiting relatives."

"Eunice and her parents!" Jared repeated with undisguised astonishment.

"Yes, Eunice," Rhoda answered, still smiling and showing amusement at Jared's consternation. Then observing that a cloud of anxiety was settling upon the face of her brother-in-law she made haste to explain, feeling that it might as well be done at once and over with.

"Jesse," she said, "count's himself a man now. He is, as we know, large of stature and very manly. He and the damsel have great love for each other and he has besought me to speak to you that you will intercede for him with her parents that she may become his wife."

Jared was thoroughly amazed at this plain statement from Jesse's mother. He had never yet thought of regarding the boy as other than a mere child. And yet his "little boy," as he still called him, actually wanted to marry that delightfully lovely and every way charming and desirable bit of a girl—Eunice: why she still seemed to him simply a baby and yet she too loved and would marry the boy—*his boy*, upon whom he had never yet thought of placing the slightest weight of responsibility! The latter portion of his thought confronted Jared with a great wave

of self-condemnation. How utterly, it seemed to him at that moment, he had failed in the rearing of his brother's child!

Extreme pity for the little one so early left fatherless had caused excessive tenderness to be lavished upon him in the first place. Then as Jesse grew and developed the gentle, obedient spirit he always manifested and the sincere gratitude and love he exhibited towards his uncle on all occasions had seemed to hold Jared so completely satisfied with the child that absorbed as he was in the pursuit of his busy life, the necessity of training the child left in a measure to his care, in self-reliance, independence and usefulness had been entirely overlooked.

With still further uneasiness Jared called to mind the fact that Jesse was nearly as old now as he had been when he was to have married Lilah. But what a difference in the two young men. Jared thought this over as he endeavored to decide in his wavering mind how he should meet this new and unanticipated proposition of his nephew. He himself had been competent to take hold of and manage successfully so many kinds of work and business, while poor Jesse had been allowed to mature mentally and physically without being trained in any branch of industry that would bring a living for himself, much less for a family. Having been aroused by the information Rhoda had given him to a realization of the terrible mistake he had been guilty of in the matter, Jared tried to reason out what would be the wise course to pursue at the present crisis of affairs. He had not settled an answer to the difficult problem in his mind when his nephew came with bounding step and radiant countenance into his presence.

The two men met with cordial, affectionate greetings as they had ever done, yet into the hearts and faces of both there came a something never before felt or seen, something to be touched very lightly and yet to be analyzed, weighed and settled upon.

Strange though it appear the younger man was first to broach the delicate subject, and he did it in a straight-forward, manly way.

"My mother has told you my uncle," Jesse said bravely, "of my love for our neighbor Eunice and the desire I have for your consent and that of her parents that she may become my wife. I feel it is, that you understand and will give us your blessing."

Jared hesitated for a little time, then in a deep but exceedingly gentle voice he answered, "We are so unprepared for such an event, Jesse, my boy, we must wait and work out a proper and wise arrangement of the matter."

This sounded very strange to Jesse coming as it did from his indulgent uncle who had scarcely ever before questioned the propriety of granting his slightest wish. His reply was given

as a question in a very respectful though somewhat crestfallen tone and manner.

"Why," he asked, "should there be waiting and the working out of arrangements when a man and a woman know they love and desire each other?"

It was a severe trial to Jared then to say to Jesse what his conscience told him the boy must be made to know and realize. He forced himself, however, to undertake this hard, new duty and said in a firm voice but with much tenderness,

"We have walked in mistaken blessedness, my Jesse! I have delighted ever in your guileless happiness, your joyous games, your blissful, unincumbered, beautiful young life. But I have wronged you, boy, in that I have furnished you no active duties to perform, no regular requirements in useful pursuits, no work to do. Forgive me, my boy, for my short-sightedness which has thus allowed you to live on in this unprofitable and irresponsible way. And now let me redeem for you, as far as possible, your wasted time and energies. We are looking for a reliable, discreet man to fill a good position just left vacant in our Esdraelon works. I had not thought of placing you there until now, but I believe the work will be easy and agreeable for you and that you will soon master and enjoy it. Will you accompany me thither and make trial of the work?"

Jesse and his mother had never been separated. At the conclusion of this proposition from Jared the eyes of each sought the face of the other searchingly. Could either of them think of refusing any request made by this best friend who was always doing so much for them? They had both turned very pale; but whatever Jesse read in his mother's face it was nothing that could cause him to hesitate, rather it encouraged him to say, as he did, heroically, "I will go."

And three days later the young man was established as though it might have been forever in a pleasant though responsible situation in the wealth-producing works at Esdraelon in which his uncle owned large interests.

Jared left his nephew there after instructing him carefully in the duties required of him, with an affectionate promise that he would soon return and render help and give further instructions if necessary.

Jesse immediately took hold of the work assigned him with great vehemence—with greater zeal than wisdom, more energy than prudence, and with the result that being overtaxed in mind and body, he soon became weakened and felt the drawback of discouragement. He grew homesick, heartsick and finally fell very ill.

The friends about him became alarmed and sent a swift message for his uncle to come at once.

Without delay the uncle hastened to the stricken boy and speedily but with all tenderness returned him to his mother.

Jared censured himself more severely than before for what he now considered the idiotic course he had taken with this boy whom he held dearer than his own life. His last mistake of trying to rush Jesse into advanced business concerns instead of having him begin at the bottom and work up gradually made him feel that if he had ever believed himself possessed of a moderate share of sound, manly sense, all such conceit was now taken out of him forever.

Together the heart-broken mother and uncle nursed their boy and watched with incessant care and solicitude his rapidly declining condition. But all this, in connection with the best medical skill to be obtained, proved ineffectual. In a few days the decisive moment came and passed. The news flashed through Nain that Jesse was dead!

Again all Nain was shrouded in grief and sad eyes looked into sorrowful faces on all hands. Sympathizing friends and neighbors gathered at the home and all necessary preparations were made for the burial. The time of decorum to elapse in such an instance passed and those appointed to carry the bier upon which the young man lay in the quiet, peaceful sleep of death took up their burden and commenced the funeral march toward the gate of the city. Rhoda, the grief-stricken mother, walked near the bearers weeping. The fair and comely Eunice, white and tremulous as a delicate flower crouched and shaken by rude, rough winds, but wide-eyed and tearless, also followed closely with her parents. Many of the inhabitants of the city were in attendance.

But in that vast throng and near to Rhoda and other relatives, Jared, in that hour of crushing self-denunciation and unutterable grief walked as if alone. He felt himself the direct cause of Jesse's death because of the two great mistakes already made, and his agony was terrible indeed.

As the head of the procession was nearing the gate leading to the place of the sepulchres a change came over Jared's heart. Vividly flashed across his memory the scene of *that other time*, now more than thirty years ago. The day when the lovely form of his cherished Lilah had been carried through the same gate. Was it possible that the utter hopelessness of ever feeling joy again which had rested upon him then was now torturing the heart of the uncomplaining, resolute, brave, little Eunice? How sharp were the pangs that pierced his own heart at thought of the gentle girl and the bereaved mother.

Then came lively recollections of the night subsequent to that

other funeral. The Star, the Man, "The Light of the World." How he, Jared himself, was rescued from a dying condition and raised into renewed life and happiness—The Man, "The Light of the World"—where was he now? Could he not appear again and restore them even now to hope and happiness?

Ah, but what had he, Jared, done since that memorable occasion to entitle him to such a favor now? What had he done to cultivate acquaintance with that wonderful power which had then been exhibited in his behalf? Nothing at all. Soon after his phenomenal experience he had heard of a Babe which was said to have been born in Bethlehem on that same night which had been of such marvelous import to himself, and that in some way the Star and the Babe had some relative connection. But he had reflected that instead of a little child it had been a man that he beheld in vision, so he paid no attention to that rumor or to others following it. He went over it all now in memory, wondering if he had made mistakes in these matters as he had in Jesse's case. Rapidly events passed before his mind. He remembered that long after the reports concerning the Babe, in fact but a few years ago, he had heard of a man preaching repentance in the wilderness of Judea and baptizing his converts in the river Jordan. For a time he had felt impressed with and interested in this story, wondering if it might not be the man of his vision. And one day when traveling alone near the river Jordan he had seen a multitude of people gathered in a sequestered place where the bank of the river was low. He had driven nearer the scene than necessary hoping to learn something that might be of benefit to him, and halted his horses that he might observe. He saw that a man stood in the water and immersed those who went down unto him. But this man in **strange clothes and of rough** appearance bore no resemblance, as far as Jared could discover, to that most perfect Man he had once seen, and found himself now half hoping that he might see again.

In the throng on the bank he saw men that he knew to be noted for trickery and dishonesty in their lives. And to these he heard the man standing in the water call in withering tones, "O generation of vipers! who hath warned you to flee from the wrath to come?" That was sufficient for Jared. Urging his horses he hastened from the scene. He had no desire to be classed with men whom he knew could justly be called as the Baptist had styled them, a "generation of vipers."

Having all these things pass like a swiftly running panoramic view before his memory, Jared recalled to mind the indifference he had felt and cultivated toward all subjects that might have brought him nearer and placed him more in touch with that mysterious power, whatever it might have been that he had once seen

and felt manifested in his own salvation. And in his soul he questioned what he should have done and, further, if there could be anything that he might do now. The memory of the concise prayer he had felt rather than uttered at the very moment he had been snatched from the darkness of despair and death into which he was being plunged flashed into his mind just as the front of the procession reached the gate. And in the fervency of his soul Jared prayed again, "O Thou Light of the World! wilt thou not come to us in our sore distress and restore this boy to his mother?"

As the bier was carried through the gate another company of people approached from the other side about to enter the city. Evidently the leader of the company was a man held in high esteem and great reverence by his followers. "And when he saw the weeping mother he had compassion upon her and said unto her, Weep not!"

"And he came and touched the bier and they that bear him stood still. And he said, Young man, I say unto thee arise.

"And he that was dead sat up and began to speak. And he delivered him to his mother.

"And there came a fear on all and they glorified God."

Jesus, for it was none other, looking around upon the multitude, rested His gaze upon Jared whose prayer He had answered. And as their eyes met, Jared knew that now he beheld in reality the same perfect Man he had seen in vision more than thirty years before. He felt also that the Babe of Bethlehem born that night had grown to be the Man he now beheld—that he, for his salvation had been then mysteriously shown in vision what that Babe was to become.

And again Jared's heart was filled with speechless joy and gratitude. He longed to throw himself at the Savior's feet and worship with the others but for a time the throng prevented him and he, with his relatives, had to wait.

When Jesse restored in this miraculous manner to buoyant, happy life, turned from embracing his mother to greet the now glad-faced and radiantly beautiful Eunice, Jared took the hand of his sister-in-law in both his own and spoke to her alone.

His voice full of loving tenderness and the words he uttered completed for the blessed woman at that time a fulness of joy. He said:

"Rhoda, I will fulfil my whole duty to my brother and his family. And henceforth together we will serve the God of Israel. We will follow Jesus of Nazareth, The Light of the World."

Unusual Mothers.

DOROTHEA JANE DENNIS RAINEY.

Benson Stake.

MOTHER OF SIXTEEN CHILDREN.

Dorothea Jane Dennis Rainey was born June 6, 1840, at Pontatoc County, Miss. February 9, 1857, she was married to David P. Rainey from which union there were sixteen children, as follows:



Martha Jane (dead).
David William, b. Jan. 6, 1859.
Maragret M., b. Sept. 15, 1860; d. Dec. 1, 1917.
Joseph P., b. Sept. 19, 1861.
Mary E., b. Aug. 5, 1863.
George W., b. Oct. 2, 1864.
James A., b. Feb. 2, 1866.
Frederick H., b. Oct. 29, 1867.
Emma K., b. Aug. 9, 1869.
Gracy A., b. Jan. 15, 1871, (dead).
Tabitha, b. Sept. 18, 1872.
Zina A., b. Nov. 13, 1873, (dead).
Chloe, b. Dec. 7, 1875.
Jennie, b. Dec. 24, 1876, (dead).
Jennie B., b. June 23, 1878.
Inis, b. Jan. 26, 1880.

Sister Rainey also has 85 grandchildren and 39 great-grandchildren. Has done some temple work; was a teacher in the Relief Society for thirty years, and has done a great deal in the way of helping to lay away the dead, and is still a faithful member of the Richmond South Ward Relief Society.

Through an oversight the photo of Mrs. Dorothea Jane Dennis Rainey was published in the *June Magazine* with the sketch of Mrs. Evalyn Dunn Hunsaker. We again print the photo with Mrs. Rainey's sketch.

GENEVA SHAW MILLER.
MOTHER OF SIXTEEN CHILDREN.
North Weber Stake.

Geneva Shaw Miller was born February 5, 1854, in Ogden, Weber county, Utah. She was baptized a member of the Church of Jesus Christ of Latter-day Saints in 1866. Her parents, William Shaw and Diana Chase Shaw, were among the early pioneers of Utah.



On October 31, 1870, she was married to Frederick O. Miller in Salt Lake Endowment House, and resided in the Lynne ward, where she served for two years as second counselor in the Primary Association.

In the fall of 1890, she moved to Harrisville ward, where she now lives.

Sister Miller is the mother of sixteen children, nine sons and seven daughters, fourteen of whom are still living, a son and a daughter having passed to the great beyond. She has always been a devoted wife and mother and has spent a great deal of her time in the rearing of her family; but with all her home ties she found time for her religious duties. She is an active member of the Relief Society.

ROWENA M'FATE WHIPPLE, OF SHOW LOW, ARIZONA.

MOTHER OF SIXTEEN CHILDREN.

Mrs. Rowena McFate Whipple is the daughter of Joseph S. McFate and Olive E. Tenney. She was born Nov. 14, 1867, at Toquerville, Utah. At the age of four years she contracted rheumatism, and until eight years old was unable to walk at all and could not go without crutches before she was nine years old. She has been a cripple ever since and for the last four or five years has had to use crutches again. Her rheumatism has also caused her to lose the sight of one eye.

In January, 1884, she married Edson Whipple, and is now the mother of sixteen children—eleven boys and five girls—the last two of which were twins. The boys have been good to help with the house work, otherwise, she would have had a hard time to do her work as only two small girls are living, and she is too independent to take help if she can do without it. She has three sons now in training camps and another is likely to go soon. Since her marriage she has acted as counselor in the Primary presidency for years. She has been unable to get down to put on her own shoes for fifteen years or more. She now resides in Show Low, Arizona, and is still interested in Relief Society work and attends our Relief Society meetings frequently.

RHODA SHEPHERD BARNEY, RIGBY STAKE.

MOTHER OF SEVENTEEN CHILDREN.

Rhoda Shepherd Barney, the daughter of Moses T. Shepherd and Mary C. Shepherd, was born in Spanish Fork, Utah, October 25, 1865. Her mother crossed the plains, and was married to a Mr. Ploman first. After his death she married Mr. Shepherd.

Rhoda married Francis M. Barney in 1880. She is the mother of seventeen children—ten boys and seven girls. One boy and one girl died in infancy. The children were all born in Spanish Fork. She has 35 grandchildren.

Brother and Sister Barney are strong and healthy and have had no need for a doctor's help in caring for their children. At the present time they live in Lewisville, Idaho.

July Entertainments.

MORAG

In almost every happy home in the country, the holiday spirit is rife as we approach the "Glorious Fourth," and a Fourth of July party can be made a most picturesque and patriotic affair. The flag should be in evidence everywhere; decorate the house with bunting and flowers. A good combination would be found in the wild scarlet poppies, daisies and larkspur or gentians. Sing the national songs; read the Declaration of Independence; renew again your pledge of allegiance to the stars and stripes; and write a "round robin" letter to your boy in the service, detailing the various events of the day.

On Pioneer Day, July 24, hold big family reunions; honor the memory of the brave Utah pioneers; decorate with the sego lily; sing the old "Mormon" hymns and our state song, "Utah, We Love Thee," and other Utah songs.

Hold community celebrations of both holidays, with music, oration, pageantry and songs.

A "GLAD" PARTY

Decorate the rooms with gladiolus and gypsophila (baby breath).

Pass cards decorated with a "glad" quotation, or a smiling baby, cut from a magazine.

Allow ten minutes for each guest to write ten reasons, "why I am glad."

Another game might be to "give the best recipe for happiness." A prize may be offered for the most original recipe.

A "GLAD" GAME

Answers all to commence with "Glad."

A girl's name (Gladys).

An open space in the forest (Glade).

With pleasure (Gladly).

Joyous, gay or pleased (Gladsome).

Grand old man of England (Gladstone, William E.).

The sword lily (Gladiolus).

A moderate degree of joy (Gladness).

A traveling bag (Gladstone).

A swordsman (Gladiator).

Prizes may be a bouquet of gladioli or a copy of *Pollyanna*, the *Glad Book*.

Serve gooseberry pie with whipped cream, gingersnaps and grape juice.

SUMMER VACATIONS

The months of July and August are usually vacation months. Every year sees many new homes built in the canyons and various resorts of the state, and one of the first instincts of the happy possessors is to invite their friends to share the new home's pleasure with them. It is one of the greatest compliments one can receive, to be invited to become a guest in another's home.

In sending out the invitation, it is well to suggest the time of arrival and departure; this can be done in a tactful, courteous manner, as for instance; "Won't you give us the happiness of entertaining you from Thursday evening July 18, until the Sunday following the twenty-fourth. There will be a lawn party on the 20th, a dance on one evening, a fishing trip and our community pioneer celebration and dance. Looking forward to your visit, I am, etc."

An invitation of this kind gives a guest a definite understanding of the length of her visit, what entertainment she may expect; and it also suggests what she will need to bring in the way of clothes. It is in keeping with the true spirit of hospitality for the hostess to meet her guests at the station, or send some member of the family, if the hostess cannot go.

The guest room should show the personal touch of the mistress of the house; the bed should be well provided with pillows and comfortables; plenty of bath requisites and towels provided—the usual "guest" towel is painfully inadequate.

The hours set for meals and family worship should be mentioned at first and the guest will endeavor to conform as nearly as possible to her host's mode of living. She will give as little trouble as possible, keep her room in order, be punctual at meals, enter heartily into all the various forms of amusement offered by her hostess, showing by her responsiveness that she is enjoying herself. A happy, animated guest is ample reward for all the hostess's pains and the extra effort of entertainment.

In entertaining your friend, give the best you can afford—of yourself, your home comforts, and your friendship. Hospitality has for its greatest aim the pleasure of its guests, and it "shares," which is perhaps its truest definition.

When a guest returns home, she should at once dispatch a cordial note of thanks to her late hostess, with greetings to the various members of the family, expressing her appreciation of her friend's hospitality.

Home Economics Department.

SUMMER CONSERVATION WORK

Janette A. Hyde

We hope all our students and members understood that the time of the summer's lesson work would be given over to our pressing labors of conservation and Red Cross activities.

Outline and canning suggestions have been prepared for each stake President. The U. S. Government officials are sending out bulletins and supplying demonstrators for conservation of food, food substitutes, canning fruits, vegetables and meats, drying fruits and vegetables, with quantities of information on Child Welfare and infant feeding. All of these with local conditions specialized and emphasized are in the hands of our Stake and Ward Presidents to arrange and develop into lesson form as their needs and conditions may indicate.

We give the following suggestions for summer studies in economy in food:

FOOD INSTRUCTIONS

Object—To educate the family—housewives, fathers, and children—in the value of foods for the body.

1. The most necessary foods.
2. The proper amount of foods.
3. Foods that are the most necessary for us to spare at the present time.
4. Substitutes for those foods.
5. How to make the substitutes palatable so as to take the place of the foods formerly used.

Method of Presentation—By means of committees to work out the lesson projects in the Relief Society.

Secure literature on food substitutes and place in the hands of as many women as possible.

Secure the services of good demonstrators.

Give public and private demonstrations.

Interest children in the use of proper foods.

Keep in touch with newspaper and magazine articles with regard to the food situation.

CAUTIONS TO HOME CANNERS

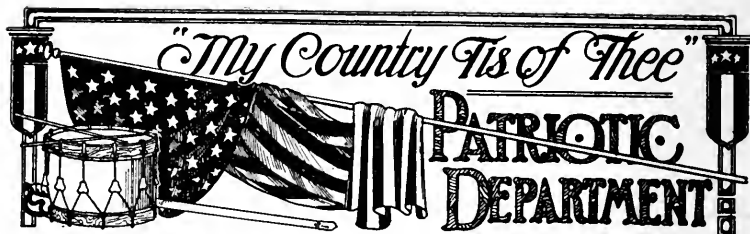
By O. H. Benson, United States Department of Agriculture.

Professor J. C. Hogenson, of the Extension Division of the Utah Agricultural College, is in receipt of a special set of home canning instructions prepared by O. H. Benson, of the United States Department of Agriculture and all societies and interested individuals can obtain these pointed instructions from the A. C., of Utah or by applying to the U. S. government for Bulletin 839. These instructions should be followed very carefully by all home canners if entire success is to be insured.

1. Follow but one set of instructions. If you combine two it will lead you into difficulties and cause the loss of food products.
2. The instructions are based on the use of fresh, firm, sound, ripe products. When canning vegetables which have stood in the market place over 24 hours, increase the time of sterilization as given in this bulletin about 20 per cent.
3. Do not begin canning large amounts. First, try out a few packs thoroughly and determine for yourself whether you understand the instructions and can follow them.
4. Use good rubbers. Most of the rubbers which are furnished with glass jars will not stand the boiling required for the pressure and might better be discarded and good rubbers procured. Rubber rings for the average standard pint and quart jars, etc.—should be $\frac{5}{16}$ of an inch wide. They should be cut 12 to the inch, that is, 12 rubber rings placed one upon the other will measure one inch in thickness. They should stand up under sterilization in boiling water or in steam under pressure for at least three hours without injury to the rubber. Good rubbers will stretch and return promptly to place without changing the inside diameter. They should be reasonably firm and able to stand abrupt bending without breakage. This description does not apply to rings for the special types of jars on the market.
5. Reports during the past 5 years indicate that 75% of the spoilage of food products in home canning is due to the use of poor rubbers, old Mason tops, and defective joints, springs and caps.
6. Success in home canning by the one-period cold-pack method depends upon a full understanding of the entire process. Observe especially that green vegetables should

be blanched in live steam, tubers, in hot water for not less than 5 minutes. Then dip them quickly in cold water. Pack at once in hot sterile jars and add boiling water. All greens, pod vegetables, green peppers, etc. should be added immediately, rubbers and tops put in place and the jars partially sealed. These steps, if properly and quickly taken, have largely to do with the success of the method. Final success rests, of course, with the sterilization. Food products should be sterilized for the period given in Farmers' Bulletin 839. Read carefully all instructions with reference to the handling of pressure canners to avoid exhausting of liquids, syrups, etc. *When canning in territory with an altitude of over 1000 feet increase the time given in the tables from 5 to 10 per cent for each additional 500 feet in altitude. Do this without fail or some of the products will be lost.*

7. In canning fruit the syrup should be prepared in a separate vessel and poured over the fresh fruit, in the hot jar. Some food products with high acid contents, like cherries and plums, shrivel and shrink too much if a heavy syrup is used.
8. The flavor of sweet corn and peas canned for home use is greatly improved by the addition of sugar instead of salt.
9. In canning tomatoes be sure to scald until the skins crack, dip in cold water, then cut the cores out, remove skins, and pack at once into hot glass jars. Use a wooden spoon for packing purposes and pack carefully. A well-ripened tomato may be placed at the top and pressed down to fill all crevices. Allow a level teaspoonful of salt to the quart. Wipe off the joints before the rubber rings are placed in position. Then place the rubber rings and caps in position, partially tighten the tops, and sterilize.
10. "Flat sour," which develops in canned vegetables, especially with greens, asparagus, peas, and sweet corn, is caused by insufficient sterilization, by canning old, deteriorated food products, or by improper blanching and cold-dipping.
11. Blanching and cold dipping all vegetables before packing, if properly done, will not in any way injure the character and quality of the product. On the other hand, it will remove dirt and bacteria and materially aid the sterilizing process. These preliminary steps will also make it unnecessary in tin canning, to exhaust the products.



Mrs. Clarissa S. Williams.

We have taken the following from "The War Camp Community Service:"

Church the Foundation.

"When the War Camp Community Service of the War and Navy Department Commissions on Training Camp Activities undertook the important work of replacing for our soldiers on leave the influence for good which they left behind when they suddenly severed their home ties and were precipitated into an entirely new and different environment, the first task was to determine which of these influences was the most important. The verdict was instantaneous and unanimous. The boys must not leave their religion behind.

"One of the first steps, therefore, of the scores of Community Organizers which the War Camp Community Service sent into the communities adjacent to our great training camps and cantonments was to ascertain to what church the soldiers belonged and to see that they were invited to attend the local church of that denomination wherever one existed.

"The effect has been little short of miraculous. Clergymen in these communities who formerly preached to slender congregations have found themselves addressing packed churches of serious-eyed, khaki-clad youths. In many instances the churches are far from large enough, and open-air meetings are held on Sundays both inside and outside the camps. Many youths who attended church frequently at home have accepted the invitation to go and sit and worship with 'folks that look like home folks.'"

"The first amendment to the Constitution of the United States guarantees religious freedom. War Camp Community Service proceeds on the principle of organizing every community it enters as a miniature America, a little United States which alone can form a coherent whole, the great United States. It is an organization of the people of the United States, and its work consists of every form of social service calculated to stimulate the morale and preserve the physical well-being of the soldiers."

We are more than pleased to tell our readers that in the near

camps, where the majority of our Latter-day Saint boys are, we have Chaplain Brigham H. Roberts and Chaplain Calvin S. Smith to look after the spiritual welfare of our sons.

Children and War Food Substitutes.

"The necessity of guarding the food supply of your children, and assuring to them an abundant diet of properly selected foods, is assuming every day a more critical phase as the war stringency increases and demands for the conservation of foodstuffs become more urgent. A most wholesome educational movement is going forward among the American people in the use of different foods. Nature is exceedingly adaptable, and the healthy human being can be fed with a fair degree of success on widely varying diets.

"But while the adult may thrive very well on substitute foods of various kinds and even be better off with some of these dietary changes, it is not always true that young children will profit by the same course. The child's dietary requirements are less flexible than are those of grown persons, and insufficient or unsuitable food is likely to have serious consequences for the growing child.

"Authorities on the subject state that there is practically no substitute either for milk or green vegetables in the food of the growing child. Milk should be given in many forms. Directions for the use of milk in a variety of ways are contained in a bulletin of the Children's Bureau, which will soon be ready for distribution and can be obtained by writing to the Children's Bureau, Department of Labor, Washington, D. C.

"In the face of the great need of conserving wheat the use of new cereals has become a matter of necessity. There seems to be no reason why such food may not be as wholesome as wheat, if properly cooked. Mothers may need to be warned that all cereals, and particularly the coarser ones, like oatmeal and corn, need very long cooking to be suitable for children. Therefore, it stands to reason that the 'quick' breads and griddle cakes, which have been exposed to cooking heat perhaps only a few minutes, will not be well digested and that all preparations of cereals should be subjected to long, slow cooking if they are to enter into the diet of young children."

The Women's Committee of the National Council of Defense of Washington, D. C., issued a call to its state chairmen for a National Council in Washington, May 13, 14 and 15. The call is for the purpose of "perfecting plans for the better co-ordination, co-operation and closer unity among national, state and local units to counsel together, to instruct, advise and to inspire each other for the greater and more arduous tasks which this crucial year of the war has laid upon us."

We in Utah were very fortunate in having two representa-

tives at this conference: Mrs. J. William Knight, of Provo, Second Vice-Chairman; and Miss Elsa Bamberger, of Salt Lake City, Secretary of the Women's Committee of the State Council; both officers of the Women's Committee of Utah. We feel sure that on their return they will have many new and progressive plans to present to the women of the state.

What Your Fifty-Dollar Liberty Bond Will Do.

It will protect 1,000 soldiers from smallpox and 666 from typhoid. It will assure the safety of 139 wounded soldiers from lockjaw, the germs of which swarm in Belgian soil.

It will render painless 400 operations, supply two miles of bandages—enough to bandage 555 wounds.

It will care for 160 injuries in the way of "first-aid packets."

It will furnish adhesive plaster and surgical gauze enough to benefit thousands of wounded soldiers.

Every purchaser of a Liberty loan bond performs a distinct individual service to his country and to our boys fighting in France.

Red Cross Workers.

By Louisa M. Johnson.

(Marching Through Georgia.)

We're working for our soldier boys, so valiant, brave and true,
Soldiers in the trenches, and on the ocean, too;
The Red Cross chapter have enough of work for all to do,
We are busy workers in the Red Cross.

Hurrah, hurrah, come join our happy throng,
Hurrah, hurrah, join in our cheerful song;
No matter where your home may be, come help the work along,
You willing workers in the Red Cross.

We know there's lots of work for maids in Italy and France,
A nursing of our Sammies who have fallen on mischance,
But other women stay at home, their comfort to enhance,
And they are working for the Red Cross.

Hurrah, hurrah, there's plenty here to do,
Hurrah, hurrah, you'll find out this is true,
No matter where your home may be, there's work for all to do,
You willing workers in the Red Cross.



By Amy Brown Lyman.

St. George Stake.

At the request of the Stake Presidency, the Ward Relief Society choirs in the St. George stake have for some time past furnished the singing at the fast services held each month.

In Memoriam.

In the passing of Mrs. Harriet Eden, of Eden ward, Emery stake, Mrs. Fannie E. Moyle, of the Alpine stake, and Mrs. Ellen K. Christensen of Bear River City, of Box Elder stake, the Relief Society has lost three faithful and devoted workers.

Emery Stake.

In the passing of Mrs. Harriet Eden, of Eden ward, Emery has passed away. She was the first secretary of the Eden ward Relief Society, and held this position until her health failed her. Mrs. Eden was the mother of eleven children, and at the time of her death, she had eighteen grandchildren, and four great-grandchildren.

Alpine Stake.

On February 8, 1918, Mrs. Fannie E. Moyle, one of the active Relief Society workers of the Alpine stake, passed away. Mrs. Moyle was a woman of high and lofty ideals, wise in counsel, careful in judgment, and was a courageous worker in the cause of truth. Her example has been an inspiration to the Alpine Relief Society, where she has long and faithfully labored.

Oneida Stake.

The Relief Societies in the Oneida stake have been very active during the past year in Red Cross work, and although they have done an immense amount of work, they report that their Red Cross activities have not interfered in any way with the regular work of the ward societies.

The Relief Societies of the Oneida stake conducted their Red Cross drive in Franklin county. Two thousand dollars was apportioned to the county, and \$2,355.07 was collected, \$1,700 of which was collected in five days. Responding to an emergency call for hospital supplies, the Relief Societies made up 1,200 pil-

lows, valued at \$900, paying \$48.42 for shipment for same. Thirty Christmas boxes for the soldier boys at a cost of \$45 were sent to Camp Lewis. From a dance and musical entertainment \$242.42 was raised.

This stake was also interested in the last Liberty Loan campaign. The Stake Board and fourteen of the wards purchased each a \$50 Liberty Bond, amounting in all \$750.

Liberty Stake.

The Liberty stake Relief Society has accomplished a great deal for the Red Cross during the month of February. They have made 368 bandages, 153 bed shirts, 21 pajama suits, 175 towels, and have knitted 29 sweaters and 275 pairs of socks. One day a week, this stake sends workers to the Red Cross gauze room; they average thirty-five women each day. One day recently fifty women made 935 surgical dressings. The women of this stake will work in the future every Friday in the gauze rooms at the Newhouse Hotel.

South Sanpete Stake.

The preparation and care of genealogical records, and the active service in Temple work are receiving greater attention in the South Sanpete stake than ever before, due, in a measure, to the efforts of the Relief Society.

In the last Liberty Loan campaign, the South Sanpete stake Relief Society purchased Liberty Bonds as follows:

Ephraim North Ward.....	\$100.00
Ephraim South Ward.....	200.00
Manti North Ward	150.00
Manti South Ward	100.00
Sterling Ward	50.00
Mayfield	50.00
Centerfield	50.00
	<hr/>
Total.....	\$700.00

Tintic Stake.

The Stake Board recently conducted a fruit sale at Eureka, and with the proceeds purchased a Liberty Bond and 500 copies of *War Time Cook Book* published by the Utah Stake Relief Society. The fruit sold was the surplus of the fruit conserved last summer.

Snowflake Stake.

The women of the Snowflake Stake last year succeeded in collecting 1,009 pounds of beans, most of the women donating ten

pounds each. As not much wheat is raised in that section, the women felt that a supply of good old Arizona beans would be worth while; 49,275 quarts of fruit was conserved for family use.

St. Joseph Stake.

We are very pleased to publish the following very interesting letter from Mrs. Josephine C. Kimball, President of the St. Joseph Stake Relief Society, believing that other stakes may be able to get some valuable suggestions from it:

"Since our recent re-organization, we have held Relief Society conferences in all of the sixteen wards of the St. Joseph Stake. Carrying out suggestions of the Stake Presidency, the sessions were held on the regular meeting day—Tuesday.

"To all the wards was previously sent a letter of instruction, and a suggestive program, which proved of material assistance to the local presidents. For the smaller wards, we divided the members of the Stake Board, and held three conferences in one day, on two occasions; but for the larger wards, the whole Board attended in a body.

"The lessons—Genealogy, Theology and Home Economics—were given on the regular day by the class leader, with explanations and help from one of the Board members, so that no lesson was interfered with, and no deviation from the established order was made. Besides this, there were other features, both instructive and entertaining.

"Without an exception, one member or all of the Stake Presidency, Bishopric, or High Council met with us in Conference, which aided and strengthened us, and gave greater zest to our meetings.

"There was, throughout, a very good attendance of the sisters. In one ward they have ninety enrolled and seventy-two were present, which was the best average we had. Many who would have been there were kept at home through sickness, or a fear of it, as we have had, and are still threatened with, an epidemic of smallpox. But a warm, kindly feeling pervaded each meeting, and we feel sure that an added interest is established all through the stake in regard to Relief Society work. The sisters served light refreshments between our business and general meeting, and it had the effect of our getting better acquainted and a more sociable and "homey" feeling among us. Our meetings resembled reunions or home-comings, and I believe every sisters present felt built up and strengthened in this great work of the Lord.

"We have reported, nine hundred eight members, and have

given ourselves one year to make up a thousand, or until our next report is due.

“Our Red Cross work is in better shape than it has ever been. We now have the Mt. Graham Chapter, headquarters at the county seat, Safford, but previously all our work has had to be sent to the Globe Chapter, which was attended with some little difficulty. The officers of this—the Mt. Graham Chapter—include one of the Stake Presidency, one of the presidency of the Relief Society, and one of the presidents of the Y. L. M. I. A. Each Bishop’s ward in its completeness is made an Auxiliary, the chairman of which is one of the Bishopric, vice-chairman one of the presidency of the Relief Society, also vice-chairman one of the Y. L. M. I. A. Each Church auxiliary participating keeps a Church record of its activities. As a stake we have done a great deal of work, every woman in the stake being anxious to do not her bit, but her utmost.”

The program arranged by the Stake President for the ward conferences follows:

BUSINESS MEETING.

12:30 p. m.

Arranging Corps of Teachers and Officers
 Talk, “Teachers’ Work” Stake Officer
 Talk, “Annual Fees and New Members” Stake Officer
 General Instructions

GENERAL CONFERENCE.

2:00 p. m.

Opening Exercises
 Greetings Ward Counselor
 Report of Ward Activities Local President
 Sustaining Stake and Ward Officers Secretary
 The Lesson Class Leader
 Suggestions by Stake Board Member
 General Remarks Stake President or Board Member
 Remarks by Visiting Brethren
 Closing Exercises

Original Organization of Relief Society.

“America’s First Woman’s Organization” is the title of an article published in one of the Illinois newspapers under the name of Mr. J. Frank Pickering. In this article the story is told of the organization of the National Woman’s Relief Society in Nauvoo, Illinois, on March 17, 1842. A list of the first officers is given and also the aims and purposes of the organization. A quaint picture appears with the article showing the original eighteen members of the Relief Society dressed in old-fashioned full skirts,

wearing shawls and shakers, and sitting around the table at which the president stands in the act of presiding. Three men are featured in the picture, representing the Prophet Joseph Smith, John Taylor and Willard Richards.

Benson Stake.

In the Benson Stake during 1917 in practically every ward, statistics show that the teachers' visits were 100 per cent.

Relief Society School of Obstetrics and Nursing.

The commencement exercises of the Relief Society School of Obstetrics and Nursing were held on Wednesday, May 22, 1918, in the parlors of the Relief Society at General Headquarters, with Counselor Clarissa S. Williams chairman of the evening. The rooms were filled with the relatives and friends of the class. The following very interesting program was given:

Hymn

Opening PrayerRichard R. Lyman
Soprano Solo (Selected).....Mrs. Lizzie Thomas Edward
Accompanied by Prof. J. J. McClellan

Address to the Graduates.....Dr. John Z. Brown
Introduction of the Graduates.....Dr. Margaret C. Roberts
"Our Duty to Humanity".....Miss Priscilla Layton
Conferring of Certificates to Graduates.Pres. Emmeline B. Wells
Closing Address.....Mrs. Clarissa S. Williams
BenedictionW. N. Williams

A pretty feature of the evening was the presentation of a handsome bouquet to Dr. Roberts from the members of the class. Following the program a reception was held in the parlors where light refreshments were served.

The number graduating this year was eighteen; eight of this number took the examination in obstetrics given under the direction of the State Board of Health, and all of them passed successfully. Fifteen students completed the course in nursing, five of this number being students who took both courses and passed both examinations successfully. Following is a list of the graduates:

OBSTETRICS.

Stella Stephens.....Salt Lake City
Louise Taylor.....Salt Lake City
Mattie G. Smith.....Salt Lake City
Kittie CraigIdaho Falls, Idaho
Vivian Proband.....Salt Lake City
Hazel LewisRichmond, Utah
Julia PurserLorna, Colorado
Elizabeth GibbAlberta, Canada

PRACTICAL NURSING.

Edna Anderson	Oak City, Utah
Leona Bowen	Salt Lake City
Kittie Craig.....	Idaho Falls, Idaho
Olive Gedge.....	Salt Lake City
Rachel Gurney.....	Lehi, Utah
Jennie Larsen	Manti, Utah
Priscilla Layton.....	Thatcher, Arizona
Hazel Lewis	Richmond, Utah
Florence Lyman	Salt Lake City
Mary Parker	Salt Lake City
Hettie Sainsbury.....	Bountiful, Utah
Mattie G. Smith.....	Salt Lake City
Stella Stephens	Salt Lake City
Louise Taylor	Salt Lake City
Eva Wayman	Murray, Utah

OBSTETRICS AND NURSING.

Stella Stephens	Salt Lake City
Louise Taylor	Salt Lake City
Mattie G. Smith.....	Salt Lake City
Kittie Craig	Idaho Falls, Idaho
Hazel Lewis	Richmond, Utah

Tahitian Mission....

To raise money for Relief Society purposes, the women in the Tahitian Mission have conceived the idea of donating coconuts to the Society, each member volunteering to give an allotted number of coconuts each week. In the Takaroa Branch \$50.00 has recently been raised by this unique method and has been donated to the Taenga and Hekuern branches to assist in paying for their new chapels under construction.

Star Valley Stake.

The Stake Relief Society recently gave a "get-acquainted" party in the ward hall at Afton, Wyoming, when more than four hundred people were in attendance. The exercises consisted of a program which began with an address of welcome by the president, Mrs. Martha H. Roberts, a dinner, a dancing party at night. Around the hall were placed placards telling of the various Relief Society activities.

The aged people of the ward were especially invited guests of the Relief Society. A committee consisting of two gentlemen was appointed to escort them to and from the party. A cozy corner was arranged for their convenience with rugs and easy chairs.

Current Topics.

By James H. Anderson

GERMANY, while talking peace, is preparing to carry the war over into 1919.

WOOL PRICES have been fixed by the Government at the market rates prevailing July 1, 1917.

THE PULLMAN car service in the United States has been taken over by the Government.

THE THIRD Liberty Loan in the United States was taken by upwards of 17,000,000 subscribers.

THE SCANDINAVIAN countries are suffering greatly from lack of food, with a prospect of worse conditions ahead.

TURKEY, while losing in Asia, is being given additional territory in European Russia—the Crimea—by German diplomacy.

JEWS are now being persecuted worse than ever in those Russian districts where Germany is obtaining control.

NEARLY A MILLION American troops are now in France, and the million mark is expected to be passed by July 1st.

TAX VALUATIONS in Utah have gone up in 1918, by the action of tax officials, but the actual value of property has gone down.

MESOPOTAMIA was the scene of further advances of British troops during May, but the Turks have driven the Russians back.

CHEMICAL WORKS at Oakdale, Pa., were blown up in May, with a loss of 200 lives. Highly explosive acid was the cause.

IN SWITZERLAND, war conditions are so severe that there are few, if any, families who can obtain sufficient food for present needs.

COAL PRICES in the United States are being kept level, so the people can provide for next winter, which may be more severe than the last.

WHEAT AND FLOUR to the amount of 100,000 bushels, held by the Relief Societies in Utah, have been turned over to the Government.

NEW DRAFT legislation requires all young men in the United States coming to twenty-one years of age on June 1 of each year to register for military service.

"WORK OR FIGHT" is the policy adopted by military officials in Washington for all young men coming within the draft age; the idler in common life is to be eliminated.

AMERICAN SHIPBUILDING has been greatly accelerated during the past three months, and new ships are being turned into active service with marvelous rapidity.

BELGIAN TROOPS to the number of about 400, who have been fighting in Russia, were welcomed to Salt Lake City on May 22, en route to the western battle front in Belgium.

THE RED CROSS request in May, for another \$100,000,000, was readily responded to, the Rocky Mountain States being among those who over-subscribed their quota.

OSTEND, a German submarine base in Belgium, was closed by a heroic British expedition in May, through the sinking at the mouth of the harbor of a vessel loaded with concrete.

THE EQUAL SUFFRAGE amendment to the national Constitution, which was to have been passed on by the United States Senate in May, has been laid over for the present.

EQUAL SUFFRAGE propositions have been defeated in Prussia on the ground that they would destroy the present Prussian form of government—another argument in favor of woman suffrage.

FOOD conservation and production is more a necessity for the United States than at any time in its past history. The women are relied upon to achieve the best results in meeting this need.

IN PALESTINE, during May, the British established themselves more firmly on the line north of Jerusalem, and have done much to improve sanitary and traveling conditions in and around the holy city.

THE TRIAL of I. W. W. members in Chicago in May shows conclusively the traitorous nature of that and kindred organizations, with which the Government, as it now recognizes, must deal severely.

AERIAL FIGHTING has been a vast and important feature of the war during May. More than 1000 German airplanes were shot down in April and May, while the Entente Allies lost less than half that number.

THE ENGLISH CRUISER *Moldavia* was torpedoed and sunk in the English channel on May 24, fifty-three American lives being lost. Two of the killed were Utah boys, Willard A. Brown of Hoytsville, and Thaddeus Hodges of Mount Carmel.

THE SINN FEIN revolt in Ireland, planned for early in June, was checked in May, by the arrest of its leaders. The revolt was largely promoted by Irishmen in America; the leader of the society was born in New York, the son of a Spanish father and Irish mother.

GERMAN AERIAL RAIDS on hospitals behind the British lines in France caused the death of more than 100 nurses on May 22. The Entente Allies do not bombard hospitals, but during May inflicted material damage on military establishments and munitions factories in Germany.

EUGENICS is to have intensive application in Germany according to present government plans there. The idea is to require all able-bodied men to marry before they are twenty years of age; then, in a score of years or so, when their wives cease bearing children, these wives are to be taken care of by the state and the men are to marry young women, while wives who have no children are to become wards of the state and their husbands to marry others. By this means it is expected to increase the German population from five to seven times within half a century, while other nationalities fall behind under present social conditions.

EDITORIAL

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

Motto—Charity Never Fails

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RELIEF SOCIETY MAGAZINE

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IN THE WORLD—NOT OF THE WORLD

Not of the World. When the Lord Jesus Christ, just prior to His departure for Gethsemane, offered up prayer for his twelve apostles he used these significant words: "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.

* * * And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. * * * I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." (John 18:9,11,20.) The Master clearly recognized the fact that those who bear His name are not as the world. They do not speak nor act as the world do, and in this difference lies largely the antagonism of the world to the former and Latter-day Saints. This is a fundamental principle of the gospel, and our sisters who lead out in the various communities as officers of this Society should understand the operation of this principle.

What Shall We Do? Questions have been raised as to our Relief Society sisters joining with Red Cross activities in the various units where tea and coffee may be served and where raffling is indulged in. The universal answer to such questions is the statement that such things are forbidden by the Lord through His servants and, therefore, this Society cannot enter into them in any degree. We quote from President Joseph F. Smith's editorial in the *Improvement Era*, Vol. 6, as follows:

"Raffling is a game of chance, and hence leads to gambling; for that reason, if for no other, it should not be encouraged among the young men of the Church. President Young declared raffling to be a modified name of gambling; said that as Latter-day Saints we cannot afford to sacrifice moral principles to financial gain, and advised the sisters through the *Woman's Exponent* not to raffle. President Lorenzo Snow endorsed and approved of these sentiments; President Joseph F. Smith has also expressed his unqualified disapproval of raffling; the General Sunday School Board have declared against it; and finally the state law makes it unlawful to raffle with dice; and if it is unlawful with dice, in principle, is it not just as illegal with any other device? With all these objections, should it not be clear to anyone that raffling horses, quilts, bicycles and other property is not sanctioned by the moral law nor approved by the general Church authorities."

The Wise Course. The principles of the gospel are always founded upon law, but our individual application of the law is quite another thing; some of our people think it is all right to be a little lax in keeping holy the Sabbath day or in the observance of the Word of Wisdom, or in this question of raffling, for one reason or another; and if they can satisfy their own consciences in such matters, that is entirely between them and their God. We have no right whatever to interfere with an individual's belief, or his application of principle. All that the general authorities of this Society may do is to state facts, explain or expound the laws of the gospel as applied to the conduct of our Relief Society affairs, and the results are entirely with those who receive these instructions. It is true that we are now very much mixed up in our relation with the outside world, in all this war work, and individuals may find it necessary from time to time to permit themselves to act upon more license than they would do if they were associated strictly with our own people. Personally, I cannot agree with such license. It would seem the most wonderful opportunity in the world to proclaim our principles though word and action and thus convince, if not convert, our non-believing associates to the

value and divine importance of the principles revealed through the Prophet Joseph Smith to the modern world. We would not want our boys to give comfort or countenance to the enemy over in the trenches, nor would we have them allow false motives of sympathy and personal humanity to prevent them from firing their guns straight at the enemy, leaving the results with the God of battle. Principle is one thing, yet our individual loyalty and integrity is always measured by our characters and our environments. So far as this Society is concerned, we shall abide by the rules and laws of the Church. In no other way can we succeed as individuals, or as a Society.

We are pleased to add the following letter from Washington, D. C., on this subject :

“RED CROSS OFFICIALS DISAPPROVE OF RAFFLES.

“April 30, 1918.

“*Mr. John W. Morey, Manager Mountain Division.*

“National headquarters have been asked to define definitely the attitude of the Red Cross toward raising funds by means of lotteries, raffles, and any other form of appeal which involves in any way the question of gambling.

“We wish to state that national headquarters definitely opposes any games, lotteries, raffles, or any other form of appeal which possesses gambling features. This form of gambling is contrary to the laws of many of the states.

“We believe that the appeal of the Red Cross is so great, and that the people of the country are so anxious to have it fulfil its obligations as interpreter of the nation’s sentiments that it is unnecessary for any community to have to resort to such methods to raise funds.

“We have asked for a ruling on this subject by several of the division managers and give it to you for your information and for use wherever it may be necessary.

“G. E. SCOTT,
“Assistant General Manager.”

"LOVE AND THE LIGHT."

In Apostle Orson F. Whitney's recent poem, once more Utah's poet laureate presents to his countless admirers a charming poetic idyl which he calls "Love and the Light." Rich in musical concept, colorful in phrase, measured and stately in form, the lovely story unfolds before the enthralled imagination, yet with all its charms and beauties nothing is so glorious about it as the undercurrent of spiritual truth and inspired testimony which informs every page. The book is beautifully presented through the Deseret News, publishers, and is illustrated with suggestive pen. We commend this for both study and pleasure to all our readers.

POEMS BY DR. JAMES L. HUGHES.

Dr. James L. Hughes, long-time philosopher and educator of Toronto, Canada, famous in his own country as author and publicist, has now devoted the remainder of his busy life to the exercise of his delightful and touching poetic gifts. Two books, "Songs of Gladness and Growth," and "Stories and Musings," will reach the day-spring of every sensitive heart. Scarce an emotion or an aspiration which is not here voiced, while the exquisite poetic dedication to his handsome soldier son, Chester Hughes, wrings tears from the coldest eyes. "His life-story began in Toronto, Canada, March 31, 1888, and ended in Belgium, November 15, 1915," so says the monograph, while the closing illustration marks the grave of the youthful hero, "Somewhere in France."

Dr. Hughes has a host of admirers in Utah and none of his friends is more touched over his own consecrated attitude to life and life's present terrific struggle than is the Editor of this little *Magazine*,

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THE RELIEF SOCIETY MAGAZINE

AUGUST, 1918

Jerusalem, my glorious home,
Name ever dear to me,
When shall my labors have an end—
When I thy joys shall see?
Oh, through the cities of our God
Shall I thy courts ascend—
When congregations ne'er break up
And Sabbaths never end.
Then happier bowers than Eden's bloom,
No sin, no sorrows know.
Blest spot, through rude and stormy seas,
I onward press to you.
Jerusalem, Jerusalem,
Name ever dear to me,
Why should I shrink at pain,
Or feel at death dismayed,
With Canaan's goodly land in view
And realms of endless days?
My soul still pants, my soul still pants,
My soul still pants for thee.
Then shall my labors have an end
When I thy joys shall see.

Old Anthem.

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Vol. V.

No. 8

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When light (about 1 $\frac{1}{2}$ hours) mix the fruit in the sponge, add about 1 $\frac{1}{2}$ lbs. flour, make a medium stiff dough, let rise until about double size, make into loaves, let rise to double size and bake.

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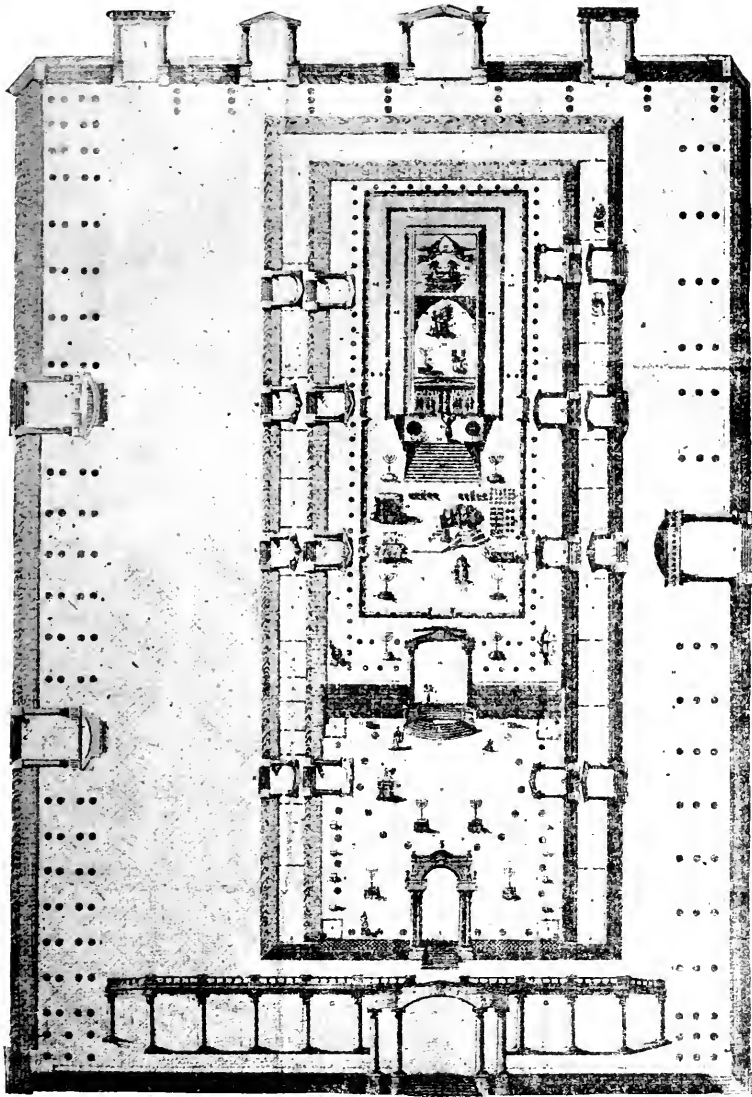
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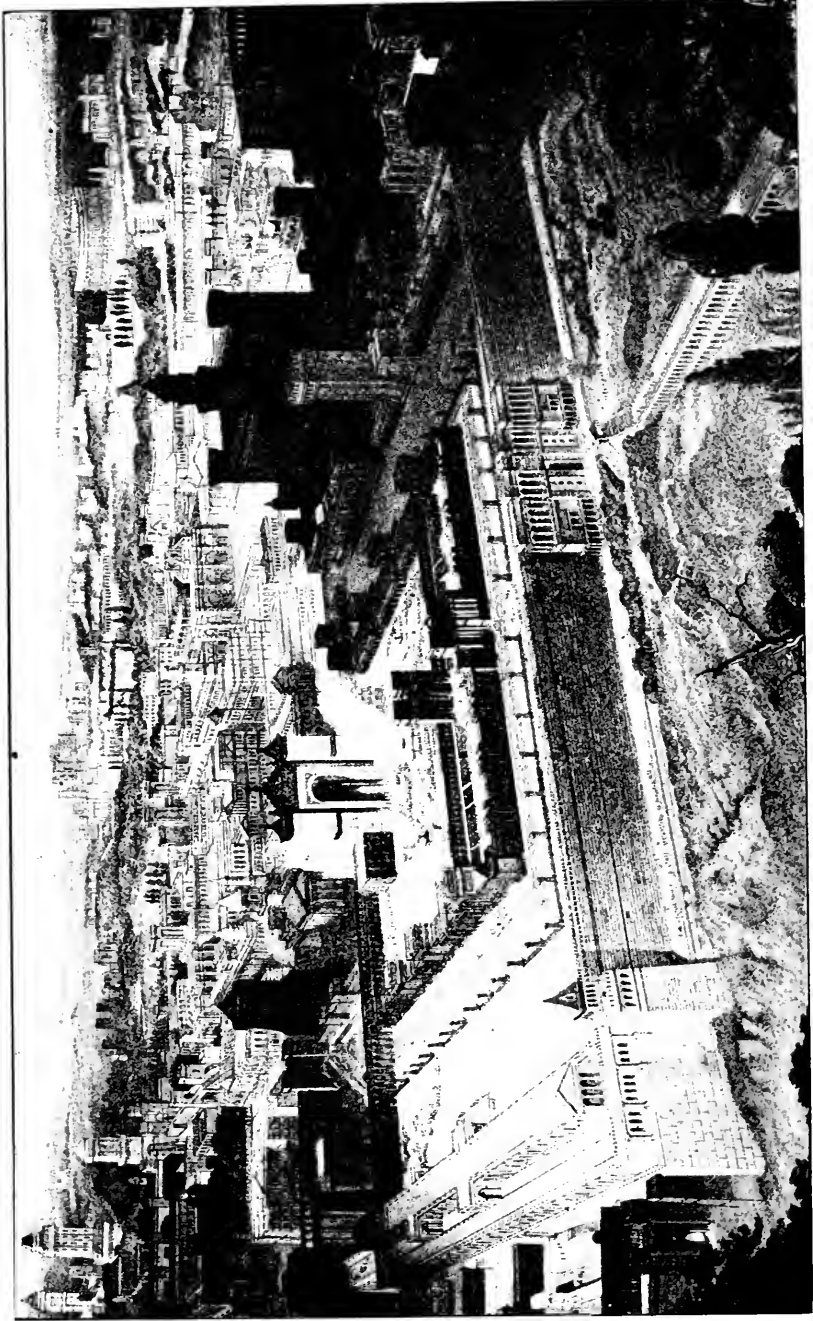
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This Faulkner Chart represents the supposed Temple Enclosure: A, Outer wall; G, Solomon's porch; H, Court of the Gentiles; g, Court where fire was constantly preserved; j, Court where lambs were kept for daily sacrifices; 1, The Beautiful Gate; 2, Court of the women; 6, Court where the lepers were examined; 8, Four chests for receiving gifts; 11, Ten golden candlesticks; 12, Two chests where were paid the yearly tax; 19, Court of the priests; 20, Priests with silver trumpet and incense; 21, Brazen altar of burnt offerings; 22, The brazen laver; 23, Tables on which were golden vessels; 24, Ten tables; 34, Holy place of the temple; 37, Golden altar of incense; 39, Holy of holies; 40, Golden ark of the covenant; 42, The veil; 43, Additional buildings for the use of the priests; 44, A passageway around temple for the priests.



The Temple in Jerusalem in Herod's day. Tower of Antonio on right. Solomon's palace on upper left. Bridge from East Gate to Mount of Olives and Gethsemane.

THE

Relief Society Magazine

Vol. V.

AUGUST, 1918.

No. 8.

Jerusalem Restored.

By James H. Anderson.

*"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand."*

Judah to return to his homeland!

Not in all the centuries of the Christian era until now has there been such a thrill of certainty of that coming event, close at hand, as awakens the Jewish heart in every land and clime. Not only with the Jew, but with the professed, and even non-professed, Christian in every civilized nation not fully dominated by the present German dynasties there rests the conviction of this soon-to-be-accomplished event; how the sentiment is in Germany and Austria may not be definitely ascertainable in existing circumstances, but from pre-war conditions there it may be inferred that on this one feature the Jewish heart beats in unison the world over.

It is a wonderful change in the aspect of affairs, dating from December 9, 1917, when was flashed to the continents of Europe and America news that the Gentile Turk had been forced from the Judean capital.

Before then, "Zionism" was a term covering notable efforts of leading Jewish philanthropists to gather many of their race into Palestine, in hope of improving the condition largely of those who were suffering persecution and ostracism in certain nations; but despite the strength of wealth and diplomacy enlisted in that movement, results were so meagre as to be classed only as defeats. In such nations of Europe and America as the Jews were prosperous, not only was there little desire for, but there really was an aversion to, Palestine as a homeland for Judah.

This is all changed; even the Jew who has no desire personally to remove from his present scene of prosperity, or who has forgotten for the time the promises and predictions of the ancient seers of his race, now is giving of his wealth and energy to make of "Zionism" a term synonymous with national Judaism in the land of his fathers. So noticeably emphatic and unanimous is the present trend in this direction, in contrast with conditions of only a year ago, that it seems almost as if a Judean nation had been "born in a day" as to this sentiment.

When, at the close of December, 1917, the German chancellor made his much-heralded Christmas "peace offer," there was in it a clause that "Turkey must remain intact," which is that Jerusalem was to go back to where it had been for four centuries—to the Gentile Turk. The instant response, coming to the world with the light of the next morning after the statement of the German chancellor, was from the premier of Great Britain, whose troops had occupied Jerusalem but twenty days before: "Whatever may be agreed upon at the close of this war, Palestine never will be relinquished to Turkey!" And all the entente allies have set their teeth on that as a now undebatable issue.

Hence, it is Palestine for Judah's homeland, although it may take months or even years to clear the way; the predictions of Jehovah's inspired servants are in due process of fulfilment.

Yet, let us remember that the gathering of all Israel is one great achievement for the latter days, although there may be therein several epochs; the prophetic word is that God "shall assemble the outcasts of Israel" as well as "gather together the dispersed of Judah"—Ephraim "and the house of Israel his companions." Both are to be gathered in this dispensation. The first epoch in the great achievement is with Ephraim at the "coming in" of the "times of the Gentiles" with the restoration of the Gospel; the second epoch is with Judah at the "Gentile fulness" of times named in the stanza quoted; the succeeding epochs are with the "lost tribes" and connected events yet future.

As the calling out of Ephraim to the promised land of America has been going on for four score years, and as the leading of Judah to the promised land of Palestine now draws near, so the bringing of the "lost tribes" approaches, all with the directing force of an irresistible Power; Judah returning to old Jerusalem in Palestine, and the other tribes assembling at the new Jerusalem in America. The certainty of the one is the certain assurance of the other, in preparation for the time when Christ shall come to reign on earth as Lord of lords and King of kings.

The Temple in Jerusalem.

Susa Young Gates.

In connection with the wonderful developments now going forward in Jerusalem our people are intensely interested in the rebuilding of Solomon's temple. As a matter of fact no one knows at the present day the complete details of that once glorious structure. Details are given in the Bible with considerable clearness in I and II Chronicles and I Kings. But the Temple was destroyed by Nebuchadnezzar in 586 B. C., and rebuilt 70 years later through Cyrus and Darius who sent Ezra and Nehemiah to rebuild their revered temple. This was in the year B. C. 522. Again the temple was destroyed by Antiochus, about B. C. 162, and again rebuilt by Herod in a far more elaborate fashion, its completion scarcely accomplished during the Savior's life. Forty years after the Savior's crucifixion, the whole structure was destroyed by Titus, "Not one stone left upon another." In later centuries the Gentile Turk built his mosque upon the sacred site, which remains to this day.

Solomon's Temple crowned the highest point of Mt. Moriah and was a very small building compared with the temples in which the Latter-day Saints worship. Jerusalem itself is built upon hills, and Mt. Moriah was a hilly place across the gulch from the old city of Jerusalem where David offered sacrifices after he saw the angel of the Lord standing upon the sacred rock. This spot of ground belonged to one of the original owners of Jerusalem, an old Jebusite named Araunah who gave David the holy site over which the angel had lingered. This Jebusite chieftain not only offered David the land as a free gift but added oxen and implements with which to offer a burnt offering. David refused to accept the free gift and paid 600 shekels of gold for the ground and 50 shekels for the oxen. He built an altar to Jehovah on the rock where the angel had rested and offered burnt offerings and peace offerings and then dedicated the spot to Jehovah, for it was here he saw the angel of the Lord. The rock upon which the offering was made is considered the most holy spot in all Jerusalem and the rock is about the only remnant left of the original temple. Upon this rock in later centuries, the Turks have built one of their own sacred houses named The Mosque of Omar. (See cut.) This Mosque is lavishly decorated and a view of the rock within the interior of the Mosque we also present to our readers. The rock measures 40 by 50 feet and presents an oblong, uneven surface surrounded by a railing;

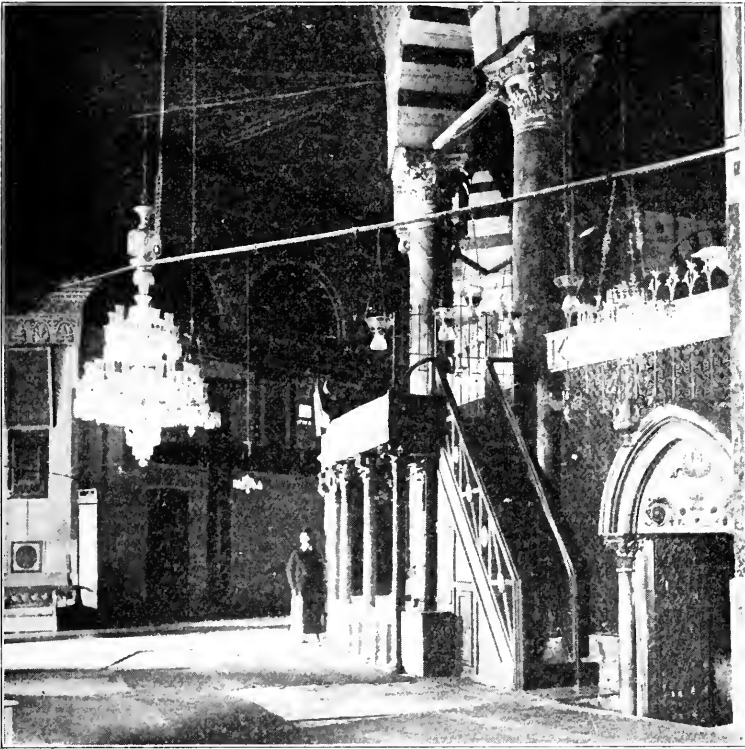


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MOSQUE OF OMAR BUILT OVER THE SACRED ROCK OF SOLOMON'S
TEMPLE SITE.

it has been viewed by tens of millions of pilgrims of all lands and races. Apostle Orson Hyde, President Lorenzo Snow, his sister, Eliza R. Snow, and President George A. Smith, and in later years, President Anthon H Lund have all stood upon this sacred spot and viewed the stone, which stands as a memorial of mercies of God to David and to Solomon and which alone remained after the destruction of the great temple following the crucifixion of the Master.

We are presenting as our frontispiece a picture of Herod's Temple prepared by experts who have studied the Bible thoroughly and who had a picture made which as nearly as possible presents the original scheme of the Temple. Although the Temple was rebuilt after Solomon's death by Ezra and Nehemiah and later by Herod, the original plan was followed it is supposed by the builders; there were differences, it is true, but not essential ones. An immense retaining wall was first built around the



THE SACRED ROCK.

east, south and western sides of the hill. This retaining wall has also been largely destroyed, although there is one section of the mammoth structure still left, and it is against this ancient segment of the temple wall that the Jews have gathered periodically all down the centuries to wail and pray for the rebuilding of the sacred temple and city. This bit of wall is called, "The Wailing Place." The eastern gate was a magnificent gate opening on to a bridge which in Herod's day, as shown in our picture, was an arched passage or roadway over the valley between the temple and the Mt. of Olives.

The hilly space in the temple enclosure was divided in three terraces. The outer or lower terrace was a wide courtyard known as the Gentiles' Court, containing priests' quarters on west side with great shambles where the sacrificial animals were kept and slaughtered. The second terrace, perhaps fifty feet higher than the lower terrace, was known as the "Court of the Women," the

upper court or terrace being called "Court of the Priests," where only the various priests, singers, and temple officials were allowed to come. The first or lower court was where the lay members of the Jewish people together with their women and the general public assembled for the daily rituals and ceremonies attendant upon the offerings of the morning or evening sacrifices. The second terrace, approached through the Gate Beautiful which was a magnificent structure of gold-covered and richly carved lattice-work, contained enclosures where the priests themselves and the 3,000 singers, both male and female, all of them, by the way, necessarily belonging to the tribe of Levi, gathered and marched around in the performance of the magnificent daily service. Above this rose the sacred hill whereon was built the temple proper.

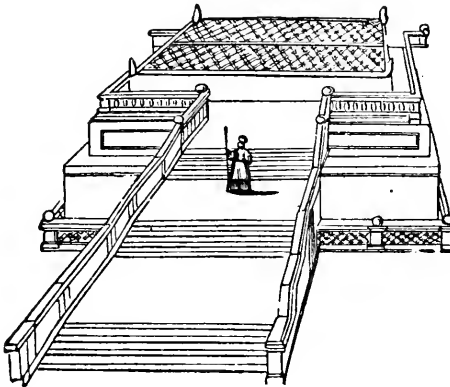
The temple itself, was only about 90 feet long and 30 feet wide, although Ezra's Temple contained many small chambers filled with altars around the three sides, two stories in height, leaving the upper stories free for the lattice windows which gave a dim light to the interior of the Holy Place and the "Holy of Holies." At the entrance of the Holy Place proper on each side were two richly ornamented pillars of bronze, with hanging wreaths of pomegranates in the same metal. These pillars stood about 35 feet high from base to top. The entrance was a wide and lofty folding door of cyprus wood, ornamented with carved figures of cherubim, palms and flowers all overlaid with gold. Within the entrance of the porch, one gazed upon the Holy Place, which was what might be called the outer room of the temple. The walls of this room, made of cedar and cyprus, were all covered or overlaid with gold. The room was thirty feet wide by sixty feet long, so it is said by students, although there is considerable difference of opinion regarding the size of the enclosures. On one side of the Holy Place in olden times stood ten golden tables which contained the ten loaves of shew-bread symbolic of the offering of the Ten Tribes of Israel with innumerable golden vessels used in the sanctuary. On the other side was a golden table containing a seven-branched golden candlestick; all of this furniture being most richly carved and embroidered with glittering golden palms and flowers and leaves. In the center stood the small golden altar of incense whereon the fire was never allowed to go out.

The Holy Place was entered only by the priests in service, while the Holy of Holies—which was the back or inner room--was visited but once a year by the High Priest himself who went in to offer prayer for the children of Israel. The veils which hung between these two rooms across partitions, were two; an outer veil of richly embroidered oriental fabric of purple and golden threads with the inner white linen veil. (Ex. Chapt. 26.) With-

in the Holy of Holies was the Ark of the Covenant which was brought from Kirjath-jearim by David after the wanderings in the wilderness. It was placed within the Holy of Holies by Solomon at the dedication of the temple. The Ark was made of olive wood covered with gold and was also most richly decorated with carvings of leaves and flowers, while upon it were two cherubims with great golden wings outstretched over the Ark and touching in the center. This Ark rested upon a standard and had two poles thrust in the rings on the sides by which it was carried in the wilderness by the Priests of Aaron. No one knows what became of the Ark at the first destruction of the temple by Nebuchadnezzar nor of its contents, which were the Tables of Stone, the Rod of Aaron that blossomed, the Pot of Manna and the Urim and Thummim.

This room, although built originally of wood, was overlaid with beaten gold, in its perfumed silence and exquisite glory, typified the mystic majesty of the God of Jacob and Solomon.

In front of the Porch of the Temple stood the prodigious brazen altar which it is said by some was built by Ezra over

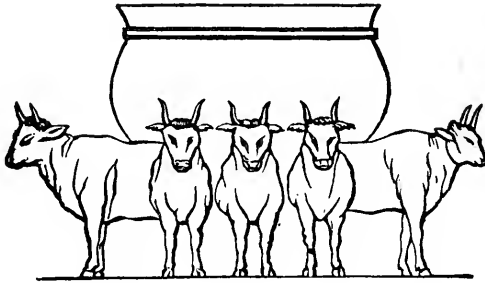


BRAZEN ALTAR AND APPROACH.

the sacred stone although others claim that the sacred stone was left in the Holy of Holies. On this altar, however, were offered the daily sacrifices, the priest going within the Holy Place to there obtain a coal from the fire which never died out on that altar of incense, with which to light the fires on the Altar of daily sacrifice.

On one side of this great altar stood the "Brazen Sea" about which no one knows and which the commentaries endeavor to

explain. The Saints understand it was their font of baptism, both for the living and the dead. This font held over sixteen thousand gallons of water, besides this there were ten lavers of bronze enriched with carvings of palm trees, lions and cherubim mounted on carved bronze wheels to move about within the Temple Courts.



MOULTEN SEA OR BAPTISMAL FONT.

When Herod rebuilt the temple, he made the temple walls, pillars, colonades, and pavements of the three terraces of lovely white marble instead of using stone or wood. He used beaten gold to cover the roofs of the temple and the colonades, also the gate lattice work was all done in richly carved golden flowers, palms and figures. So that the whole structure as recorded by Josephus "resembled a snow-covered mountain, and the light reflected from the gilded porch dazzled the spectator like the sun's own rays."

Solomon's Temple was forty years in building, although only seven years covered the period of actual construction. Herod occupied but eight years in actual work, although the complete decorations occupied seventy-two years more, lasting almost to its final destruction.

In this ancient temple daily sacrifices were offered; yet the upper altars, the sacrament and services indicated in Leviticus, and the veil of the temple itself, speak eloquently of more and higher symbolism than would appear to the uninitiated. When the sons of Aaron offer an offering in righteousness and when the glory of the Lord shall be upon Mount Zion in the Lord's House (Doc. and Cov. 84:31, 32), in this generation, then indeed will the Sun of Righteousness arise with healing in His wings.

Meanwhile the following account of the projected plan made a decade ago by Free Masons to rebuild the temple will interest our readers:

Washington Post, Sunday, May 30, 1909.

King Solomon's Temple, which was erected a thousand years before the birth of Christ, and destroyed by Titus in September, A. D. 70, may be rebuilt in Jerusalem with the aid of archaeological work done by the late R. S. Faulkner, and Mrs. Aaron Morley Wilcox. The latter has lived at the Arlington Hotel for 25 years.

Mrs. Wilcox, who has devoted her time to archaeological research and the study of economics, has just finished distributing 400 charts of Solomon's Temple. Copies of the Chart were given to the Masons of Washington, the Catholic University, George Washington University, and many bishops of various denominations. Besides these, Mrs. Wilcox sent a number of charts to New England, where the Masons have started a movement to re-erect the temple of "the father of all Masons," as Solomon is called.

The chart is most elaborate and satisfying in its detail. It represents the life work of Mr. Faulker, who died shortly after completing it. The foundation stones were tumbled down by Titus and his army, and for more than eighteen centuries there has been little, if anything, to suggest what was probably one of the most magnificent marble structures ever erected.

MADE EXHAUSTIVE RESEARCH

Early in life Mr. Faulkner became interested in the history of the wonderful temple, where the ark of the covenant, the brazen altar, Solomon's innumerable wives, and priceless jewels and ornaments were kept. No plan or drawing of the temple was in existence. Mr. Faulker read Scripture and archaeological works, picking up details. He also visited the Holy Land.

After years and years of study he had accumulated enough facts from passages in Scripture and old books and manuscripts to frame an idea as to the general appearance of its outer and inner walls, as well as the location of the arches, pillars, altars, and rooms of the various personages.

With this knowledge, Mr. Faulker began to prepare the chart, and after years of labor he placed it in the hands of an engraver in 1885. A short time later, however, Mr. Faulker died, leaving his life's work to his heirs. Hearing that Mrs. Wilcox was one of the foremost archaeologists in America, and had given considerable time to the study of early religious history, one of Mr. Faulkner's heirs sent her the original drawing made by him. Everywhere the chart has attracted genuine, widespread and

unabatable interest. Church people were no more enthusiastic over it than the members of the Masonic orders of the country, and Hebrews and Gentiles alike were eager to obtain copies of it.

MASONS INTERESTED IN IDEA

Recently Mrs. Wilcox observed that the Masons of Massachusetts, who hold sacred the memory of King Solomon, had inaugurated a movement to rebuild the temple. This movement was in accord with one started by the American Archaeological Society in Jerusalem, of which Mrs. Wilcox is a correspondent.

Several weeks ago Mrs. Wilcox received a letter from the teacher of a school in Jerusalem asking that interest in the rebuilding of Solomon's Temple be stimulated, and that funds be raised to begin the work. The teacher declared that one of the brass candlesticks which stood in the temple had been dredged from the Jordan River, and that slabs of marble from the structure had also been found. It is probable that if the temple is rebuilt by the Masons and church people of the world many of the stones and objects which ornamented the original structure will be placed in it, as archaeologists believe they will unearth many new treasures within the next few years.

Little Blue Flowers.

By Maud Baggarley.

Little blue flowers by the wayside,
 Of turquoise or iris hue,
 Gathered by baby fingers,
 Memory enshrineth you!
 When the earth held only beauty
 And enchantment, you were part
 Of the wondrous land of childhood,
 And you still bloom in my heart.

When a garden flaunts your colors,
 I am spellbound with its grace,
 As when in an alien city
 One beholds a kindred face!
 And the olden, golden seeming
 Of those joyous days of dreaming
 Beckons, but my feet.
 Bruised and weary, shall not find you,
 Dear lost world so pure and sweet.

Jerusalem, the City of Cities.

A ROMANCE OF TODAY.

By *Lula Greene Richards.*

Jerusalem, January, 1918.

My Dear, Darling Grandmother:

At home in your own peaceful, quiet, comfortable residence in one of the most blessed and favored portions of "the land of the free and the home of the brave," our own America, how can you realize—how is it possible for you to even try to imagine the horrors of the devastating war which is sweeping the World?

Not that I have any desire to stir your gentle mind to even I write you briefly with hopeful cheer, although I must tell you must be in concerning us and to acquaint you somewhat with our present prospects, this being my first opportunity for doing so, I write you briefly with hopeful cheer although I must tell you of Uncle Simeon's brave death, of which you may not have heard. And this death even will doubtless seem in a sense a relief to you as it certainly, in a measure at least, removes the greatest obstacle that ever can be between your serene spirit and innocent happiness. And for your still further satisfaction I will tell you that although Uncle Simeon was an orthodox Jew he was not the hard, bad type you have supposed him to be. He was always nobly generous and exquisitely affectionate toward Aunt Martha. They unitedly assured me they have never seen a moment when they were not as tenderly careful of each other's feelings and comfort as they were the day she sacrificed everything else to become his wife. It is not strange when we see the whole circumstance that an ardent young man as he was should love so deeply a woman so divinely beautiful and exceptionally gifted as was my aunt. Nor that a man of such charming personality, such gigantic scholarly attainments and withal a soul so genuinely upright should have so completely won a maiden heart so guileless yet so highly appreciative as was hers. I hope, my blessed grandmother, that in the conviction of all this you will soon be exceedingly happy over again having your Christian child restored to you, although we all sorrow in the pitiful, violent death of Uncle Simeon. He saved my life and thereby lost his own.

Coupled with the personal matters, I may give you a passing glimpse of the taking of Jerusalem by the British soldiers.

To be sure you will have heard these glad tidings to the world long before this reaches you. But my reference to the event will be from a girl's point of view which you will appreciate if only because it is your little American girl that tells it.

First of all, General Allenby is the bravest and noblest of all men (except one other) that I have ever had the honor and pleasure of meeting away from my home land—the most humane, forgiving, tactful, merciful, and discreet. To me it is clear that this modern hero in the cause of right is helped by the same power with which Gideon and others were upheld anciently. Only think of Allenby's manly deliberation, his forbearance, keen-sightedness and wisdom in so managing his troops that Jerusalem, being entirely surrounded by them and cut off from communication with the outer world, was captured—*rescued* from the tyrannical Turks without his having to use a single military maneuver which might have brought into peril the hallowed buildings and approaches of the city. The great general and his men entered the sacred city in a calm and dignified manner, no part of the walls being thrown down, no vandalism allowed, not even one of the ancient gates was disturbed. Think how marvelous!

We had read and heard with singular fascination of the brilliant seven weeks' campaign conducted by General Allenby. You too have doubtless read much of it, I will detail but little.

On October 31, 1917, Beersheba was captured by the British; Gaza, on November 7; ten days later, November 17, Joppa was taken. It was on the 7th of December that General Allenby, still advancing, seized Hebron. A few hours later Bethlehem was left behind, and on the evening of the same day the City of Cities, Jerusalem, was entered and taken possession of by this wonderful general and his courageous soldiers without the firing of a single shot within the City or even in its outskirts. (I can imagine your younger grandsons clapping lustily when you read this account to them. And you are such a Bible student you will see each city I mention in your mind's eye as you read the name. Still you will be wondering what of your own American daughter and granddaughter, who were there, and I will tell you.)

Uncle Simeon's home is one of the few respectable places still to be found in Jerusalem. Uncle, Aunt and myself stood outside the door talking of the near approach of General Allenby and his men when word was brought us by a crier that they were entering the City. Aunt preferred to remain there on the threshold but Uncle and I hastened to a knoll a few yards from the house the better to witness what was taking place. Everybody seemed to be of the same mind we were, and the streets in our neighborhood were full of people of every nationality under heaven, I think.

I can never forget the vivid sensations I had at that time. Memories of historical events associated with the City of which I heard and read in my school days flashed through my mind like magic lantern views. For instance, I seemed to see how under

the reign of King Rehoboam who "feared not God," the Holy City was taken and pillaged by the King of Egypt. When King Amaziah reigned the city was taken by Jehosiah, King of Israel—that is of the revolted tribes—the Temple was robbed of its gold and silver and a great part of the city defenses were thrown down. At other times there were devout kings who sought to expurgate and rebuild the sacred city. The great Nebuchadnezzar came and besieged Jerusalem for three years, its walls were razed, its palaces given to fire, its people carried away to a heathen and hated land. But strongest and best of all the impressions which memory revived in my mind at that eventful moment was the fact that Jesus the Redeemer of the world who was indeed a Jew, had walked those streets in mortal life, and I recalled Israel's promise that after the Jews had been scattered in all parts of the earth, after having paid the awful penalty for the most grievous of all offenses, disloyalty to God, the crucifixion of His Son, they should again be gathered, rebuild and reinhabit *their* city of cities—Jerusalem. Could this seizure of the city by the British armies mean an opening of the way?

How much more significant of such a following was the masterly procedure of General Allenby than any war or seizure that had ever come to Jerusalem before.

What wonderfully magnificent order we beheld in the directing of the conquering officers and the actions of their subordinates!

Suddenly our attention was attracted to happenings near ourselves other than the marching and exploiting of those perfectly disciplined troops.

"Mazzebah! Mazzebah! Mazzebah!" wailed an aged and decrepit Israelite close by us who appeared to be trying to get through the crowd of people to some certain place.

"Poor soul! What does he mean?" I asked eagerly.

A lady traveler who seemed to be able to interpret all languages and to answer all questions politely answered mine, "Mazzebah, the word he cries, means The Stone of Help," she said. "He is trying to push his way to the special stones of worship, the Wailing Place not far away, where all orthodox Jews go in times of trouble to weep and supplicate."

I was about to ask another question when the dreadful tragedy occurred which cost my poor Uncle's life.

A formidable looking Turk whom I had noticed on several different occasions eyeing me with fierce and undisguised interest leaped from somewhere striking the wailing Jew with such force and in such a manner that he was knocked to the ground apparently in a dying condition, but his moaning "Mazzebah! Mazzebah!" still went on. Like a circle of lightning the Turk

flung one arm around me whirling me off my feet and when Uncle Simeon bravely interfered in my defense, the wretch struck him down in a way that later caused his death, but not instantly.

Then rushed to my rescue the "one other" I have mentioned, who is the bravest of all brave men (in my estimation). He shattered the Turk's arm that wielded the weapon and still the demon refused to release me until the noble English officer was forced to pierce him through with his sword and he dropped dead on the spot. As the Turk fell, my hero lifted me from his terrible grasp and placing Uncle Simeon and myself in the care of some of his soldiers he ordered them to conduct us immediately to our home.

As we left the scene I saw my brave preserver lift the injured and still wailing Jew from the ground, and afterward he told me that he sent an escort to conduct the aged devotee to the Wall he was calling for, where he expired with smiling, reverent lips pressed to a superscription on the base of his beloved Mazzebah. Was not all this very grand and splendid of my hero?

Aunt Martha is much like yourself, grandma, in the womanly and courageous way she meets misfortune. Uncle Simeon lingered between life and death for two weeks before he passed away, and his patient suffering and penitence I am convinced will atone for everything he could ever have been blamed for, even to the winning of Aunt Martha's heart so completely that she left you and grandpa and all that she loved beside for the sake of being with him.

You know how I shrank from the thought of leaving you all. But I am glad and thankful that I accepted the government appointment which resulted in my being brought here and that I was privileged to be with my dear Aunt Martha when Uncle Simeon was taken from her. She heroically acknowledges the over-ruling Hand in it all. And oh, my dearest grandma! when I, a feeble worker in the great cause being championed for humanity's uplift, a most humble searcher after some of the lost sheep, am permitted to return home, your own stray lamb, your daughter Martha, my dear aunt, is coming with me. She will write you, by and by, but cannot yet.

Sometime that "one other" who not only saved me from worse than death, but has ever since been exceedingly kind, doing all he could for our comfort and welfare, is coming to visit us in our own home with you. To father and mother I am writing the particulars of my special interests under another cover, but felt that just this belonged first of all to you, my sweet, lovely grandma.

Ever your own,

"Little Bird Girl Who is Afraid of Cats."

Apostrophe to Jerusalem.

The City with a cherished name—
A name in garlands drest
Adorned with ancient, sacred fame
As City of the blest.

Thy rulers once were mighty men—
Thy sons renown'd in war :
Thy smiles were sought and courted then
By people from afar.

A holy Temple, built as God
Directed it should be ;
In which his glory shone abroad,
With heav'nly majesty ;

Was great adornment to thy place,
And lustre to thy name ;
With much of grandeur, wealth and grace,
To magnify thy fame.

The Lord was with thee then, and deigned,
In speech well understood,
Through prophets, by his wisdom trained,
To counsel for thy good.

Attracted by illustrious fame,
As by a ruling star,
To study wisdom, people came
From other climes afar.

Thine then, a chosen, favored land,
Was crowned with plenty's smile ;
The mountains dropped down fatness, and
The hillsides, wine and oil.

And thou wert like a golden gem
Upon a nation's brow.
Jerusalem, Jerusalem,
Alas ! what art thou now ?

Degraded, and on every hand,
From wisdom all estranged ;
Thy glory has departed ! and
All, but thy name, is changed.

From God withdrawn—by him forsook—
 To all intents depraved;
 Beneath the Turkish iron yoke
 Thou long hast been enslaved.

Divested of all heav'nly rites,
 Thy crest has fallen low:
 Around thy walls are squalid sights
 Of beggary and woe.

Thy streets are narrow, filthy lanes,
 Offensive to the breath;
 Thy pools appear like sewer drains
 That breed disease and death.

No Temple now, that God designed—
 No church by him approved—
 No prophet to reveal his mind,
 By inspiration moved.

Where once a royal Banner spread,
 The Crescent's waving now.
 A sable wreath is on thy head,
 And blood upon thy brow.

The curse of God thy changes wrought,
 Thro' crimes the Jews have done,
 When they his counsels set at nought,
 And crucified his Son.

Since then has retribution's hand
 Put forth its fearful skill
 Upon thy structures and thy land,
 A destiny to fill.

Thy children, Seed of Israel,
 Of God's "Peculiar care,"
 On whom the weight of judgment fell,
 Are scattered everywhere.

* * * * *

Thy sun has not forever set—
 God has a great design,
 And will fulfil his purpose yet,
 Concerning Palestine.

Th' appointed time will surely come ;
 According to his will,
 For God, with "faithful Abraham,"
 His cov'nants to fulfil.

Thyself redeemed from deep disgrace
 Of filth and negligence ;
 These uncouth structures shall give place
 To taste and elegance.

Thy walls shall be of precious stones—
 Thy gates of richest pearl ;
 And on thy tow'ring battlements,
 Shall sacred banners furl.

The Seed of Jacob then shall dwell
 In bold security :
 More than the former glory shall
 Thy latter glory be.

ELIZA R. SNOW.

Jerusalem, Palestine, March 4, 1873.

—(*Woman's Exponent*, Salt Lake City, Utah, Jan. 15, 1874.)

A PRAYER FOR THE NATIONS.

Great God of the hosts of Israel,
 Look down in much mercy I pray,
 Relieve thou the war-ridden nations,
 O, lead them back into thy way.

O, soften their hearts by the power
 Of thy Holy Spirit divine,
 Bring them back from the death traps of error,
 By a Father's deep love that is thine.

Lead them back from the wild desolation ;
 From horrors of war set earth free ;
 Bid men turn back from following Satan,
 And teach them to come unto thee.

O, soften their hearts by thy Spirit,
 No more thy blest precepts to spurn ;
 That celestial joys they may inherit ;
 When to heaven and thee they return.

ANNIE G. LAURITZEN.

Child-Welfare Problems.

TEACHING CHILDREN TO BE OBEDIENT TO THE RULES OF THE UNITED STATES FOOD ADMINISTRATION.

By Lucy Wright Snow.

The first step necessary for correct guidance of children in this important subject is to know and be able to live up to the 12th Article of our faith, viz., "We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law." Latter-day Saints are fully aware of the importance of conformity to law for we know that every blessing that we receive on this earth is predicated on laws that were established in the heavens before the earth was formed (Doc. and Cov. 130:20, 21). If parents would be successful in teaching obedience to the laws of our Government, they must obey those laws themselves. It is, therefore, important that parents, especially mothers, acquaint themselves with the requirements of the United States Food Administration, for at the present time, this is a vital question that needs the support of every American citizen. Our supply of flour, fats, meat and sugar are already alarmingly short for supplying the people of the world, and they are looking to us to come to their rescue by supplying them with food.

Every man, woman and child should be making an effort to produce and to save in order that we may be successful in the herculean task of feeding the world.

We do not need to starve our own people, nor eat less than is necessary for good health and full strength, but we do need to substitute other foods for the things we are short of, and the time has come to put aside all selfishness—the time has come for sacrifice.

What benefits will my child derive by conformity to the rules and regulations of our Government concerning conservation of food?

First, he will learn obedience, the first law of heaven, one of the most difficult to teach to the child and yet the most important, the one which Christ taught unceasingly during his entire ministry. A child feels happy in the knowledge that mother and father are obedient and that they are doing the same things for Uncle Sam that they are teaching him to do. There is something interesting to him in a wheatless or meatless day when he observes that the parents have regard to the request of

our United States Food Administration, concerning the observance of such days. If he sees mother living strictly to her pledges, he will unconsciously begin to attach some importance to the causes and will begin to investigate these causes, thereby learning loyalty and obedience as well as a store of useful information in his efforts. Children delight in doing the thing that mother and father are doing, and parents should furnish as many opportunities for co-operation with their children as possible, for it develops a child's reasoning power and causes him to feel a personal responsibility in reaching the same goal as mother and father have reached. A child's highest ideal is usually his parents, and it is well if parents prove themselves worthy. Cheerful observance of the rules and regulations of our Food Commissioners will promote patriotism and unity in the home. Children like routine work and repetition and will enjoy the novelty of remembering meatless, wheatless and sugarless days if the subject is tactfully suggested and brought uncomplainingly into effect by the parents.

Second. Our children will learn sacrifice, the predominating virtue of our dear Savior and the one that always brings a blessing and brings us nearer to God. Many children fail to learn the principle of sacrifice because their parents have plenty and have not the strength or wisdom to deny their children some of their wants. In fact, the whole of prosperous America is suffering more or less from this cause, and we have but to follow Book of Mormon history, and all the worlds' history, to find what comes to people who become too prosperous, for throughout the ages they have become lifted up in the pride of their hearts and forgotten that God is the Giver of all. Teach the child, then, to make a sacrifice for we can never be like the Savior till we have learned the principle of sacrifice, and we can never gain our salvation till we learn to be like the Savior; in other words, learn the laws of God (which are the laws of our universe) and how to obey them.

Third. Out of obedience comes order, and so our children will learn order and system. There is a fascination in having certain things on certain days. A child likes to feel sure of more delicious Johnny cake, and many an enthusiastic yell has already gone forth in "Wednesday for Johnny cake and corn syrup" even though he might be cheated out of it during the intervening days.

Fourth. Our children will learn something of fasting by being deprived occasionally of bread with the underlying thought kept before them that some one needs it worse than they do. Great care should be taken, however, that in these deprivations the child shall receive sufficient wholesome nourishment by wholesome substitutes. Our Government does not intend that our children be the

least bit under-nourished; quite the contrary—advices are that children shall have wholesome milk, butter and proper amount of fats and sugar, but it is the problem of the mothers to produce and prepare proper substitutes for the things that we are called upon to sacrifice to those who are more in need than we are at the present time, and the child will learn to appreciate his food by an occasional pang of hunger for bread. He will learn how to be sincere when called to ask the blessing at table, thanking God for the food provided.

There is a condition to be met, and fathers, mothers and children of prosperous America are the ones to meet it. Are we ready? Are we equipped for teaching our children how to meet the condition? Do we know that this is our glorious opportunity to teach our children obedience? It is easy for the wise father by his example and suggestion to teach the children to love a good mother and for the mother to teach them to love and respect father, and it is easy if father and mother are loyal to themselves, to the Government and to their God to teach their children to be so. It becomes a sort of co-operative unit that all will enjoy and that will bring about the reward of effort.

Fifth. Our children can learn honesty. They will observe mother closer than she is aware, to find out if she is strictly honest to her pledge of conservation, and finding her strictly honest and true to her word, they will be stimulated to honest dealings themselves. The manner in which mother observes these things will show her child just how honest she is, so remember, mothers, we're "on our honor." The present needs of our Country are affording us numberless opportunities to teach the principles of truth to our children that would not otherwise have come to us in a way to teach them so effectively. Besides all of these things the child will learn economy, care, sympathy, brotherly love, general knowledge, in fact he will learn the gospel of Christ and how to live it.

Home Entertainments.

A BLUE MONDAY SHOWER

FOR THE SUMMER BRIDE

The room was decorated with blue and white flowers, and a clothesline was stretched from which the gifts, wrapped in blue or white tissue paper, were suspended. The invitation bore the following verse:

As usual, Monday's washday,
And be it wet or fine,
Please bring a gift for (girl's name)
To hang upon the line.

The gifts included clothesline, clothespins, basket, clothespin bag, soap, box of bluing, wash aprons, etc.

The guests were provided with correspondence cards and pencils, and each wrote a set of "Wise Washing Wrinkles." These were later bound in a white oilcloth cover and given to the prospective bride.

At a "Hoover" Luncheon shower, each guest contributed one article for the menu, its recipe, and the kitchen utensil in which it was cooked.

Other suggestions are: bag, sweet and sour, garden, house plant, book, paper, pen, sachet, apron, stationery, rose or other flower showers.

GAMES.—AN AGE CONTEST

- What age does a prospective lover need? (Courage.)
- What does he look forward to? (Marriage.)
- What will they take on their honeymoon? (Baggage.)
- What is used on their love letters, (Postage.)
- What age is his intellect. (Average.)
- What should he pay the bride? (Homage.)
- What age will ornament the bride? (Plumage.)
- Where will they live? (Village.)
- Where keep their auto? (Garage.)
- What age will they eventually reach? (Dotage.)



Clarissa Smith Williams.

Our Wheat.

The Relief Society has turned over to the United States government over two hundred thousand bushels of wheat. Grain that was gleaned in aprons, bought with the difficult dimes and nickels of the faithful sisters, stored in their own or hired gran-



PRESIDENT EMMELINE B. WELLS.

aries for nearly half a century against a time of famine. The mission of "saving grain" was committed to the women of the Relief Society, through our honored President Emmeline B. Wells, in September, 1875, by President Brigham Young. She has lived to see the prophecy and mission fulfilled in a most remarkable degree. The whole nation—nay, the allied nations, the cause of Liberty itself—stands indebted to the women of this Church for this noble and generous deed. That we shall be repaid in money for our gift does not lessen the obligation nor invalidate our

claim upon a nation's gratitude. Yet, how glad, how proud we are to perform this service for our suffering and glorious Cause. Our hearts and prayers go with the gift which we have laid upon the altar of our country.



RELIEF SOCIETY WHEAT FIELD, MOULTON, IDAHO.

We add here a report of the eloquent tribute paid to our Society in Congress by Representative Welling:

Congressman M. H. Welling's speech before the House of Representatives, June 7, 1918:

"Mr. Chairman, the House has frequently during the progress of the war paused for a moment in its regular business to express its appreciation of some incident which has distinguished a community in its contribution to our war work. I ask the indulgence of the House this morning to refer briefly to such an event.

"My State is known as the home of the 'Mormon' people. In a former generation it was the popular thing here and elsewhere to speak in terms of condemnation of their religion, as well as to question their patriotism and their loyalty to our country.

"However much men may have disagreed in the past about these questions, I think it will be conceded that no man has yet successfully challenged the broad statesmanship and breadth of vision of Brigham Young, one of the great leaders of these people.

"This dauntless pioneer led into a trackless desert the men

and women who, under his direction, laid securely the foundation of a great State. I rise this morning to speak of one very inconspicuous and minor evidence of this leadership. Brigham Young fostered and encouraged as one of the auxiliary organizations of the Church the Woman's Relief Society. With the main purpose of that great organization—its charitable and educational work—I am not now concerned. These women were advised as one of their minor activities to store wheat, and it is of this rather unusual activity I wish to speak.

“In the early days of Utah's history and in the humble beginning of the Relief Society, these women gleaned the harvest fields in order that no precious head of grain should be lost. Wheat was so precious to the pioneers that it was used as a medium of exchange. It was the standard of value by which other commodities were measured. They had little or no other currency. My own mother has related to me more than once her association with and cheerful participation in this work of gleaning the precious yellow grain.



RELIEF SOCIETY WHEAT FIELD, MOULTON, IDAHO.

“Later on, by purchase and donation, these women added more rapidly to their store of wheat. As the stock grew it was moved from the small wooden granaries belonging to the local Relief Society organizations to great steel and cement elevators constructed for that purpose and controlled by the women themselves. From the beginning these women were taught that the time would come when every available pound of wheat would be needed to conserve the Nation's life and prevent famine and starv-

ation. It has remained a strongly entrenched tradition with the women of this organization, and they believe it to be true today.

"This spring, in April, there were in the elevators belonging to the 'Mormon' women of Utah and other adjacent Western States 205,518 bushels of first-class milling wheat. Last month these devoted women felt that the time had come for them to use their precious savings of more than sixty years. Through the Presidency of the 'Mormon' Church every pound of this wheat was tendered to and accepted by the United States Food Administration for the use of the starving women and children among our Allies, and for the use of our soldiers and sailors in the Army and Navy of the United States. (Applause.)



RELIEF SOCIETY WHEAT FIELD, MOULTON, IDAHO.

"This 12,331,080 pounds of wheat so tendered to the cause of human liberty will not win the war, but it will save the lives of thousands who suffer for lack of bread to eat.

"These women have with solemn pride given their sons to fight for the freedom of mankind. They now turn over to the uses of humanity these precious savings of more than a generation to bind up the broken hearted and bring back life to the helpless victims of this pitiless strife. (Applause.)"

Patriotic Labors.

It may be interesting to add here that our members—we number 50,598—paid out this year (in addition to the \$53,883 which we gave for charity) over \$21,000 for wheat, over \$13,000 in the Penny Temple Fund, and for patriotic purposes entirely,

we purchased as ward societies, not as individuals, \$24,685 of Liberty Bonds, while 14,078 memberships were taken out in the Red Cross. Moreover, ward societies canned 42,650 quarts of fruits and jellies, dried 19,375 pounds of fruit and 21,097 pounds of vegetables. While as individuals, we canned 3,264,804 quarts of fruits and jellies with an added 200,000 pounds of dried vegetables to our credit as individual members. Moreover, 49,569 articles were made for the Red Cross and 44,643 articles were made and made over, including quilts, for charitable distribution. This totals over one hundred thousand dollars collected and spent by our Society during 1917, beside all the other conservation and charitable labors. And when we recall the remarkable fact that not one cent is paid to anybody to collect or disburse these funds the loving labors of this great society appear in a truly humane and heavenly light.

Suffrage.

The question of universal suffrage which is now before the Senate involves the passing of what is known as the Susan B. Anthony Amendment" to the Constitution. The word "male" citizens in the Constitution defines and restricts the privileges, civic rights and responsibilities to men only. Before the Civil war the qualifying word "white" male citizens prevented black men from voting or holding office. Abraham Lincoln and the Northern Republican party struck that qualifying word out through what is known as the fifteenth amendment. States may grant the franchise to women now, and many have done so; but the women everywhere want another amendment which shall strike out the word "male" from the Constitution, making citizenship apply to women as well as to men. The present House of Representatives have long ago consented to the amendment, but it hangs fire in the Senate. The great objection raised by its opponents is the so-called menace of the negro woman's vote in the South. It is difficult to see the human logic of such an objection; moreover, the negro woman's vote can be held in the same check that is now exercised over the negro man's vote through educational and property qualifications. As a matter of fact, no one today can vote on school questions unless he or she is a property holder; while property and educational qualifications held for years after this nation was established.

We appeal to our sisters everywhere to send in letters and petitions to their United States Senators, especially outside this State, as Congressmen are anxious to please the voters, and they listen carefully to enfranchised women. We are happy to say that Senator Reed Smoot has always been a champion of women's rights, and although Senator King's attitude has been quite

opposed to this amendment, we are given now to understand he has decided to vote for the amendment; we hope our delegations from all the states where live our women voters will understand our wishes and help us in this vital issue.

Universal Prohibition.

Another vital issue that concerns all our women is the question of prohibition, which is also just now before Congress. The Relief Society has just contributed over two hundred thousand bushels of wheat, which represents the gleanings and savings of years, to help feed the nations in this sore time of trial. But when Hon. William J. Bryan—whose devotion to prohibition is international in scope and significance—assures us that over 70,000 bushels of grain were sent over seas last year for liquor-making, and that if the grain now used in making liquor were used in making bread, it would amount to over five million loaves of bread every day, we pause to ask ourselves and Congress why this apparent injustice to little children and delicate women? Men answer us that Congressmen are held back by wealthy and powerful liquor interests and votes count for more than lives. We hesitate to believe this. But we do urge our voting women everywhere to send letters, telegrams and petitions to our Congressmen and Senators in every state where Relief Society members reside. Let them make no mistake as to "Mormon" women's attitude on Equal Suffrage and National Prohibition. More! Let us petition high heaven to assist us and our representatives in Congress to stand for right and justice, for sobriety and sanity. God be with those who seek righteousness and truth.

Dry Federation Statistics.

In beer here the kaiser finds his best ally. It daily wastes enough in grain alone to give a loaf of bread to each of 5,000,000 persons. Is that war economy?

Victory is more important than any business, especially a non-essential business.

Germany has placed a ban on barley for beer during the war. That practically closes the breweries. Sometimes the enemy shows real sense.

The natural evolution of a tun is a Hun.

Halt the brewer and stop the war!

A sweet pill yet a bitter—liquor licks 64,000,000 pounds of sugar from Uncle Sam's platter every year. That's why you count the sugar lumps now.

Two ounces is the war limit in bread. Why brew grain and waste it? Why not bake it?

Almost 2,000,000 gallons of beer drunk here every year. Didja ever hear a brewer these days say, "Save beer?"

In 1914 the price of barley in this land was little more than 54 cents a bushel. Two years later it was more than 88 cents, and the crop was scant. Yet the brewers used many million bushels to make beer, which was good news to the kaiser.

Uncle Sam as yet hasn't placed brewery workers in the same bed with bartenders. But the signs are good.

The National Revenue from beer is ninety-one million dollars per year and for all liquors was two hundred eighty-four million last year.

While our boys are fighting in France to protect us from the Huns, shall we refuse them food and supplies in order to support this business?

Three years ago eighty-eight (88) Pennsylvania brewers were indicted for putting up a slush fund of over one million dollars for election corruption—the election of a United States Senator and a legislature opposed to local option. Each one, upon being called for a hearing, stated or read from a memorandum, "I refuse to testify for fear my testimony might incriminate me."

Lloyd-George said three years ago: "We are fighting three enemies, Germany, Austria and Drink, and the greatest of these is Drink!" If his advice had been heeded then, the war would now be won.

Washington, D. C., went dry November 1st last. The next three months there were 2,500 fewer arrests for all causes than before—at the rate of 10,000 less per year.

The annual retail drink bill of the United States before the war was two billion four hundred million dollars.

This would take up our first Liberty Loan, and in addition pay the entire cost of the Panama Canal. It equals our normal annual exports.

The great prosperity of the country in 1916 was due to our exports being three billion dollars in excess of our imports.

National Prohibition would give us four-fifths of this prosperity when the world is at peace, by diverting the money, previously wasted, to the purchase of necessities and refinements and for the expansion of business which gives more employment to labor.

This waste of money now makes the financing of the war vastly more difficult.

The country's annual fire loss is about two hundred and fifty million, but the direct cost of liquor is nearly ten times as great and the indirect cost is beyond computation.

Home Economics Department.

Janette A. Hyde.

May we urge the women of our Church to make special preparation for the salting and drying of food for the coming winter? However much we may have done last year, we still need to prepare for the exigencies of this coming season. To meet the great demands of the hour it needs be that we conserve, preserve and care for every ounce of food which may come within our reach. By consulting the June, July, August and September numbers of last year's *Magazine*, you will find many valuable hints on the putting up of fruits by way of preserving, canning, salting and drying. We are presenting methods which have been tried out by the government in the salting process and feel sure they will be very valuable, to those who may wish to use this method of preserving vegetables.

We also recommend the putting up of eggs, now that eggs are more plentiful than they will be later in the season, when the cold weather comes on. If we are well supplied with eggs in the home we can then dispose of our laying hens to the market, or by canning them in fruit jars with the pressure cooker, thus releasing many pounds of meat, and food which would otherwise be consumed by large numbers of chickens may be held over for winter use.

We also call the attention of the sisters to the necessity of using milk in cooking as well as the by-products made. Use the different kinds of cheese, especially do we emphasize the use of cottage cheese. Its food value, in taking the place of meat in the diet, is unquestionable.

We ask, too, that the sisters who have charge of the Home Economics Department in the Relief Society make a special effort to ascertain the amount of fruits and vegetables cared for, as a Society and as individuals, and that they hand in a report, as we are very anxious to compile a report of our activities at the close of this year. We draw your attention to the fact now, that nothing may escape your observation.

PRESERVATION OF VEGETABLES BY FERMENTATION AND SALTING.

General Rules—Good materials must be selected. All containers and utensils *must be scalded*. Clean and blanch food stuffs. Store in a cool place and keep surface well covered.

Brining—Materials: Green tomatoes, cucumbers, cauliflower, peas, string beans, corn on cob, green peppers, brussels sprouts, peaches and quince to be spiced and sweetened later.

Solution: 20% = 2 lbs. salt to 1 gal. water.

Method: Place in container, cover with brine, using half as much brine as there is space in container. Cover with a cloth, place a plate and weight on top and an outside cover. Store in a cool place.

Dry Salting—No Fermentation—Materials: All greens, string beans, corn, etc., may be a little older.

Amount: 1 lb. salt to 4 lbs. food.

Method: Alternate layers salt and material; the last layer to be salt. Cover with cloth, board, weight. If after 24 hours enough brine has not been formed to cover vegetables, pour over a brine of 1 lb. salt to 2 quarts water.

Fermentation—Dry Salt—Amount: $\frac{1}{4}$ lb. salt to 10 lbs. vegetables.

Material: All greens, string beans and corn. The vegetables may be a little older.

Method: Pack in alternate layers and proceed as before. Keep in a warm place until all bubbling ceases. Test by tapping side of barrel; if no bubbles arise, fermentation is complete.

Protection from Mold—In preservation of materials with dry salt there is danger of a scum or mold forming on the surface. To prevent this, pour cottonseed oil to one quarter of an inch thick over the surface. Another method is to use melted paraffin. A disadvantage is that should any gas form below the surface, the seal will be broken. Care must be used, therefore, not to cover until fermentation has ceased.

COMMUNITY KITCHEN SPONGE CAKE.

4 eggs	$\frac{7}{8}$ C. sugar
$\frac{1}{2}$ C. wheat flour	$\frac{1}{2}$ ts. salt
$\frac{1}{2}$ C. cornstarch	1 ts. baking powder
$1\frac{1}{2}$ tbsp. lemon juice	$\frac{1}{4}$ C. water
Grated rind of $\frac{1}{2}$ lemon	(Reserve 2 tabsp. sugar)

Beat egg yolks and sugar until thick and light colored. Add part of the moisture and continue beating. Fold in flour and baking powder and add remainder of moisture. Beat whites until they can be inverted and fold in two tablespoons full of sugar. Combine mixture "caressing mixture as though it were a baby." Put in oiled pan with oiled paper in bottom part. Put in slow oven and increase heat gradually. Bake in loaf pan about 35 to 45 minutes.

STUFFED PRUNE DAINTIES.

Take stewed prunes, remove stones and fill cavity with the following mixture:

$\frac{1}{2}$ c. peanut butter

$\frac{1}{4}$ c. pulverized sugar, and serve, or

2 tb. chopped nuts

2 tb. chopped raisins.

Fill cavity, roll in pulverized sugar and serve as sweet meats, or place on lettuce leaf garnishing with mayonnaise cream dressing and serve as salad with crackers.

PEANUT BUTTER SAUSAGE

$\frac{1}{2}$ c. bread crumbs.

1 ts. grated onion.

$\frac{1}{2}$ ts. sage

Dash of paprika

Mix with 1 cup peanut butter. Mold in the shape of a sausage and fry.

These are splendid food substitutes to use during the hot weather.

Peanut-Butter Sausage.

$\frac{1}{4}$ cup bread crumbs.

1 cup peanut butter.

$\frac{1}{2}$ teaspoon sage.

$\frac{3}{4}$ cup cooked rice.

1 egg.

Flavor with salt and pepper. Mold in little sausage rolls and fry in deep fat.

Peanut-Butter Dainties.

1 cup raisins.

$\frac{1}{4}$ cup sugar.

$\frac{1}{2}$ cup peanut butter.

3 tb. chopped nuts.

Pinch of salt.

Remove stones from steamed or stewed dates, filling the cavities with the mixture. Serve on lettuce leaf; cover with mayonnaise dressing; or if used as a confection, roll the dates in pulverized sugar and serve as dainties.

This department wishes to be helpful to the women of our Church, and any questions which you wish to ask, we will be very glad to answer. Let the motto of the Relief Society women be "Frugality, Conservation, Preservation and Thrift."



Amy Brown Lyman, General Secretary.

Stake Conferences.

An innovation was made in the stake conference program for this year in the introduction of a meeting for stake officers and stake board members only. This arrangement has proved to be fairly satisfactory. It has given the visiting member of the General Board an opportunity to talk over the stake problems with the stake officers and stake board members and thus to learn of the details of the local work. It has also given the stake officers an opportunity to ask questions with regard to the general plans and policies of the organization. Each stake has many individual problems due to local conditions and the best opportunity for consideration of these problems is at the officers' meeting for stake officers and stake board members.

Excellent reports of the work done in the various stakes are being brought in by General Board members who are visiting stake conferences. It seems there has never been a time when the stake officers have been so anxious to have all their work up to standard and so able to accomplish their desires. They are working and planning early and late and are being loyally supported by ward officers and members, and through their unity and loyalty, phenomenal results are being obtained.

Relief Society Teachers.

In South Sanpete stake the teachers are especially appreciated for their service. It is said they are more generally beloved than any other Relief Society or community workers. In Douglas, Arizona, the teachers' work is considered the most interesting and attractive work in the society.

REORGANIZATIONS.

Nebo Stake.

On May 25, 1918, Nebo Stake Relief Society was reorganized. Mrs. Eliza J. Dixon, who has served as president of the Relief Society in this stake since the stake was organized seven-

teen years ago, was released on account of ill health and Mrs. Hepsy Sperry Lewis was chosen to fill the vacancy. Mrs. Dixon has been faithful and devoted to the Relief Society cause, giving it her loyal support at all times. Her charming personality and kindly nature have won her a host of friends, not only among the stake and local officers and members, but also among the general officers.

Rigby Stake.

Mrs. Ann T. Walker resigned from her position as president of the Relief Society of the Rigby stake on June 2, 1918. Mrs. Walker has been true and faithful in the performance of her duties, and has put forth her best efforts at all times for the advancement of Relief Society work. Mrs. Elizabeth J. Hart, who served as 1st Counselor to Mrs. Walker, was chosen as the new president.

Maricopa Stake.

One of the first stakes to send in the Annual Dues for 1918 was the Maricopa stake, with a record of 100 per cent from all the wards except the Papago Indian ward.

The Papago ward has an enrollment of thirty-one. These Indian members like those meetings best at which food demonstrations are held and refreshments served, but as this feature is rather expensive, the stake officers are thinking of outlining some special other work which will be adapted to them.

Three new wards have been organized in this stake since the beginning of the year.

At the stake officers' meetings, held once a month, the time is spent in discussing stake and ward problems and in the presentation of lessons. At the ward officers' meeting, reports are heard from the ward presidents and at least two lessons for the following month are given.

Panguitch Stake.

In the Panguitch stake, the Relief Society stake visitors accompany the home missionaries in visiting wards.

St. George Stake.

In Pine Valley ward the entire membership subscribe to the *Magazine*. There are eleven members and eleven copies of the *Magazine* are taken.

Summit Stake.

In the Third Liberty Loan, each of the sixteen wards in the Summit Stake Relief Society purchased a \$50 bond.

California Mission.

Oakland. In the recent Red Cross parade held at Oakland, California, the Relief Society float took the second prize. There were 192 floats in all. (See illustration.)



PRIZE FLORAL FLOAT OF RELIEF SOCIETY AT OAKLAND.

Gridley. In Gridley, California, we have two very energetic and prosperous branches of the Relief Society. Mrs. Lydia J. Brown is president of the Gridley branch, which has a membership of 52, and Mrs. Harriet Little is president of the Liberty branch, with a membership of 26. These branches take up all of the regular activities of the Relief Society.

NATIONAL CONFERENCE OF SOCIAL WORK.

The National Conference of Social Work convened in Kansas City from May 15 to 22, 1918, with 2,000 delegates in attendance. Utah was represented by Elder Stephen L. Richards and wife, of the Social Advisory Committee of the Church; Mrs. Amy B. Lyman, Miss Beth Bradford and Miss Cora Kasius, of the Relief Society; Miss Kate Williams, Miss Claire Smith, Charity Organization Society; Miss Mae Hawley, representing the Home Service Department of the Red Cross; Mrs. A. H. S. Bird, Catholic

Woman's League; Superintendent Edwin S. Hinckley, and wife from the State Industrial School, Ogden.

The National Conference of School Work was organized in 1874 and has held annual meetings since that time. It was organized for the purpose of considering problems and methods of practical human improvement and to give assistance to agencies and institutions working along these lines. It began its existence as a part of the Social Science Association. The conference now consists of seven permanent divisions devoted to the following subjects: Children; Delinquents and Correction; Health; Public Agencies and Institutions; The Family; Industrial and Economic Problems; and The Local Community. In addition to these there were three other divisions during the 1918 conference: Mental Hygiene; Organization of Social Forces; Social Problems of the War and Reconstruction.

The war spirit pervaded all the sessions of the conference and there was a keen realization that the war situation is not only emphasizing, and enlarging all of the old social problems, but is creating new ones.

Reports of the very satisfactory results of the methods adopted by the Government for the welfare of the soldier and the splendid hygienic conditions prevailing at contonments convinced social workers that many of these wholesale methods should be adopted in civilian life.

Among the speakers were many prominent men and women including the foremost social workers of the country, college professors and experts on industrial and economic problems. Probably the most popular among these were Henry P. Davidson, Chairman of the War Council and Director General of the American Red Cross, and S. K. Ratcliffe, correspondent of the *London Daily News*. Women were well represented on the program. Among the women speakers were Miss Jane Addams, founder of Hull House, Chicago; Miss Julia Lathrop, Chief of the Federal Children's Bureau, Washington, D. C.; Mrs. Florence Kelley, Secretary of the National Consumers' League, New York City; Miss Mary E. Richmond, Director of the Charity Organization Department of the Russell Sage Foundation and author of "Social Diagnosis," and Miss Gertrude Vaile, Chairman of the Division on "The Family," also Director of the Civilian Relief in the Mountain States Division of the Red Cross.

Mr. S. K. Ratcliffe, correspondent of the *London Daily News* in referring to the war said that we shall have real victories only when we triumph in the war and when we secure fuller and more democratic justice at home. "Not money but the life that a community provides is its real wealth."

Miss Addams stated that human need and human inter-

dependence of nations in this war will create a new internationalism. A number of the nations have been growing closer together ever since the beginning of the war because of their common interest in the food problem. The result of this will be new international relations that will have much to do with an international program for world improvement.

Miss Addams appealed to the women of America not to be slackers in the war but to do their part by conserving food, backing health movements and working for the moral betterment of communities. She outlined the way in which women can help by farming, gardening, and economizing in the use of fats, meat and sugar. That the food conservation campaign is taking effect is shown by the fact that collectors of garbage report finding 30% less fat in the cans than before the war and complaints have been made by those who utilize garbage fat as material for soap. Miss Addams said that we should be ashamed of those who can't learn to do such a simple thing as to eat cornmeal and potatoes instead of wheat.

In discussing the protection of women and children while the men are at war, Jane Addams suggested that the spinsters and other women be called to work in the munition factories and other war industries, leaving the mothers at home to care for the children.

Mrs. Julia C. Lathrop said that the babies must be saved if the American race is to be continued and the mothers and children must be given the fullest protection of law and society to make up for the fearful ravages of war. Miss Lathrop has charge of the Government's campaign to save 100,000 of the 300,000 babies which die each year from neglect and ignorance of mothers and their physicians. She stated that the natural function of child-bearing causes more deaths among women between fifteen and forty-four years than any disease except tuberculosis. The typhoid death rate has been cut in two but the death rate for causes incident to maternity do not show a perceptible decrease. She feels that this is the result of neglect. The condition can be overcome only by the education of parents, by prenatal care and proper confinement care.

Infant mortality is closely related to women in industry, according to opinions of trained investigators. It is the belief that mothers should be kept in the homes as far as possible to take care of their own children rather than to place them in nurseries and go to work. You cannot save babies if you cannot give mothers advantage.

Judge Samuel Lindsey explained some of the causes of delays in the families of soldiers receiving allotments and government allowances. He stated that at the present time there are 27,000

papers in suspense because they are incomplete; that there have been 200,000 changes in allotments; that 12,000 checks have come back with the wrong address. As an example of some of the causes for mixup in names, Judge Lindsey stated that there are 100,000 Smiths, 15,000 William Smiths, and 500 Mary Smiths. The War Risk Insurance Bureau is at present occupying six buildings. According to a new plan, the United States will be divided into fourteen districts, each district having a superintendent and a group of field investigators who will be in direct charge of the War Risk Insurance work in the district.

Miss Florence Kelley of New York decried the employment of women as street car conductors, elevator pilots and other kinds of work calling for heavy exertion and late hours. "The corporations hire these women," she said, "*dress them in uniforms, pay them less than they earn and fool the public into thinking the whole thing is patriotic.*"

"A strong contented army—one which feels it is fighting for an appreciative people—is a necessity to the winning of the war," said Mrs. Leonard Wood, wife of Major General Wood. "The people at home must unite to create this spirit. The men at the front should not be worried about conditions at home. Medical men declare that worry over bad family news or lack of news makes a man susceptible to shell shock."

The International Association for Policewomen had a very interesting session. It seemed to be the feeling that there is a nation-wide movement to put women in numbers upon the police forces of every city in the United States. "These women will need no uniforms and no clubs," declared one of their members.

The appointment of fifteen policewomen in St. Louis was reported.

Much interest was manifested in efforts of the Division on Industrial and Economic Problems to draw up a program of reforms suitable for adoption by this country after the war and representing the views of social workers. The following topics formed a basis for some of the discussions:

Federal legislation for—

1. Regulating the hours of labor for men, women and children throughout the nation.
2. Guaranteeing a national minimum wage for all workers.
3. Providing for federal insurance against both illness and unemployment.
4. Securing federal pensions for old age, the handicapped, and destitute mothers—probably all in connection with a federal insurance scheme.
5. Taxing wealth for the social purpose of greater economic

equality, especially through taxes on incomes, inheritances and land.

From the Department on Health, the following points were emphasized:

The war will teach the human race the value of sanitary regulations and public health measures.

It was the general opinion that the Government should be as interested in the health of the nation as it is in the conservation of food and the control of transportation. The question of tuberculosis is a serious one. Instead of the efforts to combat it being divided up between different societies all over the country and occasional private charities, the Government should enter into the field. The fact that thousands of our soldiers are being rejected at the camps and cantonments because of tuberculosis emphasizes the seriousness of the situation.

Malnutrition among school children exists to the extent of 15 per cent of the entire school population. Mothers should take notice of this.

The nurse situation is considered to be very serious. The country is rapidly being stripped of trained nurses and when the United States has several million men in Europe, the demand for nurses will be multiplied many times. Many of our young women should look forward to being trained so that they may replace at our hospitals the nurses who go abroad.

The task of the women of the country was set forth as two-fold; first, to help create public opinion for a single standard of morals, requiring that men live up to the same rules for purity of life that they demand of women; second, to find out what the government's social hygiene program is and co-operate with it.

In the discussion on Training Camp Activities, the hope was expressed that the Government will see the necessity of placing all women who work in or near camps under the supervision of women vested with military authority. This will be a protection to women and girls working in laundries, offices, the amusement zone, the telephone exchange, etc. More than 1,000,000 English women and girls are thus protected.

A national program for the completion of the great anti-alcohol crusade was suggested.

In the department on the Family it was emphasized that haphazard, dole distributing, pauperizing methods should be absolutely done away with, and that instead people should be helped to help themselves. All handicaps should be removed in order that people may have an equal opportunity. In family work, the following items should be taken into account: family life, employment, health, education, recreation, righteousness and religion.

Current Topics.

By James H. Anderson.

MAIL rates on second class matter—magazines, etc.—were increased in the United States on July 1.

THREE "MORMON" MISSIONARIES were fined \$50 each at Erie, Pa., in June, for preaching the gospel there.

AMBULANCE No. 2, contributed by the "Mormon" Church, is doing duty on the French war front.

WHEAT prices in the United States have been raised as a result of the government having increased freight rates.

AUSTRIA began a great offensive attack on Italy on June 15, but was severely defeated by the Italian, British and French forces in Italy.

SOUTH AMERICAN TROOPS, which are mostly of Indian blood, have been accorded the privilege of being trained for war in the United States.

CASUALTIES among Utah and Idaho men in the American army in France increased in June, and probably will continue to increase as fighting becomes more general.

THE UNITED STATES had practically a million men under arms in Europe on July 1, and not a loaded transport under American convoy had been lost up to that date.

THE 145TH regimental band—Utah regiment—came to Utah during the month of July, and gave a number of concerts for the benefit of the regimental fund.

UTAH took out her quota of war savings stamps, but by a bare margin which shows that the masses of the people are being pretty well stripped of money.

REGISTRATION on June 27, of all young men in the United States who have reached the age of twenty-one years since June 5, 1917, reached nearly three quarters of a million names.

PROFITEERING AND FRAUD in furnishing army supplies are being uncovered to a considerable extent since United States Senators began an agitation for investigation.

AMERICAN TROOPS were landed in Italy the last week in June, to aid the Italians against the Austrians, although the United States is not technically at war with Austria.

GERMAN submarines operating off the United States Atlantic coast in June sank twenty-two vessels belonging to different nationalities, with small loss of life; no vessels transporting troops were caught.

THRESHING MACHINES in Utah have been taken under government license, ostensibly to prevent waste through carelessness, but really to ascertain just how much grain is handled, and for whom.

SENATOR REED of Missouri, in the U. S. Senate, the last week in June, asserted that certain profiteering in the United States had "multiplied three-fold," and that "every time Mr. Hoover regulated prices for the capitalists he has regulated them up."

A MAJESTIC MONUMENT to the memory of Patriarch Hyrum Smith, who was martyred at Carthage, Ill., on June 27, 1844, was dedicated in the Salt Lake City cemetery on June 27, 1918, in the presence of a large concourse of people. All of the First Presidency of the Church took part in the ceremony.

TURKS destroyed the American mission and hospital at Tabriz, Persia, in June. If the United States takes this as occasion for declaring war against Turkey, the latter act will indicate a material change in the war situation, as to its nearing a close.

MRS. CHARLES P. BROOKS, federal dietician in Salt Lake City, for Utah, has notified the government officials (giving her scientific reasons) that war bread, as made by the regular bakery processes, is indigestible, harmful to the strongest constitutions, positively dangerous for persons having ordinary health, and a menace to weak constitutions or stomachs," and that much of the illness now prevailing in Salt Lake is due solely to the indigestibility of the war bread as baked." Since the bakers are operating under license of the national food administration, the complaint, if well founded, must affect other localities than Utah.

Unusual Mothers.

CHARLOTTE E. BOULTER DRIVER.

MOTHER OF EIGHTEEN CHILDREN.



Charlotte E. Boulter was born August 5, 1840, at Hastings, Sussex county, England, of Methodist parents. She was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints on January 6, 1857. United in marriage to William Driver, on the 16th of August, 1858. She emigrated to Utah on the 4th of May, 1858. The family first located in Salt Lake City, and in 1869 moved to Ogden. Sister Driver has been an active Church worker having held positions as assistant secretary of the Weber county Relief Society, president of the 5th ward Relief Society, and is an active worker in the Kindergarten society. She was president of the Ogden Auxiliary Red Cross Society, during the Spanish-American War, and now, at the age of 77, is knitting for the soldiers. She is the mother of eighteen children, and she is withal one of the handsomest, most attractive of young-old mothers yet introduced to our readers. She is certainly a good living evidence of the life-giving values in noble and generous wifehood and motherhood.

CHRISTINE PARSONS ELLSWORTH.

Nebo Stake.

MOTHER OF SIXTEEN CHILDREN.



Christine Parsons Ellsworth was born in Regla, a small town in southern Sweden, near the city of Malmo, July 12, 1848. Her father died when she was two and a half years old, leaving her mother a widow with four children, she being the youngest. After her father died, her mother joined the Church, and when she was ten years old she was baptized by an Elder Jensen. In company with her mother she came to America in the year 1861, leaving

her brother and sisters to follow them two years later. They were eleven weeks on the ocean, the voyage having been made in a Dutch sailing vessel. They reached Florence, Nebraska, May 12, 1861, the day she was 13 years of age. Though only a small girl she remembers distinctly seeing a great many soldiers as they came from New York across the states to Florence, where they joined Elder Christopherson's company to cross the plains. While their luggage was hauled by ox teams, she walked the entire distance from the Missouri river to Salt Lake City with the exception of one-half day when one of the teamsters, seeing she was ill, permitted her to ride. Their journey was one common to the pioneers of those early days. At the end of each day's journey the wagons would be placed in a circle and the cattle placed inside to keep the Indians from stampeding them and driving them off. On one occasion they even battled with a band of Comanche Indians bedecked with their feathers and paint, indicating that they were on the warpath. The captain, who could talk the Indian language fluently, went out and met them. They asked him if they were Brigham Young's people and they said they were. Then the chief said, "You may go in peace. Brigham Young, he red man's friend." The next day word reached the train that a party on their way to California had been killed and their horses and supplies stolen. They reached the Valley of Great Salt Lake in the fall of 1861, and a little later went to live with her mother in West Jordan until the following spring, when they moved to Moroni, Sanpete county, where they lived for two years. Meantime, the brother having emigrated and settled in Santaquin, Utah county, and her mother went and lived with him.

On December 23, 1869, she married German Ellsworth and from this union there has been born to them sixteen children—ten boys and six girls—eleven of whom are still living as follows: German E. Ellsworth, president of the Northern States Mission; Reuben Ellsworth, Payson; George A. Ellsworth, Lyman, Wyoming; Mrs. Luella E. Thorne, Pleasant Grove; Dr. L. N. Ellsworth, Payson; Sarah Madsen, Salt Lake City; Dr. Cyrus W. Ellsworth, Pleasant Grove; Wilford Ellsworth, Payson; Mrs. May McCell, Spanish Fork.

It would seem that a mother to rear a family the size of Sister Ellsworth's would have her hands full, but aside from her family she has found time to act as teacher in the Relief Society for over forty-five years, four years of which time she was president of the Payson Second ward Relief Society, of the Nebo stake. She is a woman with implicit faith in God and a firm testimony of the divinity of the mission of Joseph Smith and the truthfulness of the gospel of Jesus Christ as restored to earth in these latter days.

ROSE H. SMITH ENGLAND.
Cassia Stake.

MOTHER OF SIXTEEN CHILDREN.



Mrs. Rose H. Smith England was born May 6, 1854, in Birmingham, England. She emigrated to America on a steamship, late in July, 1869. The steamer sank going back to England.

She crossed the plains on the first passenger train that came across in August, 1869. She married James England, January 24, 1870, in the Endowment House, Salt Lake City. They rode on the first passenger train that went from Ogden to Salt Lake City.

This family lived in Juab county for eighteen years; Box Elder county, three years; Oneida county, Idaho, six years; Bing-ham county, Idaho, six years; Union county, Oregon, twelve years; and they now reside in Burley, Idaho.

Sister England has been an active Relief Society worker since she was seventeen years old, and ministers to the sick and afflicted. She is the mother of sixteen children—thirteen living at present and all married; has forty living grandchildren and one great-grandchild. Her health is good. She has lived on a farm all her life.

SARAH EMMA BAKER BUTTERS.
Morgan, Utah.

MOTHER OF SIXTEEN CHILDREN.



Sarah Emma Baker Butters was born in London, England, September 3, 1856. Her mother died when she was eight months old and she was taken by her aunt, Mrs. Eliza Morris, who fortunately was a Latter-day Saint, and they came to Utah in 1862. She is the only one of her father's house who received the gospel. Many of her relatives are engaged in the war in Europe, and some of them have lost their lives in action.

The family crossed the plains in Captain Henry Miller's company, arriving in Salt Lake City, October, 1862. They went to Morgan in April, 1863, and battled as others did with the hardships of pioneer life. Had opportunity to attend the district school of that day.

November 6, 1872, when sixteen years old, she married

Thomas Uttley Butters. She is the mother of sixteen children, as follows: Thomas William, Sarah Ellen, Charles Edward, Ernest Ether, Elijah James, Zina Jane, Ezra John, George Parley, Carl Vernon, Newel Parley, Lyle Fountain, Willis Harry, Mary Zella, Hazel Ann (twins), Kennet Uttley, Delbett Baker. Of these one died in infancy. Only nine survive at present. Zina died in confinement at the age of twenty-seven. All the others died when large children, the youngest three years and a half.

Sister Butters' life has shone brightest in the quietude of her home. She is a sunbeam, loved by all who know her. The work she has done in art would astonish the world. She has many times been, and is still appealed to for solving problems in fancy work. I will send in this letter a sample of her needle work. Some might doubt that it was executed by hand, but we who know her and see her work, cannot doubt it. Doing so much fancy work and caring for all those children has been a great task. Had much sickness, but very little hired help. She has been a faithful Relief Society teacher for twenty years and still performs that duty faithfully. If one could see the hundreds of yards of fancy work she has done, one would naturally say at once, "She must have neglected reading or intellectual development." Be it said to her credit, however, that she is a reader.

We would like to mention the fact that Sister Jessie M'Niven Taggart, whose sketch was published in the March number of the *Magazine*, resided in Morgan, Utah, before going to Cowley, Wyoming, and that her children were all born in Morgan, and reared there; that is, they were nearly all grown before she went to Wyoming to live.

THE PRAYER OF A MOTHER.

By Leah Brown.

'Twas the prayer of mother saved
him,
The babe on mother's knee,
From the care and toils of baby-
land,
That only babies see.

Then 'twas the faith of mother
That bade him at her chair,
To kneel and ask protection
In humble, childish prayer.

'Twas the prayer of mother saved
him,
The boy at death's dark gate,
And brought him back to baby-
land—
A mother's prayer and faith.

If a mother's prayer may save
him
While at the mother's knee,
So has it now that power
On distant land or sea.

EDITORIAL

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

Motto—Charity Never Filleth

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RELIEF SOCIETY MAGAZINE

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No. 8.

THE RETURN OF THE JEWS.

Present Condition of Jerusalem. No people on the earth, with the exception of the Jews themselves, have more cause for rejoicing and see more clearly the hand of the Lord in the redemption of Jerusalem from the oppression of the Gentile Turk, than do the Latter-day Saints. Our own promises, prophecies and glorious future would be impossible of fulfilment without the redemption of Jerusalem and the return of the Jews to that land. How the Prophet Joseph Smith and Apostle Orson Hyde must rejoice in the heavens over the present condition in Jerusalem!

Dedication of the Holy Land. Elder Hyde was called upon a mission by the Prophet to go to Jerusalem and dedicate that land upon the Mount of Olives, for the opening up of this last dispensation for the Jews. In Elder Hyde's report to the Twelve, dated at Trieste, January 2, 1842, he says:

"It was by political power and influence that the Jewish nation was broken down and her subjects dispersed abroad, and it will be by political power and influence that they will be gathered and built up;" and further, "that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power and advance in the front ranks of this glorious enterprise."

Again, on page 21, in the prayer that was offered by Brother Hyde on the Mount of Olives, on the 24th of October, 1841, you will find the statement that he had gone there for this purpose—"to dedicate and consecrate this land for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets, for the building up of Jerusalem again, after it has been trodden down by the Gentiles so long, and for rearing a temple in honor to Thy name." On the same page, in the prayer, is this utterance: "Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the rising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence nor famine overcome them, but let the glory of Israel overshadow them and the power of the Highest protect them." There is also a prayer for the overthrow of those who take the other side.

Later, President George A. Smith, President Lorenzo Snow and our honored Eliza R. Snow, with a party, went back to Jerusalem and again offered prayer upon the Mount of Olives.

President Lund on Mt. of Olives. While in very recent times our beloved President Anthon H. Lund also visited the Holy Land and again prayed upon the Mount of Olives.

The Day of Promise. The heart thrills as we read in the daily press accounts of crowding Jewish battalions, led by Jewish officers, going out from England and the United States in the armies of the Allies, to Judea and Mesopotamia; of Jewish gold shed in countless showers over this war of restoration; of companies of Jewish agriculturists and engineers following in the soldiers' wake; of Jewish hopes to rebuild their age-long expected temple once again on Mount Zion!

All this belongs of right to Judah and to them, and through them to us, as we are of Ephraim. That great and glorious day of promise sung of by our Jewish convert Alexander Neibaur has come at last, and the Prince of Peace will soon reign over Israel and all the tribes of earth. God speed the happy day!

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN SEPTEMBER.

BOOK OF MORMON LESSON.

A PEOPLE OF PROMISE, THE JEWS.

In the 20th chapter of III Nephi, Christ in his ministry among the Nephites reminds the people, to whom he is speaking, that they are the children of Israel, and as such are heirs to all the promises made to their fathers Abraham, Isaac and Jacob. He tells them that the Father hath commanded him that he should give unto them this land. He tells them that after the promises to the Gentiles have been fulfilled he will turn to the remnants upon this land and establish them.

“And behold this people will I establish in the land unto the fulfilling of the covenant that I made with your father Jacob; and it shall be a New Jerusalem, and the power of heaven shall be in the midst of this people; yea, even I will be in the midst of you.” (III Nephi, par. 16.)

From the very first we have realized that we had on this land of promise also a people of promise. What that shall mean in the days that are to come we may perhaps best learn by analogy; for we have left to us, despite our lack of knowledge in relation to many of the tribes of Israel, both Judah and Ephraim.

Our next lesson refers to the war work of Judah, a work in which Ephraim is likewise distinguished, to the extent that opportunity has come to her.

It is the purpose of this lesson to bring to our notice some of the other achievements of both Judah and Ephraim, for truly both Judah and Ephraim, are beginning to show forth in mighty power in the earth.

We turn to Judah first because he has been scattered far and wide over the nations of the earth, and numbers today about thirteen million in all.

Great Britain has always been noted for statesmen and statesmanship, and yet there are eminent judges who declare Disraeli to have been the greatest Prime Minister Great Britain ever had.

It is said that even Bismarck declared in relation to the solving of a vexing international problem, "the Jew is the man." It is almost trite to refer to the leadership of the Jew in finance, and yet it is equally as impossible not to mention him. For many, many years governments have been borrowing money from the great Jewish money lenders, while the Jews in their turn have done more than their "bit" in helping to finance great government projects.

Great Britain has sought to pay America the greatest compliment she had in her power by sending her Lord Chief Justice as ambassador. But Lord Reading, as well as being an eminent judge, is also a Jew, and thus reminds us that we have upon the Supreme Bench of the United States another Jew, Judge Brandeis.

We can only cite a few instances here, but they will serve to illustrate the facts.

Bergson, whose philosophy was at high tide, distinctly in the lime light, when the present war broke out, is of Jewish extraction. The Jews are conspicuous among the noted physicians of the world. In the famous hospital in Vienna are many noted Jews.

A young man of one of our southern towns told me that at the New England Conservatory of Music, there were five competitors for the violin solo prize one season, and that of these five, four were Jews, one a Latter-day Saint.

In the world of composers there were Rubenstein and Mendelssohn. Today, among thousands, is Mischa Elman and Galli Curci. In the year 1910, the prima donna of the Vienna opera was a Jewess, the chief actor in the Royal Theatre, a Jew, the chief music critic in Vienna, a Jew, and the great pianist Godowski, a Jew. One night the Royal Opera put on a ballet, "The Snow Man," composed by a little Jewish boy of twelve years of age. The Jews dominate the managerial and business end of every great opera house and theatre in the world today.

In the drama there were Rachel and Bernhart, both great Jewish actresses. Both Frohmans are Jews, and so practically are all the great and small managers of both the drama and the motion picture industry.

Then, too, in the field of journalism the Jew is a past grand master. It is really amazing that so many of the great and influential newspapers of Europe are owned and edited by Jews, while we have our own Jewish poet, Alexander Neibaur.

We have written something of the supremacy of the Jew in the world of finance, letters, art, medicine, statesmanship and philosophy—a story that might find many duplicates in every walk of life, had we time and inclination to furnish the facts, but we feel

we have said enough to establish our first declaration in relation to Jewish leadership and distinction.

Perhaps the thought is coming to many of us that all people are capable of making an array of talent, which is quite true; but that which we insist upon in relation to the Jew is that his talent and leadership are all out of proportion to his numerical strength.

Now let us turn to Ephraim, a mere handful gathered in the heart of the Rocky Mountains, in number something over half a million.

Joseph Smith, their inspired leader, under the guidance of the Lord Jesus, builded a city on the banks of the Mississippi that was a marvel and a wonder to all who saw it. He set the pattern in statesmanship and pioneering as he did in all other spiritual and temporal matters.

The march across the continent, the founding of a state, the laying out of Salt Lake City, the building of a tabernacle, temple and theatre in Salt Lake City are achievements that must always bring to our minds that mighty man of action and of power, Brigham Young.

When we think of Brigham Young we always think of him as the builder of a mighty commonwealth; and when we think of his children and grandchildren we think of a group having exceptional talent in art lines, with an unusual number of musicians, particularly Lucy Gates in music and Mahonri Young in sculpture, who are both international art figures.

We have a Utah genius in John Browning, the inventor. Is it not a matter of more than passing note that his inventions should be selected by the Government in this crisis? Was it only an accident, do you think, that Hon. George Q. Cannon in pioneer days and now Hon. Reed Smoot should have such power in the Senate, practically making Utah mighty in legislative halls? Is it not a matter of distinct pride that not only Lucy Gates, but Florence Jepperson, J. J. McClellan, Antony C. Lund, and Arthur Shepherd should hold the cultured centers of our land as they have done now for a decade?

There are a few blocks in the Twentieth Ward, in Salt Lake, that have given to us five artists of note. Dr. Albert E. Winship wrote that he had been all over the United States, but that Utah county could boast more artists and musicians to the square mile than any other county he had been in, most of them attracted by the famous B. Y. U. to that educational Mecca.

Today, Latter-day Saints boys are teaching in colleges from the Eastern to the Western coasts. It is said there are more persons among the Latter-day Saints holding degrees from standard

colleges than from any other Church in the United States. Dr. John A. Widtsoe stands supreme in United States educational circles as the most famous Western teacher.

The vital statistics published by the Church sets her apart and distinguishes her above all states.

Judah and Ephraim are coming to their own, no matter how far they may be from full fruition. They are both lights set upon a hill that cannot be hid.

The remnants of the Lamanites are still in bondage, but just as surely will their hour strike as the hour has struck for Judah and Ephraim, for they are of Israel and Israel is a people of promise. We have a distinguished Indian half-breed, John Galbraith, who belongs to the Alberta stake.

Many persons living in Central and South America, upon the isles of the sea, and having close contact with the American Indian, remark their talents. These things which they now observe are but the dawn of that glorious day of promise that shall not fail to be theirs in the Lord's own due time. No book gives greater and clearer emphasis to the fact that God's promises cannot fail than the divinely inspired volume with which we are dealing, the Book of Mormon.

QUESTIONS.

1. From which branch of the house of Israel did the Nephites and Lamanites descend?
2. Discuss some of the promises made to the children of Israel.
3. Why is it fair to conclude that God, who is fulfilling his promises to Judah and Ephraim, will do likewise to the remnant of the Lamanites still found upon the earth?
4. How many Jews are to be found in the world?
5. Name some Jews prominent in the world of finance?
6. Name some Jew or Jewess who has attained distinction in some line of achievement not mentioned in the lesson.
7. What city was builded on the banks of the Mississippi River under the leadership of Joseph Smith?
8. What is the approximate number of the Latter-day Saints at this time?
9. How do we know that most of the Latter-day Saints are of Ephraim?
10. Tell of some worthy achievements of Latter-day Saints.
11. Name some of her men and women who have achieved distinction in the world of letters and as orators.

LESSON II.

Work and Business.

SECOND WEEK IN SEPTEMBER.

LESSON III.

Genealogy.

THIRD WEEK IN SEPTEMBER.

Realizing the fact that some of our sisters have felt discouraged concerning the somewhat difficult and technical lessons given on Surnames for the past two years; and realizing also that others have felt almost justified in setting aside these lessons for the more attractive and really essential work which we are now doing for the Red Cross, the Genealogical Committee of the General Board sent a letter of inquiry to President Anthon H. Lund and General Board of the Genealogical Society of Utah, asking their opinion concerning our genealogical studies for next year. Apostle Joseph F. Smith, Jr., answered our letter, in behalf of the Board. Read the following impressive letter, sisters, and resume your studies with renewed zeal and determination to let nothing prevent us from the glorious work which we have undertaken to redeem the dead without which this people would be rejected:

COMMUNICATION.

The Genealogical Society of Utah,
Historian's Office, 49 E. South Temple St.

Sister Susa Young Gates, and members of the Genealogical Committee, General Board of the Relief Society,

Dear Sister: Answering your letter of the 14th inst., in behalf and at the suggestion of President Lund and Board of Directors of the Genealogical Society of Utah, I will say that we are very greatly pleased with your labors in instructing the sisters of the Relief Society, in matters pertaining to genealogy and fully appreciate the great work that has been accomplished through your organization.

We feel that it would be a deplorable thing should you, for any cause, discontinue the work in this direction. For we consider

the work in the interest of the salvation of the dead, (and that of course embraces the research work in genealogy and the knowledge of compiling records,) as the most important labor with which we have to do. We therefore pray you that your efforts do not slacken, for we hope to see the spirit of temple work and record making grow, until it shall find a permanent place in the hearts and lives of all the Latter-day Saints.

Again expressing our appreciation, and praying for your continuous success, I remain,

Very Respectfully your Brother,

(Signed) Joseph F. Smith, Jr.,

In behalf of the Board.

SURNAME BOOK.

1. *The Universal Appeal of Genealogy.*
 - (1) To the individual.
 - (b) To the family.
 - (c) To the race.
2. *Its Vital Necessity to the Latter-day Saints.*
 - (a) Impossible to redeem unknown progenitors.
 - (b) Regular system in the study of ancestry.
 - (c) The evolution of the surname in the history of the family and the race.
3. *Racial History an Adjunct to Surname Study.*
 - (a) The place of birth constitutes nationality.
 - (b) Nations grow out of each other.
 - (c) All peoples merge finally in the three sons of Noah.
 - (d) It is important for Saints to know how and where their tribes and races met and mingled if they are to become saviors upon Mount Zion.
4. *The Need of a Surname Book.*
 - (a) No printed surname books are now on the market.
 - (b) Our own book.

SUGGESTIVE NOTES TO ASSIST CLASS LEADERS.

Why should we study surnames?

Because genealogy lies at the root of salvation for the dead, and surname history lies at the root of genealogy.

1. It is interesting to each individual to know about himself.
 - (a) One's own origin and beginnings.

(b) Next comes interest in parents and children.

(c) So, in enlarging curves of interest are facts and dates of grandparents, relatives and progenitors.

(d) These genealogical interests are common to humanity. It is a divine provision. This human tendency partially explains the interest of the world in biography, and especially in genealogy.

2. Narrowing down our inquiry, we apply this universal fact to the members of the Church, who have learned that salvation is never and never can be wholly a selfish matter. In saving others we save ourselves.

(a) If we desire to save others, especially the dead, what steps are necessary?

(b) First, a knowledge that our relatives and friends lived at certain times and places, *i. e.*, an acquaintance with their genealogy.

(c) Second, vital data about a dead person is like the features of the faces.

3. We should follow the best method of securing and preparing genealogical data.

(a) When we enter a genealogical library, the first information suggested by the intelligent librarian is: Where did your family originate? What is the history of your surname? And we are sent to search surname books for the answer. Growing out of this genealogical search we ask ourselves: Where was I born? When? Where and when were my parents, and finally my progenitors born? Then these questions arise: If they were English, what particular race strain did they belong to? Celtic? Anglo-Saxon? Danish? Norman? If my progenitors were Normans, I ask next: Who were the Normans? The Normans came to England with William the Conqueror. Who was William the Conqueror? William the Conqueror took possession of England. When did he enter England? In the year 1066. He made a Domesday Book. What is this Domesday Book? A survey of England in 1088. Where did the Normans originate? They were originally Teutons. Who were the Teutons? The Aryans of northern Europe, including the High and Low Germans and the Scandinavians. Where did they come from? When did they enter Europe? They probably came from the Ten Tribes. Who were the Ten Tribes? Where did they come from? Who was Jacob? Shem? Noah? Thus the links fasten, back and still back to Adam.

Conclusion.

The first and last question is: Where did I spring from? The Lord said He would take one of a city and two of a family. If all this is true, Saints need to study surname books. There are no surname books now on the market. Hence, we are publishing one, which is a compilation of the best surname information to be found in all the books so far published. Our Book will not inform individuals about their family history, but it will point the sure way to get at the root-sources of that information.

Note.—Do not correspond with temples to learn if work has been done on your lines. The Genealogical Library has been supplied with index cards representing work done in different temples.

NOTICE.

Cards were issued about two years ago, by the Genealogical Society of Utah, on which it was desired that the surnames of all family lines, for whom Temple ordinances had been performed, should be entered with other specified information, one card only for each family surname.

The sisters of the Relief Societies were solicited to assist in having those cards filled out, and a great quantity were issued to be used by the sisters when visiting the families in their respective districts. Only a small proportion of the cards have been returned to the Genealogical Society office, and the sisters who still have them in their possession are respectfully requested to interest themselves in getting the cards filled out, and returned to the President or Secretary of their local organization, who will deliver them to the stake representative of the Genealogical Society to be forwarded to the office.

The cards are to be filed in the office of the Genealogical Society, for the important purpose of aiding members of the Church in Temple work, the cards showing what family lines have had the ordinances performed in their behalf, and by whom.

Elder Duncan M. McAllister, Temple Recorder, says: -

“The sisters who are unable to personally perform Temple ordinance work, or who have completed such work in behalf of individuals in their own family lines, but who, nevertheless, feel the need for further assisting in the accomplishment of that most important obligation devolving upon Latter-day Saints, have, in some of the Relief Society organizations, provided a fund for the hire of proxies to perform endowments in behalf of the dead kindred of those who cannot themselves afford expenditure for that purpose.

“Great blessings and satisfaction accrue to all who actively participate in Temple work, who directly, or indirectly, assist in getting that important duty performed, and we highly commend the establishing of donation funds for the purpose mentioned.

“It is recommended that money thus donated should be used in behalf of the dead kindred of members of the respective Relief Societies with whom the donors are associated, preferably from lists of names furnished by members who are unable to pay for the hire of proxies. The money thus gathered, with the lists of names of the dead, for whom endowments are to be performed, should be sent to the Temple of the district in which the Relief Society is located.

“If lists of names, for endowments for the dead, cannot be furnished by members of the Relief Society, or by other members of the Church residing in the ward where the Society is located, and who need to be assisted in getting that sacred work done, the money should be forwarded to the Temple with instructions to have it used for the purpose intended on the lists that have been filed in the Temple by any of the Saints who cannot themselves perform the ordinances, and who cannot afford to pay for the hire of proxies.

“When money is sent to the Temple by Relief Societies, to pay proxies for endowments, with no lists of names of the dead accompanying same, the statement might be made that it is desired it should be used for women proxies (fifty cents each), rather than for men proxies (seventy-five cents each). That preference is suggested not only because the money could thus be used for a larger number of endowments, but also because there is, usually, a much larger attendance of women than of men in the Temple, and it is more difficult to procure the services of the men, but also that, as the money donated for the hire of proxies comes mostly from the sisters of the Relief Societies, it seems most appropriate to use it for the endowment of women.”

Home Courses.

LESSON IV.

FOURTH WEEK IN SEPTEMBER.

RENOVATION OF MILLINERY AND MATERIALS.

Probably few articles of wearing apparel cost more for the materials used on them and the short period of wear than hats.

It is timely, therefore, to offer some suggestions for early Fall on renovation of millinery materials and their adaptation to hats new and old.

Velvet.—Velvet may be freshened and wrinkles removed by steaming. To steam put a wet cloth over a hot iron and draw the velvet back and forth through the steam, having the wrong side of the velvet next to cloth. Brush with a soft bristle brush to raise the pile. Spots may be removed from velvet and plush by sponging with chloroform (never use in a close room). Chloroform will often restore color to faded materials..

Felt.—Felt of any color may be cleaned with sandpaper. Cover a small wooden block with No. 00 sandpaper and use the block as a brush. Begin at center top of hat and proceed in a circular direction until the whole hat has been cleaned. Remove the sandpaper, cover the block with velvet and go over the hat as before. The velvet will smooth down the felt. If the velvet block is rubbed on a hot iron and then on a block of paraffin wax, it will be still more effective.

White felts may be cleaned by rubbing with French chalk, powdered borax or cornmeal.

Natural Colored Straw.—Hats of milan, leghorn, etc., in natural color, may be cleaned with a paste made of the juice of one lemon and two tablespoons of sulphur. Rub the hat thoroughly with this paste and when dry brush off the powder.

White Straw.—White straw hats, including panamas, may be cleaned with a weak solution of oxalic acid water. Dissolve a tablespoon of oxalic acid in one pint of water. Scrub the hat quickly with the solution, using a stiff brush. (Do not put the hands in the acid). After the hat has been cleaned, rinse the acid off by going over the hat with a cloth wet in clear water. Avoid getting the straw too wet, as this causes the hat to lose its shape. When nearly dry, the hat may be pressed lightly under a damp cloth. Prepared cleaners for white straw may be purchased at the drug stores.

Panama.—Panamas may also be cleaned by washing in soap and water.

Colored Straws.—Colored straws, if not faded, may be freshened by washing with a sponge wet in wood alcohol. This method is very good for black straws. Wood alcohol being poisonous should be kept away from children.

To Renew Faded Straw Hats.—Badly faded or soiled shapes can be dyed the same or a darker shade with one of the several reliable hat dyes for sale at drug stores. When carefully applied the hat may be made to look like new.

To Stiffen Straw.—Shapes which have lost their stiffness may be stiffened by pressing lightly under a damp cloth. Never press directly on any straw; have a cloth between the straw and the iron.

To Change the Shape.—To change the shape of a hat, dampen the hat and while soft and pliable bend into desired shape. Catch up brim where desired with strong thread. Leave until dry. To make a brim droop, hold the hat up and press a bit of the under brim at a time. The movement should be sideways from the crown outward.

Lace.—Silk laces should be dry cleaned or washed in gasoline. Cotton laces can be washed in soap and water. Fill a fruit jar half full of warm soap suds or borax water. Put lace in jar and fasten top securely. Shake well until lace is thoroughly washed. Refill jar with rinse water and rinse by shaking the lace in the jar. Take out the lace and spread it on a dry cloth, pulling the scallops into shape. When dry the lace may be pressed lightly. In washing any kind of lace the main point to remember is to avoid rubbing.

Ribbons.—Ribbons may be cleaned by sponging with denatured alcohol. Good ribbons may be washed in soap and water. Always press between cloths or paper.

Feathers.—White or light colored feathers may be washed in a thin paste of gasoline and flour, or gasoline and plaster of paris. To one pint of gasoline, add two tablespoons of flour or plaster of paris. Clean the feather by putting it in the paste and rubbing it from the stem to the tips of the flues. Do not rub the flues back and forth, but move the fingers always in the same direction. When the feather is clean, draw it through the tightly closed hand to squeeze out the gasoline. Shake a few minutes; then finish drying in cornstarch on a piece of tissue paper and rub the feather lightly in the starch until dry. Shake the starch out and the feathers will be found to be clean and fluffy.

Washing a White Plume.—When a white or light plume becomes badly soiled, it can be washed with soap and water, the disadvantage of this method being that the feather must be re-

curled. Make a suds of ivory soap and warm water. Let the feather soak in this an hour or two. Then wash by drawing through the hand. When clean rinse the feather first in clear water and then in wood alcohol. After squeezing out the alcohol, dry the feather in corn starch. Recurl using a silver knife.

Black or Dark Colored Feathers.—Black or dark feathers may be cleaned by washing in wood alcohol. Shake this feather until dry.

Fur.—Fur may be cleaned by brushing thoroughly with very hot bran. Use a stiff brush. Have the fur stretched firmly to the ironing board. After brushing, shake the fur to remove the bran. This not only cleans the fur but also makes it glossy.

Flowers.—Soiled flowers become freshened and stiffened by shaking them over a steaming cloth. Faded flowers can be dipped into a tinting preparation, or they can be touched up with a small paint brush and usually look like new. To make the tinting preparation, dissolve oil paint in gasoline. The oil paint can be bought in small tubes in a great variety of colors. Such things as chiffons, thin silks, malines, and feathers can also be tinted in gasoline and oil paint. Tinting is different from dyeing and only light shades can be produced—red paint tinting pink, etc. Tinting should never be done near a fire or in a closed room. Always test a sample before putting in the article to be colored.

THE RELIEF SOCIETY NURSE SCHOOL.

The Relief Society School for Nursing will open as usual in September. The course will consist of general instruction in nursing, and will include in addition practical demonstrations in nursing, and lectures on Invalid Cooking, First Aid, Sterilization, Drugs and Solutions, Contagious Diseases, Hydrotherapy, Public Health, Prevention and Treatment of Diseases. The lectures will be given by specialists.

Circulars containing information will be sent to Relief Society presidents.

For further information address Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.

Current Topics.

COAL PRICES in Utah were increased on July 1, owing to the government increase in freight rates. In Salt Lake City the increase was 80 cents, or \$7.90, from \$7.10, per ton.

TURKISH massacres in Armenia were resumed in June to an extent that a member of the German reichstag protested that Germany was responsible for the murders.

HOME FRUIT CANNING in the mountain States is being decreased materially this year from 1917, owing to the regulations controlling the purchase of sugar.

LONDON ARMY STATISTICS announce that more than 10,000 Australian soldiers have married English girls since the war began; yet there are 360,000 surplus women in Australia.

A. F. KARENSKY, dictator in Russia after the overthrow of the czar, is on his way from England to the United States, a fugitive from his native land.

SWITZERLAND is having some difficulty in keeping some of its newspapers from publishing anti-German articles, which the Swiss government fears may provoke the Germans to overrun the mountain republic.

Relief Society School of Obstetrics and Nursing, 1918-19

The Relief Society School of Obstetrics and Nursing will begin its fourteenth year, Monday, September 15, 1918, Fourth Floor, Bishop's Building. Term eight months.

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Vol. V.

No. 9

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MOTHERS OF ISRAEL

By Coral J. Black

Mothers of Israel, come banish your grief,
Follow the reaper and bind up the sheaf ;
Succor the feeble, and nourish the poor.
Bright keep the beacon that marketh your door ;
Let the soul find its voice in a paean of praise
That you live and have part in such wonderful days.

Mothers of Israel, come summon your faith,
Nor let fear encompass you 'round like a wraith ;
For the teachings of mothers and home shall abide
In the horror-filled trench, or the treacherous tide—
Your love for his buckler, your honor, his shield,
Shall bear him unscathed from the battle-scarred field.

Mothers of Israel, link arm within arm,
Oh let Love abide whilst we weather this storm ;
Let the weak be upborne by the strength of the strong,
Compassion our watch-word, and courage our song ;
And the brave love which reaches o'er tempest and foam,
May it bear its first fruit in the confines of home.

Mothers of Israel, cast out every fear,
For the time by the Prophets foretold, draweth near,
As the lightning's swift play, and the wind's sad refrain
Precedeth the fall of the life-giving rain ;
So the Earth must be cleansed in a deluge of flame
To prepare for His coming. All praise to His name !

Mothers of Israel, go forth in your strength,
For the day of your triumph is drawing at length ;
Fair Earth, torn and bleeding by man's ruthless heel,
The comfort and balm of your presence shall feel ;
And the God of our Fathers, who watcheth above,
Will grant to you strength for your labor of love.

Mothers of Israel, He knoweth your cry,
'Tis the travail of Earth, but deliverance is nigh,
And the fair infant, Peace, shall live on through the years,
The fruit of your anguish, your suffering and tears.
And the grim god of War shall be banished again,
Scourged, trampled and scorned, by the Mothers of Men !



EARNING THRIFT STAMPS

By Utah's Famous Cartoonist, Jack Sears.

THE
Relief Society Magazine

VOL. V.

SEPTEMBER, 1918.

No. 9.

**Women who have Lighted Pioneer
Home Fires.**

MARY ELIZABETH GARDNER TURNER.

Bedford, Wyoming.

Mary Elizabeth, daughter of Archibald and Mary Ann Bradford Gardner, was born February 1, 1850, at Mill Creek, Salt Lake County, Utah. Her father being a great mill man, her young days were spent partly in the canyons in summer and at Mill Creek in the winter. Now the first thing that made a lasting impression on her was when they were preparing to move South; they let her help pack the flour in the boxes which her father took with him and which he stored in what they called the Flour House. They lived in this house until he could build a better one. Sister Turner thinks they did it more to amuse her than because of any good she could do, but she was proud to think she could help get ready for the move. Another time she can remember when she felt proud; it was along about the time when cloth could not be bought and their clothes were nearly worn out, so her mother took her straw-tick—it was one of those narrow-striped blue and white ones—and made three of the little girls dresses. They braided wheat straw and made a hat out of the braid and trimmed it with a band of green calico with little yellow flowers on the calico. They also made what they called pantalets: the tops were made of any kind of pieces they could get, but the bottoms were made of the same green calico that the hats were trimmed with. They came a little below the dresses to keep the sun from browning their legs as they had neither stockings nor shoes at that time. Their feet were washed nice and clean and their best clothing put on, and hand in hand they would start off for meeting. There was a saying that "Queen Victoria never dressed better—all new clothes at one time."

This family did not stay long South before they moved

back. Her mother stopped at what is now known as Riverton, as the father had a hay-field there. The howling of the wolves at night is well remembered by those early pioneers; on one occasion they came and stood with their front paws on the window sill and looked in at the family, but the mother made a big fire in the fireplace, and told the children not to be afraid, as no wild animal would come near a fire.

Her father was called as bishop of West Jordan, and the family moved there and made that their home until the mother died, January 27, 1864. November 25, 1865, Mary was married to William Turner, son of James and Mary Ann Finch Turner. They made their home on the east side of the river, which consisted of a log room with a door and a twelve-light 10x12 window in the west, and a six-light of the same size glass in the east. For



Robert Gardner
Rebecca Gardner, Mary Elizabeth Gardner Turner

a cupboard they had two holes bored in the logs and pins put in, with boards laid across. They did their cooking in the old-fashioned fireplace. Their dishes consisted of a camp-kettle, a bake-oven, frying-pan and a tin bucket for a teakettle. A table was made of a large clothesbox put up on two pins in the wall with a curtain around it, where different things were kept. A bedstead was made by boring two holes in the logs, one in the north and one in the east side; then taking a short piece of a pole and boring two holes in it to match the others, then putting short pieces of the pole in them and lacing it across and across with a horsehair rope for springs (which they did themselves). However, they had a pretty decent set of dishes which her husband brought with him the year before they were married, when he went back after emigrants. They used benches for chairs and

were happy in their love for one another, and they were as well fixed as any of their neighbors. While living on that side of the river they had four children, but lost the first, a boy, when he was two months old; the second, when he was only four hours, and the third when she was eighteen months. They began to think they were not going to rear any of their children. While still living there her husband made another trip after emigrants. The next child was born, February 19, 1870 (the oldest living at the present time), and when she was a little over a month old they moved over to the west side of the river, about one mile west and about a quarter of a mile south of the Jordan Mills, where they took up some land. As they had started to dig the first canal on that side there was nothing but sage brush and no water fit to use nearer than the river, so they tried to dig wells, but could get no water. While in that condition her husband was called to go and help to haul the saw mill down to Mount Trumbo, to saw lumber for the St. George Temple. He was gone over six weeks, but Sister Turner thought that long enough as she had to carry her baby, lead the cow and carry water for house use, one pig and a dozen chickens, and there were many tramps roaming around as they were building the railroad up to Bingham and that was not far from their home. As they had no neighbors nearer than a mile, if she was not too tired she would go to her father's at night to sleep, otherwise, she used to take her bed out in the brush or in the grain after dark (as they had seven acres of wheat that year), and make up her bed, take her baby, go backwards, straighten up the trail, and go to sleep, as she knew if anybody came they would go to the house and never think of looking there for anyone. One Sunday after her husband returned home and while he was at meeting, Sister Turner heard a noise, and thinking it was a terrible wind, she went to the door, and to her great astonishment and dismay she saw a great swarm of grasshoppers, so thick that they darkened the sun like a black cloud, and alighted on the grain. By the time her husband returned from meeting there was hardly enough grain left to show there had ever been any, and there was no garden left except where the onions were; there were holes left in the ground, as the grasshoppers had eaten all the onions but the little roots.

So they hooked up their cattle the next morning and went up Mill Creek Canyon to her father's mill. Sister Turner cooked for some of the men while her husband logged there till fall; then they went back home. Her husband was always a great man to think of others. They lived between the two roads going to Bingham, and if he knew of anyone being up there for wood and did not get home before dark and a fog or storm came up, he

would always have the light in the window, so they could see it if they got lost; and there has often been folks go to them and say that they would surely have frozen to death if it had not been for the light. At the time of the persecution, Sister Turner, with others, used to visit the penitentiary about every two weeks to visit the brethren (who lived so far away that their own folks could not get there), and take them such things as the law would allow, and take their washing and do it for them. As they were not allowed to see more than two at once, they would stay until their time was up, and would get the two brethren to give them the names of two others in the same fix. They would do the same for the next two, and so on. Sister Turner continued her visits until they moved to Wyoming. When she came back the next June she went to visit the brethren again. The man in the office, where she went for the pass asked whom she wanted to see, and she handed him a paper with six names on, and said she did not care which two he gave her as she did not know either of them. He said she must have come out of pity if she didn't know any of them, and that she could see them all. That was the last time she visited the penitentiary.

Sister Turner joined the Relief Society when Sister Eliza R. Snow and others organized the Relief Society in Jordan. She was chosen president of the Thavn Relief Society when she went to Wyoming and when that ward was divided was chosen president of the Bedford Society until the family joined the Grover ward. She has since been chosen as one of the stake aids, which position she still holds.

Sister Turner says that her husband was never called on a mission to preach, but often was called to do work, and he never refused or complained at what he was called to do or give. He was called as a member of the first High Council of the Star Valley Stake, and held that position until his death, October 17, 1906.

After the canal was finished in West Jordan, they built a brick house of six rooms and lived there till their last child (the tenth, a girl) was nearly eight years old. On account of the persecution her father could do nothing at home, so hearing they needed a mill out in Star Valley he went there and built both a saw mill and a grist mill. In August, 1890, they took a notion to go out and see her father. They were gone about two weeks and when they got within a few miles of home her brother met them, and told them that the little girl had diphtheria. They got home in time to see her alive, but she died that night (August 28). It was indeed a severe blow to the mother and father.

They fixed up their things and sold their home to President George O. Cannon, and started for Star Valley in September,

where they arrived on the 25th. They settled on a nice stream near the mouth of a canyon (Willow Creek). The family and a young man who was with them lived in a 10x12 tent and covered wagon. While the men folks were cutting a road over a mountain to get to Afton, where the saw mill was, in order to shorten the distance instead of going around the regular road, the mother with the younger boys and the girls went hunting a place to get their winter wood, and were picking out a place to build their house, and by night they had accomplished both. They got out the logs and with the assistance of a young man who came and offered to help them, laid up the logs. Excepting for the one day's help they did the work by themselves, but it seemed slow, as the lumber had to be hauled ten miles over that rough road. Sister Turner assisted her husband while the rest were busy getting wood and hauling hay, which had to be hauled eleven miles from the north. In October of that year eleven inches of snow fell, and those who had been there for some time said that it wouldn't go off till spring. So to be sure of a home they went to Afton and bought a house and lot and also a cow. But in a few days the snow was all gone, so they finished their house as they all went to work with a will. One of the girls put on the roof and did other work, Sister Turner made the door and window frames—one panel door for the front and two batten doors for the back. In six



HOME AND SAW-MILL OF TURNER FAMILY IN TURNERVILLE, WYO.

weeks they had their house finished and moved into it. They also had a shelter for their horses. They never used their home in Afton, but brought the cow home and turned her out on the flat to feed, and one night Sister Turner went to get the cow to milk her. Hearing something in the willows and thinking it was the cow, she followed the sound, but could not see the cow, the willows were so thick, but could hear its heavy tread and see the grass straighten up; so on she went till she came to a clearing, when the animal raised up on its haunches and made a peculiar sound, and to her surprise it was a large black bear. She was not more than two rods from it, but never went any closer to it. She went away and let the bear do the same. There were many wild animals roaming the hills in those days.

When they moved into their new home they needed furniture and as there was no furniture store nearer than sixty miles and to bring much that distance was impossible, Sister Turner herself made a cupboard, a kitchen cabinet, bedstead, bookcase and other things which the family are still using. She then made a spinning wheel—head and all—on which her youngest daughters and herself spun yarn for all their stockings besides enough to make a piece of linsey forty yards in length. A dress made of the linsey Sister Turner wore eleven winters, then gave it to an Indian woman.

Sister Turner's oldest daughter came back to Utah to live.

After the family had been in Wyoming a few years the father built a saw mill which he and the boys ran till his death. Then the mother took charge of it and she and the boys have operated it every winter since. After the saw mill was built the father built a new home, the picture of which is given here. According to this sketch, Sister Turner has done all kinds of work, from building houses and running saw mills to doing her own housework. She has grubbed brush, helped to plow, fenced, watered, hoed, cut the crops with the sickle and scythe. She is now sixty-eight years old and last year she helped to clear a little over half an acre of new ground and put in potatoes. She then dug the post holes and helped to put the posts in and put up the slabs around it. She also dug a piece of land 148 feet long, one rod wide, and put in her own garden. She does her own chores, feeds and tends five head of stock, milks two cows, and tends to a span of mules which she drives herself. She says that her father was a great man for machinery and often said it was better to wear out than to rust out, so Sister Turner is endeavoring not to let herself get rusty, and with the amount of work she is doing at present, there is little danger of such a thing happening to her. She feels that she is greatly blessed, as she has all of her family, excepting the oldest daughter, around her—so near that she can make them

hear when she calls. She has seen them all married in the temples and has now forty grand children living and five dead, and all that are old enough have been baptized. There is only one family outside of their own who lives in their little valley, which has been named after the family (Turnerville). The oldest son filled a mission in the Southern States about twenty years ago. The third son is on a mission now in West Virginia. The daughter who lives there in that little valley is president of the Primary, and two of Sister Turner's daughters-in-law are her counselors. The other has charge of the Religion Class.

Sister Turner has done temple work for about 200 and still hopes to do a great deal more, or pay for having it done.

A Short Biography of Mrs. Rhoda Eldridge Merrill.

. St. David, Arizona.

Belle Congress Wilds

In the year 1837, on the 20th day of April, there was born in Brockletown, England, a little child who, at the early age of four years, crossed, with her parents, the deep waters of the ocean and settled in Nauvoo, Illinois.

In 1849 her parents immigrated to Salt Lake City, Utah, and this child, then only twelve years of age, walked across deserts and plains, a distance of a thousand miles.

When a young miss of seventeen she joined the Relief Society and has been a co-worker with the sisters wherever she has been ever since, and although today she is nearly seventy-nine years of age she loves to attend her meetings and do her duty whenever and wherever she is called.

While living in Nauvoo, Illinois, she had the privilege of seeing the Prophet Joseph Smith and attending school with his children. She helped take care of David, the youngest child of the Prophet, who was born two months after the Prophet's death.

Her father rented a house from the Prophet's brother, thus enabling them to form a most congenial acquaintance.

In the year 1878 this child, now a woman, once more was called upon to go to other fields to labor and immigrated to the San Pedro Valley, Arizona, where she has become one of Ari-

zona's pioneers, having lived there thirty-eight years, and where she still resides.

She has performed a great labor in bringing souls into this world. Not alone has she accomplished the highest work God ordained women to do—that of bringing her own children to earth—but she has helped other mothers, having assisted three hundred other mothers in midwifery, which she understood and practiced. The Lord having blessed her, she always met with success at such times, never having lost either a mother or a child.

May God's richest blessings be with her whom we love and reverence, and may He give her health and strength to be with us yet for many a year, but, when at last God sees fit to call her to a higher sphere, may her crown be indeed one of glory for the good and noble acts she has done whilst here on earth and may God say to her: "Well done, thou good and faithful servant."

St. David, Arizona



RHODA ELDREDGE MERRILL, AND TWO SISTERS.

Rags and Realities.

By Ruth Moench Bell

The war-time zest for economy had sent Martha Kenton into attic, basement, trunks, drawers and shelves in search of rags and cast-off clothing. A mountain of rags, the accumulation of several years, as well as the accusing fingers of unwise selection and wasteful buying, lay before her.

"Whoever could have believed that there could be so many?" She glanced dismally at snowy-haired Grandma, knitting soldier's socks near the window.

"Some rather reckless buying in that heap, I fancy," Grandma smiled.

"Yes, half of this stuff should never have been allowed to get into the house," the daughter confessed. "And yet I bought it, paid for it, made it, used it and mended it and discarded it. And here it is."

"And now you can shake out the dust, wash it, dye it and weave it into a carpet," Grandma mused.

"There is that old piece of percale," the daughter continued. "Now why would any woman buy that? It is ugly, somewhat durable, perhaps, but unworthy to endure. It never was a joy to wear and now it is part of the clutter."

"And it will be part of a very useful carpet for our understanding," Grandma knitted whimsically.

Mrs. Kenton looked up from her rubbish heap to her gently aged mother, who had a way of making innocent remarks, which were later tried and found guilty of considerable depth. This one sounded suspiciously deep so the daughter waited quietly.

"I was just thinking," Grandma ventured finally, "if we could only clear our minds once in a while of the 'rubbish of spites and wrongs,' as that new poet, you read to me, called them. There are so many ill-natured rags shoved into out-of-the-way recesses of our minds. They clutter and over-crowd them and leave no room for the fine, new thoughts we might want to fold away."

"Wouldn't it be splendid," the daughter agreed, "if we could clear out our minds this way and make a bon-fire of the whole clutter?"

"A bon-fire," Grandma chided. "How wasteful! You are not going to make a bon-fire of those rags. Yet some are faded, others are worn thin and others are frankly dirty. Some, of course, are strong and firm but ugly and dusty. But you will shake them and dust them and wash them and dye them and weave a carpet over which you will walk for years."

"But these are rags, mother. We can't gather our heap of mental rags and shake the dust out of them, wash them, dye them and weave them into—"

"A rug of wonderful understanding!" Grandma finished softly. "This is what I have been doing for years, as I sat here knitting and darning and thinking. And for years I have wondered why I, the keeper of my soul, should have purchased some of the rags, the flimsy, unsightly rags that have cluttered my soul-house for so long. Father's store-house was filled with beautiful materials, soft and firm in texture, beautiful and enduring in color, materials I could have worn every day for a life-time and never have had to tuck away or re-weave. But then I should never have had this wonderful carpet for my understanding," Grandma finished tenderly.

"When I think that I went into Father's treasure house and deliberately chose and paid hard cash for yards and yards of envies and jealousies and judgments and criticisms and scorn and contempt and hatred and suspicions and complaints and cut them into garments which I wore and so kept close to me and exhibited myself in before my children and husband and neighbors and friends and wore to church and even knelt and said my prayers in—I blush with shame. All about me were shelf-loads of sympathy and understanding, appreciation and gratitude, love and mercy which would have been far more becoming to me to wear. I would have appeared more lovely in them and they would have taken on a softer sheen as the years went by a gentler radiance because of the tender memories and associations.

"As I came away from His store, time and again with parcels, I wonder that Father did not say "Lay them down, dear, they are not worth carrying home, much less wearing and patching and mending and laying away." But I suppose He only smiled sadly at my choice.

"I remember one foolish purchase: two yards of expensive envy when one yard of genuine admiration would have cost less and gone farther. It would have had a softening effect on my features, also. Envy is such a trying color to the complexion.

"Another bad buy cost even more and was even less servicable and becoming. It was a big, bulky coat of condemnation. It was trimmed with yards and yards of criticism, the latest braids of envy. And then it was finished off with great, tawdry buttons of complaints. It was heavy to carry around. It wasn't warm; and the first light shower of understanding wilted it as if it had been paper.

"Then there was that big flaring petticoat of doubt and disbelief. My, but that was a cold petticoat for raw days. Mother's warm flannel petticoat of trust and belief was far more comfort-

able and it stood the wash and withstood the weather. Why there isn't even a rag of that old petticoat left! Did you ever notice how doubts and disbeliefs shrink and get streaked? And, pshaw! hang them out in the sunlight and fresh air and they fade to nothing!

"There was that envy rag, I spoke of, envy over Minnie Hagan's curls. I didn't know it was still lurking about in my dresser drawer. But there it was, under a neat little pile of memories. And when it was dyed, it became one of the rosiest strips of admiration in the whole carpet. I sat right down and enclosed a piece of it in a letter to Minnie. I think she must have put some in her carpet of understanding for we have been great friends ever since.

"Another rag I am almost ashamed to mention, a harsh, glaring rag of hatred. It must have looked dreadful near my face. And yet I wore it for years. You see she was a neighbor and her idea of being neighborly was to poke into my affairs with caustic remarks. She was forever advising me how to do my work. I couldn't sweep the back-yard without being advised how to do it. When I got that rag of hatred washed and had rubbed all my personal ill-nature out of it and then dyed it with a knowledge of the little old lady's long, varied experience and hard, trying life, the rag looked greatly transformed. I wondered, as I worked over it, how the little old lady could have preserved so much sweetness and helpfulness. After that we became fast friends. I would beg her to tell me of her life. And soon I found even the advice sweet, coming from such a fund of experience.

"I had another little hatred rag. The woman who inspired me to buy this one was forever making mean remarks about me. Well, when I looked over the sediment in the bottom of the tub, after I had washed this rag, I found my own dirt, haughtiness and superiority, you know. I threw that out and dyed the rag with my friendliest acquaintance. Really it was a beautiful strip in the carpet!"

The idea of her gentle mother ever being haughty and superior, sent a fluttering smile over Martha Kenton's features! The smile was not lost on the elder lady.

"Oh, I had a great pile of contempt rags," she continued. "You see I was a very superior person. And they accumulate more contempt rags than other people ever dream of. There was my contempt for, well almost every one except my self and my own family. And then we moved near to some harsh-tongued Irish. And that was all I saw in them at first. Later I could only see their kind, generous friendliness.

"I suppose there will be heaps and heaps of rags of hatred

and harsh judgement to wash and dye after this war. Even if all the stories one hears are true, it doesn't help much to listen to them and repeat them. One is almost sure to dress his soul up in some ill-natured rags while listening to these tales of atrocities and repeating them. I shouldn't wonder if some of those harsh colors were responsible for a good many cases of indigestion. Some yellows and greens really do make a person feel bilious. And some glaring reds do make the nerves tense. I have heard so many horrible tales of the doing of the "Mormons" that I am inclined to question lurid tales of all kinds. There are some bad people in every nation, of course. But there are usually several good ones, too.

"I've got so I keep a kettle of good-will warm near the fender. I make it up fresh from the herbs of sympathy and understanding growing along the road-side. I just naturally dip all my materials in this good-will dye. And then I try not to soil them with my criticisms and complaints. I do this just as I used to put the blue things in salt water to keep them from fading and just as I used to rinse the gingham out to shrink them before cutting them out. It really saves so much extra work. And materials are so much more satisfactory dipped in this rosy dye.

"I am more careful, too, about my purchases. It is a strange thing, if you buy the cheap things you may charge the account; but you never seem to be able to pay it off. The interest on the debt is about all you can meet. And you meet it at every turn. There is almost never a moment free from the sense of the burden of debt. Yet if we choose the finer things the chief expense is the effort of selection. Father's choicest colors and patterns and textures, I have found, give the best service and satisfaction. And they are very much cheaper and more becoming. It takes a little more effort at first; but after a while a person naturally chooses the best. The others look tawdry. And then you must consider the rubbish heap."

Martha Kenton sat awed in the presence of her fragile mother. How little she had really known of the thoughts that had been going on in that snowy head.

"Why have you not told me all this before, mother," the daughter asked.

"I don't know, dear," the mother mused. "Sometimes we are not ready for confidences. To-day you seemed ready. I have wondered so often why we, the wealthy heiresses of The Great King, should clothe our souls in garments so unbecoming. None of us would adorn ourselves thus to go out to meet Him. But shall we feel at home in fine apparel if we are so unaccustomed to it? Of course, we need these rugs for our understanding! And we are only human after all," she finished gently.

Retrenchment in Clothes Inaugurated.

An Old Principle Revived.

Once again a principle taught and advocated by the Prophet of the Lord, accepted, followed for a time, then neglected by this people, has been picked up by the outside world and adopted as a "bran new" shining truth. Yet it is truth, and when light has come into the world all men may bask at will in its refulgence.

Value of Economy.

Brigham Young taught the women of this people the value and sanctity of economy of time, labor, and means, in the matter of women's dress. He gave to Mrs. M. Isabella Horne the mission of establishing a Retrenchment Association among the women of this Church. She and her associates did a marvelous work in simplifying and modifying clothing and social customs. One, at least, has remained true in spirit and fact to those early lessons in Retrenchment, Sister Horne's own noble and gifted daughter, who is now President of the Y. L. M. I. A. in all the world, Mrs. Martha Horne Tingey. Would there were more!

Now comes a popular writer speaking from the powerful press pulpit of America's most distinguished periodical—the *North American Review*—and so apt, so clear and potent are his words that we repeat them here. What women among you all are ready to join this needed, old-new Retrenchment movement? Send in your letters and ideas on this subject to the Editor. We desire to know what our readers think about this matter.

"STLYE" IN WOMEN'S CLOTHES.

Richard Barry.

(From the *North American Review*, for May, 1918.)

Now is the time for women to be delivered from the tyranny of "style" in clothes.

Does this sound like the fad of a dress reformer, or like some vain proposal to abolish the contrarities of feminine lure? Does it sound like a chimera?

On the contrary, this is but the definition of the next inevitable step in national progress—the end of that chimera, changing "style." It is only sounding the knell of the heterogeneous fads

in women's dress which have obsessed us with increasing virulence for the past generation.

This step, instead of abolishing the feminine arts, will civilize them. It will lift us, as a nation, from the semi-barbarism of clothes-adornment.

On the floor of Congress it has been declared that high heels are more dangerous to the the welfare of the United States than German submarines. It is just as true that eccentric waist lines are more deadly than Big Berthas and that freakish skirt effects are more perilous to national safety than food waste.

We have become accustomed to the argument that the war is to be fought out more within the nations involved than on the battle lines. We recognize the truth that the nation or nations best fitted to survive, the ones best fitted to conserve all resources—not a few resources, but all—will be the final victor.

Then why longer ignore the obvious truth that confronts us concerning women's clothes? We have come to the end of an era in everything else, from transportation to party politics; are we not also at the end of the "style" era in women's clothes? Is not the time definitely here for the establishment of a simple, rational, permanent national costume.

There is a terrific waste of time, money and health in keeping up with the race of style. It has become a squirrel cage in which women perpetually exhaust themselves in striving to reach a place where they never arrive. And the men dangle futilely at their heels, incompetent either to stop the race or win it.

It is time to emerge from this semi-barbarism and become truly civilized. The older races long since learned the folly of this nonsense. The Orientals and the Slavs have settled on one becoming style for women which is made practically permanent, and in which is full opportunity for all true aesthetic expression and development. America, for the first time, is put to the actual test of making good her assertions of being the leader of the world. We will make good in the larger issue only by a complete mastery of the essentials of national character; among these essentials women's dress stands in the forefront.

So-called "style" is the assassin of character. It is an imposition made by the shrewd upon the ignorant, an easy advantage taken by pretense over worth. It is the curse of beauty, the bane of art and the death of originality. These truths have always been self-evident and undisputed. But now they are more. They are a menace to national endurance. Therefore, let us rally our forces and abolish "style."

Is there a man married to a woman of fashion who in the past five years has not felt a pang of shame at his wife's appearance?

Does he ever stop to ask why it is that she, poor slave, has felt compelled to lead him, all unconsciously perhaps, into shame that is degradation.

The reason is too simple.

Women have nothing to say about what they shall wear. A little group of men, possibly as few as a dozen, certainly no more than fifty, practically all located in New York, prescribe each season what the prevailing "style" shall be. They are business men engaged in the pursuit of making money, as quickly and as easily as possible. Most of them are Hebrews and have come, within a few years or a generation, from the lower east side (the slums) of New York, which accounts for the often grotesque admixture in a passing "style" of the motif of a European peasant costume with the Parisian eccentricities manufactured in the French capital only for export.

When one of these "couturiers" (the chief words of the women's dress trade have been adapted from the French) wants to exploit a new "style" he dresses one of his saleswomen or models in it and sends her forth. The herd women (beginning with the upper class) have seen these "styles" in the windows and in the "salons," have heard and read of them, but no woman has had the courage to make a spectacle of herself until she sees someone else doing it. Thus the model performs the function of the lead bull at the slaughter house. Once the women of the herd have seen these "styles" they feel that they, too, must "keep up," and not look old-fashioned, or out of date, and they hasten to the shops presided over by graduates of the lower east side. Thus our "best dressers" become imitators of shop women, and the worst dressers sigh themselves into freakish imitation of the "best" dressers. And "style" ambles on a short pace, but never beyond another season, for the secret of the large volume of business is in the frequent change of "style." Or so our "couturiers" believe, though they would do a more substantial business on a different basis.

Women understand the general facts all too well, but they should be reiterated. Who does not know, for instance, that these styles are repeatedly changed with the prime object in view of forcing the purchase of new materials? Last Spring, skirts were wide; now women must put a narrow skirt under the wide one and cut off the old skirt to show the new. Thus, even if women should cry for wide skirts after suffering a season in narrow ones, they cannot use the same wide ones of last year, they will be too short, and to make it absolutely certain the designers will doubtless proclaim that next season the skirts must be long as well as wide. Then, as a little added turn to the general imbecility of the thing, this season the skirts are humped

up in the back so as to insure the use of three times the necessary material.

This is not a matter of any one particular season, although the present season (in the midst of war) illustrates the absurdity and rascality of the idea as well as any. The present decree of skirts less than a yard wide to save material is simply an excuse for a change next year when that same narrow material cannot be used. At the same time the arbiters of fashion make sure that the two-yards-wide skirt is of the most expensive yet least durable material.

Thus the American dress goods get the name, which in some cases is deserved, of being "shoddy." Is it not true loyalty to national reputation to bring about principles of American manufacture which will substitute for "shoddy" the name of fixed and reliable values?

Of course the physical suffering of women on account of these absurdities may be beside the question. Women have always been willing to suffer tortures for "style." Tight shoes and tight corsets have done as much to stunt future generations as low-class poverty. So why complain about narrow skirts of the present, except in the hope that women, having obtained a partial freedom, may now demand complete enfranchisement from the tyranny, not of clothes, but of dress designers? During the last period of the "hobble" skirt the matter became so poignant that street cars and equipages lowered their steps to accommodate the needs of the season's "style." If so much can be done in peace times for general convenience is it too much to ask in war times, as a measure of public policy, that the whole baneful "style" be abolished utterly?

This is not the time for women to be hampered by tight skirts or freakish bustles and excess cloth. She needs her freedom for activity, for accomplishment, and she needs her money and the money of the men for other things than absurd clothes. Physical freedom is her prime need, as it is that of the nation. Physical freedom is the basis of all other freedom—moral, intellectual, political.

It is hopeless for American designers to attempt an advance along the vicious path which has already been traveled to its final ingenious refinement by the more deft French designers. We have had this season a sample of what our native designer does in the silhouette, advertised as the "American fashion." This tight skirt, bustle effect, and ultra adaptation of post-Civil War style, did not "catch on," despite the efforts of models, show-girls and pseudo "smart" women.

The time has come to establish a style of our own and to make that style permanent. And when style ceases to be "style"

it becomes costume. We are accustomed to patronize other national costumes vaunting our superiority in changing "style." Whoso does that is ignorant of the fact that a costume is the best expression of a civilization, and that it comes after "styles" are outworn and discarded as ugly, barbarous and inefficient.

The American costume must be in keeping with American ideals. It must express the national character. It must be both simple and beautiful. It must be capable of reproduction in the cheapest fabrics without losing the grace of its lines, and yet it must be able to lend itself to subtle adornment and elaboration for the pleasure of the wealthy and the artistic. Above all, it must be something so adroitly adapted to the manners of the people that it can be maintained long enough to be perfected. The fiat of a government might institute it, but time alone can establish it.

If all that is required in any revolutionary change it might be folly even to contemplate the step, for in nothing is the human being so conservative as in clothes. It is fortunate, doubly fortunate, that the present styles approximate the ideal which might easily, with the proper authoritative definition become the national costume. Therefore, we do not need reform; we need only standardization. If we can contemplate seriously national prohibition from alcohol surely we can acclaim national prohibition from the degrading, debilitating, incessant changes of style.

The straight lines of the season at hand offer us the way out, except for certain freakish excrescences which, luckily, have not "stuck," the style of the present time is distinctly United States. The skirts are wide enough for comfort and long enough for grace; the sleeves are sensible, yet graceful; the neck may be high or low according to one's choice; the waist line is normal. Could anything be more American?

What the majority of American women are wearing now should remain our national costume, or be rigidly held as the basis on which to build a national costume. The peril to the situation lies on the fact that "a little group of wilful men," those designing designers, will not be content to let well enough alone, but will tamper and trifle with the effect until they achieve a general change for the purpose of building up quick sales.

The present way of dressing is an incorporation of our old shirt-waist-and-skirt idea, the coat suit which has made the American girl famous the world around. It is responsible for the one universal creation of an American artist, the Gibson Girl. Such lines lend themselves to all purposes of dress; they are charming in street or evening gowns, beautiful in afternoon effects and adaptable for evening wear; they may rule both house and street gowns, the sport, the one-piece, the two-piece, the three-piece,

and they may be adapted for any demand in formal evening attire.

A generation or two of sticking to this one style and we would have something worth while in women's clothes. We might become (in respect of women's clothes) like the Chinese, with fabrics whose texture can survive a decade and with decoration to please and educate the eye of men instead of distracting and revolting him.

Other clothes vice bred by ever-changing "style" is the gradual deterioration of fabric until now practically our entire production is "shoddy." No matter what price one pays it is all but impossible to get textiles that will last more than a year or two. This is largely because the mills look for quantity of production first, instead of quality. The designers and the whole brood of manufacturers that follow in their train hitch their volume of annual output ever higher and higher while the standard of values goes ever lower and lower. Women no longer expect anything to last. It is not the vogue to want durable materials, but those of rich appearance. Durability is a minor consideration, anyway, when the styles change so rapidly and so radically.

This leads to a trade consideration of the advantage or the disadvantage in a national costume. The business world might be against the standardization of national costume, perhaps without analyzing its possibilities, though it would doubtless prove to be the soundest business wisdom to institute any change which would lead to standardization of manufacture. If standardization is good for the production of oil or baked beans it certainly ought to be good for the production of cloth. The only ones to suffer would be the wholesale designers (those destroyers of true art), but the adroit creatures would doubtless adjust themselves to the new dispensation.

This is no plea for anything that would resemble a uniform. If the national costume should remain set on the present straight lines it would still permit of embroidery and embellishment.

Is it too much to ask of the government, at a time when our young men are dying in the trenches, to stand behind the women in their desire to be sensible, and to help them maintain an American ideal in clothes by decreeing a national costume?

As a fitting close to this article on modern dress, we add the following:

"PROTEST AGAINST WOMEN'S DRESS."

From Physical Culture Magazine, Sept., 1917.

The manuscript of the following article was received at *Physical Culture's* office, bearing no name and address. Although it is against our custom to publish a contribution whose author is anonymous, this article so perfectly expresses the viewpoint

concerning women's clothes and its influence on male morality, widely prevalent among men—and shared by some women, too—that we are impelled to put it before our readers. We suspect that "A College Man's Protest" will stir not a few readers to vigorous endeavors to turn our college friend right about face.—
The Editor.

I rarely pick up a woman's magazine nowadays, without seeing an article on the double standards of morals. They are all the same, essentially, and their common line of thought runs about like this: When a boy baby is born he is just as soft and sweet and clean as his baby sister. His soul is just as pure and his mind as unsullied as hers. Why, then, should she be brought up to regard her body as sacred and her procreative power a thing to be revered and held in submission for its normal and natural purposes, while he is allowed to get his sex instructions from the street and to grow up with the idea that the things that are, morally wrong for his sister are natural right of his. Then the plea comes for a single standard of morals for the boy and his sister.

This is all very true and very good. I would not care to criticize it for a single minute, for it may be the leaven working for a great reform. I do know this to be true: The boy will never grow up as pure as his sister because his sister and the other fellow's sister will not let him. Perhaps that sounds strange, but I believe I can prove my case.

I am a boy myself, a twenty-five-year-old boy, and I can speak from my own experience and the experience of dozens of other boys whom I have known and come into intimate contact with in college and high school. Boys are not immoral at heart as a rule. Most of the boys I have known respect womanhood, and manhood, and try earnestly to keep themselves mentally and morally clean. And it is hard sledding too. First of all there is the ever present, ever functioning, sex instinct, a hand-me-down from the primitive ages when man was polygamous. Then there are the stories and illustrations, even in the higher class magazines, that border always on the immoral and suggestive. With these we can class the movies and most theatrical performances. Finally comes the thing that to most of us is the biggest stumbling block, the manner in which our women friends clothe themselves.

As I have said I am twenty-five years old, and I have kept myself as clean physically as any girl that has ever lived. Mentally I am unclean. Why? Because the women I know will not let me be clean. They are good girls, I know; tall and straight and strong, clear eyed and red cheeked, wonderfully alive and full of good health and good spirits. I know that such physically

perfect specimens of womanhood could not have lived or thought wrongly for they have the hall marks of clean living and clean thinking written all over them. I respect them all, but still they constitute my moral problem.

Bad literature we boys can leave alone. We can select the shows we attend. Our girl friends we have no way of escaping as long as we stay in an institution that is co-educational. They are in our classes and we meet them constantly on the campus and streets of the town. They are an ever present and indispensable feature of all our social functions.

Wherever we go we find them, clad in their waists of net or gauze like silk that show bare arms, bare shoulders, and lingerie. Their skirts are short and light, and every passing breeze exposes to the knees daintily turned limbs clad in the sheerest of silk or lisle hose which are often striped or marked in other conspicuous ways. Very often the girl miscalculates the capacity of her skirts, let us give her the benefit of the doubt, and her form stands silhouetted in our bright western sun as that of a classic dancer in her draperies would be. This is not alone true of the college girls or girls of college age, but even the little girls of high school age are allowed to dress the same.

What is a fellow going to do? We don't go around looking for these things, but we can not help seeing them. No matter how much one may respect a girl, it is an effort for him to keep his thoughts from straying when she exposes too much of her body in the way she does. An instinct that is always ready to spring into action is usually started to function very easily, and as the instinct is psycholological it seems to be the psychological element curiosity that starts it to functioning.

I know from the contact I have had with so many college boys that the sensual thing about woman's dress is that it neither conceals nor discloses the body of the wearer. It is designed to show as much as society will allow and the psychological tendency to complete in the mind an object that is imperfectly seen does the rest. It is the imagination that is called into play that does the havoc. Curiously, a girl dressed in a woman's gymnasium suit, or frankly and openly exposes her body in a man's bathing suit when she is really swimming and not "beaching" is rarely the cause of morbid thoughts among normal men. It is the clothing that only half conceals the limbs and body that is suggestive.

Someone has said that woman's dress is the most immoral thing that has even been invented. Women are taking the place in the world of work as the equals of men and they are proving that they are equal. Why should they go on dressing in a way to accentuate the sex stimulus, "playing" their sex against the

world. There was a time when woman had no other things to do, when marriage was the only profession open to women. That time is gone and fashions in women's clothes are still set by women who are working at the old game. There certainly is need of a change.

My "roomie" has said many a time when his moral going was rocky, "Darn the way these girls dress. If they are going to wear clothes at all why in h—— don't they wear enough to cover themselves up."

The young man who is trying his utmost to keep himself clean for the sake of the woman he will marry some time in the future, has troubles enough without his sisters throwing monkey wrenches into his moral machinery. The biggest moral battles that have ever been fought have been by big two fisted men's men who have kept themselves clean. The time is coming when there will be more such men, and this fight against the double standard of morals is the herald of such a time. The mothers and sisters and women friends of boys will do well to look to their own conduct before they go further.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Cloud.

By Grace Ingles Frost

"And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journey. But, if the cloud were not taken up then they journeyed not till the day that it was taken up." Exodus 11:36, 37.

When upon the homeward journey,
Lest, mayhap, our feet should stray,
There appears the cloud before us,
That doth oft our progress stay.

If we wait with faith unswerving,
There shall dawn for us the day
That will rift the shrouding darkness
Which hath hid God's face away.

When Mother Attended Sunday School.

Clara S. Fagergren

Mother sank down in a chair exhausted after getting all the children ready for Sunday School. Father and big sister Nan had left home earlier, in order to attend their officer's meetings, and, as usual, mother was left alone to do up the morning's work.

The sun was shining brightly and the morning was beautiful. How mother would like to attend Sunday School, too. But that was out of the question. Every one would be back at noon, ready for dinner; perhaps sister Nan would bring her "young man" home with her. The house had to be tidied, the beds made, and numerous small tasks needed her attention.

She turned wearily to the sink piled high with breakfast dishes and turned up her sleeves while preparing to wash them.

"Hurry up and change your dress," a cheery voice called from the open door just then. "Come with me, and we'll be in time for the Parents' Class; it will do you a world of good to leave the house this nice morning."

Mother turned around in surprise and beheld her neighbor, Mrs. Goodman, stand smiling in the doorway dressed in her best clothes, ready for Sunday School.

"Impossible," mother said the word half-heartedly, knowing her argument's weakness against the other woman's persuasions.

Mrs. Goodman took in the situation at a glance. "Oh! come, your work will keep till you get back, then let the children pitch in and help, that's the way I do. If I didn't there would be no chance for me to see the outside of the world, let me tell you. But do hurry!"

"What will I do about dinner?" remonstrated mother, longing to go, though she deemed it her duty to stay at home.

"Let them eat bread and milk or whatever you have ready, I don't stand and cook a big dinner on Sunday when there are six more days in the week to prepare dinners in, come now, we'll make it yet if you hurry."

She took reluctant Mother by the arm and led her forcibly from the kitchen, taking her apron off by way of introduction to the domestic rite of changing clothes.

Mother knew it would be useless to argue against this resolute woman. It took her only a few minutes to change shoes, comb her hair, and slip on her best dress, mentally planning to catch up with her work when she would return. If she hurried back a little ahead of the others, there would be a few minutes in

which to pick up the clothes, thrown carelessly about, and strengthen up the rooms. The chicken was cleaned and ready to fry, the potatoes could cook while she made a couple of pies. Father preferred them fresh from the oven, otherwise they could have been baked on Saturday. Dinner would be a little late for once.

Mrs. Goodman impatiently started out at a brisk trot, determined to be on time. Mother walked a few steps behind her, enjoying the fresh morning air and wondering what her family would think when they saw her enter the meeting house. She could not refrain from smiling when she pictured their surprise. It must be nearly three years since she had attended Sunday School.

Father looked up in pleased surprise when he saw her enter. He had always urged her to come with him on Sunday mornings, but she had a ready excuse to offer for staying at home. Her coming this morning proved she could get away from home if she tried.

When Sunday School was dismissed Mother did not get away as she had planned. Who should be there if not her girlhood friend, Eliza Wood, whom she hadn't seen for years. They had been friends since both wore pinafores with their hair in pigtails; had gone out with "beaux" together and were married within a few weeks of each other.

Eliza had moved back, after several years absence, to the neighborhood again. With her were her husband and two children. She was in the act of stepping into their automobile when she caught sight of Mother. "Well, well!" she sang out, "if there's not my old chum, Anna Winters. You simply have to come and see my home, there's just room for one more in the auto."

Mother excused herself saying she would make an effort to come some other time, when Father interrupted, saying, "I see no reason why you shouldn't go? What is there for you to do at home anyway? The children and I can get something ready to eat without you being there. There's absolutely nothing to hinder you from going, besides, you are not offered automobile rides every day; go and stay as long as you wish."

Mother needed no more urging. If her husband was willing why shouldn't she go for the rest of the day. Gayly waving her hand to the assembled family she was whisked off by her genial friends.

In going home, Sister Nan walked a little ahead of the rest of the family in company with young Mr. Sprigtop. This young man considered he bestowed a special honor on the young lady that he chose to take home from Sunday School. Invariably

he would be asked to stay for dinner at the young lady's home. He knew from past experiences there were good dinners served at the Winter's home on Sundays.

Arriving at the house Nan invited him in to the parlor as usual. Picture her dismay and chagrin as her eyes fell on her every day shoes left carelessly on the floor since the night before. A pair of stockings the worse for wear, reposed near by. Her old corsets were thrown over the back of a chair, and sundry articles of clothing were scattered about the room.

"Horrors!" She remembered now that she had disrobed in the parlor the night before, forgetting to pick up any of her things. But what could be the matter with mother? She usually cleared up the rooms and put everything in order on Sunday mornings. She must have forgotten to do so in her hurry to get to Sunday School this morning.

She felt much humiliated as she met Mr. Sprigtop's amused glance as he took in the situation. Something had to be done, but what? She finally asked him to step out on the porch and wait till Father came. Though the sun was shining, the air felt chilly, it being rather late in the fall. The porch being on the shady side of the house was not as pleasant as the parlor, with its comfortable rocking chairs and pleasant warmth from the fire place. Mr. Sprigtop shivered from cold as he waited. He almost regretted he had not chosen some other young lady to walk home with instead of Sister Nan.

Nan in the meantime was frantically gathering up the clothes left in the different rooms, throwing them pell mell in the clothes closet and lamenting the absence of Mother who had left everything in such a state.

Father and the younger children now arrived, with appetites ready for dinner. The untidy appearance of the rooms and the unwashed dishes in the sink were an unfamiliar sight to them. Always the morning's work would be done and the dinner would be ready on their return from Sunday School.

Father had never given any thought as to what time it took to keep the house in order and get the meals ready. That part of the work was only a small item according to his reckoning. He blustered around and called on Sister Nan in an irritable manner to hurry up and get dinner ready.

She was at this moment inviting Mr. Sprigtop, for the second time that day, to come into the parlor. By a hurried effort on her part that room presented a respectable appearance once more. She felt rather annoyed by Father's loud voice and irritated manner. Was it her duty to get dinner?

Reluctantly excusing herself to the young man, giving him the Sunday paper for company, Nan repaired to the kitchen and

began preparations for dinner. One of the smaller children, 12-year-old Betty, was pressed into service as assistant; her task was to peel the potatoes and set the table, while Sister Nan fried the chicken. There would be no pie made that day, Father would miss it, of course, he always liked to finish the dinner with a nice, juicy cut of pie.

Hurriedly placing the skillet containing the chicken on the hottest part of the stove, giving instructions to Betty to tend it, Nan went back to the parlor where Mr. Sprigtop yawned sleepily over the paper.

Making herself attractive and entertaining to the young man so engrossed Sister Nan that she forgot all about the dinner, accustomed as she was to her mother's management about the housework.

The sudden entrance of Father and the strong odor of burnt meat quickly brought the realization to her of what she was expected to do as her share of the work on this topsy turvy Sunday.

Father gave signs of being both impatient and angry as hungry men often do. Glancing at the empty table, the smoke-filled rooms and at the young couple lolling in the rocking chairs in the parlor, he asked sarcastically if dinner would be ready soon, if not, he would take bread and milk if some one would be kind enough to set it on the table.

One of the children was dispatched in a hurry to the cellar for milk. Another child went scurrying after the bread in the pantry. Nan could readily see it would take some time to get even these simple things in the semblance of order. She had planned to ask Mr. Sprigtop to stay for dinner. This pleasure was now out of the question under the existing conditions.

Furthermore, she felt embarrassed and half ashamed in knowing that this young man whom she wished to impress most favorably, had witnessed her incompetence. His mother and sisters were reputed to be excellent house-keepers and cooks, no doubt he was making comparisons to her disadvantage.

Summoning all her courage she managed to ask him to call some other time, she had some work to do on account of Mother's absence.

As Mr. Sprigtop left the house, Sister Nan slipped on Mother's big work apron over her dress, then she applied herself vigorously to the task of getting order out of the chaos. She found the chicken burned almost to a crisp, while the potatoes had not even started to boil. It would have to be bread and milk for the whole family evidently. By addition of some preserves and a few cookies they managed to get enough to eat for the meal, though it was a different dinner from what Mother used to cook.

Father couldn't help noticing the difference, though he said

little. He helped to wash the dishes after the meal, while the children tidied up the rooms and swept the kitchen floor. On other Sunday afternoons he habitually read the paper before taking a little nap, he had always believed Sunday to be a day of rest for himself.

When they finally got through with their combined labors it was well towards four o'clock in the afternoon. Father was astonished; could a little house-work take up so much time? Here was a problem. Four of them had been busy for hours at seemingly unimportant tasks.

He resolved then and there the order of the work had to be altered so as to make Mother's Sundays easier than they had been.

"Children," he said, sitting down at last to a well earned rest, "do you realize the amount of work your mother is compelled to do in order that we may have a pleasant Sunday? After this, each and every one of us will get our Sunday outfit ready on Saturday evening. The shoes must be blacked then and the necessary preparations made for the Sabbath day. Moreover, on Sunday mornings we will get up an hour earlier than we have been in the habit of doing. By this arrangement we can get through with the breakfast and get the dishes washed before starting for Sunday School, and Mother will be able to attend also. We have had a plain dinner today on account of Mother's absence. We will have the same on coming Sundays. From this day we will try and assist Mother and make her work easier. She has worked hard and uncomplainingly so that we may have the comforts of a home."

When Mother returned that evening, rested and happy after a change in her daily routine, she found the family assembled in the dining room, with supper ready on the table, an unheard of occurrence. She related happily her day's experience. Father then told of their experiences at home during her day's absence and of their plans for future Sundays, to all of which mother, although overpowered with gratitude and amazement, heartily agreed.

EXCHANGE DEPT.

Mrs. Albert J. Thompson, St. Anthony, Idaho, Box 222, wishes to purchase the following kinds of dried fruit as well as dried corn: dried cherries, apples, and pears.

Anyone having for sale these articles will communicate with Sister Thompson stating price, per pound, and amounts which they may have to sell.

Dried corn is wanted by Mrs. Susa Young Gates. No. 29 Bishop's Building, Salt Lake City.

Home Entertainments for September

By Morag

GENEALOGICAL SUNDAY

This important anniversary is celebrated throughout all Israel in commemoration of the day, on September 21, 1823, when the Prophet Joseph Smith was visited by the Angel Moroni, with the instruction regarding the work for the dead. Many important promises were made and later fulfilled when the Prophet Elijah appeared in the Kirtland Temple, on April 3, 1836, bringing the keys and the Spirit which accompanies this wonderful work.

Suggestive Program: Hymn, "An Angel From on High."
Invocation, Member of the Ward Genealogical Board.
Male Quartet, "See the Mighty Angel Flying."
Report of Ward Genealogical activities.
Duet, "There is Light Beyond the Shadow."
Reading, "Definition of Genealogy," *Utah Genealogical Magazine*, pages 57-8. Vol. 9.
Solo, "I Know That My Redeemer Liveth," (Messiah).
Address, "What the Spirit of Elijah is Doing in the World."
Anthem, "Song of the Redeemed."
Short talks on, "Record Keeping," and "Individual Responsibility."
Anthem, "Hosannah."
Hymn, "The Spirit of God Like a Fire is Burning."

A MAGAZINE SOCIAL

An idea that admits of great variety and cleverness is known as an "Illustrated Magazine." As the time is drawing near when our *Magazine* subscriptions must be renewed, a social of this kind is appropriate. A small admission fee can be charged and subscriptions and renewals can be taken. The cover design is the first picture or tableau, a harvest scene with wheat sheaves and a few conventional sego lilies with a child in the center of each lily. A white robed figure on each side of the background could support a scroll with the name of the periodical.

A suggestion for the frontispiece is to have this illustrate a poem which may be read aloud. Dramatize the story, or illustrate it with several tableaux.

The "Unusual Mothers" department will give you an oppor-

tunity to honor the parents of the largest family in your community. The "Patriotic Department" can be illustrated with a suitable tableau, and suggestions for a successful "home evening" can represent the entertainment division.

Let some good reader give the editorial and current events, and a group of workers could demonstrate the various lessons and activities. Close with invitation to join the Society and subscribe for its *Magazine*. A small orchestra would add to the success of the social, or the ward organist could "play" the various pictures, and be sure and include some rousing musical numbers and community songs.

For a delightful out of doors frolic, a watermelon party is suggested. If the object is to make money, an admission fee of 25c may be charged. The invitation: "A monster melon am gwine to be opened at (place), on Sept. de—at 8 o'clock. Come and eat all you can hold and 'joy yourself. Only twenty-five cents ter git in."

A pleasant plan for the entertainment would be: Guests received and feasted with melon, games and athletic sports. Small green melons afford a funny race game where the fruit is pushed over the course with the toe of one's shoe. Award a ripe melon for prize.

Conclude with a program of old Southern melodies or "darkey" songs, accompanied by mandolins and banjos.

A "peach" party might prove popular, and peaches and cream, peach pie and shortcake with icecream, lemonade or grape, could be served and sold.

STAKE OFFICERS' PARTY.

A very unique stake officers' party was recently held in one of the nearby stakes, where the program was so different, and the fun so genuine. The first half hour was spent in social converse, this was followed by a singing contest, participated in by the various bishoprics of the stake. Each group chose their own selection and the honor fell to a group who sang a funny nursery rhyme. Next a tug of war between presidencies of Seventies, and Elders quorums. A comical spelling bee followed between the members of the High Council and the ward clerks. Next a dancing contest, where the Young Men's Mutual officers paired off with the Relief Society Board, Patriarchs with Primary, Religion Class with Y. L. M. I. A.—this event, a prize step-dance, being won by a Patriarch of the old school. A suit case race between the stake presidency and their wives caused much fun. Instrumental and vocal music was interspersed between the various "stunts," and the punch bowl was very heavily patronized.

The social concluded with dancing.

HOME EVENING EXERCISE

Book of Mormon Alphabet.

- A was a martyr for God and the truth.
 B was a prophet-king, righteous from youth.
 C was a Jaredite king left alone.
 D was a land of which little is known.
 E, while around him his people were killed, lived to see all his prophecies fulfilled.
 F, of all the flowers that bloomed 'neath the sun but one is mentioned, find out which one.
 G was a robber band wicked and vile.
 H was a builder whose ships reached far isle.
 I was an Ephraimite, from land far away.
 J was so faithful, the waves did obey.
 K was an anti-Christ seeking a sign.
 L was an Israelite patriarch benign.
 M gave a nickname to people of God..
 N in a vision saw the "Iron Rod."
 O righteous king with thirty-one offspring.
 P was chief judge when the Nephites were warring.
 Q was a queen converted by dream.
 R was a hill where records were seen, his people all murdered.
 S lost his head.
 T mighty general the Lamanites dread.
 U was a Bible king known by Isaiah.
 Z mighty city burned up with fire.

BIBLE ALPHABET

- A was a traitor hung by the hair.
 B was a folly built high in the air.
 C was a mountain o'er looking the sea.
 D was a nurse buried under a tree.
 E was a first born, bad from his youth.
 F was a ruler who trembled at truth.
 G was an angel sent with good word.
 H faithful mother, gave her son to the Lord.
 I was a new name received at the ford.
 J was a shepherd in Arabian land.
 K was a place near a desert of sand.
 L was a pauper begging his bread.
 M was an idol, object of dread.
 N was an architect ages ago.
 O was a rampart to keep out the foe.
 P was an isle, where a Saint looked above.

Q was a Christian saluted in love.
 R was obscure yet a mother of kings.
 S was a Danite who did wondrous things.
 T was a city that had a strong hold.
 U was a country productive of gold.
 V was a queen whom a king set aside.
 W was a widow whose cruise was supplied.
 Z was a place where a man wished to hide.

ANSWERS TO BOOK OF MORMON ALPHABET

Abinadi, Benjamin, Coriantumr, Desolation, Ether, Flower (Lily), Gadianton, Hagoth, Ishmael, Jacob, Korihor, Lehi, Mormon, Nephi, Orihah, Pahoran, Queen of Lamoni, Ramah, Shiz, Teancum, Uzziah, Zarahemla.

ANSWERS TO BIBLE ALPHABET

Absalom, Babel, Carmel, Deborah, Esau, Felix, Gabriel, Hannah, Israel, Jethro, Kadeshbarnea, Lazurus, Moloch, Noah, Ophel, Patmos, Quartus, Ruth, Samson, Tyre, Uphaz, Vashti, Widow of Zarephath, Zoar.

Find the chapter and verse for each.

 THE RELIEF SOCIETY NURSE SCHOOL.

The Relief Society School for Nursing will open as usual in September. The course will consist of general instruction in nursing, and will include in addition practical demonstrations in nursing, and lectures on Invalid Cooking, First Aid, Sterilization, Drugs and Solutions, Contagious Diseases, Hydrotherapy, Public Health, Prevention and Treatment of Diseases. The lectures will be given by specialists.

Circulars containing information will be sent to Relief Society presidents.

For further information address Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.



Janette A. Hyde

One home feature which should characterize our Latter-day Saint communities above all others, is the kitchen gardens, filled with the different varieties of vegetables necessary for the good health and well being of the family. It would be impossible to make an accurate estimate of the money value of a well kept vegetable garden. First to consider is the easy access to the garden supplies, second, the freshness of the vegetables, which means so much in flavor and cleanliness. Many vegetables sold on the market lose their sweet and delicious juices by having been gathered many hours before marketing. Just these facts should argue in favor of the home garden.

By means of a kitchen garden the supply of family needs so far as vegetables are concerned is directly under family control, and in a measure is the only way perfectly fresh vegetables may be secured. Kitchen gardens are worthy of more definite attention by R. S. workers and a greater variety of vegetables should be included in the garden and at our dinner tables than the average farmer or housewife provides. In our hurry to live, we forget one of the fundamentals which I believe if adhered to would insure us fewer diseases, stronger bodies, and better health.

Use more vegetables and a greater variety of them. Never cook less than 2 or 3 at a dinner; for potatoes are hardly a vegetable nowadays; they are counted as bread. Learn the secret of the proper way to cook and serve them, that no waste occurs, by way of water soaked vegetables steeped in tepid water. Estimate the amount necessary to secure thorough cooking and not have from one pint to a quart of water to drain from the vegetables when thoroughly done and ready to serve.

Dr. Riley says: "Our change in diet on account of the war will improve the American race. We were eating too much in volume and too rich in quality." I agree with him, provided we study foods as they should be studied, and then make the practical application in the home. Although vegetables differ in their food properties they are all valuable for their mineral salts, but unless care is taken in the preparation much of the food value will be lost. For example—steamed cabbage and spinach loose

very little of their food value but, by boiling they lose 30% of total solids. Baking when possible is for most vegetables the very best method as it reduces the loss of salts and juices as well as retains the sweet flavor.

To boil vegetables they should be put on in boiling hot water, with the exception of peas and beans which are less tough if started in cold water. As a rule vegetables are greatly overcooked losing much of their flavor in this way; they should be removed from the water immediately they are done.

GENERAL METHODS AND RECIPES

Uncooked vegetables:—Crisp vegetables with tender fiber are eaten raw. Their preparation includes freshening in cold water, thorough washing to remove grit and insects, thorough drying by shaking in a soft cloth or wire basket, and cooling on the ice. Lettuce should not be served so wet that the water collects on the plate, making it impossible to dress the salad with oil.

Cooked vegetables:—Vegetable cooking is an art much neglected, and in consequence vegetables are sometimes served lacking their proper flavor and their original nutrients. To cook vegetables in boiling, salted water, throwing the water away, is not the correct method, except in a few cases. With this method much of the valuable mineral matter and the flavoring substances are lost in the water. With such strong flavored vegetables as the cabbage, old onions and beets, and old potatoes, this method is permissible, but even in these cases the nutritive value is decreased.

Principles of cooking—Softening of the fiber. Opening of the starch granules, when starch is present, at a temperature of 212 degrees Fahrenheit. Retaining mineral and flavoring matters.

Cooking processes:—These rank in value as they do or do not retain the mineral and flavoring matters.

Baking:—No nutritive material lost. The best method for potatoes and sweet potatoes. Used also for squash, pumpkin, beets, young onions, dried beans, peas, and lentils.

Steaming:—Cooking in a stew pan or kettle with so little water that it is almost boiled out at the end of the process, any remaining liquid being served with the vegetable. The best method for spinach, which can be cooked with no additional water, beyond that remaining on the leaves from the washing. The French use this method almost entirely, and in serving tender peas and carrots they omit water and use butter only. A substitute for this latter is a very small amount of water, with the addition of a butterine or some good butter substitute.

Boiling:—Cooking in a large amount of boiling, salted water, the water to be drained off and thrown away. May be used with old beets of rank flavor, strong onions, old potatoes, or potatoes boiled with the skins on.

Adjuncts:—Salt, pepper, butter, or some other fat, milk, cheese, bread crumbs, parsley, eggs.

Time of Cooking:—The following table is a guide, but one must learn from practice, for the time depends upon the quality of the vegetable, whether tender or tough, and upon the size whether large or small. Test by gently inserting a fork.

Allow more time for cooking in a steamer, than for stewing or boiling. It requires more time to bake a potato than to boil one of the same size.

TIME TABLE

(For stewing and boiling unless stated otherwise.)

Fifteen minutes:—Tender cabbage and sweet corn. These are usually cooked too long.

Thirty minutes:—Asparagus, peas, potatoes, onions, young parsnips, medium potatoes baked, sweet potatoes boiled.

One hour:—String and shelled beans; cauliflower; oyster plant; winter squash, steamed or baked; young turnips.

Two hours:—Old carrots, beets, and turnips.

Six to eight hours (or more):—Dried beans, lentils, and peas, baked in oven, with water added.

The potato, a starchy vegetable:—Make it your pride to serve a plain potato, mealy and inviting. Potatoes are "new," fully ripe, and old. The new potato is in market in July and August, and may be recognized by its very thin skin. The later potatoes have a thicker skin, the color still being fresh.

BETWEEN KITCHEN AND DINNING-ROOM

Much of the talk concerning the need of economy in the household comes from people of extravagant ideas and expenditures. We note here the advice given by the Secretary of the Navy to the people of the United States. The Paymaster General of the Navy advises the women of the country to cease their extravagance and remarks that meals with six vegetables and three meats served is unnecessary and wasteful. While a prominent woman's journal recommends that the regular four course dinner shall be shortened to three courses. All this sounds ridiculous to the people of this Church who are practically all simple livers and whose dinner never has more than one meat and two vegetables with a simple dessert of fruit or pudding, except at

holiday times. Yet even we will be physically better for taking the Government's advice in two respects at least: 1st, in the matter of eating less, and 2nd, in the eating of too much bread. Nearly everybody over-eats and all Americans eat too much bread. Bread is the "staff of life," that is true, but careless housewives make it the whole sum and substance of most meals in one form or another. Mush and milk for breakfast, bread and butter and potatoes, which are closely allied to bread, for dinner, with bread and butter and pie for supper made also from flour. Rarely indeed are two vegetables cooked for dinner even in the country places where vegetables should be very plentiful and cheap. Supper is usually bread and milk with perhaps a little stewed fruit. Bread has been pronounced by recent scientific discoveries to be too rich in blood forming material for the average adults' constant use except in limited quantities. Children and very old people may subsist and thrive on a moderate diet of bread and milk, but adults should restrict their bread eating.

First, let nothing be taken on the plate that is not eaten. See to it that neither adult nor child shall leave a spoonful of good food on the plate or a crumb of bread. It is wasteful and just now almost criminal to feed animals or chickens on bits of white bread or rich gravies or potatoes scraped from children's plates. We will all enjoy our food better if we have a little less on our plates than a little more than would satisfy our appetites. What is left by a child should be placed before him at his next meal.

Do not over-eat. Most people get fat or get disease because they pour into their stomachs three times the amount of food which nature requires. No matter how good the food nor how well balanced it may be in calories, if one ounce more than is needful be eaten that ounce of waste is a detriment to ourselves and a loss to the country's supply.

Leave no scrapings in mixing bowls or pans. Much food is wasted in this manner. A small cake and a slice or two of bread is left in the form of dough by the careless housewife in her mixing bowls and bread pans. Sauce pans are half scraped out. A little clean water put to soak in a kettle which has had mush or rice left to stick upon it makes that bit of oatmeal or rice available for puddings or the next pot of mush. Even vegetables need not be wasted by the thick parings and discarded outer leaves which are often thrown away. In the country this is all right as cows and pigs use them, but in the city, save all possible of the vegetables.

Therefore, what can we do, you and I, who live so simply and have practiced economy all our lives, that will still help our country and ease our conscience?

TEN CONSERVATION COMMANDMENTS

1. We can have a few more meatless days—that is obligatory on most of us.
2. We can substitute corn meal, rye, rice and oatmeal at least two days a week for ourselves and families.
3. We can save every scrap of good food and use it for our own human needs rather than throwing it in the garbage pails.
4. We can practice the doctrine of the clean plate.
5. We can preserve and take care of every bit of food stuff that we now possess against a time of greater need which is coming.
6. We can cease drinking milk as adults and give the milk to the children or sell it to the creameries.
7. We can mend our old clothing and wear it as long as it is respectable.
8. We can go back to the old-fashioned industries of soap-making and rag-weaving.
9. We can wear mended shoes and keep the children's shoes well greased against wear and cold weather.
10. We can keep cheerful and realize that these are the last days, that the judgments will effect the House of Israel quite as much as it will the nations of the earth for a time at least.

THE HOUSEWIFE IN WAR TIMES

"Women don't need to stint themselves or their families. There is enough food for us all in this country—but we are at war. We don't need three kinds of meat and six vegetables for dinner. We will be just as well off if we have one kind of meat and two vegetables and no more of them than is going to be eaten. Everybody should have enough to eat, no one should have anything to waste."—*Paymaster-General of the Navy.*

HOOVER CAKE

Mrs. Mabel Young Sanborn

2 cups hot water.

2 cups brown sugar.

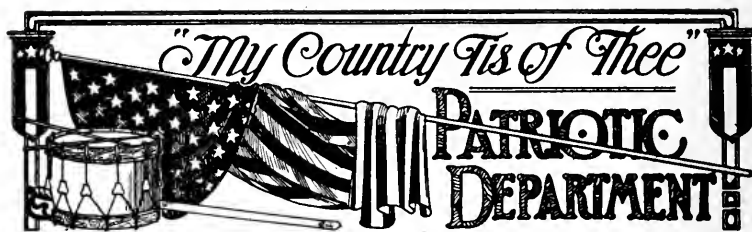
1½ teaspoonful cinnamon.

4 tablespoonfuls shortening.

½ teaspoonful cloves.

Boil these ingredients for five minutes; let cool and add 3 cups of barley or wheat flour, 1 cup of raisins and 1 teaspoonful of soda. Put into a well greased pan and bake for three-quarters of an hour in a medium oven.

Portland, Ore. Relief Society



Clarissa Smith Williams.

We copy the circular letter sent out from the Washington headquarters concerning the Nurse Reserve work, feeling sure that our active and devoted sisters, where possible, will take up with this offer. We already have a number of our graduate nurses, both from our Relief Society Nurse School, who have taken further hospital work, and from the L. D. S. Hospital course, in the various cantonments and some of them have gone to France.

Utah's quota of this number called for by the Government is 200, who should have two years' training before entering the Nurse Reserve. All women may enroll in the Civilian Nurse Department, but no married women will be accepted in the Military Nurse Department. In other words, there are two departments of the Nurse Reserve, the Civilian and the Military Departments.

Further particulars will be furnished by the Committee on Public Health and Nursing of the General Board of Relief Society.

WANTED:

25,000 WOMEN TO ENROLL IN THE UNITED STATES STUDENT NURSE RESERVE.

The Government is calling 25,000 young women to join the United States Student Nurse Reserve and hold themselves in readiness to train for service as nurses.

The war is creating an unprecedented demand for trained nurses. Only those who have taken the full training course are eligible for service with our forces overseas. These nurses are being drawn largely from our hospitals at home. Their places must be filled by student nurses enrolled for the full training course of from two to three years. Every young woman who enrolls in the United States Student Nurse Reserve is releasing a nurse for service at the front and swelling the home army which we must rely on to act as our second line of hospital defense. Upon the health of the American people will depend the spirit of their fighting forces.

Age.—The call is for women between the ages of nineteen and thirty-five.

Qualifications.—Intelligent, responsible women of good education and sound health are wanted—the pick of the country. A college education is a valuable asset, and many hospitals will give credit for it. Credit will also be given for a special scientific equipment or for preliminary training in nursing, such as that given in special courses now being conducted by various colleges and schools. Some schools, on the other hand, do not even require a full high-school education.

Enrollment.—Women will be given an opportunity to enroll in the United States Students Nurse Reserve in any one of three ways:

(1) As engaging to hold themselves in readiness until April 1, 1919, to accept assignments to nurses' training schools. These women will be sent to the schools as fast as vacancies occur. Those of superior qualifications will be given preference, and it is, of course, possible that not everyone who enrolls will be accepted.

(2) As desiring to become candidates for the Army Nursing School recently established by authority of the War Department, with branch schools in selected military hospitals.

(3) As engaging to hold themselves in readiness until April 1, 1919, to accept assignments to either a civilian training school or the Army Nursing School. Those who so enroll will be called where the first need arises. *The Government hopes that a majority of those who enroll will thus put down their names for both.*

THE NURSES' TRAINING SCHOOL.

There are 1,579 nurses' training schools in this country. Their need is as great and imperative as that of the Army School of Nursing. Those who enroll for these schools will be assigned as vacancies occur.

The enrollment card will indicate two classes of registrants—*Preferred and Deferred*. The *Preferred* class will be those who are ready to accept assignment to whatever hospital the Government directs them, although they may state what training school they prefer to be sent to. Those who register in the *Preferred* class will be assigned first, and all possible consideration will be given to their preference as stated. The *Deferred* class is composed of those who limit their pledge of service—that is, who will not engage to go except to certain hospitals. This class is intended largely for those who, for family reasons, can not accept training at a distance from their homes. Those who register in

the *Deferred* class will be assigned only after the *Preferred* class is exhausted.

The Government relies on the patriotism of those who enroll to fill out *Preferred* cards if they possibly can, thus volunteering to go where they are most needed.

Nobody will be assigned to any schools whose conditions of training are not approved by the State Board of Nurse Examiners.

Terms of training.—The term of training varies from two to three years, according to the requirements of the particular school to which the student nurse may be sent. No course takes less than two years nor more than three.

What the training course prepares for.—At present every woman who completes satisfactorily her training in any accredited school is eligible for service as an Army nurse at the front and stands a chance of being assigned to duty abroad. At the same time she will be qualified to earn her living in one of the noblest professions open to women. It should be remembered, furthermore, that her usefulness will begin not when she graduates from the training school, but as soon as she enters it. Practical nursing work is a part of the work of every training school, and *the student nurse is not only learning to serve but serving her country from the outset.*

Finances.—The student nurse gets her board, lodging, and tuition free at practically every training school, and in most cases receives a small remuneration to cover the cost of books and uniforms. After graduation she has an earning capacity of from \$100 to \$300 a month. Private-duty nurses now receive an average of from \$100 to \$120 a month together with board while on duty; institution nurses from \$50 to \$250 a month together with board, lodging, and laundry; and public-health nurses from \$100 to \$250 a month without maintenance. There is no danger of the earning capacity of nurses being lowered after the war ends on account of the great number who will then be qualified for the profession; the country will need all the nurses that can be trained, not only during the war but after it, especially for reconstruction work. Even if the war ends within three years, every student nurse will be able to complete her training and will be needed.

An honorable service.—Ever since the days of Florence Nightingale the nursing profession has been one of especial honor. It was never so honorable as it is today. The Army needs every nurse it can get to "keep up with the draft." The United States Student Nurse Reserve is the equivalent for women of the great National Army training camps for soldiers. The Government will rely upon the student nurses to fight disease at home, to

care for those injured and disabled in our hazardous war industries, and to make themselves ready to serve when the time comes as fully trained nurses, either abroad or at home. *Let us show that we know how to answer the Government's call to the women of the country.*

Enroll at the nearest recruiting station established by the Woman's Committee of the Council of National Defense.

Issued by the Woman's Committee, Council of National Defense, Washington, D. C.

UNCLE SAM'S COMMANDMENTS.

President Wilson has signed a bill which takes its place in history as the most liberal legislation in protection of a nation's fighters ever known. It is good enough, strong enough to be called the National Ten Commandments, and is, in effect thus:

Thou shalt not evict, for non-payment of rent, a soldier's dependents, under penalty of \$10,000 fine.

Thou shalt not cut off a soldier's life insurance because of delayed premiums.

Thou shalt not foreclose a mortgage on a soldier's property.

Thou shalt not take away a soldier's home on which he has made part payment.

Thou shalt not sell a soldier's property because of his failure to pay the taxes national, state or local.

Thou shalt not settle a law suit against a soldier during his absence.

If a soldier sue, the courts shall postpone action until he can attend to it.

If a soldier have a mine, or timber or farm claim, assessments on which are overdue, it shall be held for him.

Honor thy soldier and thy sailor, that thy days may be long in the land of Liberty.

No man has greater love than he that offereth his life for the world's sake, and it is commanded that neither lawyers, nor the loan sharks, * * * shall fatten on him.

Congress is content to call this bill the civil rights bill. It's the divine rights bill.—*Medford Mail Tribune.*



By Amy Brown Lyman, General Secretary.

Reorganizations.

Duchesne Stake. Mrs. Aroetta Hale Holgate, who has been president of the Relief Society of Duchesne stake since the organization of the stake six years ago, resigned her position on June 30, 1918, on account of an increase in her home responsibilities. Mrs. Holgate has performed many commendable activities in the Duchesne stake in addition to laying a splendid foundation for future development. Although the society is only six years old, all branches of the work have been taken up. Mrs. Holgate, with her quiet, dignified manner and her sterling qualities, is loved and admired by all the officers and workers in the stake. She very generously consented to serve on the stake board, where she will be able to give invaluable assistance to the new organization.

Mrs. Clara Hanson, of Roosevelt, was chosen as the new president of the Duchesne stake. Mrs. Hanson is a young woman of education and resource and much can reasonably be expected of her in her new field of labor.

The new officers of the stake are as follows: President, Clara Hanson; First Counselor, Olive P. Bingham; Second Counselor, Mary A. Gagon; Secretary, Nellie Smart.

Fremont Stake. On June 23, 1918, the Fremont Stake Relief Society was reorganized. Mrs. Matilda Flamm, who for many years has stood at the head of the work in this stake, found it necessary on account of ill-health to resign her position. Mrs. Flamm is well known throughout the general Relief Society for her sterling qualities, and her devotion to Relief Society ideals. She will be greatly missed by her friends and associates.

In honor of Mrs. Flamm and the Relief Society Stake Board who have been in service from five to thirty years, a social was held in Rexburg at the home of Violate Woodmansee. The program consisted of reminiscences given by board members, together with music and sentiments. The home was artistically decorated for the occasion and a delicious luncheon was served.

Following is a list of the new officers of the Fremont stake Relief Society: President, Lovina Walker; First Counselor,

Maria Austin; Second Counselor, Artemesia Romney; Secretary, Cora Anderson; Treasurer, Lois Archibald.

Utah Stake.

At the Council of Defense carnival, held in Provo recently, the Relief Society group cleared \$700 for the Red Cross. This was accomplished by serving dinners, conducting a grab-bag sale, and by the sale of little paper hat bands upon which the word "Victory" was printed in red.

New Zealand Mission.



GROUP OF NEW ZEALAND RELIEF SOCIETY WORKERS.

Relief Society workers will be pleased to learn of the work of the organization in New Zealand. Mrs. Edith Hunter Lambert, the president, writes the General Board very interestingly, as follows:

"Auckland, New Zealand, June 14, 1918.

"*Dear Sisters:* I have long desired to send a few lines to you of appreciation for our splendid *Magazine*, and to report the condition of the Relief Societies in this far-away land.

"At our conference, held April 5, 6, 7, 1918, we had a very representative gathering. Two splendid meetings were held in which reports were heard, questions asked and answered, and counsel given about our work.

"We have a mission board of Relief Society workers consisting of the following: Edith Hunter Lambert, president; Takare Takana and Raira TeHira, counselors; Phyllis J. Lam-

bert, Secretary; together with the following board members: Ida H. Smith, Florence D. Cook, Eulalia S. Welch, Ida F. Scott, Waitokorau Tamehana, Rangirangi Peite, Raiha Te Nagio, Uri T. Herewaia and Huirangi Te Ruruku.

"Of those sustained all were present but two who were excused because of sickness. Some had traveled hundreds of miles and had been a long time on the road to be with us.

"The Care of Children' and 'Conservation of Food' were topics discussed. The new report blank was approved and explained. The sisters cheerfully decided to join with the Saints in Zion in contributing to the Penny Temple Fund, so, although we are late, you'll hear from us at the end of the year.

"Elder James N. Lambert, our mission president, was with us during part of the meeting. He gave encouragement and discussed, 'What is required of Latter-day Saint mothers?'

"At the present time we have forty-one Relief Societies in this mission, some of which are in a splendid condition.

"I have visited a number of the societies and have found the members faithful and energetic and very willing to be taught.

"In most of the societies three meetings are held each month, two work meetings and one spiritual meeting.

"Of the forty-one societies only two are European, one here in Auckland and one at Thames. They are both in fairly good condition. The one in Auckland has a membership of twenty. Last month we had a sale of work done by the members. We had a net profit of \$5, and enjoyed a splendid time, which has increased our interest and attendance.

"At the present time we are doing Red Cross work. This week we finished one dozen shirts and one dozen bed-jackets. We have wool now for socks which we are to begin next meeting. We are proud of our finished work and hope it will compare favorably with that of other Societies here.

"The Relief Society at Thames is very active and is doing good work.

"We are anxious to do our full duty, and will be glad to receive all the instructions you can give us. There are four lady missionaries located at the Maori College.

"We would be glad to have report blanks and all instructions you send to the stakes and we will adapt them to the conditions here. I read the *Magazine* from cover to cover and appreciate it more than I can tell you. We are about 10,000 miles away, but we are thinking of you often and praying for you always. I often tell the Maori members of our wonderful president and they are always interested. How we would like a visit!

"Am enclosing a picture of the women who attended our April conference.

"Thanking you again for the *Magazine* and praying God's choicest blessings upon you and your associates, I am, with love,

"Your sister,

"EDITH HUNTER LAMBERT."

Juarez Stake, Mexico.

We are very pleased to publish some extracts from a letter recently received from Mrs. Fannie Coombs Harper, president of the Juarez stake. Mrs. Harper, after spending some time in Utah, has recently returned to her home in Mexico.

"June 11, 1918.

"Since my arrival home I have been so busy trying to get established again that I have neglected writing you as I promised. My trip homeward was made in safety, although I had some delay in El Paso, Texas, getting my passport made out. No one but Mexican citizens can cross the line without a special permit from Washington.

"Everything is quiet in and around our colonies, but the embargo the United States has put on foodstuffs coming into Mexico has made prices very high. Flour sells for \$16 per cwt. American money, and sugar \$19. There will be an abundance of fruit this year, but it will be a problem to take care of it with sugar at that price. The harvesting will soon be on, and that will greatly relieve the bread situation. It is said there is more wheat in the Casas Grandes valley this year than ever before.

"The Relief Societies in this Stake are going to do all they can in the storing of grain and foodstuffs of all kinds this year. As we are surrounded by a people who do not make any plans for the future, we will be obliged to do it for them.

"We held our Relief Society conference on the 18th of May, and the members rejoice that we are again organized in a stake capacity. Our conference was well attended and desires were expressed that we keep up with all of the lessons outlined in our *Magazine*, and do all we can to relieve the suffering in our own locality.

"We have seven Relief Society organizations in our stake, two of which are composed of our Mexican members.

"On account of conditions at the border there is very little travel in and out of Mexico. We have only one mail a week, and all of our letters are censored.

"I did enjoy my visit while in the north and especially at our recent Relief Society conference. We will appreciate getting all of the instructions from headquarters, and will do our very best to carry them out.

"Our people are making a mighty effort to maintain their homes, and are interested in the cause of the establishment of truth and liberty in the earth."

Current Topics.

By James H. Anderson

A MUNITIONS PLANT explosion at Split Rock, New Jersey, on July 2, killed 72 employees.

UTAH has nearly 15,000 men in service in the United States armies, in different parts of the world.

TWO PASSENGER TRAINS collided at Nashville, Tenn., on July 7, and nearly 100 passengers were killed.

IN PALESTINE, in July, Turks and Germans attacked the British forces near Jericho, but were defeated with heavy losses.

GERMAN AVIATORS killed 54 girls and wounded 16, in a raid over the rear of the Belgian lines near Dunkirk, in July.

NICHOLAS ROMANOFF, former czar of Russia, has been executed by order of the Bolsheviki government.

AN EXCURSION STEAMER sank in the Illinois river, near Peoria, Ills., on July 5, with a loss of nearly 200 lives.

GERMANY is taking over Russia with considerable rapidity, and is drawing therefrom aid in both war supplies and men.

A MILLION AND A QUARTER fighting men in France from the United States, is what August 1, 1918, saw engaged in the great war.

THE 145TH INFANTRY BAND (Utah regiment) was royally welcomed, and gave some really choice programs on its visit to Utah in July.

COL. BRIANT H. WELLS, of Utah, son of the late President Daniel H. Wells, is on the supreme council which constitutes the staff of Gen. Foch in France.

HAITI AND HONDURAS declared war against Germany in July. They are petite nations, but this gives each of them a vote when peace terms come to be considered.

CONGRESSMAN JOSEPH HOWELL, one of the most devoted friends Utah has had in State and National public life, died at his home in Logan on July 18.

AUSTRIA'S loss in that nation's defeat on the Italian frontier at the end of June cost the Teutonic allies more than 300,000 men, besides immense war stores.

IN ALBANIA, in the latter part of July, the Italians, French and British drove back the Austrians more than thirty miles, with heavy losses to the latter.

THE FOOD SITUATION in Germany and Austria is far from being as satisfactory to the people there as it is in Great Britain, France and Italy to the people of those countries.

AIRPLANE experiments in the United States have cost the government six million dollars unnecessarily, says a Congressional committee report made in July.

ELDER JOHN WELLS, formerly of the Ensign Stake presidency, has been named second counselor in the Presiding Bishopric of the Church, following the death of Bishop Orrin P. Miller.

BRAZIL is to send 200,000 troops to Palestine, to aid the British forces now there, against Turks and Germans. Thus the "remnant of Joseph" in America is coming into modern war experience.

BASTILE DAY—July 14, the French independence day—was observed in the United States, the Fourth of July—America's independence day—having been observed in France, Italy and Great Britain.

COUNT VON MIRBACH, German ambassador to Russia, was assassinated in Petrograd in July, by two men who used bombs. To appease the Germans, the Bolsheviki executed 200 persons for the killing.

ITALIAN TROOPS to the number of 400, who had been forced to serve in the Austrian army but were captured by Russia and set at liberty, passed through Utah in July, to join the Italian army in Italy.

RUSSIA, under the Bolsheviki, regards the landing of British and American troops on the Murman (north Siberia) coast as an

act of war, and consequently is mobilizing her troops to fight on the side of the Teutonic allies.

THE RED CROSS society advises the women to knit men's socks not less than 10½ inches long in the feet, and to make both feet of each pair of the same size. No need of the advice to Relief Society knitters, who do that right along.

EX-PRESIDENT ROOSEVELT had four sons at the war front. Two of them have been wounded, and one—Quentin Roosevelt, a courageous young aviator—killed. The latter was buried by the Germans, within whose line he fell.

COAL is likely to be a scarce article in many American homes next winter, unless the people are more active than they have been in storing it, before the railroads are congested by war's necessities in the winter months.

UTAH TROOPS to the number of nearly 400, from Camp Kearney, landed in France the second week in July. There also was a large number from Camp Lewis, and from some eastern and southern training camps, but the number were not made public.

GERMAN SUBMARINES continue to do much damage to the Entente allies' shipping, the largest vessel sunk in July being the gigantic ocean steamship *Justicia*, used as a transport. Ten thousand troops from the United States had been landed from the vessel a few days before she was torpedoed.

AMERICA'S CAUSALTY LIST in the war increased greatly in July, and included a considerable number from the intermountain region. It is noted that the casualties were suffered while advancing against the Germans, who were being forced back to defeat.

GERMAN NEWSPAPERS ridiculed "green American soldiers" until the latter, upon the first taste of real warfare on the French front near Chateau-Thierry, gave the Germans a vigorous and surprising application of American war tactics, which turned the tide of battle against the Teutons on July 20, and French, British and Americans administered to the kaiser's armies the most disastrous defeat they have suffered thus far. It was the crest of the war, and from now on the Teutonic cause is likely to go backward, however slowly.

EDITORIAL

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Motto—Charity Never Fulleth

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RELIEF SOCIETY MAGAZINE

Editor	SUSA YOUNG GATES
Business Manager	JANETTE A. HYDE
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MODERN SOCIETY

It is the tendency of all human society to be selective in its nature. When men and women look about for companions and for recreation or amusement they naturally classify themselves according to age, relationship, occupation, tastes or social standing. This selective tendency is as eternal as society itself. Families cling together; men in business have common interests and congenial tastes. Professionals, whether in art, education or medicine gravitate naturally into one another's society. While women—interested in Relief Society, Y.L.M.I.A. or Primary work have common aims, mutual interests. Heaven itself is a selective region where only the most carefully tested beings are allowed to enter.

Is this principle, then, applicable to all our present day affairs, can we apply it widely to all our social activities? Let us consider well our reply. This world was formed and peopled on the principle of free agency. The human will acting by the consent of the Divine will has no bounds set to its final exaltation or damnation except the limitations of itself. There is, there can be, no place, no achievement so great, so exalted that it is impossible of attainment by the man or woman who is willing to pay the price of experience and struggle necessary. No other human

will may justly prevent a soul from rising to supreme glory or its opposite.

A test of the measure of divinity within us is our understanding and willingness to give Christlike unselfish service to others. The educated must assist those who lack information. The wise should give help to the ignorant. The strong must hold strength in trust to help the weak. The great man's hand must never close the door of progress or advancement to his weaker associates. He may protect the immature and the helpless, but he has no moral right to police men into goodness.

SHOULD EXCLUSIVE CLUBS BE ORGANIZED BY CHURCH MEMBERS?

(From the *Improvement Era*, Feb., 1909.)

"Should exclusive clubs be organized by Church members? If permissible at all, what class of clubs should be endorsed by the ward or stake authorities, and what steps should be taken by the organizers?"

The questions are asked by a stake president and his counselors, who state that their attention has been called by some of the bishops of their stake to the fact that in some wards exclusive clubs have been organized by the sisters, principally young ladies, without the consent of, and without consultation with, the authorities of the ward. It is further stated that some members of these clubs are not in sympathy with the Church, and seem unwilling to accept the authority of the Priesthood. Still others are actively engaged in Sunday School and M. I. A. work. It is felt that with those who are Church members the effect of membership in these clubs detracts, in a measure at least, from their ecclesiastical interests and duties.

None will deny that there are enough organizations in the Church to suffice both for young and old, and for men and women. The complaint is rather that there are too many. Therefore, any organization, either secret or open, outside of those instituted by the Church would appear to be superfluous as well as unnecessary, if not also burdensome, and should be discouraged among the young men as well as among the young ladies. Besides, they tend to alienate the youth from the Church, to fasten their affections on associations that are narrower and less democratic in their nature than those of the Church. They tend to the establishment of classes, cliques, and clans, and to the cultivation of selfishness instead of the broad love and care for all, so characteristic of membership in the Church organizations. The youth of Zion should be encouraged to prove loyal to the organizations instituted for their bene-

fit, not only because it is for their own best good, but because such a course is most beneficial to the general community.

If objections are made that the Mutual Improvement and other organizations do not meet the social needs of the members, then let there be such changes in present methods as will satisfy all the legitimate desires of the young people for social, artistic, literary and home entertainment and education. This can easily be arranged by proper gradation of the classes, and by allowing the membership the freedom under the organization that will provide congenial companionship in every line of development, as well as in social affairs.

It would seem, for example, that a class belonging to the Mutual Improvement Associations could as well arrange, under their organization, for amusement, study, culture, refinement of manners and social intercourse, in the homes of the members as could be provided by outside clubs. They could do it much better for there is a bond of love and fellowship where one gathers under the operation of the spirit of the gospel, that can never be found under other influences and conditions. Such meetings would not tend to alienate the members from the ward organization, but would rather create enthusiasm and loyalty for it, and for the general membership, while at the same time providing for the more exclusive social companionship which friends of like tendencies so enjoy.

There is no need of exclusive clubs among the Latter-day Saints. The many auxiliary organizations should be made to supply every legitimate public, social, and amusement want of the young people, and, in addition to the regular Church and quorum meetings, should meet every religious and ethical educational need of our community.

JOSEPH F. SMITH.

We can easily see from this counsel how simple and easy it would be to form circles, societies or groups for any social or intellectual purpose, without giving offense or doing injustice to any one. If we get the consent and approval of the Presidency of the Stake, the Bishop of the Ward, and in case of our organization, the President of the Relief Society, all is right, and well. Then, if we continue our operation under the auspices of the Relief Society or Bishopric, good instead of evil will flow from our efforts. Do you see the key to this principle, the vital touchstone to all our social, intellectual and business pursuits?

Guide Lessons.

LESSON I.

THEOLOGY AND TESTIMONY

FIRST WEEK IN OCTOBER.

THE LEARNING OF THE PEOPLES OF THE BOOK OF MORMON.

In the first chapter and first paragraph of the Book of Mormon, Nephi tells us that he was taught somewhat in all the learning of his father. This is a very significant comment, for other passages, coupled with the fact that Lehi appeared to have adopted the writing forms of the Egyptian language, lead us to infer that Lehi, like Moses before him, was versed in the learning of the Egyptians, those descendants of Ham and Japhet who had focused their creative genius in mental pursuits. Moreover, Moroni tells us, in ch. 9, ver. 32, 33, that the records have been engraved down to his own day in what he called reformed Egyptian. Apostle Orson Pratt's footnote adds that "1000 years made great changes in language not printed or preserved by books." We might add that even printed languages are also vitally altered in a thousand years.

Let us examine for a moment just what that meant. To begin with, Egypt was the recognized seat of learning of the ancient world. It meant precisely what it meant in the days of Shakespeare for English students to leave England and go to Padua to study law, or Pisa to study medicine. In the middle ages Italy was the place of last resort for those who would obtain the learning of that period. In modern times Europe has been the world's University. From every corner of the earth students have flocked to Europe to perfect their knowledge of science, letters, music and art. Now, just what Italy was to the middle ages, and Europe has been to the modern world, Egypt was to the ancients.

Fortunate indeed were these early people, of the new world, that they had not to grope about in the dark for many years, to become acquainted with many things; but they found in their great leaders much learning coupled with the inspiration of Almighty God. Their beginning was the most advanced possible, because of the learning and vast experience of Lehi, connected as it was with both worldly Egypt and devout Palestine.

But what was of vastly greater importance than any knowledge one man could possess, was the Jewish Scripture which they had obtained and brought with them. "Heirs of the Ages," they surely were, to borrow a phrase of Tennyson's; for no greater heritage of learning can possibly come to any people than that they shall be possessors of the book of books, the Bible.

The year 1911, the tercentenary celebration of the publication of the King James' translation of the Bible, was celebrated in every English-speaking nation. The ablest men of Great Britain and America vied with one another to try to impress people with the matchless value of the Bible. This book, that after all the centuries is incomparable with any other book, was possessed—that is, most of the Old Testament was—by the peoples of the Western continent. But their text was superior to ours; their history more perfect and more complete. They possessed with writings of a group of prophets and inspired men unknown to us. We seek in vain in the lids of our Bible for Zenos, Zenoch, Zeum, Ezras. That much else is also lost to us by the omission of the writings of these holy men cannot be doubted. The marvelous parable of the wild and tame olive tree, so important in its lesson, so beautiful in its literary quality, is from the book of Zenos.

We feel that we can best get at the intellectual status and learning of Book of Mormon peoples by analogy. Never at any time have peoples with the blood of Israel flowing in their veins heeded the words of God that they have not become a marvel and a wonder to the nations. Take for example the astonishing achievements of the Jews, whom God is surely turning towards in these latter days.

We quote from an article of Israel Zangwill, published in the *Metropolitan Magazine*, August, 1915. In reviewing the war record of this people let us keep two things in mind: first, that there are only thirteen million Jews in the entire world; secondly, that this is only a partial record of their first year's achievements.

Mr. Zangwill says: "In England the late Lord Rothschild presided over the Red Cross fund, and the Lord Chief Justice is understood to have saved the financial situation, not only in England, but for all her allies. In Germany Herr Ballin, the Jew, the creator of the mercantile marine, and now the organizer of the national food supply, stands as the Kaiser's friend; in France, General Heymann commands an army corps. Italy has joined the Allies through the influence of Baron Sounino, the son of a Jew. The military hospitals of Turkey are all under the direction of the Austrian Jew, Hecker.

"The Jewish bravery astonished us all," said the vice-governor of Koono, "and indeed the heroism of the Russian Jew has

become an household word. More than 300 privates—they cannot be officers—have been accorded the order of St. George. One Jew, who brought down a German aeroplane, was awarded all four degrees of the order at once.”

We have used the war as an illustration, because it is the all-absorbing topic of our times; but had we chosen to cite achievements in statesmanship, literature, music, painting, etc., the result would have been no less remarkable.

Ephraim's record is equally wonderful, when we think how numerically small he is. Consequently, reasoning by analogy, it is perfectly logical to think of the peoples of the Book of Mormon, at such times as they were seeking to serve the Lord, as peoples of great intelligence, great talent and great achievement. Their own records, the findings of the archæologists, and the marked talent of many Indians, found from Canada to Chili, all substantiate such conclusions. Consequently, we feel that it is no matter of supposition or conjecture, to say that these people produced great statesmen, great financiers, great captains of industry, great orators, poets, painters, in a word, that they had many great artists and great artisans.

But these people suffered from tremendous limitations in trying to reveal themselves. The ancient people of the eastern world used both papyrus and parchment in their writings. All of the writings of the Nephites come to us on metal plates of gold or brass. The mechanical difficulties of engraving one's history on plates of brass and gold can hardly be estimated. The necessity for careful discrimination in material and the necessity of brevity would be an ever-present thought. Then, too, we have, in the main, only an abridgment; which means that many, many things which would throw great light on the advancement of these people has of necessity been stricken out.

But all the difficulties have not been taken into consideration when we think of engraving on metal plates; the Egyptian language of hieroglyphics would be easier to engrave than the written language of modern times, yet even then it would be a long and tedious task.

Yet, handicapped as they were, think what a glorious record they give us of Christ's ministry on this continent. They tell us that it is beyond the power of man to make a record of what He said, and of His manner of speech, and yet they have transmitted enough, that we know first, how terrible were the cataclysms, and secondly, how marvelous was His ministry.

Elder George Reynolds, in discussing the knowledge these people had of history and geography, thinks there is evidence that the Lord revealed a great deal to them that was quite in advance of the knowledge of the world in general. In support of

this belief he cites the following: Nephi told his brethren that they were upon an isle of the sea. "Now, says Elder Reynolds, "this knowledge they could not possibly have had save through the inspiration of God, for this fact was not authenticated by surveys and explorations until 1847. It was as late as 1854 that these surveys were put to the test. During that year Captain McClure sailed from the Pacific to the Atlantic Ocean through the Arctic Ocean."

It is known through the Book of Abraham, that Abraham's knowledge of astronomy was far in advance of the knowledge of this time; the peoples of the Book of Mormon appear to have had astronomical knowledge far in advance of that of the European world. Alma, in speaking to Korihor, said, "All the planets which move in their regular form doth witness that there is a supreme Creator." Another of the Book of Mormon writers tells us, "It is the earth that moveth and not the sun." It was many centuries after the destruction of the Nephites that the peoples of Europe accepted the movement of the earth as a fact.

Elder Reynolds thinks it is not at all improbable that the Nephites were acquainted with the Book of Abraham. Says he, "They undoubtedly had the writings of Joseph, the son of Jacob, as these are quoted in the Book of Mormon. The Prophet Joseph found the writings of Abraham and Joseph together with the Egyptian mummies."

QUESTIONS.

1. What reference does Nephi make to his father's learning, in the first paragraph of the Book of Mormon?
2. Why is this a significant comment?
3. What written language had Lehi apparently adopted?
4. Why was it fortunate for the people of Lehi that he added the culture and learning of Egypt to that of Palestine?
5. Why is the Bible the greatest treasure of learning that any people can possess?
6. When the Lord commanded Nephi to slay Laban, that the plates containing the Scripture might be obtained, what did He say would happen to a nation that did not possess the Scriptures? (I Nephi 3:19, 20; 4:13, 15; Omni ver. 17).
7. In what respects was the Bible of the Nephites superior to our Hebrew Bible?
8. Reasoning by analogy, what conclusions might we come to relative to the learning of the peoples of the Book of Mormon at such times as they were serving God?
9. Give any illustrations, or cite any knowledge you may have of the talent of the American Indian. Of the Jewish people of modern times.

10. Why is Elder Reynolds justified in the belief that God revealed to the Book of Mormon peoples matters of geography and astronomy in advance of their times?

11. Cite instances in the building up of our mountain home that go to show that God has revealed to our modern prophets matters in advance of the time.

LESSON II.

Work and Business.

SECOND WEEK IN OCTOBER.

LESSON III.

Genealogy.

PERSONAL NAMES.

(See Chapter 8, *Surname Book*).

Words are symbols of thought. Words are bodies or tabernacles of thought and emotion.

(a) Concepts or thoughts useless unless expressed in words or actions.

(b) The power of symbols—thought-words. Family life impracticable without personal names.

(c) Sign words made by children and primitive peoples.

(a) The Lord named our first parents.

(b) He taught Adam language, and Adam named beasts and birds. Ancient people chose personal names carefully and reverently.

(a) Hebrews were reverent.

(b) Pagans were superstitious.

(c) Impressive ceremonies accompanied christening in olden days.

Think how impossible it would be to tell anyone what was in our minds if we had no words with which to communicate with each other. A word is a symbol. Each of the four letters, w-o-r-d, is itself a symbol of another symbol, for words themselves are like the tabernacles of the spirit, they are the bodies which clothe our thoughts and our emotions.

It would be unnecessary for us to have thoughts if we had no way of expressing them and no way to put those thoughts into action. Just imagine what we would be like if we were all speechless. We would have to use a sign language as did the ancient savages.

Teh power of a word is greater than we think, because the word actually partakes of the thought or action of which it is the symbol; and if the body is a necessary part of the soul, enclosing the spirit within it and making it possible for the spirit to speak and move and act, so then is the word the important part of the thought of which it is the tabernacle, or the body.

Let your imagination dwell also a moment on the condition of a family who were born and brought up and given no names by which to call each other. They would have to motion to each other, or call each other "Say," and scarcely a day could be lived out in such confusion and chaos. At once the man would find a name for the woman and the woman would choose something by which to call her children. Primitive savages, like children, make signs to each other, and this sign language is still used by some savage races as well as used in a small degree by semi-civilized people. In the army they make signs with little flags from one point to another and from one ship to another, which they call "wig-wagging."

God Himself gave Adam and Eve names, as you will find in the Pearl of Great Price. He not only did that, but He also instructed Adam to name the beasts of the field and the fowls of the air (Pearl of Great Price). Indeed we learn from this sacred book that Adam learned to write, and, of course, to read through the teaching of an angel (Ch. 6, verses 5, 6, 7, 8).

We know from reading the Bible how reverently and carefully the ancient Hebrews chose names for their children. They were named reverently, because the parents realized that there is a close spiritual connection between a name and the person who bears it. And while anyone need not be unduly influenced for good or evil by his name, still the chances are that there will be an intimate reaction between the name and the person.

Magans became superstitious over naming, and fear often dominated them in their choice of personal names.

People who have any religious belief make ceremonial occasions for christening children, or bestowing upon them names. These ceremonies differed, of course, according to time, place and nationality.

QUESTIONS.

- What is a symbol? (See dictionary.)
- How do Indians communicate at times?
- How were Adam and Eve named?
- Give a name incident from the Bible.
- What ceremony attends the naming of Latter-day Saint children?
- What is your personal name? And yours? And yours?

Let each member of the class endeavor to ascertain the meaning and origin of her personal name. Student Bibles often contain a list of Hebrew names and their meanings. Dictionaries, encyclopedias and other sources may be consulted. When impossible to ascertain the meaning of the name it may be referred to the Stake Genealogical Committee, who may send to this office the lists of any personal names, if of Anglo-Saxon origin.

LESSON IV.

Home Courses.

FOURTH WEEK IN OCTOBER.

CLOTHING THE FEET.

One of the most essential comforts which an individual can possess, is that of proper covering for the feet. In fact one is not well dressed unless health and comfort are the concern of the wearer. Many times shoes and hose are selected with never a thought of comfort or economy. Money is expended wholly for style, fad, or color, and with never a consideration of suitability or wearing quality in the articles purchased. Someone has said that the moral advantage of family life is the suppression of a one-sided development. How well may this statement be applied in regard to the clothing budget. To discourage extravagant and unnecessary buying, and to purchase wisely, should be uppermost in the problems of clothing expenditures of today. Frequent reference to the family budget in regard to footwear would be the means of setting right many who blindly shop for such articles. It is difficult to find an average percentage cost to be allotted to shoes and hose, owing to the variation in the least possible minimum or number of pairs required to meet the demands for different individuals. However, in observing budget accounts for girls in school and office, there is sufficient proof to say that an average expenditure for footwear should not exceed one-fifth of the total amount expended for clothes. A woman earning fourteen dollars a week should not afford more than two dollars a week for clothes, forty cents of which should go for footwear. This amount could not possibly pay for an outlay of silk hosiery and novelty shoes. It would merely cover the expense of sensible, good-wearing shoes and hose, and in addition, for the upkeep of old ones which may be repaired.

The life of shoes depends greatly upon the care taken of them. Several pairs alternated in the wearing provides a chance for proper airing and less chance to lose their shape; especially

if fit with shoe trees while not in use. Soles replenished or patched are necessary economy. Rubbers worn in wet weather prevent water from rotting the threads and separating the soles. Substantial low heels are satisfactory not only in properly balancing the body, but they do not wear off readily, hence require less repair than do fancy heels. Heels not repaired in time cause shoes to lose their shape and good appearance. Rubber heels are very satisfactory in wear and comfort. Leather may be kept flexible and impervious to dampness if occasionally rubbed with tallow, oils or vaseline and allowed to thoroughly dry before wearing. Invest in a mild polish which will not crack or rot the leather. Patent leather shoes do not wear long, and being non-porous are not comfortable in hot weather. Cheap shoes are not economical. It is best to get a standard make of shoes and buy no others unless the make is dependable.

The care of stockings is also a vital feature in their service and length of life. Frequent laundering removes perspiration which rots and destroys the threads. Silk hose in contact with hot weather are weakened materially. They should be washed in a luke-warm suds of soap and water at least three times a week, if in constant use. To prevent runners starting at the top of the stocking, a machine stitching may be run around the hem with the use of a fine needle. A blunt needle in this case would cut the threads and do more injury than good. The tops of good stockings may be reenforced by using the tops of cast offs which are worth while. New feet may be used in old stockings or feet cut from old uppers, arranging the seam to come on the sides of the foot so as not to make a disagreeable ridge under the foot. Oftentimes, runners are started from the garters which can be avoided by placing a pad next to the sharp edge of the clasp. Much inquiry has been made in regard to proper supporters. The elastic above or below the knee stops circulation, hence it is very necessary to have the support come from the shoulders or hips. Straps may be made to extend from the shoulder and to cross in the front and back. Hip garters are widely accepted as there is no strain upon any particular part of the body, and they are easily made with the use of a yoke which fits the hips from which extends side and front garters.

In purchasing hose it is very important to know a reliable make and to consider an economical grade, as cheap and unstaple hose lend as much in depleting the purse as does the lack of immediate repairs.

QUESTIONS.

What important features should be kept in mind in purchasing shoes and hosiery?

What significance does footwear have in regard to the family budget?

Upon what depends the life of shoes and hose?

How do you care for shoes? For stockings?

How may old hose be utilized?

What is your opinion in regard to supporters?

What brand of hose do you purchase?

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For the day was so bright, and so clear was the path
In the way that seemed marked out to be;
And life was so joyous, and love was so sweet
That scarcely she noted the thorns at her feet,
But sang as she went in a wonderful chord,
"I'll go where you want me to go, dear Lord."

"It may not be on the mountain side
Or over the stormy sea;"
But oh, 'twas a woman that sang it now
With many babes at her knee;
And the manifold burdens of mother and wife
Were bringing the lines of care,
And the way seemed longer, the day less bright
And the cross was harder to bear;
But love was sweet and lightened the load
Though the Flower of Sacrifice bloomed by the road,
So still she sang, though the way be hard,
"I'll go where you want me to go, dear Lord."

"I'll go where you want me to go, dear Lord,"
And her hair was silver white;
Husband and children, one by one,
Had gone to the mansions of light;
And the way to the goal seemed, O so long,
With no young voice to cheer her song,
No strong arm to guide her feet
Where the way was stony or the climb was steep;
But God is good and he knoweth best
And guides the pilgrim to well-earned rest;
So still she sang, though soft and low,
—I'll go where you want me to go, dear Lord,
I'll go where you want me to go."

"I'll go where you want me to go, dear Lord,"
And the breezes re-echoed the strain
As over a newly covered mound
We sang the sweet refrain,
For the weary pilgrim has reached the goal,
And the tired head lies low,
With her hand in His, she had followed on
To the place where we all must go;
Yet oft in fancy at eventide, when the lights are burning low,
I still can hear her sweet refrain,
"I'll go where you want me to go."



STAKE PRESIDENTS

Top row, left to right: Mary M. Halls, Young Stake; Margaret W. Manning, Bear River Stake; Zina Larson Taggart, Woodruff Stake; Mary E. Freeman, Shelley Stake; Lily B. Gledhill, Sevier Stake.

Middle row, left to right: Ann T. Walker, Rigby Stake; Susie M. Wilson, Teton Stake; Juliette Blackburn, Blackfoot Stake; Sarah M. McClellan, Idaho Stake.

Bottom row, left to right: Sarah E. Cameron, Panguitch Stake; Cedaressa C. Shepherd, Beaver Stake; Pauline Pace, Carbon Stake; Matilda Flamm, Fremont Stake.

THE
Relief Society Magazine

Vol. V.

OCTOBER, 1918.

No. 10

Our Biographical Number.

In this number of the *Magazine* we are presenting to our readers the final groups of our stake presidents whose lives and labors deserve much at the hands of the Latter-day Saints. These are women who have achieved nobly and labored faithfully. It is to them and to their associate ward presidents that we owe much of the success of this glorious Relief Society work. The *Magazine* is glad to honor them and is honored in the presentation of their faces. They are pioneer women of the best type. They are mothers in Israel in very deed. They are exemplars before the people. Many of them, most of them, in fact, are mothers of large families who have carried on their house labors and ministered tenderly in their home duties, while attending as well to the labor and heavy responsibility which attaches to public office. These splendid presidents are what might well be described as self-made women and self-educated heroines. God bless them and preserve them all long to continue their active and useful careers.

So popular and interesting have been the articles on Mothers in Israel and the Unusual Mothers, that our office has received sketches and photographs of scores of good and noble women who would also like to present their life work as a testimonial in the pages of this *Magazine*. It has been deemed wise, however, by the *Magazine* committee of the General Board to restrict the publication of these interesting and valuable life-sketches.

Therefore, with this number we have completed the series, giving the pictures all together, and we herewith present them lovingly and graciously to our many readers, hoping they will enjoy them as much as we have and will profit thereby, as such chronicles universally bless and benefit those who read them.



STAKE PRESIDENTS

Top row, left to right: Eliza B. Cook, Bear Lake Stake; Georgina Watt O'Brien, Taylor Stake; Sarah B. Moody, St. Joseph Stake; Elizabeth G. Ford, So. Davis Stake.

Middle row, left to right: Sophia G. Luke, Wasatch Stake; Nellie M. Smith, Snowflake Stake; Julia E. A. Miller, Yellowstone Stake; Artimesia S. Seegmiller, Kanab Stake.

Bottom row, left to right: Martha E. Roberts, Star Valley Stake; Sarah P. Stohl, Box Elder Stake; Hannah B. Christensen, So. Sanpete Stake; Elizabeth Snell, Big Horn Stake.

Lines to Sister Rowena M. Whipple.

In memory of the death of her Soldier Son, on July 20, 1918.

Sad mother, would I could bring you,
In your hour of sore distress,
One little ray of solace,
Help to make your sorrows less.
But I fear that words are futile
To a heart so bruised with pain,
While you listen at life's station
For the whistle of the train.

They are bringing all that's earthly
Of your soldier boy who died
Far away from home and mother,
Only strangers at his side.
It is hard to thus behold him,
Stricken in the prime of life,
But you have this consolation:
He is free from all earth-strife.

And you know that his dear body
Rests not on a foreign shore,
But beside your other children
Who have only gone before.
Wrap the Stars and Stripes around him,
Emblem of the true and brave,
And with loving hands consign him
To a soldier's honored grave.

Three other soldier sons are fighting,
For liberty they stand,
Facing death in every battle,
Struggling in a foreign land.

Soldier mothers of this country
All are suffering with thee,
Praying God to fight our battles
That this earth may be made free.
Hasten on the time, dear Savior,
When the fight for right is o'er,
When the nations learn thy purpose
And cease war forevermore.

Mrs. Maud C. Oliver.

Unusual Mothers.

We present in this number the final assembled groups of our most unusual, and noble mothers in Israel. It seems impossible that we have in our comparatively restricted communities so many women who have been successful mothers of sixteen and more sons and daughters.

With the twenty-seven mothers which we are presenting now there are 442 children reported, and among those who have given the number of grandchildren there are 286 and 3 great grandchildren. These sketches are the righteous answer to ungodly objectors who practice and preach birth-control. What a contribution to the Book of Life! Who may estimate its value? Who may picture the crowns studded with jewels of achievement which will rest upon the brows of these queens among their sex?

As we close this interesting series of biographical portraits we lay our own tribute of love and reverence at the feet of those who have come up out of the valley of death and birth into life everlasting.

EVALINE AUGUSTA LAMB GIBBONS.

Of St. Johns Stake.

MOTHER OF SIXTEEN CHILDREN.

Evaline Augusta Lamb Gibbons was born October 11, 1855, at Rice county, Minnesota. She was the fourth child of Osmer Lamb and Ruby Jane Fillmore. At the age of three years she crossed the plains locating in Salt Lake Valley, afterwards moving to Payson. When she was six years old her mother died, leaving eight small children. She remained in Payson at the home of Amasa Potter until 1870, when she went to the Muddy. Here she met and married William H. Gibbons, February 17, 1871. When the Muddy settlement was broken up they moved to Glendale, Kane county, Utah, where she lived until 1876. During the winter of '76 she with her three small children journeyed by wagon to Moencoppy, where her husband was laboring as an Indian missionary. In the summer of '78, they lived in Sanaya, New Mexico, (now Ramah). In the fall they moved back to Moencoppy. Here they were released from the Indian mission, by President Wilford Woodruff, and were called to settle St. Johns, Arizona, in 1879, by the same authority. Being among the first "Mormon" people in this settlement, she suffered many hardships. Her life has been spent on the frontier, where strong minds and true courage is the mettle needed to make a successful life.

Her husband lost his hand in the thresher during the fall of 1888. This made a hard time look gloomy, but health favored them and happiness was again restored. At the age of 47 she became the mother of her sixteenth child—ten boys and six girls, all being single births. She has nine children living. Her second son, Andrew Augustus, was murdered by outlaws, in 1900, while serving in a sheriff's posse, and in 1905 her oldest son was run over by a thresher, losing his life. She has endured much in life, yet she has been and is a devoted wife and mother.

MARY MARIA ROUGHLEY ROWBOTTOM.

MOTHER OF SIXTEEN CHILDREN.

Mary Maria Roughley Rowbottom, daughter of Richard Roughley, was born at Digmaor, Upholland near Wigan, Lancashire, England, May 5, 1857. At the age of sixteen upon the death of her mother she was left to take care of her father's home. At the age of eighteen she was married to Lorenzo Rowbottom. Upon the death of her father's second wife she again kept house for his family until he married again.

Although she and her husband were born in the Church, they were not baptized until 1878. The elders often visited their home and were always welcome. In April, 1873, Sister Rowbottom emigrated to America, her husband and oldest child having preceded her five months. They made their home at Almy, Wyoming, for twenty-five years, later removing to Cumberland, Wyoming. She is the mother of sixteen children—eight boys and eight girls. She has endured many trials in the deaths of her ten children, there being five girls and one boy now living.

HARRIET LUCINDA M'MURRY FAIRCHILD.

MOTHER OF SIXTEEN CHILDREN.

Harriet Lucinda McMurry Fairchild was born in Columbiana county, Ohio, July 18, 1840. She was married to Moroni Fairchild, January 18, 1855, at Grantsville, by Thomas H. Clark. Was later married in the Endowment House, September 19, 1865. Her schooling commenced at Pike county, Illinois. She came to Salt Lake City in 1852.

Sister Fairchild was secretary of the Relief Society of Basin ward, Idaho, for fifteen years, was also treasurer. She was the last woman who left Salt Lake City at the time of the "move" south, in 1857. Once while her husband was on guard in Echo Canyon, she was left alone in Ogden for nine weeks. They lost

one child at the time they were in the fort at Grantsville, when the Indians were desperate.

She pioneered to Utah in Company 7, walking the entire distance. She also pioneered from Utah to Idaho. Sister Fairchild was the mother of sixteen children. She died at Oakley, Idaho, April 27, 1917.

MARY A. WHEELOCK WALTON.

MOTHER OF SIXTEEN CHILDREN.

Mary A. Wheelock Walton was born October 4, 1864, at Bountiful, Utah; daughter of Alphonzo and Sarah Wheelock. Her parents and grand parents were among the early settlers of Salt Lake Valley. She moved with her parents to Woodruff, Utah, in 1871, was married to Joseph H. Walton, December 22, 1880. She moved with her husband and her two children to Star Valley, in the spring of 1887, settled in Auburn where fourteen more children were borne by her; thirteen were blessed by Bishop Heman Hyde. In 1913, the family moved to Alpine, Idaho, where they now reside.

Sister Walton has been a member of the Relief Society since a young woman. She is deprived of that privilege at present, as there is no Relief Society organization in Alpine. She has devoted a great portion of her time among the sick, and is still administering to their wants. She has not a diploma for midwifery, but it has fallen to her lot to deliver fifty women, and she has nursed about three hundred. She has never lost one case, mother or baby under her care.

LYDIA BUTTERFIELD MIDDLETON.

Of Jordan Stake.

MOTHER OF SIXTEEN CHILDREN.

Lydia Butterfield was born in Taylorsville, Salt Lake county, Utah, August, 1861. She was the daughter of Jacob and Sarah Butterfield of "Mormon" Battalion parentage and of a large family.

She married, when quite young, Thomas Middleton, of Union, who was killed with a pitchfork while threshing at Sandy. Afterwards she was married to Otis L. Terry and finally to Frank Cole. She is the mother of sixteen children, all born at Union, Salt Lake county.

MARY ANN BAHR.

MOTHER OF SIXTEEN CHILDREN.

Mary Ann Bahr was born in Durham county, England, December 16, 1855. When about two years old her parents, Mr. John Daniel and Margaret Jane Brockett Grant, joined the Church of Jesus Christ of Latter-day Saints, and in the year 1863, in the month of May, sailed for America, being on the water eight weeks and two days in a sailing vessel.

Although just in her eighth year she remembers well the hardships endured by the company with which she was traveling, crossing the plains by ox team. They arrived in Salt Lake Valley late in October, going direct to Centerville. After living three or four years in Centerville she moved with her parents to Heber. At this place exciting times were had with the Indians. Her father having to be away most of the time to earn something for his family's support, she remembers being taken with her mother and three other children into town for protection by Bishop Murdock and other men, while the Indians helped themselves to all their cattle.

After a year's time in Heber they moved to Salt Lake City, staying only a few months there; then they moved back to Centerville.

In 1869, her father was influenced by a friend to move his family to Goshen, Utah. On account of her mother's health they remained only a year in Goshen. They then moved to Provo, where with ox team her father hauled rock which was then being laid in the walls of the Provo Woolen Mills. The following spring her father bought a lot and built a house in Salem to which he moved his family. They have made their home in Salem since that time.

In 1874, she married C. O. Bahr and to them were born sixteen children, of which only six are living. During the twelve years that her husband handled all kinds of produce between Salem and the Tintic mining camps, the responsibility of the family was shouldered by her.

In 1885 her father (who was a miner) was seized with miner's consumption and came to live with her, being more or less of a care for six years. He lost his eyesight six months before his death, which occurred May 1, 1893.

In 1890 her husband was called to perform a mission in his native land, Germany, returning in 1892. It was while he was away that a daughter was born, at which time her friends thought she would not live to see her husband return.

In 1901 her brother's wife died leaving a babe two weeks old,

which could get no better care than with her aunt Mary Ann. For two years the child was never well, and for four months had spinal disease and was carried on a feather pillow, during which time its foster mother never had her clothes off, lying down only for short naps as she could get them. The physician said the child could not wholly recover, but to the surprise of everyone, she is now in her seventeenth year and is strong and healthy. Sister Bahr has mothered and cared for many other children at intervals of from one month to two years. While she is unassuming in her nature she has always admonished her children to do right. Always ready with her offerings and willing at all times to sacrifice for her children. She has been a widow since 1905.

She still attends to her household duties, her health in general being good; she feels best when waiting on table or seeing that others are supplied first. She has been a member of the Relief Society since 1875 or 1876. She is now a member of the Red Cross. Has been knitting socks for the soldiers, having knit two pairs for her nephew at Camp Kearny, two pairs for a young friend in France, and also two pairs for a friend at Fort Douglas, on her own accord, and is now ready to help the Red Cross.

MARY BRITTON LOVELESS.

MOTHER OF EIGHTEEN CHILDREN.

Mary Britton Loveless was born August 30, 1840, in Birmingham, England. She married James W. Loveless, September 1, 1856, and is the mother of eighteen children. She has been a teacher in the Relief Society for about eight years. Her residence is now Provo, Utah.

CATHERINE M'GUIRE KNIGHT.

Catherine McGuire Knight was born at Georgetown, Lancaster county, Pennsylvania, October 15, 1833. Her mother's name was Charlotte Ash and her father's name William W. McGuire. In 1838, her father heard the Prophet Joseph Smith preach at the home of Bishop Hunter, not far from his home in Pennsylvania. He also went to a conference in Philadelphia presided over by Hyrum Smith, the Prophet's brother. He heard the word and believed it, and the same year was baptized by Elisha H. Davis. In 1842, he moved to Nauvoo. There he bought land from the Prophet and paid his tithing.

On February 10, 1844, Sister Catherine M. Knight and her sister were baptized by Caleb Baldwin. Their father then gave the two girls a five-dollar gold piece, and asked if they would like

to give it to the Prophet. They were pleased to do that and he took them to the home of the Prophet. The Prophet shook hands with the father and said, "How are you, Brother McGuire?" The father said, "Brother Joseph, my little girls wish to give you a small present." He reached his hand to her and said, "So you want to give the Prophet a present, do you?" She said, "Yes," and laid the gold in his hand and he laid his hand on her head and said, "God bless you with a double blessing." Then her sister gave her gold piece and he laid his hand upon her head and said, "God bless you with a double blessing."

The 27th of June, 1844, Joseph and Hyrum were murdered in Carthage and Sister Knight saw Joseph and Hyrum in their coffins. She also saw President John Taylor after he was in his gore wounded in Carthage. With martyrs he bled.

In 1846 the family were driven out of Nauvoo with the rest of the Saints. They got over the Mississippi river all right. Then came Bishop Hunter; next came Joseph F. Smith and his mother. They crossed Iowa and got to Winter Quarters and stayed there two winters, then went back to Iowa to get cattle to come to the Valley. In 1852 they crossed the plains. Sister Knight and her sister drove one of the wagons with three yoke of cattle. They reached Salt Lake in 1852. April 24, 1853, she was married to Alonzo Knight: On May 31, 1854, her first baby was born. She has had a large family of children and has 62 great-grandchildren.

July 24, 1857, the family were invited to Brigham Young's celebration at the headwaters of Big Cottonwood. While there Porter Rockwell came dashing up to say they had killed Apostle Parley P. Pratt and that the mob was on their way to kill them all. Brother Knight then went into the mountains with General Daniel H. Wells and others to help keep the mob from coming. Brother and Sister Knight are still living, the husband being 87 and the wife 84 years of age.

ELIZA ANN CLEMENTS KENDALL.

MOTHER OF TWENTY CHILDREN.

Eliza Ann Clements Kendall, daughter of James and Elizabeth Clements, was born in Weber county, Utah, February 25, 1857. She was married to Joseph Bradford Kendall, December 25, 1874, and is the mother of twenty-one children, namely: Joseph Bradford Kendall, father of three children, filled a mission to the Southern States; James Edward, died at two months; Eliza Ann, mother of twelve children; Albert Newel, father of three children, died at thirty-five years; Charles Allen, father of nine children; John Royal, died in infancy; Mary Lizzie, mother of eight children; Maria Ellen, died at fourteen months; Percinda

Ether, widow; William Edwin, father of four children; David Earl, father of three children; Lucy May, died at fifteen months; Ada Elvira, died at four months; George Elmer, died at twenty-one years; Elner Jane, died at sixteen months; Alford Laurel, at home; Rosy Vidella, mother of one child; Clarence Leroy, died in infancy; Dollie Edith, at home; Florence, died in infancy. All were married in the temple but four.

Sister Kendall also reared five of her husband's brothers and sisters from three years and up till married, and helped to rear three of her own brothers and sisters. She is now helping to rear her grandchildren and is in good health. She has had nine children married, forty-three grandchildren and two great-grandchildren living. Oh, what a glorious record is here!

ANNIE HARRIS SPENCER.

MOTHER OF SIXTEEN CHILDREN.

Annie Harris Spencer was born in London, England, August 4, 1861. When she was seven years old she with her parents came to this country, crossing the plains with an ox team. She and the other children walked most of the way. After arriving in Salt Lake City they lived there for some time, finally moving to Randolph, Rich county, Utah, where they have since resided.

When eighteen years old she was married to Orson John Spencer. She is the mother of sixteen children, and has also reared six children of Brother Spencer's first wife, who passed away.

Sister Spencer has been a Relief Society teacher for years, and still attends to these duties. Two of her sons have filled missions.

ROSINA ALLEN WILLIAMS.

MOTHER OF SIXTEEN CHILDREN.

Rosina Allen Williams was born in Springville, Utah, in 1852. Six years later her parents were called to help settle St. George. They had not been there long when the mother fell ill; and the little girl learned to spin while so small that she had to stand on planks to reach her work. She also learned to sew and knit, and when she was eleven years old she did all the weaving for a family of ten.

She spent her nineteenth summer in Springville, and married David Williams while there. They went together to her parents' home in southern Utah. In 1881, they moved into northern



UNUSUAL MOTHERS

Top row, left to right: Evaline Augusta Lamb Gibbons, Mary Maria Roughley Rowbottom, Harriet L. McMurray Fairchild, Mary A. Wheelock Walton, Lydia Butterfield Middleton.

Second row, left to right: Mary Ann Daniel Bahr, Mary Britton Loveless, Catherine McGuire Knight, Eliza Ann Clements Kendall.

Third row, left to right: Annie Harris Spencer, Rosina Allen Williams, Martha Vail Van Noy, Martha Ella Backster Reid.

Arizona, and about ten years later they moved to the St. Joseph stake, in southern Arizona.

Mrs. Williams is the mother of sixteen children, one having died before birth. Her eldest daughter died while on a mission with her husband on the Samoan Islands, leaving a two-weeks-old baby girl, who was sent home to Mrs. Williams. She mothered this little girl for about four years. Since that time Mrs. Williams has lost seven girls and one boy.

She has always made a beautiful home, no matter how humble the building, and she has always been a devoted mother. Since her family has grown up she has spent a great deal of time caring for the sick and needy. She has unusual skill in all kinds of fancy work. A most beautiful characteristic of her home is its hospitality, as the young and the old, the rich and the poor have always found a welcome there.

Mrs. Williams has been a Relief Society teacher for many years, and is president of the Franklin ward Relief Society at the present time.

Though she has passed through poverty and sorrow, sickness and death, she is still full of hope, courage and faith, and her most earnest prayer is that her children will remain true to the faith.

MARTHA VAIL VAN NOY.

MOTHER OF SIXTEEN CHILDREN.

Martha Vail Van Noy was born November 24, 1870, in Franklin, Oneida county, Idaho. She is the daughter of Isaac H. and Tyresh A. Vail. Her parents were among the early settlers of Cache Valley. She married Thomas L. Van Noy, January 13, 1887, in the Logan temple. They moved to Star Valley, in 1889. She is the mother of sixteen children, one of whom died in infancy and one at the age of sixteen. She has fourteen living children—seven boys and seven girls—and thirteen grandchildren. Every one is mentally and physically strong in every way.

All her life she has been called to help others in sickness of all kinds, being naturally gifted along that line.

Brother Van Noy had one of the first general mercantile stores in lower Star Valley, and Sister Van Noy was his main helper in this great work; and this work together with her own family cares and the helping of others in sickness and death has indeed made her life a very active one. She has always been an earnest worker in the Relief Society and Y. L. M. I. A., and at present is a genealogical worker.

She has always been a kind and loving wife and mother, and is loved by all.

MARTHA ELLA BACKSTER REID.

MOTHER OF SEVENTEEN CHILDREN.

Martha Ella Backster Reid was born March 2, 1864, at Purdy, Virginia. Her father died from diphtheria a little more than three months before her birth. When four years old her mother married again, and with her mother and stepfather she lived until she was married.

At the age of seventeen she married William M. Allen, to which union were born twelve sons and three daughters, all in good health. She has experienced many hardships in her old Virginia home, as her husband had to work for 30, 35 and 40 cents a day to keep his family from perishing. At one time when her husband was away at work they ran out of food and she was compelled to take one of her little ones, leaving the others with her mother, and walk about three miles with nine eggs to get flour for their breakfast. At this time her stepfather had died and her mother lived with her until her death, and they experienced many trials together.

At another time, when her husband was away at work they ran out of feed for their cows. They fed them the straw out of their beds, after which she was compelled with her elder children, leaving the smaller ones with her mother, day by day to walk about five miles to get straw and chaff to keep their cows alive.

The first "Mormon" elders she had ever seen came to her house when she had a sick babe. She gave them all the bread she had for their dinner, had no flour, but expected her husband home that night with some, but he failed to get home as she expected. Owing to the sickness of her child she learned nothing of their message and mission. She had a dream later that two men came to her house with books to sell and books to give away. About four months afterwards two "Mormon" elders came to her door and asked for entertainment and were received. She told her mother they were the ones she had dreamed about.

After the teaching of the elders her mother declared that "Mormonism" was the true gospel that had come to them and that she was going to join the Church and she didn't care what others said; she wanted her daughter also to accept it. At first her husband was opposed to her baptism, but later gave his consent, and herself and mother were baptized together, her mother leading the way.

Later she married J. I. Reid, to which union were born two

girls, making five girls and twelve boys. She is now a teacher in the Relief Society, having a distance of over nine miles to travel to visit her district.

HARRIET CLARK FEWKES.

Of Cassia Stake.

MOTHER OF SIXTEEN CHILDREN.

Harriet Clark Fewkes was born March 23, 1856, in Birmingham, Warwickshire, England. She was baptized into the Church of Jesus Christ of Latter-day Saints by David P. Kimball when eight years of age. She emigrated to Utah in 1866 with her parents, John Clark and Caroline Hopkins Clark. Came across the sea in a sailing vessel by the name of *John Bright*; was on the sea four weeks and four days. Crossed the plains by ox team with Captain Henry Chipman's company, being nine weeks coming over the plains.

After the family arrived here they went to live in Summit county, Utah, where she married Thomas Fewkes, June 8, 1873, and she resided there until August 31, 1916. They went to Burley, Idaho, one year ago.

She is the mother of sixteen children—eight boys and eight girls, ten of whom are living. She has 53 grandchildren and one great-grandchild.

Sister Fewkes has been a member of the Relief Society for 55 years, and is now a teacher in the Society in the Burley First ward.

Her general activity is farm work. Her health is good and she delights in being charitable and helping all she can in the community where she lives.

HARRIET S. PERRY WHITING

MOTHER OF SIXTEEN CHILDREN.

Harriet S. Perry Whiting was born at Springville, Utah, November 29, 1855. Her mother being left alone with three small children, they passed through all the hardships of pioneer life and were obliged to do any kind of work to help maintain the family. They gleaned wheat to buy their first set of knives and forks which cost five dollars.

She worked three months taking care of a neighbor's baby and helping in any way a small child can, for a pair of shoes; three weeks for a dress, and because she got homesick her older

sister went and helped house-clean two days to finish paying for the dress.

She was married December 23, 1873, to Albert M. Whiting; to them were born sixteen children, seven sons and nine daughters. With the exception of two daughters who live in Idaho, all her children are living in Mapleton within a mile of their home.

Little can a person who has never tried to take care of a large family realize the amount of work it takes to keep a family. For she has reared fifteen of her children, has done all her own work, making all their clothing, even the men's suits, knitting, etc. She was obliged to let her girls go out to work most of the time when they were not in the school.

All of the children are living faithful lives in the Church. Two of the boys have filled missions, another has taken the missionary course at the Brigham Young University.

Twelve of the children have attended the Brigham Young University, four having done college work. Three are now teaching school.

Owing to the death of her husband eleven years ago, Sister Whiting has had the responsibility of the higher education of practically all her children.

ASENATH EMELINE SPENCER

MOTHER OF SIXTEEN CHILDREN.

Asenath Emeline Spencer, daughter of Isaac V. and Asenath E. Carling was born October 5, 1851, in Fillmore City, Millard county, Utah. She is the mother of sixteen children—ten living and six dead. She married Howard Orson Spencer, February 1, 1877. They had sixteen children as follows: Isaac Carling, Aurelia, Mabel May, Howard, Malinda Elizabeth, Ruby, Viola, Leone, Verda and Alvin Heaton living; and Emma, Edna, Iva, Alva, Sarah, Ann and one boy dead. All the living ones are married, and rearing families, except Howard, Verda and Alvin. These are the ten living children and there are thirty-six grand children. None of these use tea, coffee or tobacco.

ROSE H. GRANT.

MOTHER OF EIGHTEEN CHILDREN.

Rose H. Grant was born December 13, 1859, at Wendsbury, Staffordshire, England. She was married at the age of fifteen to William Grant on the 17th day of May, 1875. She has resided in

American Fork continuously since her marriage, excepting the time spent in exile, during "the raid."

Sister Grant was quite a prominent figure during these days of persecution, as she was the only woman who was tried before a jury.

She is the mother of eighteen children, twelve of whom are now living. Her path has not always been smooth, but under all circumstances her patience and sweet disposition helped her gain the love and confidence not only of her own family but of all who knew her. Her labors in the Relief Society have been quite extensive, acting as counselor to Sister Elizabeth J. Durrant in the First ward of American Fork for years, and she is at the present time counselor to Charlotte Greenwood in the same ward.

Sister Grant says, "I am in the best of health and do all my own work." Her labors in the community are appreciated; and by the ties of love and friendship she is "Aunt Rose" to all.

ELIZABETH WATTS FIFE.

Of Providence, Utah.

MOTHER OF EIGHTEEN CHILDREN.

Elizabeth Watts Fife, daughter of Robert Watts and Elizabeth Heath, was born March 22, 1839, near Vicksburg, Hines county, Mississippi. She with her parents came to Nauvoo, Illinois, in 1842. Here she was taken to fast meeting and blessedd by the Prophet Joseph Smith.

In 1846 the family left Nauvoo and started to Utah, but was delayed on the road and did not arrive in Salt Lake City until 1850. The journey was made by ox team. The family located on the Weber river, about seven miles from Ogden.

She was married to James Fife, November 28, 1856. She with her husband moved to Providence, Cache Valley, March 12, 1860.

To this couple has been born eighteen children—thirteen boys and five girls. Eleven of these have grown to manhood and womanhood, seven dying during childhood.

Sister Fife has 68 grandchildren and 13 great-grandchildren. She has always enjoyed the best of health and now, at the age of seventy-eight, is remarkably strong and active.

She has always been an active teacher in the Relief Society ever since the organization of that society in Providence ward, and the last few years she has been an ardent temple worker.



UNUSUAL MOTHERS

Top row, left to right: Harriet Clark Fewkes, Harriet S. P. Whiting, Asenath Emeline Spencer, Rose H. Grant.

Middle row, left to right: Rose H. Grant, Elizabeth Watts Fife, Martha Elizabeth Wayman, Jane Smitts Wells, Sarah A. Murdock Lindsay.

Bottom row, left to right: Lucy Ann Allred, Rebecca Richardson, Jane Hutchings, Mary E. Owens Bradshaw.

MARTHA ELIZABETH WAYMAN.

MOTHER OF SEVENTEEN CHILDREN.

Martha Elizabeth Wayman was born November 14, 1864, in Tooele city, Utah. She is the daughter of Oscar Orlando and Elizabeth Taylor Stoddard. When five years old she moved with her parents to West Porterville, Morgan county, and remained there until the May before she was married, when she came to Salt Lake City. She was married in the Endowment House, Salt Lake City, October 4, 1883. She is the mother of seventeen children, the youngest is now nine years old. She has three sons in the army and four more ready to go when needed. Her children are all intelligent, healthy and strong—four are yet at home. She is also rearing five orphan grandchildren.

Sister Wayman is enjoying good health, doing all her house work, and is always cheerful and feels that the Lord has greatly blessed her.

She has been a worker in the Relief Society since she was fifteen years old, and at present is counselor to Ellen Larsen in the Molen Relief Society.

JANE SMITTS WELLS.

MOTHER OF SIXTEEN CHILDREN.

Jane Smitts Wells was born at Sheldon, Warwickshire, England, October 1, 1860. She married Charles Wells, October 15, 1878, at Overwhitare, England, and embraced the gospel, March 2, 1893. Emigrated to Utah with their family of children in 1908, and settled in Provo, where they still reside. Sister Wells is the mother of sixteen children—seven girls and nine boys. One son is now in the service of our country, over in France.

Sister Wells has ever been faithful and true to the gospel, and has taught its principles to her family. Her whole life has been one of service for others, such as no one else knows except those who have reared so large a family.

SARAH A. MURDOCK LINDSAY

MOTHER OF SIXTEEN CHILDREN.

Sarah A. Murdock Lindsay was born March 2, 1853, in Davis county, Utah.

While a very young child she went with her parents to Carson, Nevada, where an attempt was being made to build up

a "Mormon" colony. Conditions being unfavorable, they moved back to West Jordan, then to American Fork.

In 1862 the family moved to Heber, Wasatch county, Utah. Here she helped them with their various duties which were mainly in making cheese and butter; taking care of the sheep; washing, picking and carding wool; spinning the wool and weaving it into cloth for dresses, suits, and blankets.

She often joined with the other sisters in the old time "spinning bees." Each girl or woman would take her spinning wheel at sunrise and would go to spend the day helping some neighbor woman spin her rolls.

The next day all would go to another home, each woman taking her turn at being hostess. Thus the work seemed less tiresome, and good will and sociability prevailed.

She has always loved the society of her friends, and as a girl often joined with them in the dances given in the boweries with no floors, or in the school houses which had rough, board floors. All dressed in home spun, and if they wore any shoes they were made by the shoemaker out of hides tanned at the "Old Tannery."

It is interesting to note that she wore such a pair of shoes three years, and, being unable to wear them out, gave them to her brother.

December 15, 1868, she married Robert Lindsay who had come from Scotland for the sake of the gospel a few years previous. Shortly after marriage the young couple moved to a farm three miles east of Heber where they built a comfortable home and made a good living as both had learned habits of industry early in life.

Besides the work of caring for their large family she and her husband always had time to minister to the wants of the poor, the sick and the discouraged. Many have looked to them for help and encouragement. Their home was one of hospitality and industry.

After her husband's sudden death, in 1911, she moved to Provo, so that she might more easily keep her children in the B. Y. University.

At this school one of her sons completed the Commercial course, one the High school course, one daughter completed the Normal course, two daughters have taken out degrees, and others of the children have attended the school.

For eight years Sister Lindsay took care of a little motherless grand daughter.

She now has eleven living children and thirty-five living grandchildren. Two of her grandsons enlisted and are now in the U. S. Army.

Sister Lindsay is still a worker in her home and in the Relief Society. She is taking her part in doing Red Cross knitting for our soldiers and is still able and willing to help those in distress and has a cheering word for the downhearted.

She says, "The Lord has always blessed me and helped me. When sickness and death came into my home, He was my comfort and my support. I feel to thank Him for my children, and for His wonderful support to me throughout my life."

LUCY ANN ALLRED.

MOTHER OF SIXTEEN CHILDREN.

Lucy Ann Allred, the daughter of Reuben Warren and Lucy Ann Allred, was born April 24, 1845, in Hancock county, Illinois. She married Sidney R. Allred, May 13, 1860, at Ephraim, Sanpete county, Utah. She died in Spring City, September 17, 1906.

She was the treasurer of the Relief Society for ten years, at Chester, Utah. She was the mother of sixteen children, of whom seven survive her. They are: Calvert L. Allred, of Stanford, Arizona; Minnie D. Barney, of Spring City, Utah; May E. Peterson, Salt Lake City; Ida E. Ling, of Lemhi, Idaho; Mariett Kelsey, Spring City, Utah; Bertie G. Boreman, Gilmore, Idaho; William B. Allred, of Spring City, Utah.

MRS. REBECCA RICHARDSON.

Sister Rebecca Richardson was born January 19, 1873. Her last child was born January 25, 1918. Three boys and eight girls are still alive; two of the girls have been married in the Salt Lake Temple.

Poverty of the most stinging and humiliating nature that can be suffered by a Latter-day Saint has been bravely and smilingly borne by this good woman, and she has never lost her faith in the work, for she would give up all for the gospel's sake.

Once taking one of her babies, she went into a store of a town where she was comparatively unknown and the lady clerk who was waiting on her said: "That is a fine child you have there. Is that your first?" "This is my tenth," replied the mother, whereupon the clerk threw up both hands, a dazed look coming over her face.

Sister Richardson is a thorough Latter-day Saint and is one of the most modest and retiring of women. She knows nothing of the writing of this sketch and it will be a surprise when she reads it in the *Magazine*.

MRS. JANE HUTCHINGS.

MOTHER OF EIGHTEEN CHILDREN.

Mrs. Jane Hutchings was born at Spanish Fork, Utah, April 3, 1859; married in 1875 to Carlos L. Hutchings. She is the mother of eighteen children—ten healthy and good sons and eight faithful daughters. This is the simple annal of a great woman.

MARY E. OWENS BRADSHAW.

MOTHER OF SEVENTEEN CHILDREN.

Mary E. Owens Bradshaw was born in 1864, in Fillmore, Utah. She went to Dixie with her father's family when she was about nine years old, that her father might work on the St. George temple. Many of the older people of St. George will remember Horace B. Owens, her father. The family moved later to Virgin city, where they lived for several years.

October 12, 1881, in the St. George temple she was married to Edward E. Bradshaw, by Brother David Cannon. They lived in Arizona and Mexico for a time until they were driven out of Mexico, when they came to Hurricane to live. Sister Bradshaw is the mother of seventeen children—ten boys and seven girls, one pair of twins. One of the twins died at birth, and four other children have died since. She has twenty-five grandchildren, but some of them are dead.

Sister Bradshaw has always worked in the Primary and Relief Society, has been president of both organizations; also has been a teacher in Relief Society, Primary and Sunday School, at different times and places.

She has always worked hard for the benefit of her children, and others when it was possible, but she is humble in spirit and hopes to live yet to do much good in the world.

EMMA CAROLINE LUKE CLEGG.

MOTHER OF SEVENTEEN CHILDREN.



Emma Caroline Luke Clegg, daughter of Henry and Harriet Luke, was born at Heber City, Utah, August 29, 1861. Her parents were among the early settlers of Provo Valley. The death of the father, which occurred while the children were all small, compelled them to work for a living in the fields and in the home. They were given the best education offered by the schools at that time.

At the age of twenty-one years, she was married to Fred L. Clegg, of Heber city. To them were born seventeen children, eleven of whom are still living.

Mrs. Clegg and husband, through perseverance and overcoming difficulties, have built for their family a comfortable home and given them a good education. Considering the rearing of such a large family, Mrs. Clegg, now fifty-six years old, is a comparatively young woman. Her life has been spent in doing good to others, and she is now always ready to give her assistance to those in need. The accompanying picture was taken when her last baby was five months old, and it is now nine years of age.

MARGARET ELIZABETH JOHN REESE.

MOTHER OF NINETEEN CHILDREN.



Mrs. Margaret Elizabeth John Reese was born in Wellsville, Cache county, Utah, February 4, 1857. She was the daughter of Charles John and Elizabeth Williams John, who were among the early settlers of Wellsville.

When Sister Reese was about two years old her parents moved to West Portage, Box Elder county, Utah, in the Malad Valley, where she lived until married to Brother Noah Reese. She was married at the age of sixteen. She later received her endowments in the Logan temple, in 1886. She had donated to the building, and played on the walls, when the men were working on the temple.

Sister Reese often speaks of the great grasshopper famine, and tells her children and grandchildren of the gleanings of the wheat after the grasshoppers had eaten most of the grain. They love to hear her tell of these things.

She remembers when the Pocatello Indians ranged in the hills round about the village. When they used to come down out of the canyons, when about a mile away from the houses they would give their war-whoops, then all the people would run and gather at her father's home, as that was nearer to the center of the town, for refuge. Although the Indians seemed very savage they never killed any one in the settlement. Sister Reese used to hold the Indian babies and would often run away from her parents as they had told her never to go near the Indian camps, but one time she was badly frightened as the chief wanted her to eat ground crickets with them. When she refused they were going to take her, but some way she stole away and ran home.

After she was married, she moved with her husband to Samaria, on a farm, where she worked and helped to clear the

land. She stayed there until 1890, then she and three children moved to a farm at Lava, Idaho, now known as Blaser, but it is still called the Lava ward. They were the ninth family in this place, and these were scattered over a tract of land about twelve miles. At this time there was no ward organization there, and in the year 1890 they were organized as a branch of the Garden Creek ward. They were then organized as a ward in 1891, at which time Brother Noah Reese was called into the bishopric, and he went from house to house and held meetings. Since then, at one time, Sister Reece was president of the Y. L. M. I. A., treasurer in the Relief Society, teacher in the Sunday School and Primary, in that ward. She has been a Sunday School teacher ever since their district was organized as a branch. Since then they have been organized into two wards and one branch, and Sister Reese belongs to Lava ward. She is a teacher in Sunday School and Primary. She is also president of the Y. L. M. I. A. and first counselor in the Relief Society.

She has been a faithful and diligent worker in every organization in the ward. She loves the Church work. She is always ready at any time to help the sick and needy. She is the mother of nineteen children; twelve of them are living now. She has seven children married, and has had twenty-six grandchildren, eighteen of whom are living. She is enjoying fairly good health and takes great pleasure in helping others. She has had many trials and bitter experiences, but has never once lost faith in the principles of the gospel, since she was seventeen years of age, when she prayed for a testimony, and her prayer was answered.

An opportune time for making winter mince meat while green tomatoes are so cheap.

GREEN TOMATO MINCE MEAT.

Recipe by Mrs. Lyia J. Barrow, Gridley Relief Society.

Chop 8 quarts of green tomatoes. Measure after they are chopped and trimmed. Draw off juice and add as much water as their was juice. Then add:

- 6 pounds of sugar
- 2 pounds of chopped raisins
- 1 pound of currants
- ½ pound of citron peel

Cook slowly until tender, then add two tablespoons cinnamon, cloves, allspice and salt, also one cup of good vinegar. Boil until thick.

Stir often to keep from burning, then add 6 large sour apples, chopped. Add beef suet to suit taste.

When apples are done, put in jars and seal. This mince will keep a long time.

The Influence of Music.

By Lucy May Green.

In answer to the question, "What makes a home?" Sidney Lanier, the poet, after mentioning the first essential, parents and children, a house and a few friends, said, "An open fire and good music," but in as much as we can do without a fire for half the year, I say music is the one essential. Late explorers say they have found some nations that have no God, but I have heard of none that have no music. Music means harmony, harmony means love, and love means God."

Music is a universal language, it carries some message to every human soul. It calls the saint to worship his God, the patriot to his country's service, the child to his mother's knee in the loving communion of the home circle, the lover to his beloved. It elevates, cheers and inspires them all. It is true that there is a type of music that suggests evil, that arouses sensual thoughts, and tends towards immorality. I refer particularly to the "rag," "jazz," and cheap sentimental trash so popular at present. Happily for us, we have enough of the higher ideals along musical lines constantly before us, in our various church and social gatherings to counteract the cruder forms of music.

As Relief Society workers, let us exclude from our meetings, and banish from our homes, the sensational cheap music, exercise great care in the selection and buying of music whether it be "records," player rolls, songs or dance. Let us use good judgment in choosing music for our programs, and parties, and keep up to the inspired standard: "If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving," said the Lord in a revelation given to Brigham Young (Doc. and Cov. 136:28).

One writer says, "Music breathes like a miracle of inspiration through the soul to elevate, to refine and spiritualize. Everything within becomes active; the perceptions acute, the affections warm, the moral sensibilities quick and sensitive. Let everybody become musicians and surely they would become 'living souls.'"

"When we pause by the wayside, all weary and faint, and would sit down discouraged and full of complaint, oh, sing! and the wearisome care will have fled as we sing of the rest that is waiting ahead."—P. P., Bliss. When we think of how the world needs comfort and cheer while almost all nations are at war, and nearly every home is longing for loved ones who are absent in their country's service, of Freedom, we can think of no power better calculated to bring this comfort and solace than the voice of song and melody. Our government has recognized this power, and in every camp and cantonment there are leaders of singing.

Our boys are encouraged to sing, often, for a singing army is a happy, contented army. A singing army is a victorious one. The morale of our armies is kept up to a high standard by good, clean, healthful amusements, and by music of the right kind. We hear a good deal about community singing nowadays; our soldiers and sailors sing, our boys "over there" are singing, our government tells us to sing. Shall the mothers of America alone be silent?

Silent no longer! they shall sing for joy,
 And all their wondrous powers employ.
 Oh! with what rapture must the chorus swell,
 When tongues that have been dumb God's praises tell.
 Oh! for a song for every night of sorrow,
 When "weeping doth endure" a weary while;
 For sighing seems to but delay the morrow,
 And "joy" that cometh in the morning's smile.

Music makes lighter the burden of life, sweetens the cup of bitterness, fills the heart with courage.

Many of the great artists and singers of world-wide fame are giving up all of their time and using their precious talents to cheer and comfort the hearts of our fighting men, while we the women of Zion stay at home and mourn because of the absence of our boys. Wake up, Relief Society singers, buckle on your armor, and go forth and sing:

"Go gladden the lonely, the dreary,
 Go comfort the weeping and weary,
 Go scatter kind deeds on your way,
 Oh make the world brighter today."

The keynote of the gospel of Jesus Christ is gladness and joy. "Glad tidings of great joy" should start songs wherever it goes. The sad heart is the one that tires quickest—let us therefore keep a song in our hearts and on our lips, and, "although your heart is breaking, make it sing a cheery song." Many people we know journey through life as a band of music goes down a street flinging out pleasure on every hand, while others remind us of fire bells with their harsh clanging, or of mournful dirges. Let us choose the better way, and carry with us an atmosphere of love, helpfulness, and good cheer that we may become a living gospel, with a song of joy in our hearts that shall "cheer and bless and brighten every passing day."

* * * * *

Relief Society choirs, what are you doing? Are you living up to your mission to bring sunshine and cheer into the hearts of the sad and sorrowful, or in your zeal to knit, sew, make surgical dressings, tend war gardens, preserve, conserve, etc., are you forgetting how to sing? In some stakes and wards it is almost

impossible to get our singers together, owing to their zeal along other lines of war service. Awake to your opportunities. Remember that we are now to have a Song Book of our own. Visit the homes of the "War Mothers" and sing for them, cheer up the aged, and bedridden and home-bound, join in the community singing. Call the sisters together and have an afternoon of singing occasionally. Sing the old home songs, the patriotic music and the songs of Zion, for

"There's comfort in their cheering words,
That warms the strangest heart,
No other songs we hear today
Can such delight impart."

TO THE BOYS "OVER THERE."

When called from home and all you love,
Through sorrow's thorny path you rove,
'Twill help to lift your soul above
To sing a song of Zion.

When journeying o'er the mighty deep,
Or marching over mountains steep,
Don't get discouraged, sigh or weep.
Just sing a song of Zion.

When faith is weak and doubts assail,
When friends forsake, and foes prevail,
E'en though you walk through death's dark vale,
Sing a song of Zion.

Zion's songs are full of cheer,
Zion's songs of home so dear,
How my soul delights to hear
And sing the songs of Zion.

SUGGESTIONS FOR COMMUNITY SONGS

Home Group—"Home, Sweet Home," "Love at Home," "Old Kentucky Home," "Swanee River," "Little Gray Home in the West," "Keep the Home Fires Burning."

Patriotic—"Star Spangled Banner," "America," "Marseillaise," "Battle Hymn of the Republic," "Battle Cry of Freedom," "Sons of America," "The Flag without a Stain," "Hail Columbia," "The Red, White and Blue," "Flag of the Free."

Songs of the People—"Annie Laurie," "Sweet Alice Ben Bolt," "Juanita," "Comin' thro' the Rye," "Love's Old Sweet Song," "Last Rose of Summer," "Sweet Afton," "Santa Lucia," "Rocked in the Cradle of the Deep."

Songs of Zion—"O ye Mountains High," "Utah, We Love Thee," "Utah, the Star of the West," "Our Mountain Home so Dear," "Come, Come, Ye Saints," "Our God We Raise to Thee."

War Time Entertainments.

By Morag.

To the Readers of the Entertainment Department:

Dear Sisters—I have received a number of letters of appreciation, and I desire to take this opportunity to thank you one and all. I enjoy my work in this department, and will take great pleasure in helping you plan your programs for your home evenings, parties, etc. I shall be glad to receive reports of any new or novel parties or entertainments and will pass them along. Questions of general interest relating to parties will be answered through this department, but remember that the *Magazine* leaves the editor's hands about two months before it reaches you so you must be patient. If you write for special help, please enclose two three-cent stamps and address your letters "Entertainment Dept., 29 Bishop's Building, Salt Lake City, Utah."

Many people think that all home entertaining should cease at this time. The war has certainly put a damper on our mad rush for pleasure, but even war should not stop our home enjoyment and fun. We need to lay our cares aside occasionally, and play awhile, sing awhile, and smile. Our parties should be kept free from extravagance of any kind, yet planned to give pleasure to those at home, who must keep up their courage and strength in order to accomplish their best efforts in the varying forms of our country's service.

The last night of October, Hallowe'en, is a holiday especially dear to the hearts of youth. Hallowe'en is different to all other festivals; it is gay, mysterious, grotesque, unconventional, a time dedicated to young life, liberty and the pursuit and capture of happiness.

Originally, Hallowe'en was a pagan, religious festival. On the 31st of October the ancient Druid priests who worshiped the Sun God by keeping eternal fires burning upon their great stone altars, put on their white robes and gathered in their sacred groves, the people standing near. At a given signal, the altar fires were extinguished, symbolic of the completed year of the crops. As Christianity overcame the pagan faith, the festival lost its significance, and folks came to believe October 31st was a time especially propitious for the interference of fairies, ghosts and spirits in human affairs.

Jack o'Lantern Party.

Decorate with cornstalks, Jack o'Lanterns, yellow and black crepe paper, yellow flowers.

The invitation:

Hallowe'en is Goblin night,
Bring your Jack o'Lantern bright:
As ghost or spook you should be seen,
To be in style at Hallowe'en.

A Jack o'Lantern parade through the house is the first "stunt," and a small prize is given to the one whose "Jack" displays the most comical grin.

Each guest is then required to write a good recipe for pumpkin pie. The best cook in the party then judges the recipes and the prize, a large pumpkin pie, is awarded the winner, and small individual pies are given the other contestants.

The usual games should be played; the apple paring contest, ducking for apples, naming nuts to be roasted in the open fire, etc. A "witch" may preside in one corner, and serve Hallowe'en punch (orangade) and tell nonsense stories.

Serve:

Brown Bread Sandwiches (Chopped peanuts)

Cottage Cheese Salad

Pumpkin Pie

Nuts

Apples

Popcorn

Raisins

While we are on close sugar rations, omit cakes entirely from your party menus, or use those made and sweetened with molasses, syrup, and raisins. Serve dainty jam tarts, fruit pie, figs, dates, raisins, or grapes. Use plenty of fresh fruits, apples, pears, melons, and nuts of various kinds. Cold water, sweet cider, fruit ices, made from bottled fruit juices, combined with crushed fresh fruit will fill the place of the more elaborate punch, ice cream, etc.



By Clarissa Smith Williams.

TO THE GIRLS OF THE STATE OF UTAH.

"Uncle Sam" is preparing to call all men between the ages of eighteen and forty-five into active service for their country, but as yet he has placed only a "volunteer draft" upon the women and girls. His advice to "serve your country by entering college" applies equally to the girls of every age whether they be eighth-grade or high-school graduates or college students. If you are an undergraduate it is your duty to make every effort to re-enter school, if you are a graduate, prepare to go on with your work.

Your Country Needs Trained Women.

Never before has there been such need for trained intelligence as there is in our country today. President Wilson says: "So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war, there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people."

Prepare for Service.

The President of our nation, the Secretary of the Interior, the Commissioner of Education, and all our great leaders, both national and state, are united in the request they make of our boys and girls of the nation "to attend school this winter." This is a time when one cannot serve in ignorance. Our country is taking our men over seas; and, following the example of France and England, the women will be called more and more to do the work of men. A woman with a trained mind can learn to "shift her job" in much less time and with much greater ease than can ignorant ones. So, the greatest service the girl of today can render her country is to prepare for service tomorrow.

Don't Forget the Woman's Job.

"Food will win the war" has been placed before us so often of late that it has become a hackneyed sentence. Mr. Herbert

Hoover and many other great leaders of today have placed the winning of this war in the hands of the women. This is a war of resources, we are told, and the nation which can best preserve and conserve its resources, both temporal and spiritual, is the one sure to win eventually.

Girls, Are You Ready for This Trust?

Have you prepared yourselves (or will you do so now) to accept this great responsibility? Your mission has always been to "Soothe and to heal the sick world that leans on you."

But can you today direct the spending of the nation's resources in such manner that our own people may be taken care of—as well as to save enough to send overseas to our boys and all our allies who are fighting our battles so valiantly? If you can't do it now, you can learn, so that you may "carry on" vigorously the work your mothers are struggling with today. So, go to school and train your mind and your hands and your heart for the great task that awaits the women of the future—the greatest the world has ever known.

President Wilson's Message to You.

Listen to what our President says: "I would, therefore, urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and * * * * * that the nation may be strengthened as it can only be through the right education of *all its people.*"

Our Own State Gives the Same Advice.

The Governor and all the leading state officials are united in urging the young people of the state to attend school. It is especially desirous that the mothers of the state are converted to this necessity and to that end the Woman's Committee of the State Council of Defense is lending all its aid in making this plea. If the mothers are united in standing for a cause it is as good as accomplished. The girls are asked to remember that "where there is a will there is a way." and if you are determined to improve your mind and your chances for usefulness, father and mother will help find the way.

Also write to the school you desire to attend, and the schools, too, will "help find the way."

For suggestions or further help, write to

THE WOMAN'S COMMITTEE OF EDUCATION,
National Council of Defense.



By Amy Brown Lyman, General Secretary.

Deseret Stake.

The Deseret stake held a bazaar last month at Hinckley. One ward donated a Hoover luncheon. The members of the other wards donated household articles, the cost to be just the price of the material. The proceeds from the articles sold was for war relief and the proceeds from the luncheon for the stake fund. Seventy-five dollars was realized for war relief, and \$71 for stake fund.

Granite Stake.

The Wandamere ward Relief Society recently gave an entertainment for the benefit of the new ward meetinghouse, when they succeeded in raising \$100. Two sessions were held, afternoon and evening. Excellent programs were given and the floral decorations were very artistic.

Taylor Stake.

Mrs. Georgena O'Brien, President of the Taylor stake, reports that every ward in the stake has been visited this year by stake officers, also that ward conferences with teachers' conventions have been held in each ward. The teachers' conventions have been especially helpful and instructive to the teachers.

Yellowstone Stake.

A stake dinner is held once a year in Yellowstone when all Relief Society officers and members meet and mingle socially.

The Chester ward of the Yellowstone stake has furnished and made up 27 layettes for the Red Cross. The price of each layette is estimated at \$10. As there are 28 members in this ward, this would mean that 27 out of 28 members furnished a layette. The other wards in Yellowstone stake are equally active in Red Cross work.

Bingham Stake.

In the Idaho Falls paper, under the heading, "What Women Are Doing," is a splendid account of the recent stake conference held in Idaho Falls. The morning session was attended by over 100 women, coming from districts throughout the county. Ten

out of eleven societies were there with interesting reports. A luncheon served at noon in the basement of the L. D. S. Church promoted sociability and gave the women opportunity for becoming better acquainted. At the afternoon session over 125 women were present when Miss Sarah Eddington, of the General Board, instructed the women on their duties as Relief Society members. At this session, Miss Bullock of the state agricultural department gave a demonstration on food values.

Wasatch Stake.

During the first week in August the Wasatch stake Relief Society held seven demonstrations on the making of war breads and the care and use of milk. These demonstrations were conducted by representatives from the Agricultural College, and it is believed that much good will result to the people of the stake.

Beaver Stake—In Memoriam.

In the passing of Mrs. Mary A. White Farnsworth, Beaver west ward Relief Society has lost a faithful officer and a devoted member. Mrs. Farnsworth was not only a talented and willing community worker, but was a devoted mother and home maker. She not only reared six children of her own, but assisted her father and later her husband in bringing up their motherless children.

Raft River Stake.

In spite of the fact that the stake Relief Societies were given the privilege of discontinuing some of their meetings during the months of July and August, the Raft River ward presidents, when this matter was considered, voted unanimously to go on holding their weekly meetings as usual. They were sure the women in their wards would very much prefer to continue their weekly gatherings during these months.

Rigby Stake.

On Tuesday, August 27, the Rigby stake Relief Society held a very interesting and successful teachers' convention at Rigby, Idaho. There were present at the morning session 158, fifty-five of this number being Relief Society teachers. At the afternoon session the number was greatly increased. After the opening remarks by the stake president, Mrs. Elizabeth J. Hart, the convention was conducted by Mrs. Annie Jones, counselor to Mrs. Hart. The following interesting topics were given: History of Relief Society Teachers' Work, Teachers' Work, Duties of Teachers, Method of Collecting Annual Fund, One Hundred Per Cent Teaching, Special Missionary Visits, Future of the Teachers Work, How to be Successful in Gathering Grain, General Relief Society Work, remarks by a member of the General Board.

Jordan Stake.

The Jordan stake Relief Society has just sent a 20-yard roll of beautiful home-made carpet for the Relief Society Home. This splendid gift is greatly appreciated by the General Board.

California Mission.

The Santa Monica Relief Society was organized at the Masonic Temple, at Ocean Park, on July 2, 1918, with President and Mrs. Joseph E. Robinson in attendance. This Society comprises the four bay towns of Venice, Ocean Park, Santa Monica, and Sawtelle. At this initial meeting twenty-seven members were enrolled. It was decided to have announcement cards printed and placed in the apartments and hotels, giving the time and place of Relief Society meetings. Relief Society women visiting in these towns will greatly appreciate this information. The president of this enterprising little branch is Mrs. Phoebe Brown Snyder.

REPORT OF THE MURDOCK RELIEF SOCIETY FOR
THE SEASON 1916 AND 1917.

Mrs. Sadie Shepherd Maeser

Quilting and showers and carpet-rag bees,
Ice-cream and sandwiches, pickles and cheese;
Going to parties, in plain sight of men,
In short dresses and ringlets like kiddies of ten;
Making quaint baby-wear, dainty boottees,
Bonnets and dresses, and such things as these;
Studying lessons with deep meaning fraught,
Genealogy, literature, health and what not;
Trying to give when occasions demand,
Timely advice and a kind helping hand.
Simple deeds these, done without ostentation;
But from such seeds springs the joy of creation.

A kind act, like an arrow shot into the blue,
May fly high and swift till it fades from our view;
But some time and somewhere a heart hard as stone,
May be pierced by its bright point, and wide open thrown,
To receive of the sunshine and dew of God's love,
That shall fit one more soul for the mansions above.
Then do not repine though you get not the measure
Your hearts would desire of praise and of pleasure;
But be glad that you live where Truth's flag is unfurled,
Knowing "God's in His heaven, all's right with the world."



By Janette A. Hyde.

Are we anxious to serve our country? Are we willing to fight the food fight as our boys are fighting the physical and mental fight with the enemies? If we are, then let us consider the sugar question from a sane, economical and saving viewpoint, rather than to feel we are greatly imposed upon or asked to make a great sacrifice. In the first place, have we not in the past been rather extravagant and too heavy users of sugar? According to statistics the American people, last year, spent enough money for candy alone to feed all Belgium for two years.

Perhaps if we used less sugar, which is really an energy producer, we would not have so much surplus energy going to waste. It requires a great deal of forethought and planning to create means by which this surplus energy may be used. We are seeking amusements, and every form of pleasure to make an outlet for the accumulation of this excess energy which has been produced by the over-indulgence in too much sugar foods.

It would be wise for us to get our body fuel from potatoes, and other starchy foods, rather than from sugar. True it is, that sugar excels in energy only because it produces energy more quickly, but the starchy foods excel sugar since they supply more than merely the sugar need. Let us try during such times of stress and strain as we are undergoing at the present to cultivate a taste for the natural sweetness of fruits and other foods to which we have been in the habit of adding great quantities of sugar.

Let us eat less confections and sweet cakes, less candy.

There are many wonderful sweet-meats and dainties made without sugar which we should plan to take the place of the more extravagant and less healthful foods.

The wonderful healthy condition in which our pioneer people found themselves was due largely to the absence of rich and heavy foods. The very things which the Government is asking us to do today are the exact things which we have been taught from the very beginning of our entrance into the valley, that of using great wisdom in the consuming and conservation of foods. We have before us their sturdy example of sacrifice and willing-

ness to do without, and the results thus obtained from careful and judicious living.

During the next three months we will have the large fruits to care for, such as peaches, pears, quinces, apples, etc. It is our duty to supply our family with the necessary fruits for the winter and feel that we are preserving fruit and not the sugar for future use. The custom of canning fruit in sugar is based on the improvement of flavor and texture which sugar gives to the fruit. Sugar is not necessary for its preservation. Success depends upon thorough sterilization, that is, in killing the organisms which cause food to spoil. Then sealing most carefully and perfectly to prevent the entrance of other bacteria into the fruit after it has been thoroughly prepared.

Cook the fruit in the same manner as if you were going to use sugar. Can while hot, and seal in the usual way. Juices may be extracted as if for jelly, sealed while hot and kept until ready to make into jelly during the winter months. It is even more practical to can the juices than to waste the fuel at the present time, as during the winter months those who use the coal stoves have fires practically all day and the same heat which is used to make the family comfortable can be used in converting the juices into jelly, thus saving heat and a great deal of energy which jelly-making requires during the hot summer months. Then, too, the freshly made jelly is more delicious in flavor than that which has stood for some length of time. Then, there is the drying of fruits which is always safe and sure, and no one has had more experience along this line than our pioneer mothers from whom we can learn so much.

The Government has recommended that we use substitutes, such as syrup, molasses and honey, but we feel that in most localities this would not be practical, as the substitutes are as scarce as sugar, and quite as expensive. We are attaching, however, some recipes which may be used by those who have and care to use the substitutes, mentioned above.

We should not depend entirely upon the fresh and canned fruits for our supply but make the dried fruits a specialty this year, because of the sugar conditions.

May we ask our sisters to adhere strictly to the sugar regulations without complaint or murmur, but feel that we are doing our loyal duty to assist in winning this great war of justice to mankind.

We are attaching hereto a sugar table which we hope will be religiously taught to the family that they, too, may take part and be interested in the sugar saving campaign.

Guide in Using Sugar.

Monthly Ration, 2 pounds; 30-31 days, 2 pounds.

Approximate Daily Ration.

1 day, 1 ounce, or 1 day, 2½ level tablespoons, or 1 day, 1 spoon for beverages, 3 level teaspoons in cooked food, or 1 day, 6 half lumps (1x9/16x3/8 inches), 1 lump—3 times a day in beverages 1 lump equivalent to the sweet in food at each meal.

Using Average Household Teaspoon.

Teaspoons per pound.

96 level teaspoons (average household teaspoon) 1 pound
 48 rounded teaspoons (average household teaspoon) 1 pound
 32 to 40 heaping teaspoons (average household teaspoon) 1 pound.

Honey, maple syrup, molasses, white cane, or corn syrup, may be used in the following receipts with practically the same proportion as given for sorghum.

Sorghum in Canning and Preserving.

If sorghum or other home made syrup or molasses is used as a sugar substitute, better results are obtained if the sorghum is first boiled with soda, using 1 teaspoon of soda to each gallon of syrup. Let the mixture boil up at once, cool it slightly and skim. It is then ready to use. Boiling and skimming the sorghum even without the addition of soda before using improves the flavor.

Canned Peaches.

A good way to pack a jar is to cover bottom of jar with peaches then pour in a little syrup, then more peaches and more syrup till the jar is full, packing jar tight. In this way the syrup fills the openings between the peaches as the packing progresses and fewer air bubbles form. Six very large peaches will fill a pint jar.

If the peaches are hard they may be cooked in the syrup till tender, packed in the hot sterilized jars, the boiling syrup poured over and processed 10 min. for pts., 15 min. for qts., or the syrup may be boiled for 3 min. After peaches are removed to hot jar, the boiling syrup is poured in and jars sealed.

Peach Marmalade.

Very ripe, soft peaches are best, but any peaches will do. A good marmalade may be made using unpared peaches. In this case scrub well, cut the fruit, either pared or unpared, into small pieces of uniform size, place in a stew kettle with very little water, using just enough to keep the fruit from burning. Begin cooking over a slow fire with the lid on kettle. Stir frequently. As soon as the fruit is boiling, remove the lid, increase heat and cook rapidly, stirring constantly. Peaches burn more readily than other fruit. As soon as the fruit is soft and tender mash with a spoon, or if a smoother marmalade is desired put through a coarse colander. Measure, and for each cup of cooked fruit allow one quart cup of the boiled syrup. Mix fruit and syrup well. Cook till clear, stirring constantly, as a mixture containing syrup burns more quickly than one containing sugar. As soon as the mixture is clear it may be put into hot, sterilized jars and sealed, or it may be cooked till thick and jelly-like. In which case it may be kept in glasses just as jelly is kept. This marmalade may be flavored to taste with lemon juice, cinnamon, ginger, cloves or any one or any combination of them.

Apple Marmalade.

Very good apple marmalade and apple butter can be made with syrups. Cook the apples till tender, using very little water. In preparing the apples cut into small pieces of uniform size so as to expedite the cooking, and do not mix varieties till after they are cooked. By following this plan the fruit will cook in uniform time with no danger of some burning before the other is cooked. Cinnamon is the best spice to use with apples. To each cup of cooked fruit use $\frac{1}{2}$ cup boiled syrup. Proceed as with peach marmalade. If the combination of fruit and syrup is highly flavored with a combination of spices the mixture need not be cooked till as thick as for marmalade, and will make a fruit butter much better liked by some than the stiffer marmalade.

Pears or quinces may be used for marmalade or butter as are apples; but pears, lacking a decided flavor of their own, are improved by the addition of lemon juice or some other flavor.

Mixed fruit marmalade.

A mixture of peach, apple and pineapple in the proportion of 1 cup of cooked peach, 1 cup of cooked apple and $\frac{1}{2}$ cup raw grated pineapple makes a delicious marmalade—using $\frac{1}{2}$ cup of syrup to each cup of the fruit mixture.

Apple and quince is also a good combination. 1 cup of cooked quince and 1 cup of cooked apple, using $\frac{1}{2}$ cup of syrup to each cup of the fruit mixture, and proceeding as with peach marmalade.

Grapes make a delicious sauce for serving with meats. Use either fully ripe or partly ripe grapes. Separate the skins and pulp after washing and stemming. Cook separately. Put the pulp through the ricer or colander to remove seeds. Mix the skins and pulp and for each cup of mixture of ripe grapes allow $\frac{1}{2}$ cup of syrup. Proceed as for other fruit marmalads. For partly ripe grapes use $\frac{3}{4}$ cup of syrup to each cup of fruit. Use no water in the cooking of the grapes.

Pear and pineapple is also a good mixture. Using 1 cup of cooked pear and $\frac{1}{2}$ cup of raw grated pineapple with $\frac{1}{2}$ cup of syrup to each cup of the fruit mixture.

In making marmalads and fruit butter with syrups be very careful to use little or no water in the cooking of the fruit and cook the fruit till soft and tender before combining with the syrup. Such fruits as grapes and plums need no water but can be cooked in their own juices.

If a clear, unflavored corn syrup is used it is not necessary to boil with soda before using; but sorghum and all "home made" syrups are improved by this boiling with soda and skimming before using in the fruit combinations.

Sorghum may be used in recipes for pickled pears, pickled peaches, and sweet cucumbers or watermelon pickles where brown or white sugar has previously been used.

Sweet Pickled Beets.

$\frac{1}{2}$ gal. baby beets	3 tbsp. mixed pickle spices.
3 C. vinegar	$\frac{1}{2}$ tbsp. salt.
3 C. Sorghum.	

Wash beets, leaving roots and about 3 in. stems on to prevent bleeding, cook until tender. While beets are being skinned, put vinegar sorghum, salt and spices on the fire and allow to boil 3 min. Pack beets in $\frac{1}{2}$ gal. jars and pour boiling sorghum over them at once, filling jars. Fasten covers on tightly, invert to test for leakage, and store in dark place.

Current Topics.

By James H. Anderson.

THE FOURTH government liberty loan is set for September 28, and at least two more loans will come in 1919.

PERU is having war at home, in the form of an insurrection which broke out in August.

HAILSTORMS in August destroyed a considerable acreage of crops in Montana.

THE FRUIT CROP in Utah is reported much smaller in 1918 than in the previous year.

PROHIBITION in the United States has been deferred for the present but is promised on July 1, 1919.

SUGAR in the United States went up in price and down in quantity after September 1.

AMERICANS in large force were landed in Siberia in August, in connection with British and Japanese troops.

SWITZERLAND was having serious trouble in August, between labor organizations and government officials there.

AUTOMOBILES for pleasure riding are to be barred to a great extent in the United States after Jan. 1, 1919.

BLOOD continues to flow freely in Russia, from executions by the soldiers and workmen's government there, called Bolsheviks.

"THREAD CARDS," owing to the scarcity of flax and linen, are likely to become a rule in the United States in the near future.

RUSSIA has declared war on the United States, at least that considerable portion thereof which is controlled by the Bolshevik government.

JAPAN had food riots in August, in which more than a quarter of a million of the population engaged, and over 500 persons were killed.

TWO AMERICAN congressmen in France, in August, were refused permission to visit the British front for the reason that "they talked too much."

MORAL CLEANLINESS in the American army in France is the subject of a general order issued in August, by Gen. Pershing. The necessity for such an order arouses thoughtful comment.

DRAFT AGE in the United States was extended for army purposes in August, to all men over 18 years and under 46 years of age on September 14, 1918.

SERMONS on the wickedness of war have been superseded in the churches throughout the United States by sermons on the unrighteousness of peace under prevailing conditions.

GERMAN SUBMARINES in American waters in August did material damages to shipping along the Atlantic coast, but no American transports were caught.

GOVERNMENT OPERATION of railways showed a loss of \$290,000,000 the first six months of 1918, as compared with private operation for a like period previously.

GREAT BRITAIN AND FRANCE now have plenty of food to carry them over to the next harvest, according to the report of the U. S. food administrator, made in August.

ONE HUNDRED I. W. W. LEADERS were convicted in the United States court in Illinois, in August, for actions adverse to the government interests in the present war. Our own Utah lawyer, Frank Nebeker, conducted the historic trial.

* FRANCISCO VILLA, Mexican bandit, is again active. During August, his followers attacked two railway trains in Mexico, and killed more than 100 persons, men, women, and children.

JACOB H. GALLINGER, United States Senator from New Hampshire, died in August. He was a consistent and persistent friend to the people of Utah when they needed friends.

TANKS IN WAR seem to be comparatively more effective than airplanes, taking into consideration the war bulletins during the Entente allies' victories in France in August, although both are essential.

THE WHEAT CROP in Utah, at one time reported to be much larger than usual, was said by government officials, in August, to be but 95 per cent of the average.

INSURANCE COMPANIES in the United States are protesting against government acquirement of private industries as "a species of slavery to the state akin to the system in vogue in Germany."

MEXICANS and American troops engaged in battle at Nogales, Arizona, on August 27, in which three Americans were killed and five wounded; the Mexican loss in killed and wounded was estimated at nearly one hundred.

STREET CAR FARES in Salt Lake City were increased by action of the State public utilities commission, in August, to 6 cents, with a provision that 20 tickets could be purchased in advance for one dollar.

JERUSALEM AND BAGDAD both have been cleaned up and made comparatively sanitary, by the British military authorities, the improvement being such that the inhabitants of those cities are greatly averse to being returned to Turkish rule.

SUNDAY automobile riding in that part of the United States east of the Mississippi river was restricted materially by a government order issued in August, to conserve the use of gasoline, for war purposes.

THE AMERICAN ARMY carried to France the past few months truly "saved the day" to France and Great Britain in the present war, during August, and the armies of those nations joined in victorious attacks upon the Teutonic armies.

LIEUT. SCHWEIGER, the German officer who sank the *Lusitania*, was taken prisoner in the Mediterranean in August, by two French patrol boats which sank his submarine just after it had torpedoed a British transport.

INVESTIGATION into the airplane manufacture scandals in the United States, by a Senate report in August, showed an expenditure of a billion and a half dollars, with little return. Further investigation has been taken over by the department of justice.

A NEW REVENUE LAW, to be enacted in the United States in October or November, applies a necessary increase in taxes which will increase to the consumer the price of all the luxuries and most of the necessaries of life.

SENATOR THOMAS of Colorado announced in the Senate on August 26 that there were no rights to be allowed in this country in the present war "except those of fundamental origin such as trial by jury." Rather a slender thread on which to hang a national constitution.

THE AMERICAN FIELD ARMY in France was organized and unified in August. It is under command of Gen. J. J. Pershing, and is chiefly established in the Toul sector—that is, the portion of the battle line in France next to Switzerland.

THE GERMAN ARMY in France continued to suffer defeat from the Entente allies during August, being forced back to near the Hindenburg line, held last March, with a prospect of continued defeats before it during September.

BRIANT H. WELLS, son of the late President Daniel H. Wells, of Salt Lake City, has been promoted to brigadier general in the United States army. He is well known in regular army circles as a skilful and capable officer.

SPAIN has become bolder with Germany since the latter has experienced severe reverses in the war, and has notified the imperial government of Germany that she will seize a German vessel for every Spanish ship destroyed by a U-boat.

ECONOMIC WAR on Germany, when the present war ends, received much discussion in American newspapers during August; but economic adjustment in this and allied countries after this war is a more immediate and momentous question to the people of this country.

ZIONISTS, who obtained a favorable response from Great Britain and France to have Palestine designated as a national home for the Jews, in August petitioned members of the American Congress to have this nation assent to the designation.

A MONUMENT to Gen. A. W. Doniphan was unveiled in Richmond, Mo., on July 29. Gen. Doniphan is the officer who refused to obey the orders of his superior officer, Gen. Lucas, when the latter ordered him to execute the Prophet Joseph Smith and other "Mormon" leaders at Far West, in 1838.

EDITORIAL

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Motto—Charity Never Filleth

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LIFE AND THE SCHOOL.

Dedicated to the College Class of 1918, in Brigham Young University.

Ready to Grapple with Life. Not long since I looked into the faces of a hundred collegiate graduates, robed with symbolic caps and gowns, and a-flutter with rolls of engraved parchment, setting forth the degrees and honors with which their alma mater had endowed them. Thought leaped across the long pathway of their school years, and pictured the graded forms, the yearly procession of advancement, the tabulated system and regulated order which marked the hours and subjects. Eagerly they had striven, the visible symbols of achievement always ready at the season's end, and now, their school course ended, with pomp and circumstance they triumphed over youth and time, ready at last to grapple with life itself. Ready, did I say? Human limitations provide periods and symbols for immature minds, but practical men and women learn soon infinitely from contact with the finite.

Life's Graduation. Life has no graduation but death. Honors are unused tools; rewards are shrouded in the gall of disappointments; results are invisible to tear-blinded eyes, and real achievement never halts for stated periods of self-glorification, nor

hears aught but a neighbor's bitter criticism, or the inner deprecating voice urging to a rarer effort, a more perfect result. One finite experience ends in the whirling center of a more turgid maelstrom, and peace is too often found to be but the price of sordid selfishness. Youth longs for tabulated results, listens hungrily for the triumphal blast of recognized achievement. The parade of power, the satisfying symbols of superior merit, are long coveted by finite immaturity. Yet life plunges her youthful school graduates at once into ice-cold trenches, baptizes them lustily with gaseous fires, and only the rarely brave, the spiritually clear-visioned, recover balance, and carry on triumphantly till the death graduation.

**The Lesson
of Life.**

Eternity in mortality—that is the lesson life spreads before the properly matriculated life-student. When the college doors close upon such graduates, the sheepskins will be hidden away, while sinewy brown or lily-white hands grasp musket, grenade, wheel, plow, pen, scalpel or ferrule; broom, needle, red-crossed cap and apron, cradle-bar or washboard—and trained minds will con the difficult lessons of daily unrewarded toil, while youth and maiden go over life's top, hand in hand or single file and alone, to face the enemy of men's souls and to wring death's final and only graduation. God sends his Spirit at times to comfort us with silent proof of his sweet approval. Life holds before our hopeful eyes this goal, that achievement; but when our weary steps have gained the summit, our hands have clasped the symbol of achievement, the pain of accomplishment has been so great, the alluring summits up and beyond are so far, so unattainable that we cast aside the present result as worthless toys upon life's shore, and hold out reaching hands for greater rewards, more definite results.

**Content and
Courageous**

With maturer apprehension, and wiser apprehensive powers, life-students will learn to be content and courageous, no matter where Providence may grade them. On the gory field of noisy battles, in the dim halls of patient research, in the crowded mart of business strife, on the long slopes of ripening fields, in the breaking toil of typing office-work, beside the quiet loom of daily domestic labor, poised minds, ripe intelligences, will find the hidden symbols of passing victories over selfishness, and will sense the mighty angelic tabulation.

**Let Angels
of Hope and
Faith Arise.**

Up from the graves of all yesterdays let morning angels of hope and faith arise to accompany each today with shield and buckler of willing strength. As the sound of striking bell and marching rhythm fades with all

lesser and greater school memories, let the invisible call of instant duty, the interrupted march of regular habit bring conviction that only God may matriculate our souls and only eternity encompass our commencement.

“TWO THOUSAND GOSPEL QUOTATIONS.”

Seldom have the Latter-day Saints been furnished with a more comprehensive guide to scriptural passages and spiritual help than is given in a book just published called, *Two Thousand Gospel Quotations*, from the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, compiled by Henry H. Rupp. So simple is the arrangement, so crowded are the references, that it becomes at once a clarifying medium to students of the gospel.

We hope the sisters of the Relief Society will avail themselves of this excellent work by placing at least one copy of it in each Relief Society library. It is on sale at the *Deseret News* Book Store.

“TOBACCO AND HUMAN EFFICIENCY.”

The *Magazine* is delighted to recommend this book on tobacco, just issued by Dr. Frederick J. Pack, our own Latter-day Saint scientist and teacher. The Church authorities have published this book, and it is desired that every home shall possess a copy of the life-giving facts and statistics found in its pages. The deadly evil of tobacco should be familiarly known in all its scientific aspects to every mother and grandmother in Israel. This book, *Tobacco and Human Efficiency*, can also be purchased from the *Deseret News* Book Store.

EXCHANGE BUREAU.

We wish our friends who have dried fruit or dried vegetables to dispose of, would make use of this free bureau, that those who are desirous of securing same may know where to apply.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN NOVEMBER.

WAR AND THE ART OF WAR AMONG BOOK OF MOR-MON PEOPLES.

It is disappointing to realize that the sword of Laban, used to obtain the sacred records that a nation might not perish in unbelief, should become the pattern of a sword used by the Nephites to defend themselves from the Lamanites. Yet such is the fact.

The methods of warfare among the Nephites, rather primitive from our standpoint, grew more complex as time went on, until in Moroni we have a past master in the art of organizing and making war.

Living today when all the brain and brawn of man has been brought together to take life, the mode of warfare of the Nephites and Lamanites presents many singular phases; but singular or otherwise, it was most deadly in its effect. They appear to have known nothing of gunpowder or high explosives of any sort, not to mention electricity or gas or other means common today. They used weapons of war made from metals they found in the earth: the sword, the javelin, bows, arrows, stones, slings and cimeters. These are some of the weapons named; there were doubtless others similar to bows, arrows, and slings, but not identical with them. Even in their last battle, Mormon tells us in the 6th chapter and 9th verse, that the sword, bow, arrow and ax were used by the Lamanites in their deadly onslaught.

Both the Nephites and Jaredites, and finally the Lamanites made shields and helmets to protect the vital parts of the body, as did the warriors of Europe during the middle ages. But the equipment seemed to make little difference so far as results are concerned. Rude or otherwise, the Jaredites managed to exterminate themselves. The same fate followed the Nephites and came very nearly being the fortune of the Lamanites. How the words of Mormon reiterate and repeat themselves as he says: "Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Joneam had fallen with his ten thousand; and Camehah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousands each" (Mormon 6:14).

In the Book of Ether we find the word million in relation to the slain.

These ancient people were not so much noted for making trenches and dugouts for the protection of their armies as they were prone to build forts and breastworks. They built high walls which they picketed on top, taking the soil from the outer side so that a vast ditch or moat was made. This too reminds us of methods of warfare employed in the middle ages in Europe. Anyone who has ever been in continental Europe, will recall how familiar is the sight of a wall, now sometimes included within the city, as the city has outgrown its former limits. These walls today are largely in ruin, yet serve to tell the story of a by-gone day.

Book of Mormon people had many men of military distinction. From a comparatively large group we shall mention only Teancum, who always challenges admiration because of his valor; and his strict code of military honor; constantly we see the picture of him rushing ahead of the line of battle, seeking out the leaders of the Lamanites that he might slay them. With his own hands he slew Morianton, Amalickiah and Ammaron, yet in it all, how admirably just he was!

Judging from all standpoints, we should perhaps conclude that Moroni was their greatest military genius. "Mormon," says Elder George Reynolds, in the *Story of the Book of Mormon*, "reorganized their armies, compelled more stringent discipline, introduced new tactics, developed a greatly superior system of fortifications, built towers and citadels, and altogether placed the defensive powers of the commonwealth on a new and stronger footing."

We wish now to turn to some of the descriptions of those battles that resulted in the extermination of both the Jaredites and the Nephites—this ancient history that reminds us of nothing so much as modern days.

"And it came to pass when Coriantumr had recovered from his wounds he began to remember the words which Ether had spoken unto him. He saw that there had been slain by the sword nearly two million of his men and he began to sorrow in his heart; yea, there had been slain two million of mighty men and also their wives and their children (Ether 15:7).

In the Russian-Japanese war we were content to talk of hundreds of thousands among the slain, but now at last we, too, have made the past, the barbarous past, as many were wont to call it, our own, so that now we only speak of millions.

Lincoln L. West, a member of the Red Cross official observation party, sent under military escort to the trenches this spring, returns to tell us that France has lost one and a half million men and has one and a half million men wounded.

Aagin, in Ether 15:15, we are told: "And it came to pass that when we were all gathered together, every one to the army which he would, with their wives and their children; both men, women, and children being armed with weapons of war, having shields, and breastplates, and head-plates, and being clothed after the manner of war, they did march forth one against another, to battle; and they fought all that day, and conquered not."

We have not yet heard of children being armed in the various countries, now at war; we have heard of mere youths forming component parts of the armies, but children have been direct as well as indirect victims of this war in all the countries overrun by the Central Powers.

The Russian women actually entered the conflict, but that is not nearly so significant, from the standpoint of women, as that over seven hundred thousand women have lost their lives directly through this war, having been victims of the submarine, bombs and shrapnel. Never before have women been engaged behind the lines as they are today.

In the second epistle of Mormon to his son Moroni we read, concerning the last wars of the Nephites:

"And now I write somewhat concerning the sufferings of this people. For according to the knowledge which I have received from Amoron, behold, the Lamanites have many prisoners, which they took from the tower of Sherrizah; and there were men, women and children.

"And the husbands and fathers of those women and children they have slain; and they feed the women upon the flesh of their husbands, and the children upon the flesh of their fathers; and no water, save a little, do they give unto them.

"And notwithstanding this great abomination of the Lamanites, it doth not exceed that of our people in Moriantum. For behold, many of the daughters of the Lamanites have they taken prisoners; and after depriving them of that which was most dear and precious above all things, which is chastity and virtue;

"And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto the wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

"O my beloved son, how can a people like this, that are without civilization;

"(And only a few years have passed away, and they were a civil and a delightsome people;)

"But O my son, how can a people like this, whose delight is in so much abomination,

"How can we expect that God will stay his hand in judgment against us?" (Moroni 9:7-14.)

To be sure, as yet we have no knowledge of human flesh being fed to prisoners, but we know that disease germs have been injected into their blood, and it has been said that women have been nailed to doors within churches, after the brutes into whose hands they have fallen have accomplished their wicked purposes.

Nothing is clearer than that the Germans have no regard for the chastity of women. Their abominable edicts witness this fact, as also their most vile practices. Many magazine articles of recent date tell us of the outrages perpetrated on the womanhood of Belgium and France. The number of German babies to which French and Belgian women have given birth is one of the ugliest and most serious problems of the war.

Thus history repeats itself. Thus it would seem that where wickedness flourishes, civilization must sooner or later perish from the earth. The Italian armies are taxed to the utmost to protect the art treasures of centuries, of the city of Venice, from the invading armies. We grieve today because our civilization is threatened by the wicked and bloodthirsty, and those who seek to make conquest of the earth.

The history of the Nephites, Jaredites and Lamanites combined, must go far to prove that apart from righteousness no civilization can hope to be permanent; that sooner or later the covetous, angry passions of men will assert themselves in bloody battle, seeking to destroy all things worthy, with blood flowing as rivers, and nations dying or suffering to the very verge of extinction.

QUESTIONS AND PROBLEMS.

1. What use did the Nephites make of the sword of Laban to assist in their national defense?
2. Compare war equipment of the present time with that of the peoples of the Book of Mormon.
3. Show that difference in the kind of equipment made no difference as to final results.
4. What did the Nephites and Jaredites wear to protect the vital parts of their bodies?
5. Show how the invention of gun powder and high explosives has changed methods of defense from the breastword to the trench.
6. How have children been made direct victims of this present war?
7. Discuss the extent to which they have been made indirect victims through starvation.

8. How have women been made direct victims of this war? How have they been made indirect victims?

9. Show how the chastity of woman in Book of Mormon times was violated just as it has been today.

10. What are we led to conclude will be the fate of any civilization, no matter how powerful and magnificent, when the people of the earth become wicked?

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy.

ADDED OR SURNAMES—THEIR ORIGIN.

(See Chapter 9, *Surname Book*.)

TEACHERS' OUTLINE.

Definition.—A surname is a permanent name added to the personal name.

When families emerge into society, personal names are insufficient for identification.

- (a) Personal names are usually first compounded.
- (b) A nickname is often added, and if it becomes permanent and is handed down it then becomes a surname.
- (c) Sometimes people are surnamed for their place of residence.
- (d) Surnames come from offices or professions.
- (e) From trades and occupations.

The Hebrew Customs.

- (a) Usually tribal surnames.
- (b) Place names.
- (c) Nicknames.

LESSON STATEMENT.

A surname is a permanent name added to the personal name. A surname is often the tribal or family name and is adopted from varying causes, as we shall see presently.

When families increased and finally settled in large cities it was impossible for people to find enough different personal names with which to distinguish themselves, and so they began to add either a sire name or a nickname, or named themselves from an office, a place of residence or a trade, followed by the first name, which took the place of the surname.

The surname, however, did not really become such unless more than one generation bore the added name.

At first personal names were compounded, that is, two personal names might be given to a child, or a temporary nickname might be added to his personal name, etc.

If a nickname, such as Long or Short, Young or Old, Black or White or Red, Winter or Snow, or Crooked Leg (Cruikshank), became fastened to a person and his children were called by their personal names with the nickname added to it, the nickname then became a surname after the second generation.

Sometimes people were surnamed from the places where they lived. This was one of the most frequent styles adopted by the Anglo-Saxons in the middle ages. For instance, a man who lived by a wood would be called John Atte Wood, and by and by the name would be John Atwood; or Atte Well, Atwell.

Another form of the surname was taken by men or given to them because of the office or profession which they followed. John the Clerk would soon be John Clerk or Clark, while Thomas the Parson would be Thomas Parsons, or William the Wood Reeve would become William Woodruff, and Daniel the Dispenser would, after a time be known as Daniel Spencer. Nearly all surnames which come from offices or professions are Norman, because the Normans were the office holders in England for many centuries.

The Anglo-Saxons were the trades people and they took their names from their trades. William the Cook, John the Taylor, Henry the Baker and David the Wheelwright, would become William Cook, John Taylor, Henry Baker and David Wheelwright.

The Hebrews kept the tribal name added to the personal name and these soon became surnames. They also finally gave place names and nicknames as surnames. For instance, Simon Bar-Jonah was Simon of the tribe of Jonah; Simon, the Cyrene was Simon from Cyrene; and Simon the Zealot was Simon the Fanatic.

The Romans had three forms of names: 1st, the personal name, which they called *praenomen*; 2nd, the tribal name or *nomen*; and 3rd, the surname or *cognomen*.

Chinese Name System.—The Chinese kingdom adopted surnames nearly two centuries before Christ, and each family or tribe carefully trained a genealogist to memorize and record all

vital data of the family to its utmost ramification. Twelve hundred years before Christ a Chinese king issued an edict which compelled all his subjects then living to make a verse and to take one word of the verse for each generation surname. These facts have been discovered recently concerning the Chinese people.

Teutonic Name System.—All Anglo-Saxon countries have followed more or less closely the usual surname evolution, and we will discover that as we follow along in our lessons. The events following the Norman conquest of England introduced surnames into that kingdom and we take up in some detail the various surname forms of England as they illustrate the same habits and customs adopted by other Anglo-Saxon countries.

Nearly every civilized country, the United States being the last, has framed laws to govern and control the formation of names and their legal adoption or change of individuals, comprising the name.

QUESTIONS.

When does it become necessary for society to adopt surnames?

What is a nickname?

When would a nickname become a surname?

How do people get surnames from their place of residence?

Give an illustration of an official or professional surname.

Give an illustration of a trade name.

What can you say of Hebrew name customs?

What can you say of Roman name customs?

What can you say of the Chinese name system?

Why should laws be enacted to regulate surnames?

What is your own surname and where did it originate?

Note.—Let the class leader set each person in the class to discovering all possible facts concerning the surname of each student.

LESSON IV.

Home Courses.

FOURTH WEEK IN NOVEMBER.

CONSERVATION OF WOOL AND WOOLEN CLOTHING.

Wool is the most important of the animal fibres used for clothing materials. Primarily, it is the hairy covering of the sheep, but certain goats' and camels' hairy growth is sometimes included in the classification of woollen materials.

The great value of wool as a fibre is due to its strength, elasticity, and softness: it absorbs different dye-stuffs readily, and when woven it furnishes a great number of air spaces, thus rendering the clothing made from it very warm and light in weight.

Because of these characteristics wool is chosen by the U. S. Government for the material of a majority of the articles of wearing apparel and the blankets of our soldiers. For this reason, and because many sheep have been killed by recent hard winters, and many of their feeding lands have been converted into farm lands, the people of the U. S. are confronting the winter with a comparatively meagre supply of wool on the market.

However, there are many ways in which the house wife may meet this shortage and clothe her family and herself as comfortably and as well as they formerly have been clothed.

Much good material, in many instances far better in quality than any that may now be purchased, is laid away in chests and store-rooms. Every bit of this woolen material should be wisely used, and no new wool should be purchased until the material on hand has been made into suitable condition for wearing.

Woolen dresses, of soiled, worn, or of unsuitable design or color should be dyed or ripped up, cleaned, sponged and pressed. They may be turned and made over, combining, if necessary with some other material of harmonious color and texture, into dresses that will probably last through the season or longer.

Suits, both men's and women's, which have given full service for the grown-ups may be remodeled into outer garments for the boys and girls.

The life of these garments, as well as of the new ones, may be prolonged very materially by proper care. Woolen dresses, suits, and coats, should be brushed after each wearing, carefully hung on coat-hangers, and put away out of the dust. Covers of paper-cambric, made to slip over the handle and to button below the bottom of the garment, protect the garments which are worn infrequently.

All undergarments should be kept in constant repair, darning worn places as soon as they begin to appear, and darning or patching the small hole before it has a chance to grow. Worn undergarments, by careful planning in placing of the pattern on the best portion of the garment may be cut down into smaller-sized undergarments, saving all trimmings for future patching.

Worn knitted sweaters should be raveled, the yarn wound into skeins washed, and dried, it may then be reknitted into smaller sweaters, caps, or scarfs, alone or in combination with other yarns of suitable color or weight. Often from two worn sweaters, a good one with a cap to match can be evolved. If the yarn does not need washing, when raveled, the skein may be

heated in a steamer or double-boiler and then hung to dry; this process will remove all the kinks from the first knitting.

The solution of the problem of the mother, who finds it necessary to purchase new materials for the children's clothes, is in the use of mill ends. Naturally, when the supply of wool is so short, the garments made from wool in the different percentages are correspondingly high in price. But by going to the knitting factories and carefully selecting short lengths of material of weight, length and color suited to the garment to be made, material of good quality and at a nominal price may be secured. And by careful placing of the pattern, cutting, and a short time spent in the making, underclothes, dresses, trousers, sweaters, and other garments of good material will be the result.

To sponge new woolen material, to prevent shrinkage and spotting of garment after it is made up, the material should be spread on a wet towel or long piece of muslin, and the two rolled together as tightly as possible; after twelve hours, the material should be pressed on the wrong side with a dry cloth laid over the material.

To remove grease spots from woolen material, sponge with warm water and white naphtha soap, placing a bath towel under the spotted place. Rinse with luke-warm water, and press. Soap bark, soaked and strained, is good for cleaning a whole piece of material that is to be dipped in the solution. Fuller's earth sprinkled over stains, caused by contact of the material with the oil of the skin, and allowed to remain several days before being brushed out, will usually remove all trace of the stain.

To press garments, place a heavy cloth, wrung dry from water over the garments; use a hot iron and press until almost dry. Hang on hanger to dry. Hot irons directly on the goods leaves marks of the irons as well as weakens the fibre of the material. The shine of worn materials can often be removed by sponging with coffee or vinegar diluted with water, following by pressing and then brushing against the nap.

The woman who uses every means at hand to make the garments she has serve to the limit of their usefulness and then uses mill ends for the rest, is fulfilling her patriotic duty in respect to the woolen situation at the present time. She not only is establishing habits of thrift, but she is setting free a greater portion of the available supply of wool for the protection of our soldiers who must brave much exposure in the fighting of our battles, and she will be saving money, which may be profitably invested in War Saving Stamps or Liberty Bonds to help carry on this war to victory for right and liberty.

To the Presidents of Relief Societies and Members of Choirs

Dear Sisters: We are happy to tell you that the Relief Society Song Book, which has been prepared with much skill and thought, will be ready for distribution in a short time. A great effort has been made to include in the collection found in this book, songs for every occasion, for congregational singing and for Relief Society choir singing, etc. The Music Committee has endeavored to include so wide a list of hymns and songs that it will meet every need of the Relief Society throughout the Church. The book is divided into two parts; the first contains a selection of hymns from all our Latter-day Saint hymn books, suitable for our ward and stake meetings; the second part has been compiled especially for choirs with soprano and alto parts, for use in wards where such choirs have been organized. Special stress has been laid upon restricting the range of the songs. Some of our best and most popular hymns have been recast to permit the shortening of range so that the ordinary voice can encompass them.

The Music Committee of the General Board of the Relief Society, with President Emmeline B. Wells herself in attendance, have gone carefully over the work in detail. Following are expressions from the Music Committee:

"The selections in the book are from the very best authors and composers, and while the airs have not been changed the music has been so simplified that it can be played by any of our young girls who are able to play the simplest music. I am very well pleased with the book and glad to know that we are at last going to have a book which will meet the requirements of our Relief Society sisters throughout the Church.

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NOVEMBER, 1918

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of our seed know that they are of
the house of Israel, and that they
are the covenant people of the Lord.

* * * They shall be numbered
again among the house of Israel.”

—Book of Mormon, I Nephi ch. 15,
v. 14.

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Vol. V.

No. 11.

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THANKSGIVING.

By Mary Foster Gibbs.

For all Thy providences, God of Peace and War, I thank Thee!

Thank Thee for storms on my uncovered, cringing head?

For tears and pain?

For all the awful clang and whirr of cruel war?

Say that again!

For all Thy providences, God of Peace and War, I thank Thee!

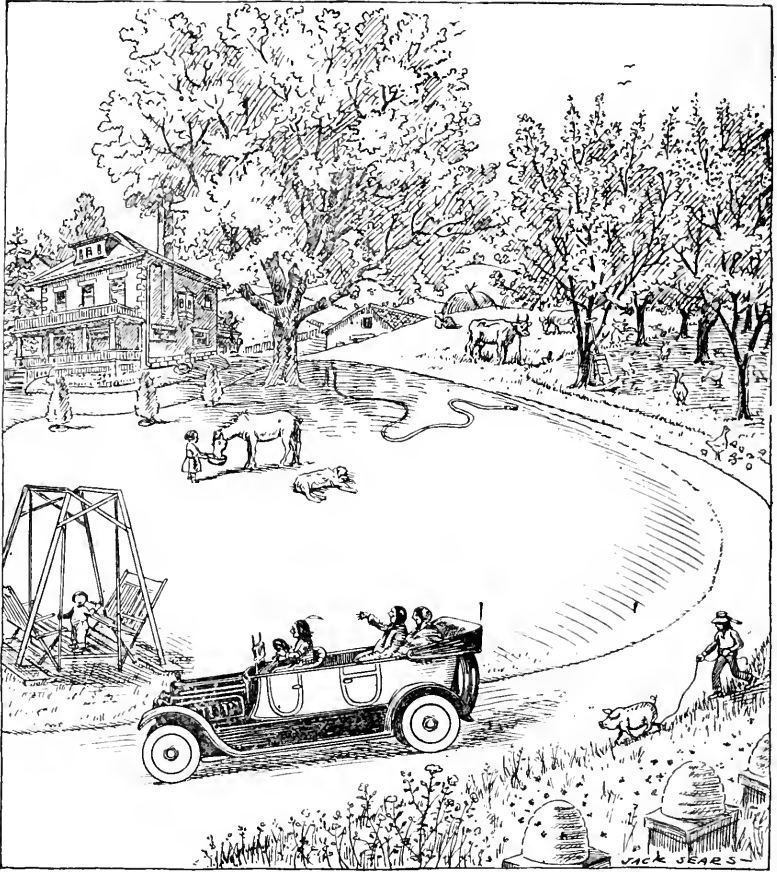
Thank Thee for life, for motherhood, for work, for death,

For my free will,

The power to climb from deeps to heights, while earth and I

Both learn to trust Thee still.

For all Thy providences, God of Peace and War, I thank Thee!



10. THE POOR, RICH INDIAN.
Cartoon by Jack Sears.

THE

Relief Society Magazine

Vol. V.

NOVEMBER, 1918.

No. 11.

Lo, the Poor, Rich Indian.

HALF-BROTHER TO THE JEW AND THE EPHRAIMITE.

The Indian races in the United States still occupy a somewhat anomalous position. When the white settlers first appropriated their lands the Indians were driven west and southwest and despoiled ruthlessly. Time and constant agitation by broad-minded people finally set in operation government machinery which made it possible for these simple people, who were comparatively helpless before their invading conquerors, to be attached to the Government as a political and social appendage. Superior in moral and mental equipment to the imported Africans of the South, they are still too childlike and guileless for modern social exigencies.

The student of the Book of Mormon understands perfectly the nature and condition of these people. They are the descendants of two rebellious sons of Lehi, Laman and Lemuel, who were cursed with a dark skin because of their disobedience. They have inherited through the ages not only the stern virtues of truthfulness, chastity and personal loyalty to kindred and tribe, but also the revengeful and bloodthirsty faults of their ancestors.

All of the promises made to their forefathers in the sacred record of their ancestors upon this continent—promises which were reiterated in these days by the Prophet Joseph Smith at various times and under varying circumstances—point to a period when these single-minded and virtuous peoples shall be prepared to accept the gospel of Jesus Christ *enmass*, as it were. In that day a nation shall be born, comparatively speaking, in a day. Before that time comes, however, these people require a wider knowledge of life, a fuller understanding of civilization, with greater intellectual and civic opportunities than their restricted traditions and inherited habits could afford them. Hence, the Lord has moved upon the honest-minded Indian governmental commissions and agents to do this great work. This article gives some details

thereof. Will the Indian, who acquires that "fruit from the tree of knowledge," use his agency in choosing the good rather than the evil? Prophecy has said he will, and upon that prophecy Latter-day Saints rest their confident hopes, and offer up their daily prayers in behalf of their Lamanite friends.

Inquiries into the ancient condition of this race are answered by present-day historians. We quote the following from the *British Encyclopaedia*:

"The theory that the American Indians were the 'Lost Ten Tribes of Israel' has not yet entirely disappeared from ethnological literature. Many of the identities and resemblances in ideas, customs and institutions between the American Indians and the ancient Hebrews, half-knowledge or distorted views of which formed the basis of the theory, are discussed, and their real significance pointed out by Colonel Garrick Mallery in his valuable address on 'Israelite and Indian: A Parallel in Planes of Culture.'

"Perhaps the most remarkable of all North American creation stories is that of the Zuni, as recorded by Cushing (*Thirteenth Ann. Rep. Bur. Ethnol.*, 1891-1892) in his *Outlines of Zuni Creation Myths*. Here the principal figure is 'Awonawilona, the maker and container of all,' and the growth-substance the 'fogs of increase,' which he evolved by his thinking in the pristine night. The long tale of the origin of the sun, the earth and the sky, and the taking form of 'the seed of men and all creatures' in the lowest of the four caves or wombs of the world, and their long journey to light and real life on the present earth, is a wonderful story of evolution as conceived by the primitive mind, an aboriginal epic, in fact.

" * * * * * But the most remarkable mythology of any Athabaskan tribe is that of the Navaho, which has been studied in detail under some of its chief aspects by Dr. Washington Matthews, in his valuable monographs, *Navaho Legends* (1897) and *The Night Chant* (1902). According to Dr. Matthews, the Navaho 'are a highly religious people having many well-defined divinities (nature gods, animal gods and local gods), a vast mythic and legendary lore and thousands of significant formulated songs and prayers, which must be learned and repeated in the most exact manner; they have also hundreds of musical compositions; the so-called dances are ceremonies which last for nine nights and parts of ten days, and the medicine-men spend many years of study in learning to conduct a single one properly.' The most prominent and revered of the deities of the Navaho is *Etsanat-lchi* [Note the ending of this woman's name.—*Ed.*] the

'woman who rejuvenates herself,' of whom it is believed that she grows old, and then, at will, becomes young again.

"The numerous Indian tribes subjected to the environment of the Great Plains have developed in great detail some special religious observances, ceremonial institutions, secret societies, ritual observances, etc.

"In reference to 'Messiah doctrines' among the aborigines of North America, Mooney calls attention to the fact that 'within the United States every great tribal movement (e. g., the conspiracy of Pontiac, the combination of Tecumseh, etc.) originated in the teaching of some Messianic prophet.' "

"Among the North American aborigines the position of woman and her privileges and duties varied greatly from the usually narrow limits prescribed by the Athabaskans, according to Morice (*Congr. int. d. Amer.*, Quebec, 1906), to the socially high status reached among some of the Iroquoian tribes in particular. * * * * * The form of the family and the nature of marriage varied considerably among the North American aborigines, as also did the ceremonies of courtship and the proceedings of divorce, etc. With some tribes apparently real purchase of brides occurred, but in many cases the seeming purchase turns out to be merely 'a ratification of the marriage by means of gifts.' Great differences in these matters are found within the limits of one and the same stock. * * * * *

" * * * * * Among the Zuni, where the man is adopted as a son by the father of the wife, 'she is thus mistress of the situation; the children are hers, and she can order the husband from the house should occasion arise' (Lowie and Ferrand). With many tribes, however, the husband could divorce his wife at will, but Ferrand and Lowie, in their discussion of Indian marriage, report on the other hand the curious fact that among the Wintun of California 'men seldom expel their wives, but slink away from home, leaving their families behind.' In the case of divorce, the children generally go with the mother. From a survey of the available data Lowie and Ferrand conclude that 'monogamy is thus found to be the prevalent form of marriage throughout the continent,' varied from that to polygamy, where wealth and other circumstances dictated it. In California, e. g., polygamy is rare, while with some of the Plains tribes it was quite common. Here again differences of note occurred within the same stock, e. g., the Iroquois proper could not have more than one wife, but the Huron Indian could. * * * * * Cousin-marriages were frequently tabooed.

NAME CUSTOMS.

"With many of the North American aborigines the giving of the name, its transference from one individual to another, its

change by the individual in recognition of great events, achievements, etc., and other aspects of noninology are of significance in connection with social life and religious ceremonies, rites and superstitions. * * * * Names marked epochs in life and changed with new achievements, and they had often 'so personal and sacred a meaning,' that they were naturally enough rendered 'unfit for the familiar purposes of ordinary address, to a people so reverently inclined as the Indians seem to have been.' The period of puberty in boys and girls was often the occasion of elaborate 'initiation' ceremonies and rites of various kinds, some of which were of a very trying and even cruel character. Ceremonial or symbolic 'killings,' 'new-births,' etc., were also in vogue; likewise ordeals of whipping, isolation and solitary confinement, 'medicine'-taking, physical torture, ritual bathings, painting of face and body, scarification, and the like. The initiations, ordeals, etc., gone through by the youth as a prelude to manhood and womanhood resemble in many respects those imposed upon individuals aspiring to be chiefs, shamans and 'medicine-men.'

"The first appropriation by the Congress of the United States for the general education of the Indians was made in 1819, when the sum of \$10,000 was assigned for that and closely allied purposes; and by 1825 there were 38 schools among the Indians receiving government aid, but government schools proper date from 1873 (contract schools are four years older), the order of their institution being day schools, reservation boarding schools, then non-reservation boarding schools. * * * * In less than a century the expenditure for Indian education increased from an annual outlay of \$10,000 to one of about \$5,000,000, to which must be added the expenditure from private sources which are considerable."

"Exclusive of Alaska, there were in the United States in 1906, according to the report of the Commissioner of Indian Affairs, 324 Indian schools (government 261, mission 48, contract 15), with an enrollment of 30,929 and an average attendance of 25,492 pupils, costing the government annually \$3,115,953. * * * * The schools of the denominational character belonged as follows: Twenty-nine to the Catholic church, five to the Presbyterian, four to the Protestant Episcopal, two to the Congregational, two to the Lutheran, and one each to the Evangelical Lutheran, Reformed Presbyterian, Methodist, Christian Reformed and Baptist. Besides there were in all 446 public schools on or near reservations which Indians could attend." (Ibid.)

These extracts touch upon several matters which are treated in a somewhat desultory way in the recollections prepared for this *Magazine* by the famous and faithful Indian interpreter, guide and counselor, Elder C. L. Christensen. Note the similarity of

findings by the scientists and our own Indian student, and especially observe the close similarity of the traditions of the Indians and the beliefs of the Latter-day Saints.

U. S. GOVERNMENT AND THE INDIAN.

It may be news to many of our readers to discover the attentive care paid by our wise Government to the Indian wards of our Nation. Since the appointment of Judge Cato Sells as Commissioner of Indian Affairs of the Department of the Interior, the Indian movement has had a tremendous impetus. The Commissioner realized fully the nice balance of the Indian question which rests upon the pivotal issue between the Indian and the Government. Will the Indian be the better in his evolutionary social progress, through the strict yet kindly coercion long exercised by the Government? Or would he reach his maturity of power the quicker if thrown out into the stream of life finding himself among struggling human wills, himself unaided, left to find his feet as quickly or as slowly as he might? These are questions that Socialism today is asking European governments to answer. Commissioner Sells sails wisely around these shoals of differing viewpoints and carries his practical theories into shrewd and kindly operation without giving offense to either party of theorists and squabblers. We are extremely interested in what the United States Government, under Commissioner Sells, has done and is doing both to solve the problems and to prepare our Indian friends for their final mission.

From the many Government pamphlets, reports, and from the kind and generous answers of the Commissioner himself we glean the following facts.

First let us see what the Commissioner is doing for the Indian's moral welfare:

Utah women are intensely interested in the attitude of the Government Indian officials, and the Indian himself, on the question of prohibition. Hear what representatives of both these say upon the vital subject:

PROHIBITION.

"The increase in prohibition sentiment throughout the country, and especially in those states where Indians reside, has materially aided our work. The addition of these states to the 'dry column,' and the drastic laws relating to the importation of liquor into them, have proved their effective aid.

"As evidence of the effect among the Indians of prohibition, the superintendent of the Umatilla school in Oregon has sub-



MODERN INDIAN TEPEE.

From photograph presented to Apostle Richard R. Lyman by Elder John Galbreath of the Divide Ranch, on the Blackfoot Reserve, near Cardston, Canada.

mitted some interesting figures. During the calendar year 1915, the police records of the city of Pendelton show that there were 1,440 arrests, of which number 270 were Indians, or about 19 per cent. During the calendar year 1916 there were only 385 arrests, of which number 69 were Indians. The saloons closed on January 1, 1916, and the number of Indian offenders fell off as above stated." (From *Report of the Commissioner of Indian Affairs*, Département of the Interior, year ending June 30, 1917.)

Commissioner Sells himself says:

"I believe that the greatest present menace to the American Indian is whisky." It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. * * * Let us save the American Indian from the curse of whisky.

* * * * *

"As a matter of good faith to our treaty relationships, to legislative enactments, to the Congress which appropriates \$100,000 a year for the suppression of the liquor traffic among the Indians, we should do everything reasonably within our power to justify this appropriation and insure the best results obtainable. This accomplished, we have laid a substantial foundation for all of our work in solving the Indian problem, and made a long step forward looking toward their equipment for the responsibilities of citizenship."

By the Rev. Sherman Coolidge, (half-breed Indian):

"The Indian must be made free. It sounds funny to me to say that because this land on which he lived from time immemorial has been the land of the brave and of the free, and my people enjoyed that freedom and they were monarchs, not slaves; they have been placed by this Nation on reservations, and reservations are very much like prisons to these people who are so used to freedom. And the result has been that this independent, free, noble race has deteriorated until they are a caricature of what they were before they were placed on the reservations.

* * * * *

"My friends, the Indians are human beings. It took a long time for the American people to find that out, it seems to me, but finally they found it out and made a law in 1887 by which an Indian can become a citizen of the United States. * * * *

"Three centuries of irrepressible conflict have been going on, three miserable centuries, and, my friends, I read that all these troubles came from the white man—they came directly or indirectly through liquor.

"Red Jacket, when he was talking to Christian missionaries, said among other things that 'The white man brought liquor among us. It was strong and horrible and has slain thousands. It was true at that time; it had slain thousands and it has been true from that time to this. It has slain thousands of this noble race. It seems that the white man was not content to take away our country and our land, our firesides and our homes, but they must also try to exterminate us with this demon of the centuries, this one great curse of mankind.

* * * * *

"My friends, whisky, if it is bad for the Indian, is also bad for the white man. They have legislated to prevent the whites from selling or giving or bartering whisky or liquor to the Indians. All this time the Government has had that law, as far back as I can remember. * * * * *

* * * There are three hundred thousand Indians who are living in this country, and we want them to have a chance, and they will take the Anti-saloon League platform, or any other platform, shoulder to shoulder with you and march on for progress or anything that is for the betterment of mankind. * * * * *

HOW THE NEZ PERCES VOTED DRY.

"The Nez Perces have always taken a decided stand against all forms of intemperance and a temperance meeting is given a place in their regular church services, holding it every second Sabbath. * * * * *

"The liquor men of this county, feeling sure of their ground, began to agitate another local-option element. * * * * *

"Lewiston had not counted on the Indian vote, but the Nez Perces have all the rights of citizens, and when it comes to fighting the saloon they are only too glad to avail themselves of the privilege, and one doesn't have to have any argument with an Indian to make him see that whisky is an evil. Even the heathen understand the danger of 'fire water,' and the drinker wants it put beyond his reach. All they ask is to know how and when to help. * * * * *

"By nine o'clock that night the returns were all in, and Lewiston's wet majority of 661 was overcome with a majority of about 200 in favor of the dries. The next day we managed to keep from exulting over some of our 'wet' white neighbors, but dry folks wore smiles that wouldn't rub off. Then the Lewiston paper came out and said it was Indians and women that defeated them, and that the Indian should not have the right of suffrage, and talked of contesting the election on that ground, but we were not afraid of them carrying out their threats. It was only the wail of the fallen enemy. Nez Perce county is still dry and will remain so." Abraham Lincoln once said:

"The reasonable man has long since agreed that intemperance is one of the greater, if not the greatest of all evils among mankind. Alcohol as a beverage in any form and quantity is a private and a public danger. It is enticing in its cunning and inexorable

in its demands; deceptive in its nature and deadly in its operations. Even a small amount reduces the capacity for work and deteriorates the quality of service. Under its influence perception is diminished and intellectual power is weakened; personal responsibility is disregarded and the moral standard is lowered. Physical depravity and mental decay are its product and heritage for the future. 'Unto the third and fourth generation' social discord and civic distress follow its footsteps." "The saloon and its accessories are ever a serious social evil. He further says: "The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. It must be eradicated, not a root must be left behind; for until this is done all classes must continue in danger of becoming victims of strong drink."

SOME STATISTICS.

From Commissioner Sells' report we again quote:

"The recent material advancement of the Indian has been remarkable and has kept pace with the vigorous policy of giving him help toward self-support leading to final dissolution of the ties of paternalism. In 1911 the Indians cultivated 388,025 acres; and last year 678,529 acres; in 1911 they raised crops valued at \$1,951,000, sold stock valued at \$900,000, realized from native industries, such as basket making, blanket weaving, etc., \$847,556; and last year they raised crops valued at \$5,293,719, hold \$4,583,083 worth of stock, and increased the value of their native wares to \$1,206,826. The Indian wage earners for private individuals in 1911 were 3,204, and last year the number thus engaged increased to 6,902, while the value of all live stock owned by the Indians has risen from \$17,971,209, in 1911, to \$28,824,439 last year.

"The Indian is discovering himself. He is coming to a realization of his own possibilities; putting the past behind him and looking to the future; beginning to understand and appreciate the accomplishments resulting from industry; to see the profit in individual effort and comprehend the ultimate difference between a cultivated and uncultivated field; the fact that it requires no more labor or expense to raise a well bred, profitable animal than it does to produce a long-horn steer, an inbred sheep, or an old-time Indian pony.

"Vital statistics for the same period are not available, but the strenuous efforts being made for a betterment of the purely human side of the Indians is illustrated in the fact that 42,110 families, or at least 200,000 Indians, have forsaken the tepee and live in houses built largely in a sanitary manner.

"Evidences of material and humanitarian advancement are

everywhere apparent. Industrially and socially the Indians are making unparalleled strides toward self-support and civilization. I have discovered that with sympathetic cooperation and intelligent encouragement their response is almost universal.

"I have been exceedingly gratified with the very general approval given our new declaration of policy by the Indians and white citizens of the country. There is every indication that it will speedily bring about a revolution in the administration of Indian affairs, greatly benefitting the Indians, with a corresponding reduction in appropriations.

"The Indian problem can not be solved in a day, it must be brought about in a deeply serious, in all respects courageous, and continuously sympathetic manner, but the time is approaching when governmental care and supervision will, generally speaking, become unnecessary. However, every true friend of the Indian should guard against precipitate and ill-advised action."

* * * * *

There are published in the United States a number of magazines in the interest of the Indians. Samples of some of these which reached this office are models of mechanical and literary effort. Exquisite art adornments enrich the luxurious paper upon which these magazines are printed. The simple yet scholarly tone of the press matter is up-to-date in character and gripping in interest. Nowhere could be found finer evidences of the care and thought put into the Indian question than between the covers of these Indian messengers. The names of them are :

The Indian Leader, published at Haskell Institute, Lawrence, Kans.

The Red Man, published by U. S. Indian School, Carlisle, Pa.

The Indian School Journal, issued monthly by the U. S. Indian School, Chilocco, Oklahoma, and printed by Indians.

Concerning our present Commissioner, the *New York Journal* said recently :

THE WHITE MAN SHOULD DO FOR HIMSELF WHAT CATO SELLS IS DOING FOR THE RED MAN.

"Cato Sells, of Texas, is the biggest farmer, stockman and country banker in the world. He also teaches sixty thousand children what he thinks they ought to know—which includes how to earn a living. He runs high schools and colleges, but he takes particular delight in a multitude of little primary schools, each presided over by a dominie and his wife who mothers the children and cooks their midday meals.

"Besides all this, Judge Sells is attorney-at-law for more than three hundred thousand people in their disputes with the outer world. When they quarrel with one another, he is usually judge and jury, too. There are many other things that this modern

Noah, Abraham, Joseph and Moses does for his chosen people. It would take a column merely to catalogue them all.

"The fact is, Mr. Sells is Indian Commissioner in the Department of the Interior at Washington. The Indians are "wards of the Nation," and the Commissioner stands for the Nation. The Nation is supposed to be civilized and the Indians uncivilized. And the Commissioner is expected to show the Indians how we do the thing—the thing that is called being civilized."

MORE STATISTICS.

Early accounts, of the number of Indians in the United States must be taken with due regard to the credibility of the witnesses presenting the same.

The first census of Indians was made by the General Government in 1850. Thomas Jefferson, however, in 1872, made two lists of Indians who at that date lived in and beyond the present limits of the United States. These estimates, as stated in his *Notes on Virginia*, were compilations from four different lists and present the attempt at an enumeration of such Indians as came under notice of the formulators of those lists.

The various and often conflicting statements relative to the Indian population of the United States from the earliest times, which include the estimate or "guesses" of the first enumerators to the present year :

1759	Estimate of George Croghan	19,500
1829	Report of Secretary of War	312,920
1836	Report of Superintendent of Indian Affairs	253,464
1870	Report of United States Census	313,712
1890	Report of United States Census	248,253
1900	Report of Indian Office	272,023

LATER ANNUAL REPORTS.

1901	Report of Indian Office	269,388
1910	Report of Indian Office	304,950
1917	Report of Indian Office	325,998

Prior to the first census of 1850 only small reliance can be placed upon the figures given, and the work of the "estimator" entered largely into the results after that date until about 1870 or 1880, when the importance of the data became apparent. All estimates of Indians must contain some element of doubt, by reason of the shifting about of the tribes, their ignorance of the English language, and disinclination to be counted except for ration and annuity purposes.

The table is an interesting one, and shows that since 1870 the Indian population has been nearly stationary. There has been a decrease, of course, but that may be accounted for by the numbers of Indians who have become citizens of the United States and lost their tribal identity and are counted in the regular census of American people. The census of 1890 shows 58,806 Indians as residents of various States who are not counted on the Indian rolls as such.

The Commissioner says further: "Out of a total of 53,382 Indian families information is at hand that 42,601 live in permanent houses, of which number 27,417 have wooden floors; 292,713 including the Five Civilized Tribes, wear modern attire, and 180,457 are citizens of the United States. Also there are known to be 705 missionaries working among the Indians, and 617 churches. Out of 1847 marriages reported, 1510 were by proper legal procedure and 337 by tribal custom. The tribal property is valued at \$223,286,748; the individual property at \$432,225,913, a total of \$655,512,661.

"In 1917, 14,458 were employed in the United States Indian Service, earning \$1,343,656, and private parties employed 10,474 at a compensation of \$1,163,301. Last year 39,498 Indians were farming for themselves a total of 676,691 acres, the products of which were valued at \$7,990,796. There were 44,874 engaged in stock raising upon 31,831,479 acres of grazing land, owning livestock valued at \$32,944,660. The Tribal land leased for grazing purposes aggregates 9,477,830 acres, having a rental value of \$759,154. To June 30, 1917, 220,046 allotments covering 35,565,517 acres had been approved.

"Industries other than farming, including basket making, bead work, lace and blanket weaving, pottery, fishing, wood cutting, and miscellaneous occupations, 26,651 were engaged last year, turning out products valued at \$1,315,112.

"Of the 89,501 Indian children of school age, 63,768 were in school, 5,126 were ineligible from physical or mental defects and 16,789 were not in attendance. The schools provided, exclusive of public schools, have a capacity for 33,996 pupils.

"Since February it should be said that the subscriptions to Liberty Bonds by the Indians have exceeded \$13,000,000, while their Red Cross and other War Relief activities have grown amazingly and beyond all expectations."

The Indian's reputation for bravery is unrivalled. Would his loyalty equal that of his country's self-appointed guardians and his inherited ideals?

WAR ACTIVITIES.

Mr. Sells writes on this point: The Indians took an early interest in our war preparation as to the men, money, and production

required. Their subscriptions to the first issue of Liberty Bonds amounted to \$4,607,840. Subscriptions to the second issue totaled \$4,392,750. The total of subscriptions thus far actually reported is \$9,000,600, almost evenly divided between adults and minors, \$4,919,550 standing to the credit of the former and \$4,081,050 to the latter. There is good reason to believe, however, that many subscriptions were made through banking channels in localities where Indians quite generally have acquired citizenship, report of which did not reach this Bureau, and such additions with known applications too late for acceptance, would almost certainly raise the grand total to more than this amount which has been increased to over \$13,000,000 the result of the third bond issue or nearly \$50.00 per capita for all Indians in the United States. Upon any fair basis of comparison such an expression of patriotic allegiance for every man, woman and child of the Indian race must be as surprising as it is gratifying.

“Official information is not assembled respecting the number of women engaged as nurses or the Indians’ participation in Red Cross work. A complete vocational course of four years in nursing is of comparative recent introduction in our larger Indian schools, so that only limited relief service from this source is practicable. However, quite a number have applied and been accepted, among them six young ladies from one of the large schools who have had excellent training and have been assigned to hospital work in this country and abroad.

“Red Cross activities have been carried forward usually in cooperation with local and State organizations. The Indian Bureau having approved this plan, has not instituted official connection therewith further than to urge and encourage membership and assistance on the part of Indians on the reservations and at the schools. There are in the Indian Service some 25 non-reservation schools enrolling more than 10,000 pupils, 10 tribal and 73 reservation boarding schools with more than 12,000 pupils, besides 210 day schools and 77 mission and other schools furnishing over 12,000 additional pupils, in all some 30,000 Indian pupils, most of whom are adding their mite and doing their bit in this great humane movement. There are about 30 school publications, with most of the mechanical and considerable of the literary work done by Indian students. These periodicals, all of them creditable and some of them showing highly artistic work and excellent editing, now usually carry Red Cross departments that disclose a systematic and active interest among the schools, carefully directed and equally interested employees.

“The record in course of preparation upon the number, location, rank, etc., of Indians in the military service enables me quite safely to estimate the whole number now at approximately 8,000. At

present 2,200 of them are reported and properly indexed. Of this number 1800 are in the Army, 300 in the Navy and 100 in other military work. 1600 entered by enlistment and 600 by conscription. The number and rank of officers can not yet be stated.

"I am strongly opposed to independent Indian units, large or small, and am firm in the opinion that they should enter the army upon the same basis as other citizens; that they should be mixed indiscriminately among the whites, elbow to elbow, so they may absorb the English language, habits and civilization of their white brothers. In this way only can they advance. I want no discrimination either for or against them, but believe they should be promoted on their merits and always advanced when they are deserving.

"In terms of statistics this information showed an Indian Red Cross membership of 5,664. The receipts in money were \$17,163.16. Hospital garments, knitted and miscellaneous supplies made and contributed, 31,058 articles. These figures coming from only a minor fraction of our schools and superintendencies are, of course, only suggestive. It was quite impracticable to assemble complete data for the reason that large numbers of Indians in localities near town and white communities affiliated with local chapters in contributions of both money and service of which no separate account could be given, but many of the reports indicate that practically every adult Indian on the reservation had subscribed the equivalent of a membership fee or more."

(To be continued.)

The Vision.

Elsie C. Carroll.

The moon peeped in a window where
A grey-haired mother kneeled in prayer,
And wrapped her in its shimm'ring light,
And heard the prayer she breathed that night.

"O, God, it is so hard to pray
With battles raging night and day;
My boy's across the blood-tinged sea!
E'en prayers bring little peace to me.

"They tell me he is big and tall.
Ah me! he was so pink and small
When I went near the gates of death
To give to him of life's sweet breath!

"It seems but yesterday, he slept
Safe on this breast. The tears I wept
Were from a heart o'erflown with joy.
What pride! What love I gave my boy!

"What happy work! I'd dream and plan
The things he'd do when grown a man.
Was all my love and dreaming done
To mould a target for a gun?

"I know my heart is hard to-night.
I somehow can't shut out the sight
Of bloody forms and reaching hands
Across the sea in death-strewn lands.

"It is my baby over there!
God, can't you take a mother's prayer
And make of it a wall to shield
Her baby on the battle-field?

"If not, dear Father, touch my heart
And make it strong to bear its part.
I would be brave and true as he,
But ah, my strength must come from Thee."

The moon in pity kissed her hair
And swiftly wrought a vision fair.
It was the cross of calvary;
But lo! its burden was not He

Who gave the world its joy.
The martyr was a *soldier boy*.
Above, a great white flag unfurled:
"*Democracy For All The World!*"

"Dear God," she cried, "I see the light.
It is the cross of Human Right.
As Christ once suffered, gladly he
Now gives his life for Liberty.

"No longer is it hard to pray
For now I see the breaking day
When that great flag shall be unfurled
And wave unstained o'er all the world.

And if he dies—my boy—if he
Never more comes back to me,
I'll humbly, proudly bear my loss.
My boy's a savior on a cross."

Aunt Jane's Thanksgiving.

By Mrs. Parley Nelson

Aunt Jane sat alone, by the fire in her little living room and rocked disconsolately to and fro.

It was the night before Thanksgiving. The clouds were leaden hued and the fitful wind that moaned and whistled around the gables sent dashes of rain against the window panes.

Jane's eyes were sad; her usually firm mouth showed drooping lines of discouragement, while the tears which coursed down her furrowed cheeks betokened the fact that her mood was in unison with that of the gloomy weather outside.

Life seemed very hard, indeed, to Jane; in fact it had scarcely seemed otherwise to her since her earliest recollection. In the past she had faced the world bravely, for she was one of those vibrant souls who oftentimes battle against great odds but rarely acknowledge defeat. Of late, however, her courage seemed broken and she faced the future with dread and foreboding.

Memory carried her back across the years to the days of her early girlhood, when left without parents or friends, she had been compelled to face and solve life's problems alone. Even as a girl Mandy Jane had not been considered beautiful, but with wisdom beyond her years, she had resolved to substitute the qualities of good nature, kindly feeling and common sense for fleeting charms of face or form.

The door of friendship opens readily to a pleasant smile, and so, the life of the orphan girl became enriched by the love and respect of all who knew her.

She seemed to belong, in a measure, to each household in her little community, for if ever there was a special occasion of any kind, either a wedding, a birth, or a funeral, Jane was on hand rejoicing with those who rejoiced or lifting the burden of the sorrowing, by her cheerful personality and ready helpfulness.

To the old and young alike she was affectionately and familiarly known as "Aunt Jane," though the superscription on the letters which she occasionally received proclaimed her "Miss Amanda Jane Ashton."

In interest and unselfish service to her kind she was able to forget, in a measure, the misfortune and loneliness which clouded her own history, and thus the years of her girlhood passed quickly away and Mandy Jane blossomed into wholesome, efficient womanhood.

Then, as if in repentant mood for past neglect Fate brought

to her deserving heart the priceless blessing of a good man's love and in due time the supreme joy and glory of motherhood.

A few happy years followed, when with baby Jimmy in her arms, or later toddling at her side, she went to meet her husband at the close of day and with love and comradeship brought him to their cosy though humble hearthstone, recounting meanwhile the winsome sayings and doings of the laddie they adored. Beside the evening fire, in this same living room, they had planned a wonderful future for themselves and their baby boy, but alas, for the plans that are never fulfilled and the dreams that never come true!

Jimmy was scarcely five when Aunt Jane was left a widow and the struggle with hardship and heartache again renewed.

Her earlier experience had given her strength and self reliance, and so resolutely she faced the future, determined to make the best of life for the sake of her beloved boy.

For him she worked, for him she prayed, for him she forced herself to smile, to laugh—yea, even to frolic, in order that his little life might not be clouded by his mother's sorrow. In his growth and development her heart rejoiced, and gradually as time passed on, the wound was softened and healed leaving only an aching scar.

All the interests of her life centered around her fatherless boy. Tenderly she watched over him, wisely she guided his footsteps, prayerfully she struggled to meet all the demands of capable parenthood, and if the pathway were thorny and the skies overcast, none heard her murmurings, unless, perhaps, the kind Father, on whom she had learned to rely for aid and comfort.

Time's flight is ceaseless, whether we sigh or sing, and sad as well as happy years rolled by, and as they passed Jimmy grew steadily in stature, strength and manliness and brought joy and comfort to his mother's heart.

Each year he assumed more and more of the responsibilities of life, until finally they had exchanged places, in a measure, and it was the mother who leaned on the son for counsel and support.

Less successful mothers sometimes wondered at Mandy Jane's ability to keep her son ever in the path of rectitude, but the solution was simple enough. She held constantly before his vision an ideal of noble manhood and made it plain to him that she expected him to become like it. In his love for her he desired to be what she expected of him and thus he seldom missed the narrow trail. She was so interested in him and his boyish affairs that he had no need to seek others for that quick, keen, personal interest and sympathy one craves.

In childhood she had made of him a "pal" and a close companion, and as he grew to manhood their ideal relationship was continued. When they walked out together people smiled at

them, oftentimes with tear dimmed eyes as they noted Jimmy's tender devotion and his mother's worshipful adoration.

From the time of her baby's birth Aunt Jane had cherished a plan for his education, and together the parents had started a savings account for that purpose, to which both herself and Jimmy had added as the years came and went. He had just finished the course in high school and was planning to enter college in the autumn, when the war cloud, which for some time had been hovering darkly just above the national horizon, assumed definite and alarming proportions and threatened to engulf our beloved land in calamity and woe.

The newspapers recounted terrible deeds of cruelty, rapine and murder, while the call of the country went out to the defenders of right and liberty.

Jimmy's eyes burned with patriotic fervor, and his heart throbbed with righteous indignation as he read of the outrages which were perpetrated by the defiant and ruthless foe. A wild desire to join the ranks possessed him and made him restless and inattentive to present duties.

His mother sensed the change in him. A dreadful fear clutched at her heart which numbed her faculties and appalled her soul.

"What if this terrible thing called war should reach out its cruel fingers and take my boy." He was not yet old enough for the draft, but supposing, he should feel it his duty to offer his services to his country. How could she ever give him up to face danger, death, perhaps an unknown fate? What would life be worth without him? He was her all, her only one. Please God, he might not need to go. The joy of her life would go with him if he did. Thus wildly clamored the emotions of her anxious heart, but to no purpose. Born of a mother such as Mandy Jane, Jimmy could never be a slacker. Every fiber of his being revolted at the thought of standing calmy by while innocence and helplessness were shamelessly outraged and slaughtered. He realized somewhat of his mother's feelings, and divided between his love for her and what he felt to be his duty to the flag, he endured much mental suffering.

Daily he visited the recruiting stations, admiring and enjoying the stalwart lads who joined the colors; eagerly he read the war news and as he hesitated in decision the patriotic posters on which he gazed seemed to look on him in scorn and condemnation. Repeatedly he told himself that his first duty was toward his mother, but despite his struggle to resist he found himself being gradually drawn into that mighty current of retribution and justice which was sweeping relentlessly toward the land of the tyrants' abode.

Watching him with anxious eyes Aunt Jane saw the crisis approach and with habitual fortitude steadied herself for the shock. When he came to her with the news of his enlistment, she controlled her grief with a mighty effort and assured him she was proud of his courage and manhood, as indeed she was, but her hungry heart cried out for its own.

As the days slipped away she kept up a seeming cheerfulness, but always there was bitterness in her heart. She could not reconcile herself to this sacrifice, "Why must she give up her only son?" The country didn't need him as badly as she did! "He could find a way to serve the cause without going to the field of battle! He was so young; if only he would wait awhile. There were so many others who might more easily be spared! How could Jimmy leave her heart thus desolate?" Thus her mind questioned, day and night, and though Jimmy grieved at the tragedy he saw in his mother's eyes, he could not regret the step he had taken, nor resist the desire to be with the vanguard in this glorious struggle for right and liberty.

When the day of his departure arrived Mandy Jane rallied the last remains of her Spartan courage and faced the trying ordeal with dry eyes, though her brave attempt to smile was far more pitiful than tears.

"Brave little mother; good old pal," whispered Jimmy brokenly as he held her close in a last embrace, "try not to worry, dear; God bless and keep you till we meet again."

Only with her eyes she answered him. Her mute lips could utter no word. One last, long look into his dear eyes and then the train was moving and he was gone—gone with the cheers of the multitude ringing in his ears, and in his heart a mingled feeling of sadness and satisfaction.

Back to the little home went the mother, to the home of many memories with its cheerless fireside and vacant chair. Here were the toys of his childhood, here his books, his personal belongings—a thousand reminders of the loved and absent one. It seemed to her so brief a time since he prattled and played about the room, and now—now he was gone, perhaps forever.

Never before had Aunt Jane allowed herself the privilege of brooding over the troubles which beset her way, but now her mind assumed an attitude of martyrdom and she cherished the idea that life's cup for her had held but bitter dregs. Friends and neighbors tried to console and cheer her, but without avail. One kindly soul, who also had a son in the service, reminded her, almost sternly, "that there's many a wuss thing a boy can do than to go to war for his country; if he had fallen into sin and disgrace, then you'd have a real reason to grieve," but Mandy Jane only hugged her burden closer and went her lonely way.

Letters from Jimmy came frequently—letters full of cheerful tidings of his own well-being and advancement, of his eagerness to reach the front and also of his determination to be a credit to his mother and to his flag. Then came a delay, followed by a brief message to announce his safe arrival “over there,” and later, long interesting epistles of adventure in a far-off land.

Thus the summer days passed by, and October with its golden fruitage was at hand. Sombre-eyed and unsmiling, Aunt Jane haunted the postoffice, but Jimmy’s letters failed to come. A thousand vague and haunting fears possessed her mind. If life before had been a tragedy it became now little less than a Gethsemane, though she felt that never in this world would she be able to force her lips to utter the words, “Thy will, not mine, be done.”

Long, wearisome days of anxiety, dreary nights of sleeplessness passed by, and November was drawing to a close and still no tidings of her dear one.

Thanksgiving was at hand—Thanksgiving with its memories of the past, and as she sat tearfully before her lonely fireside she thought bitterly, enviously of the many homes where family reunions and joyous festivities would be the order of the day. Other homes would be happy on the morrow, but hers was desolate. What wouldn’t she give for just a glimpse of Jimmy’s boyish face, or even the tiniest letter from him? Surely some dreadful fate had befallen him; otherwise he would not fail to send the precious messages which had been the very props of her existence since he went away. If anything had happened to Jimmy she felt she wouldn’t want to live. Life had offered her its blessings only to snatch them again from her eager, outstretched hands. Surely she had little—very little indeed to be thankful for.

Leaving her chair by the dying fire, she went to the window where hung the service flag with its significant star, which represented her son. Tearfully she gazed at it, and pressing it tenderly to her cheek she repeated the lines of the poem:

“Dear little flag, in the window there,
 Hung with a tear and a woman’s prayer:
 Child of Old Glory, born with a star,
 Oh, what a wonderful flag you are.
 And now you have come in this frenzied day,
 To speak from a window—to speak and say—
 I am the voice of a soldier son
 Gone to be gone till the victory’s won.
 I am the flag of the service, sir,
 The flag of his mother,—I speak for her,
 Who waits by my window, and waits and fears,
 But hides from the others her unwept tears.”

Her heart seemed to find a grain of comfort in the words she had repeated, and vaguely she wondered just how many mothers in the world were enduring pangs of sorrow for their soldier boys. A prayer crept to her lips, but in the bitterness of her soul she choked it back and refused to humble her spirit.

Sleep scarcely visited her pillow that night and she was awake early in the morning, watching wistfully though rather hopelessly for the morning mail. If only it would bring a letter from Jimmy, then she would have a real Thanksgiving Day after all.

As she sat beside her window she suddenly became aware of a shrinking figure outside. A stealthy step approached her door, and a husky youth darted into the room and cowered shrinkingly in a corner. "Hide me, for God's sake, hide me," he pleaded, while his shifty eyes searched the room for a place of concealment. A moment later a shadow darkened the doorway and two men stood upon the threshold, one an officer of the law, the other a sorrow-bowed old man.

The old man spoke: "Excuse us for disturbing you, ma'am, but we have come to perform a duty. We saw this young feller enter here and we've come for him." Then turning to the culprit he spoke in a voice that trembled with emotion, not anger but sorrow unspeakable. "Come, son, it's no use for you to try to get away. God knows it breaks your old dad's heart to have to hunt you down and turn you over to justice, but hard as it is I know it is my duty. I could never uphold or shelter a coward and a slacker, even though he is my own son. You'll have to face the music, lad, and you may as well take your medicine like a man. O, Lord, if only you were a man! Take him, officer, and may heaven help him to find a little pluck and courage somewhere."

Cringing and sullen-eyed, the youth was led away and the old man, turning again to Aunt Jane, remarked: "Pray God, ma'am, you may never know the awful pangs of having your son a coward. I followed the Old Flag through the perilous days of the Civil War and I'd be willing to die for it now, and yet my only son is a deserter and a slacker. Do you know, ma'am, the news of his death would be far eas'ier to bear than this? Why, I'd rejoice to hear that he had died fighting today to uphold the honor of his country. It is Thanksgiving today, ain't it, ma'am, but can you see anything I've got to be thankful for? Life deals us our hardest blows through the misdeeds of our children." Still muttering to himself the old man went on his sorrowful way.

Mandy Jane's eyes followed him with a fascinated stare. She looked as if she had seen a vision, as indeed she had. A strong reaction of emotion swept over her soul like a tidal wave. Immediately she raged at her own folly. How could she have

been so blind, so ungrateful? How she had failed to count her blessings! Supposing this shifty, unkempt coward were her son! Truly there are things far worse than death on the field of honor.

Taking Jimmy's picture from the shelf she kissed it with streaming eyes, all the while murmuring words of love and endearment. "Jimmy, dear Jimmy," she cried, "wherever you may be, whatever may have befallen you, dearest, thank God you were never a coward, a cringer or a slacker. I have been a fool, Jimmy, an unworthy mother of so gallant a son, but my eyes at last are opened and from now on I will, at least, try to be brave and hopeful."

Just then a timid knock came at the door and the Postmaster's little daughter handed Jane a letter postmarked overseas and addressed in Jimmy's well-known hand.

"Father sent it over, 'cause he knows you've been worryin'; and mother says, 'won't you please come over and eat Thanksgiving dinner with us, 'cause we'd just love to have you?'" volunteered the little miss.

"Thank you, dear, I'll be very glad to come," answered Mandy Jane as she patted the child's sunny head.

Once again alone, with the precious letter clasped close to her wildly throbbing heart, she went humbly down on her knees in earnest praise and thanksgiving, for the multitude of blessings which had fallen to her share.

LETTERS.

By Mrs. Parley Nelson.

If you have a soldier laddie
 In the ranks, on land or sea,
 Fighting for the Starry Banner
 And the cause of liberty,
 Let the messages you send him
 Carry words of hope and cheer;
 Try to do your part as nobly
 As the lad you hold so dear.

If you have a soldier brother,
 Friend or dear one "over there,"
 Sit not down to useless grieving,
 This is no time for despair;
 Gird your soul with strength and courage,
 Send him words of hope and cheer,
 Try to be as brave a soldier
 As the one you hold so dear.

Obesity.

By Raphael S. Olson, M. D.

[Note: We have asked the locally famous dietician and infant specialist to prepare this article from a scientific point of view. We want to live and to work at highest speed while we live. Many of us are weighted down by extra flesh. Can we dispose of this surplus fat without injury? Read this article.—Editor.]

Of all subjects that have been written about, possibly none have received so much attention, with such unsatisfactory results as has the subject of obesity. It is really difficult to know why fat people come in for so much adverse comment, and why size is so often considered the standard for judgment of one's efficiency. Certainly in so far as one's brain capacity is concerned, obesity does not in any way lessen one's capabilities. However, the attitude does exist to lament the deposit of fat to excess on the body and "nobody loves a fat man." Vanity is perhaps responsible for this attitude, but vanity, like our fashions, is very apt to take a sudden change, and at least a healthy degree of obesity be looked upon as desirable. As matters now stand principally with the young woman, the tall slender figure represents the acme of physical development, and, since they insist upon it, we must help them as far as lies in our power, to become slender else they will go to quacks and charlatans and harmful drugs that will for all their lives, wreck their health. Recently such a case came to my notice. A few years back a healthy, vivacious, cheerful, happy girl of twenty years of age began to lament her one hundred and sixty pounds weight, and because the family physician laughed at her desire to reduce, she resorted to a much advertised reduction cure. She lost the weight all right, but in the three years since has never known a single day of health. Recently, she was operated on for ulcer of the stomach, with only fair results. Health, prospects all gone because of the ridiculous vanity that led to the "reduction cure" advertised by charlatans who thrive and fatten on the ignorance of their dupes.

It is just because such things as this do happen that physicians should always seriously consider the appeal of patients desiring to lose weight. Furthermore, a legitimate reduction cure does not impair health, it improves health. It teaches such habits of life and trains one in the choice of foods to such an extent as to harden the muscles, increase the vitality and add to one's efficiency. A "reduction cure" will do all this and more for the individual apparently in perfect health and not excessively fat,

because there is always room for improvement, and properly conducted "reduction cures" always lead to this improvement.

There is a large class of patients where weight is so excessive as to be an actual pathological state, and where reduction becomes a necessity. Capability for work is here very materially interfered with, and not alone this, but disagreeable symptoms develop. Headaches, stupor, a heavy, logy feeling, depression, melancholy, inability to keep awake, loss of ambition and numerous other conditions develop, due to circulating poisons that result from faulty metabolism. You have seen individuals of this type asleep, snoring loudly, in meetings. It is a diseased condition that is responsible for this and demands careful study and prolonged treatment. Under no circumstances should these patients take their own case in hand and attempt relief. The most skilled physician is often taxed to his utmost to bring relief and only his judgment should be relied on.

Quack "reduction cures," unfortunately, are the only popular ones. A loss of weight of several pounds per week must be noted or the individual becomes discouraged and gives up the attempt. Spasmodic efforts, therefore, are the general rule and nothing but harm ever follows. The first thing, always, to impress upon patients is that results will follow only with persistent pains-taking, faithful effort. The patient's will power is here tested out as in no other condition. If you have failed in results do not blame the physician. The fault lies in your own faithlessness in following up treatment persistently enough. It is a matter not of days or weeks or even of months, but of the individual's lifetime habits. Usually in all cases where there is a "reduction cure" indicated there is present an inherited tendency to obesity, and it is this tendency that must be continually combated.

Possibly when we better understand human nutrition we may find some physiological basis for the need of reduction, even in the moderately fat. In fact, recent investigations seem to point definitely to the conclusion that obese subjects have a lowered resistance to disease. This we have always recognized to be true with pneumonia and tuberculosis, but now extensive research work seems to indicate that in fat people there is this lack of fighting power toward all diseases. The lean, even to the point of emaciation, possess greater immunity to disease and greater recuperative powers after disease has developed than do the obese. Experimental work along these lines has been carried on quite extensively in the past with children and is recognized of such importance in childhood, that overweight—unless the body is otherwise well proportioned—calls for as urgent treatment as underweight. The pediatricist does not particularly fear disease in the thin or nor-

mally nourished child. His greatest task confronts him when called to attend the obese or fat baby.

There is with the over fat individual, what has been termed "hydration" of tissues. This means simply that not alone is there an over abundance of fat in the tissues, but more or less of a "water logging." Hence the origin of the fallacy that water if taken in large quantities is fattening. Obese individuals will notice that forcible pressure of the tip of the finger in the extremities will leave an indentation which will require several minutes to fill out again. This is "hydration" or "water logging" and it is only because there is this tendency to take up fluids that drinking water increases the weight. This "hydration" of tissues is present in all obese subjects even though not in sufficient amount to permit the "pitting" above referred to.

The whole problem is thus seen to be one of chemistry of the body fluids, resulting from faulty nutrition.

Why is it that with some people ingestion of large amounts of fat and carbohydrate foods result immediately in a gain in weight, whereas others possess the power of elimination or consumption of all food taken in excess of the required amount to maintain health? And not alone this, but with some, everything that is eaten seems immediately to increase the weight even though the diet has been cut down to the lowest minimum. Unquestionably, the reason for this lies in an inherited tendency to certain chemical reactions that take place in the body fluids which lead to increase in weight.

Foods accomplish two things in the human organism; first, they maintain normal growth of all the body tissues; second, they supply energy which makes possible our activity, the accomplishment of our work. Foods consist of proteins, fats, carbohydrates, mineral salts and certain unknown substances designated by McCullom "water soluble, a" and "fat soluble, b." These latter substances are of greatest importance for normal physiological development. More will be said of them later. In order that growth and development may be proportionate we must necessarily have a proportionate amount of all these food elements. Proteins and mineral salts are our greatest tissue builders. They see to the development of muscle and bone. Fats and carbohydrates produce body fat and are of prime importance in the supply of energy. The actual requirements of the normally active individual has been determined and specified as required number of calories, a calorie being merely the unit of measurement indicating the fuel or food value of foods. Now, if an abnormal number of calories or fats and carbohydrates are taken in the diet we would naturally look for an increase in the deposit of fat unless the individual's activity is greatly increased, thus

consuming the surplus of food taken. This has been demonstrated in military life. Men, as a result of strenuous exercise, not only consume as energy all surplus foods taken, but actually burn up their surplus of fat until they reduce to normal weight, where a healthy equilibrium is maintained. This then is our key to reduction in the otherwise normal individual, who is merely eating too much, and too well, and exercising too little; maintain a well balanced ration of proper caloric requirement and increase the body's physical activities. Army life is doing this for our men, resulting in great physical improvement to the race.

This is not so simple a matter as at first it appears to be. The majority of people suffering from obesity are living very sedentary lives from force of circumstances. Professional men, bookkeepers, tailors, factory workers, and even women confined to the house are engaged in activities of the wrong sort that consume lots of energy, but fail in the compensating factors that fresh air and sunshine bring. All these classes and many more are the victims of environment. For such the only hope of relief comes from breaking the bonds of custom, getting out of the routine of life, and taking up with some well regulated system of calisthenics that will accomplish the desired results. An attorney friend of mine, in the military exercises recently given at the Business Men's Training Camp, has reduced his waist line at least four inches from the hour's daily training he has received for the past six weeks. Not alone has this occurred but his general health has very much improved; tissues are firmer, his color better, and skin clear and this without any consideration of diet. Yet diet is of prime importance if his results become permanent.

Business men are subjects to the horrors of restaurant life, and women have developed the soda fountain lunch habit, finishing their noon meal with candy, ice cream, cake or some other impossible food. Study the diet for a moment of the woman who eats her lunch down town and you have one very good reason why so many become obese. I have often attempted, in restaurants to pick out a diet that would be suitable for maintaining perfect health. It is a difficult thing to do even with one who understands foods. I dare say, a large percentage of the foods eaten in the restaurant are of a nature that would add to our obesity. Not because of excessive fat or carbo-hydrate food, though this is often true, but because the food combinations taken produce chemical reactions in the body that lead to the tissue "hydration" already referred to. This leads us to the consideration of the need for maintaining a normal chemical reaction of the body fluids.

Normally the body fluids are slightly alkaline. This is maintained in the system by circulating alkalies which form what is

termed our "alkali" reserve. As long as nature is capable of maintaining this "alkali" reserve, health is enjoyed by the individual. But when from any cause this "reserve" becomes depleted, sickness develops. "Hydration" or "water logging" of tissues is nothing more nor less than a nutritional disturbance, in which the equilibrium of physical growth is interfered with from mistakes of diet and a lack of proper exercise. These two conditions combined produce in the system a low grade acid poisoning. The presence of these acids in the tissues exhausts the "alkali" reserve and produces a chemical process in which fluids taken into the system are held in the tissues. In our treatment, therefore, we aim by general measures to support the "alkali" reserve, thus maintaining normal metabolic processes in the body. This is done, first, by insuring in the diet a preponderance of foods which are productive of alkalkies; second, by careful regulation of habits of life so as to maintain perfect action of the eliminative organs; and third, by systematic exercise of all the muscles of the body.

To prescribe a successful "reduction cure," a thorough study of the individual's physical condition must be made. Any diseased conditions present, particularly those having a bearing on elimination, such as constipation, kidney disorders, chronic lung troubles, etc., must be cleared up. To what degree the "alkali" reserve is maintained in the system is then determined. Habits of sleeping, eating, work, recreation are tabulated, and from the information thus obtained, final instructions given.

In this article we cannot take up the consideration of "calories." It would lead us into technicalities which would be beyond most readers. It is enough to say that the average number of calories of food required in twenty-four hours to maintain health ranges from two-thousand-four-hundred to three-thousand-five-hundred, varying with the kind of work done. The laboring man requires more fuel than the individual leading a sedentary life. Obviously, if an individual requires twenty-five-hundred calories of food in twenty-four hours, and only takes fifteen-hundred, a loss of weight will follow. But with such a loss there is very apt to be loss of ambition—"pep" is more expressive—and general weakness. We wish to avoid these objectionable features if possible, and this is possible if correct diagnosis of the cause of overweight is determined. In all cases, however, it is necessary to cut down to a minimum the fat producing foods, at the same time making sure to provide all food essentials necessary to growth. As already stated fats and carbohydrates are the more important fat producers. Such foods are, all the refined cereals, including cream of wheat, farina, barley and oat meal gruels, rice,

white flour and potatoes. The fats include butter, cream, cheese and all animal fats.

To insure predominance of the alkali producing foods, vegetables, skimmed milk and fruits should be emphasized in the diet. Lean meat, eggs and milk will meet the protein need of the body, at the same time supplying the "water soluble" and "fat soluble" substances of McCullum's investigations, so essential to health. From this variety a perfectly proportionate ration can be maintained without fear of serious nutritional disturbances developing. The meat foods are acid producers which lead to "water logging" of tissues referred to and must therefore be kept at a minimum. Tea, coffee, pastries, candies, cocoa and all alcoholic drinks must be eliminated entirely. Not alone because they are heavy fat producers, but because all are acid forming foods.

Need for perfect elimination is second only to a properly regulated diet. Unless the bowels, kidneys, lungs and skin are doing their full share of keeping down waste products of the body as fast as produced, toxins will pile up in the tissues which will make reduction of weight a very difficult matter and may lead to development of serious chronic disorders. We cannot consider here proper methods for maintaining normal action of these organs. Possibly in some future article this can be gone into. What must be said, however, is that drug stimulation of the kidneys or bowels cannot be too strongly condemned as means for correction of constipation or kidney disorders. These are nutritional disturbances and must be handled as such.

Habits of life must be carefully regulated. We must maintain perfect rhythm in regards to our sleeping and eating habits. Bolting of foods, ventilation of sleeping room; such details as these play an important part in the maintenance of health, and only by maintenance of health can we look for reduction of weight to normal.

Nowadays we exercise altogether too little. Many of us will never walk further than from the door to the automobile, and walking is usually the only exercise most business men get. Our muscles become flabby, our appetites impaired, a tired feeling develops, and the stimulation habit is begun. Tea, coffee, and coca cola are relied upon to tide over the day and make possible the work done. When a hog is fattened for exhibit, it is corraled in a pen just large enough to turn around in. In our inactivity we resemble the hog and because we consume but little energy by our activities we become fat and "podgy." It is amusing to watch such individuals "waddle" down the street. There are many such cases where the whole fault is laziness. Recently I met a physician in the army. Six months ago, before entering the service, he weighed two-hundred-forty pounds. Intensive training brought him down to one-hundred-ninety pounds, leaving

him in perfect health. Clearly this was a case of "too busy to get thin." You cannot hope to sit in a house or office day after day and lose weight. Nature tends to make bulky and large all animals that are content to loll and move around only far enough to obtain food. If you would be sleek, clean-cut, muscular, strong and healthy, every part of the body must come in for exercise. On my wall is the picture of a gazelle. Its trim beautiful body is built in perfect proportion. Every day these animals travel many miles in search of food and recreation. Their perfect physical condition is the result. Man can make himself equally attractive, by observance of natural laws. It is essential to bear in mind that no reduction cure will be effective unless the body is exercised. Swimming, running, horse back riding, or if these are impossible, some system of calisthenics are all excellent means of keeping the body in trim, and we must always bear in mind, fresh air and sunshine. The light and air within the four walls of office and home will not supply the needs of the body. Unfortunately civilization has led us into many grievous errors, and not the least of these is our efforts to shut out the air and sunlight from our homes.

NOW IS THE ACCEPTED TIME.

By Lucy May Green.

Take time to do a kindly deed,
 Or pleasant word to say;
 Take time to help a friend in need
 Who falters on life's way.

Take time to sing a merry song
 And drive away dull care;
 Take time to join the happy throng
 Who fill the house of prayer.

Take time to read the Word of God,
 The Father's will to do;
 'Twill prove to you, "The iron rod
 Will bring you safely through."

Take time to write to those who love,
 Your parents old and gray,
 Take time to worship God above;
 Take time, take time to pray.

Then shall your soul be filled with love,
 With comfort and good cheer,
 Each day of nineteen eighteen prove
 A happy, glad New Year.

Guidance of Children.

By *Lucy Wright Snow.*

COURTESY.

“How sweet and gracious even in common speech
Is that fine sense which men call Courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers—
It transmutes aliens into trusting friends,
And gives its owner passports round the globe.”

In order to correctly establish any fact or truth in the child's mind, guidance is absolutely necessary. The thoughtful parent will realize this and make the necessary preparation. In plain words—to be successful in the correct guidance of children, parents should know the subject under consideration and spare no effort in educating themselves that they may be able to assume this important duty and be fit examples to their children, as well as competent teachers.

The best mother is not always the most unselfish one; efficiency scores as many points as unselfishness. Merely to be a good woman and a loving mother is not enough, she must be competent; she must have some technical knowledge of the psychology of the child mind. The mother who has not had a university training need not be discouraged because of this; self-education is within the reach of all. There are mothers where there are no schools, but we are all privileged to go to the Great Teacher, who giveth to all men liberally, and a careful and prayerful search of the Holy Scriptures will prove to be of infinite value as a means of education to those who will take advantage of the opportunities they afford.

In one of our talks on the subject of guidance of children, we stated that obedience was one of the virtues most difficult to teach to the child. The still greater task we now have before us is to teach the child courtesy. Carlyle says that unless that thing which we are about to teach is a very part of us, we cannot be successful in the teaching of it. Who, then, will dare teach anything concerning courtesy?

Who is courteous?

What is the definition of courtesy?

Let mothers themselves analyze, ask and answer the first question.

The definition of the second question, What is courtesy? follows:

“Courtesy is the consideration of the needs and wishes of others before one’s own.”

All things to the child mind circle around the ego—self. Nature is responsible for this condition and we cannot conscientiously criticise the child for selfishness—it is his method of accumulation and self-making, and who will dispute the fact of the superiority of the self-made man? It is right then that he should consider self first but the need of correct guidance is marked at the age of reason in leading him to consider others also. If this guidance is absent, he will, instead of becoming a self-made man, become a selfish, self-centered person. Instead of becoming a civil, amiable and courteous person, he may without guidance, become a hideous bore to society.

A child can learn obedience often without guidance, by feeling or seeing the effects of disobedience, but the effects of discourtesy are not discernible to the child. The difficult task then remains for parents to teach the child something that they are not quite able to reason out with him. Difficult because courtesy requires spontaneity of action toward someone other than self and the child is spontaneous to no one’s needs but his own until after the reasoning age when spontaneity develops gradually. However difficult it may seem, it is possible. Example is the great factor in this task. The mother can teach courtesy to a mere baby in her manner of approach to the little one. Gentle approach and never-failing “thank you” are the first steps to follow. If the mother and attendants of the babe never fail to thank him for the things that he passes to them, and suggest a “thank you” to him every time anything is passed to him, much may be accomplished.

As the child grows older he must be appealed to in some attractive way and thus brought to realize the needs and desires of others. The father can usually make the strongest appeal to a child to sacrifice something to mother, or the mother can show the child how good it is to give his own treasures to his father; taught to do things for brothers and sisters and to do them nicely.

Emphasize the importance of courtesy in the home. Do you find yourself more courteous to some stranger than you are to those dearest to you? If so, you may be sure your children will already have followed your example. They will lack in courtesy to mother, father and other dear ones, and you may find yourself wondering why you are not getting results in the home.

Never lose a chance to express gratitude or thanks where opportunity offers and often seek the opportunity.

Tell the child stories of men and women who were thought-

ful. There are many examples of such men and women in our own Church that may be referred to, such as the Prophet Joseph, President Young, President Joseph F. Smith, Sisters Eliza R. Snow, Zina D. Young, Bethsheba W. Smith, and many others like these. Then there are such men as Alexander Hamilton, whose bitterest enemies admitted the charm of his courteous manner; Henry Van Dyke as a genial and welcome guest in every gathering; Charles W. Eliot as an inspirer of men, who is known by such titles as "The Brother of all Teachers" and "The Friend of Every Lover of His Country;" George Washington, who could never have earned the title of Father of his Country, had he been other than courteous, kind and fatherly.

Children should be taught early to give way to their elders, to offer the easy chair, to open the door, to rise when strangers enter, and let us hope that their elders will not forget their part in the expression of gratitude and appreciation. They should be taught to behave decently in places of worship and public resort: to have reverence for certain persons and places; to use courtesy titles, as "Yes, mother," "No, Miss Jones," etc., to knock at a door before entering; to give thanks and say please.

The greatest example we have of courtesy are the lessons Christ taught in parable. His great object being to teach truths in a way that the people could understand them and in such an impersonal way as to cause no one to take offense.

Literature on the subject: For young children, *Story of Cinderella*; for older children, Emerson's *Essays on Behavior, Conduct of Life, Manners*.

Scripture—Proverbs 15:1; "A soft answer turneth away wrath."

Proverbs 17:24: "Pleasant words are as an honey comb, sweet to the soul and health to the bones."

Matthew 5:9; "Blessed are the peacemakers, for they shall be called the children of God."

PITY.

By Grace Ingles Frost.

Pity is Love in gentlest guise,
 With touch which soothes and sanctifies.
 Pity is Love of Mercy born,
 She shrines the soul that Sin hath torn.
 Pity is Love that when God found,
 He must Himself her brow have crowned.



By Mrs. Clarissa S. Williams.

Just now there is so much discussion of economy, thrift and expenditures, and so little attention is being paid to the practical side of it by the great majority of the people, that the following words from W. H. J. Taylor will be useful and interesting:

"The spendthrift is the enemy of society; the thriftspender its staunchest ally. One wastes, the other conserves. The spendthrift is only too well known; a profligate who wastes his estate and creates nothing. He has no place in this day and generation. We have no use for him. He is the black sheep, the slacker, the useless unit, the monkey-wrench thrown into the smooth running machinery of business. He has always been denounced—today he is condemned. Fortunately, there are not many of him.

"But the thriftspender, just because he is one of the many, has not received enough attention. There are thousands of good, hard-working, thrifty individuals who have always gone about their business wisely and well, earning and saving, spending and prospering, rendering service to themselves and to those about them. They are the backbone of the nation, the foundation builders of the world's prosperity—true captains of industry.

"We have suddenly been plunged into a world war, faced with conditions we never dreamed of, asked to do tasks and assume burdens never before contemplated.

"Suddenly the cry of 'strict economy' is raised, and in one form or another, the thriftspender is assailed as to what he should and must do. Amateur economists have sprung up on every hand, anxious for a place in the limelight of publicity. It is so easy to criticise, so easy to spout pompous generalities at the public expense.

"Economy, like criticism, is of no value unless it is constructive. For there is such a thing as destructive economy, a very dangerous thing indeed—all the more insidious because veined with a modicum of truth.

"No wonder the thriftspender takes alarm. He is a patriot and the cry is raised in the name of patriotism. Therein lies its very danger.

"But economy that leads to parsimony is not economy at all.

It is even worse than waste, for it strikes at the productive power of the nation. It would kill the roots that bring forth the harvest; make a desert of the fertile fields of finance. It is not parsimony we want, but frugality; not fear, but faith.

"Thrifty means good husbandry, the elimination of waste, but the increase of worldly goods. Gain! Gain for ourselves and others. The thriftspender is not a hoarder. He produces, he gains, he buys, he spends, but spends wisely. He keeps employed and keeps others employed.

"By all means let us all be thriftspenders."

Do not fail to write cheery letters to your soldier boys, mothers. Forget your troubles and worries the moment you put pen to paper—the little home worries and big war tragedies—and put into the letters all the cheerful small gossip about home friends and home interests that you can possibly pack into your missives. The United States Division Inspector draws this startling picture concerning men who desert from the army:

"While stationed at Columbus Barracks, Ohio, last year I was a member of the general court-martial that tried approximately one hundred enlisted men for desertion from National Guard regiments stationed on the border. I believe I am safe in saying that at least ninety per cent of them gave as their reason for desertion the fact that they had received letters from home to the effect that a wife, sister, or mother was either dying, very ill, or in destitute circumstances, and begged the man to come home at once. Many of the men admitted that when they arrived home they found that the writer of the letter had exaggerated conditions."

"CHEERING SURROUNDINGS AT CAMPS.

"Many young soldiers, fresh from home, suffer from homesickness, no matter how army officers may try to make their surroundings pleasant and comfortable and provide proper amusements. Extraordinary measures have been taken by the war department during the past year to keep the young soldier actively engaged while in camp with sports, amusements, and comforts that a wholesome psychology might be sustained. Still, a type of soldier will yearn for home and fall into a brooding mood. It is obvious how harmful to him and to the service a discontented letter from home might be."

INDIAN NAMES FOR NEW SHIPS.

It will be interesting in our special Indian number to notice the names of 120 new ships which have been recently christened

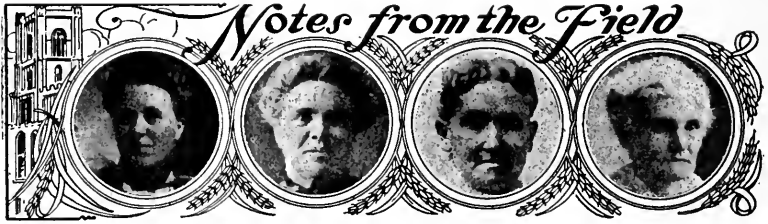
by President Wilson's wife. The names selected by Mrs. Wilson are of pure Indian origin, many of the most familiar tribes being thus appropriately recognized. The list is as follows: Red Jacket, Cac Citys, Sacandaga, Saccarappa, Saco, Sagaporack, Sago, Saguache, Sahale, Saluda, Sangamon, Sapinero, Sarcoxie, Satartia, Suacon, Saugerties, Saugus, Scantic, Scantacook, Schenectady, Schodack, Schoharie, Schoodic, Schroon, Scitico, Scooba, Sebamook, Sebethe, Sebewa, Sabewaing, Seekonk, Senatobia, Shakopee, Shamong, Shandaken, Shannock, Shaume, Shavano, Shawan, Shawangunk, Shawano, Sheboygan, Shepaug, Sheshequin, Sheucket, Schickshinny, Shinnecock, Shintaka, Shivwitz, Shoccoree, Shohokin, Shohola, Shope, Sinnemahoning, Sinsinawa, Siskowit, Sisladobsis, Sisseton, Sitkum, Shamania, Shanawono, Skaneta-teles, Skippack, Skitticook, Skokomish, Skowhegan, Skunkscut, Snapeene, Socatean, Solano, Somonauk, Souhegan, Souneunk, Squam, Squamico, Succasunna, Suisun, Sunapee, Suspecaugh, Taghkanick, Talladega, Tamaroa, Tampa, Tankhanna, Taopi, Tarkio, Tetamy, Tatotka, Tawawa Taycheedah, Tehama, Tekonsha, Tenino, Teton, Tintah, Tippah, Tishomingo, Tiskilwa, Tobesofka, Tomah, Tomasaki Tombicon, Tomoka, Totowa, Totoganic, Totoket, Toulbah, Towaliga, Tucson, Tulare, Tullahoma, Ukiah, Unalaska, Unadilla, Wabeno Wacania, Wahoo, Wahpeton.

OUR MUSIC BOOK.

The Music Committee have received word from the Chicago Publishing House that the plates cannot be made in less than three months, owing to so many war requirements on available men and upon the presses also. The music is all ready for printing, and it was expected to rush it through the local publishing offices; but this was found equally impossible. Orders already sent in will be kept carefully by the General Secretary until the book is out and ready for mailing.

UNCLE EBEN.

"Somehow," said Uncle Eben, "de man dat can't do much of anything allus attaches de mos' importance to his opinion of how things ought to be done."



By Amy Brown Lyman, General Secretary.

Southern States Mission.

Columbia Branch, South Carolina conference. The membership in the Columbia branch has increased since the first of the year from 17 to 25, a gain of 8 new members. The average at-



COLUMBIA BRANCH, SOUTH CAROLINA CONFERENCE.

tendance at meetings is 15. The members are very active and energetic and great interest is taken in the lesson work. *The Magazine* is especially appreciated, both for the outlines and for the inspiring articles. This small Relief Society branch has purchased a sacrament set and a bookcase for the use of the branch. Red Cross work is very popular, and in order to raise money for the Red Cross each member recently contributed a penny for each year of her life. The society has purchased War Savings Stamps to the amount of \$50. The president, Mrs. Viola May Jordan, is to be congratulated upon the splendid work being done in this organization.

Elder Scott Partridge, a young Salt Lake missionary boy, in the Southern States, writes to a friend as follows: "I wish you would give the Relief Society a message for me. Tell them that the announcement of the Relief Society releasing that 100,000 bushels of wheat has caused a great deal of favorable comment in the Southern States. An account of it was given in a Memphis paper, which has a wide circulation throughout the state. The article has called the attention of the people to the fact that Utah and the 'Mormons' are solidly behind the government in the war."

Eastern States Mission.

A new Relief Society has been organized at Preston, Ontario, Canada, with Mrs. Alberta Klasson as president. This makes three thriving Relief Society organizations in Canada.

Northwestern States Mission.

Portland Branch. Since the first of the year the Portland Relief Society has made a splendid record in knitting for the Red Cross. Their report shows, 21 sweaters, 48 pairs of socks, 1 helmet, 6 mufflers, 2 pairs of wristlets, total 78 articles. Mrs. Emma Holling, chairman of the knitting, heads the list with the following articles, 24 pairs of socks, 1 helmet, 6 sweaters, 2 nurses' sweaters, 6 mufflers, 2 pairs of wristlets. The Mutual girls report 51 knitted articles.

Anaconda Branch. In this wide-awake branch of 22 members weekly meetings are held and the regular outline work of the Relief Society taken up. Mrs. Annie Amer, the president, reports an average attendance of 50 per cent. Five new members have enrolled since the beginning of the year. Once every month, at the close of the business meeting, refreshments are served at 10c a plate. The money being raised is for the benefit of the branch fund. Teachers' visits are made regularly.

In addition to the regular Relief Society activities, the members are all actively engaged in Red Cross work. Last year 471 articles were made for the Red Cross by this small branch, and in addition to this, the members worked regularly at the surgical dressing room. Money was donated for War work as follows: The Red Cross, \$10, Junior Red Cross \$7, Belgian Relief Fund \$15, books for soldiers \$4.25, State Council of Defense, Women's Committee \$15.75.

Northern States Mission.

A very interesting three-day convention was held a short time ago in the Northern States mission at Chicago. The branches were represented as follows: Minneapolis, Minn., by La Verne Crockett, Idaho, and Etta Dowdle, Canada; Detroit,

Mich., by Pearl Jones, Ogden, and Lacy Ritchie, Heber City; Evansville, Petersburg, and Linton by Amelia Randall, of Centerville, and Florence Telford, of West Weber; Muncie, Peru, and Kokomo, Ind., by Ruby Fisher and Lucy Clayton; Council Bluffs, Iowa, by Roxy Robson, of Plain City, and Irene Allen of Draper; Boone, Iowa, by Emmaline Alleman, Bern, Idaho, and Eletha Simmons, Byron Wyo.; Roseland, Chic., by Ethel K. Nielsen, of Blanding, and Gertrude Collet, of Roosevelt; Racine, Wis., by Catherine Wursten, of Logan, and Cora Stephenson, of Ogden; Logan Square, Chicago, by Nora Anderson, of Safford, Ariz., and Cassie Stevens, of Salt Lake; Jackson, Mich., by Fontella Langlois, of Marion, Idaho, and Ruby Madsen of Mount Pleasant; Grand Rapids, Mich., by Bertha Ellsworth, of Safford, Ariz., and Editha Thomas, of Byron, Wyo.; St. Paul, Minn., by Nellie Davis of Evanston, Wyo., and Mary J. Adair, of Luna, N. M.; Milwaukee Wis., Indianapolis, Ind., Davenport, Iowa, Waterloo, Iowa, and Bloomington, Ill., by Mrs. Ellsworth.

Friday was devoted to reports. Friday evening and Saturday, to class work, Monday morning to class work, Monday afternoon instructions on Home Study and Monday night a social. The reports indicated that the Relief Societies are in good condition. In addition to the regular work the branches are all doing Red Cross work.

South African Mission.

A very interesting letter has just been received from Brother Nicolas G. Smith, president of the South African Mission. President Smith states that at the present time there are no Relief Society organizations in this mission. The very scattered condition of the Church members makes it almost impossible for them to get together. Mrs. Smith recently organized a sewing class, with the idea of later honoring it with the name of Relief Society. *The Relief Society Magazine* is received regularly and is very greatly appreciated.

President Smith says: "You might be interested in knowing that our mission covers a territory 1,100 miles long and about 800 miles wide, and in this vast stretch of country there are only about 6,000,000 human beings, and out of that number only about 1,300,000 are white. Millions are living in their primitive way, and we do not work among them. As you know our mission at present is to the whites, although we have some faithful colored members, who are setting examples that the whites might well follow. Our total membership is now 352, and for the year 1917 we paid an average tithe of \$4.78 per capita. You can easily see that the Saints are striving to do their duties.

"To show you that our elders are striving to do their full part

I need to but state that at our conference held last January the report showed that they had traveled about 4,500 miles through country districts without purse or scrip. Since conference they *have* traveled a total of 1,500 miles in the same manner. We feel that the Lord is constantly blessing us and we are desirous of doing our full part. Although there is much bitterness on every hand, we are and have been very successful in making a great many friends and some of them influential ones."

Australian Mission.

Mrs. Mary J. Miller, wife of President Arnold D. Miller, writes that the *Relief Society Magazine* brings joy and encouragement to the women in this mission. We regret very much that there are no branches of the Relief Society in this mission at present, and hope that as soon as war conditions improve the Relief Society work will be organized. However, the women are doing a great deal of Red Cross work, and are giving neighborly assistance and encouragement to each other.

Tonga Mission—Friendly Islands.

President Willard L. Smith, of the Tonga Mission, reports that there are in this mission two fully organized Relief Societies and that in three other branches the sisters are organized with the branch elders in charge. In a short time the members in these latter branches will be able to take direct charge of the work. Gatherings are held weekly and are greatly enjoyed by the members. The members are at the present time gathering means for the temple in Hawaii, each making a weekly contribution. The Relief Society work is presided over by Mrs. Willard L. Smith.

OUR OCTOBER CONFERENCE.

Our October conference, both Relief Society and General, were among the best and most profitable events ever held in this city. Our honored leader, President Joseph F. Smith, attended the various sessions of the General Conference. President Emmeline B. Wells attended each session of both conferences. Their presence was both a power and an inspiration. The faith of the people has again triumphed, and our gratitude was unbounded. The Church assembled there through its representatives voted to buy another \$250,000 worth of Liberty Bonds, making in all \$750,000 which this Church has invested in this patriotic enterprise. Certainly we are proud and grateful to be members of this inspired Church.

Current Topics.

James H. Anderson.

THE UTAH ARTILLERY, from Camp Kearney, Cal., landed in France in September.

DORA KAPLAN, the girl who tried to assassinate the Bolsh-eviki premier, Nicolas Lenine, has been executed.

FAMINE in western Asia is producing dire results among the millions of population there.

MUTUAL IMPROVEMENT work throughout the Church bids fair to receive considerable impetus the coming season.

OVER 200,000 women in England are engaged in plowing, pitching hay, or other men's work in running farms there.

"WAR BREAD" in the United States now contains more wheat flour than formerly, there now being allowed 80 per cent.

SEVERAL MILLERS from different parts of Utah, were punished in September for selling white wheat flour without substitutes.

MILITARY MEN of experience in Europe are now expressing the belief that the present actual warfare there will come to an end in 1920.

IN GREAT BRITAIN in September, there were reported to be more than a million and a half women engaged in strictly men's occupations.

NATIONAL PROHIBITION from July 1, 1919, for the period of the war, was agreed on in September, by the national House of Representatives.

FOURTH LIBERTY LOAN subscriptions for \$6,000,000,000 bonds in the United States began on September 28. Utah's proportion was \$18,570,800.

THE INCREASE-IN-TAXATION law, to raise needed revenues for the United States government next year, probably will be agreed upon in Congress in November.

AUSTRIA made of the entente allies, in September, a request to discuss terms of peace, but the request was refused, in the absence of some definite terms being offered.

AIR RAIDS on German towns in September are causing a very panicky feeling among the German civilians—the reverse of when British and French towns were being bombarded.

THE ARABS, under the new king of Hejaz, the recently organized government of Arabia, are proving to be effective allies of Great Britain in the latter's Palestine campaign.

TWO U. S. TRANSPORT ships were sunk by submarines in September; on one, there were 55 lives lost, on another, of 2,800 men on board, all were rescued, and the ship beached.

BOLSHEVIKI, or the Russian soldiers' and workmen's government, sustained severe defeats at the hands of Japanese, British and American forces in northern Siberia in September.

SECRETARY MCADOO ordered all railway employes to keep out of politics, and a general protest has been made on the ground that the order interferes with the right of American citizens.

REGISTRATION on September 12, of all men in the United States between the ages of 18 and 45, exclusive of those previously registered, gave a total of upwards of 13,000,000 men.

UTAH MEN, according to reports of the movements of American troops, are to be found in France, Belgium, Italy, the Balkans, Palestine, and Siberia, on the fighting line with the entente allies.

PALESTINE was wholly removed from the control of the Gentile Turk, in a great British and French victory in the Holy Land in September. Read Luke 21:24; Doc. & Cov. 45:25, 28, 30.

FOUR PERSONS were killed and thirty-five injured by the explosion of a bomb placed in the Federal building in Chicago, in September. Several arrests were made in connection with the outrage.

NINETY-SEVEN I. W. W. members, convicted in Chicago of violating the government's anti-sedition law, were sentenced, in September, to terms of imprisonment ranging from ten days to twenty years.

FRED T. DUBOIS, once the manipulator of Idaho Democrats in a bitter fight against Utah, is now being accused by the Gem State Democrats of splitting their party there with the non-partisan league.

BULGARIA called for peace on the 25th of September, after being heavily defeated by the Serbian, British, French and Greek forces, and on the 30th an armistice was arranged on the terms of the Entente Allies.

SPANISH INFLUENZA claimed over 50,000 victims up to the close of September, in 26 States of the Union, with a considerable per centage of deaths. Stringent measures are being adopted to check the pestilence.

PARIS is no longer under bombardment by German long-range guns, but the famous city of Metz, the great German stronghold in Lorraine, was placed under bombardment in September, from shorter-range American guns.

MESOPOTAMIA is practically cut off from Turkish rule by the British victories over the Turks in September, and a new government under the suzerainty of Great Britain and France probably will be established over Syria and Mesopotamia jointly.

THE ST. MIHIEL salient, east of Verdun, France, was captured by the American army in September, and 20,000 Germans taken prisoners; because of its situation, this was one of the greatest single victories won by the entente allies in the present war.

TURKEY'S campaign in Palestine seems to be a success from one point of view, for in September the remnants of the Turkish forces, numbering over 50,000 troops, had themselves taken prisoner by the British, thus assuring that they will be well fed and cared for.

THE GREATEST BATTLE-LINE in the annals of war—275 miles in length—was marked out on September 25, in the successful advance of the British, French and American forces against the famed German Hindenburg line in France, which line is being obliterated as a fighting front.

VIGILANTES is the title of an organization of American writers which is demanding that the United States announce definitely its war aims. Since one of these writers recently demanded for the Germans that "the whole brood should be extirpated, root and branch," the organization would seem to be a class of extremists of which the I. W. W. are the other end.

EDITORIAL

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Motto—Charity Never Fails

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SELFISHNESS

Self-Pity.

People who pity themselves are about the most selfish, disagreeable, touchy, uncomfortable people in the world. Nothing is just right at home or abroad. Husbands are brutes—it is usually women who thus afflict homes and society—children are ungrateful, friends are neglectful and people generally are always “insulting” these self-centered, shallow creatures. A good man I knew once remarked jokingly that he did not carry his feelings round with him like a cat’s tail, waiting for some one to tread on them. President Joseph F. Smith replied to a questioner, “I am never insulted, unless I am sure the other person deliberately intends to insult me.”

Two Causes.

Sometimes it happens that ill-health or deep sorrow casts a physical shadow over a woman who would otherwise be cheerful and comfortable. Even so, the whining self-pity will aggravate the disease or mental trouble, distract the family, drive the husband from home and gradually poison the springs of life in the sufferer herself and in all who come near her.

Middle-aged women are often the victims of this pernicious habit. It is true, children are gone, making their own histories and are too busy to visit mother, take her for an auto ride or even to remember her birthday; husband is still making a living and is

busy in quorum and ward work. Mother may occupy no office in the Relief Society or other organization; she may be rather delicate in health, and so she cuddles herself with secret resentment because no one puts her in a public position, while her family forgets her; and thus she doubles her troubles and increases her ills. For such women temple work and genealogy is a heaven-sent boon. No one can or would hinder her from taking up an active work for her dead, and if she will do so she will soon forget her trouble, her aches and pains, and will achieve happiness, through both natural and divine means.

Remedy. Forget yourself, nervous sufferers, for mercy's sake, think of other people. No matter what your trouble may be, it will do you no good to talk about it, nor will it help your family or friends. If you have lost a baby, a son in the war, or you are a confirmed invalid, don't imagine it will help matters to talk about it. Have a quiet cry occasionally—that often helps. But remember your husband, your children, your friends, all have troubles of their own, and the recital of yours will not make theirs easier to bear. Don't be a spiritual piker! Be a brave soldier of the Cross. Get busy doing or saying something for others. Forget self. Shut the door on your complaints, open the windows of your soul to let in health and peace. Think and talk about building-up plans, constructive thoughts, hopeful thoughts, and soon you will have the joy of knowing you are helping friends and dear ones over difficulties, while your own sorrows and pains are lightened in the process. The Savior never performed a miracle to give Himself one single, selfish pleasure or release from pain. He performed all his miracles to convert, convince, relieve and heal others—not Himself. Can we not learn His lesson through His own example?

GOOD ADVICE TO WOMEN.

Do not be afraid to rest your feet. Sit down at your work whenever you can; a chair in the kitchen is a great foot conservator. One may walk all day long upon two feet without injury, but cannot stand perfectly still, as when paring the dinner vegetables, ironing the small pieces, etc., for a quarter of an hour without a crippling degree of fatigue and a risk of serious injury to the feet.—Chicago Daily News.

Life is made up of "chores."

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN DECEMBER.

BOOK OF MORMON LESSON.

THE RULE OF KINGS ABOLISHED.

“And the people were desirous that Alma should be their king, for he was beloved by his people.

“But he said unto them, Behold, it is not expedient that we should have a king: Ye shall not esteem one flesh above another: therefore I say unto you, that it is not expedient that ye should have a king” (Mosiah 23:6, 7).

Before the death of Mosiah he inquired of his people concerning his successor to the throne. The people replied that they wished Aaron his son to be their king, but Aaron had gone into the land of Nephi: therefore he could not be their king. Now Mosiah took advantage of this situation to instruct the people in relation to kings.

“Now I say unto you that because all men are not just, it is not expedient that ye should have a king or kings to rule over you” (Mosiah 29:16).

A paragraph of comparatively recent date, published in the *Cleveland Plaindealer*, headed “Napoleon Bonaparte in the Role of Prophet,” represents Napoleon as saying that in one hundred years from the time he spoke the world would be “all slave or all free.”

Thus it would appear that this man, great in affairs of state even in his time, could see forces at work that would eventually enslave or free all men. The remarkable thing about Napoleon's prediction is that he should have measured his time so well; for the centenary of Waterloo found the world in the throes of a great struggle between autocracy and democracy, or, as Napoleon chose to state it, between freedom and slavery.

In the midst of the confusion in which we have wrought, during the past four years, two things seem to be clear: first, that the triumph of Germany and her allies would mean the triumph of autocracy, which, as the Germans have chosen to administer it, is slavery of the very basest sort; second, that the triumph of

the Allies spells the salvation of democracy and of democratic institutions, which has received wonderful interpretation from the statesmen representing the Allies' cause.

It is the rule of kings, on whose power there is little check, that has wrought the havoc of today. It would seem from the record that has been made during the last decade, in kings toppling from their thrones, that bitter experience is teaching the world how true are the words of the Nephite prophet in relation to the possible and very probable misrule of kings.

In a very short time we have a record of the abdication and assassination of Czar Nicholas II., of the Russians; Constantine of Greece; Nicholas Petrovich, the old king of Montenegro; King Ferdinand of Roumania; Peter, King of Servia, and the King of Hejaz, formerly chief of Mecca. These monarchs have all lost their thrones during the present war. Prior to the war, and within ten years, Manuel II. of Portugal; Otto of Bavaria, Abdul Hamid II., Sultan of Turkey, and the Emperor of China have passed out of history as monarchs.

In the great lesson Mosiah was seeking to teach his people in relation to the iniquity that too often characterizes the rule of monarchs he said:

"For behold how much iniquity doth one wicked king cause to be committed, yea, and what great destruction!" (Mosiah 29:16.)

What more fitting text could be selected for any sermon at the present time?

Does not the whole earth groan in terrible realization of the great destruction one wicked king has caused?

Yea, verily in a time of peace this man Mosiah, inspired of Almighty God, was teaching his people truths which our present generation is learning in blood and tears. Is it not truly startling that the words of an ancient prophet should have such a modern ring?

Our most advanced statesmen have at last found the trail trodden by our ancient prophets; they are doing now what he did before them, battling for the liberties of all people or peoples, whether high or low, great or small.

Thus it has ever been, people who have accepted God's ordained and chosen leaders have always been able to boast of a civilization and of a philosophy of life and living far in advance of their age.

Our pride mounts to the highest point, our satisfaction is all complete, when we record of these worthy people that they learned the lesson Mosiah sought to teach them:

"Therefore they relinquished their desire for a king, and became exceedingly anxious that every man should have an equal

chance throughout all the land; yea and every man expressed a willingness to answer for his own sins.

"Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them.

"And it came to pass that they did appoint judges to rule over them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them.

"And it came to pass that they did appoint judges to rule over them, or to judge them according to the law; and this they did throughout all the land.

"And it came to pass that Alma was appointed to be the first chief judge: he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church.

"And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments; and there was continual peace throughout the land" (Mosiah 29:38, 39, 41, 42, 43).

QUESTIONS AND PROBLEMS.

1. Read with care the 23rd and 29th chapters of Mosiah.
2. Discuss reasons not dwelt upon in your lesson text, but found in Mosiah chapter 29, why kings are often a menace to a people.
3. What part have wicked kings played in the great struggle going on in Europe?
4. Name some kings who have toppled from their thrones in the past decade.
5. Name five or six countries whose cities and villages have been destroyed through the invasion of the Central Powers.
6. How did Mosiah characterize the rule of king Noah among the peoples of ancient America?
7. What form of government did Mosiah suggest to them?
8. What would be the advantage of the rule of judges over the rule of kings, in case both were wicked?
9. Name some other advantages not suggested by the government of wicked persons.
10. Which form of government do the governments of the United States of America and France most closely resemble, that of the rule of kings or of the judges?
11. Does Mosiah have anything to say about good kings? What?
12. In what class would you place King Albert of Belgium?

LESSON II.

Work and Business.

SECOND WEEK IN DECEMBER.

LESSON III.

Genealogy.

PARENT'S NAMES OR PATRONYMICS.

(See Chapter 10, Surname Book)

Teachers' Outlines.

The earliest form of surname was the inherited father's name.

(a) A temporary added name does not become a surname until used by the second or third generation.

The Welsh patronymic form was *ap*.

The Norman form was *Fitz*.

The Gaelic or Scotch form was *Mac*.

The Anglo-Saxon form was *ing* and *son*.

Patronymics might come from personal or nicknames.

(a) Sometimes changed and turned about.

(b) The mother's name sometimes becomes fixed into a surname and these forms are called metronymics.

Note:—Find out who has a patronymic or metronymic surname in the class or even in the ward.

Lesson Statement.

If it is necessary for people to have personal names, when families increase, you can easily see that it would be necessary to choose different names for people beside their personal names, unless there were some other way of indicating two different Adams or Johns or Marys. First, it might be Big John and Little John, or Old Mary and Young Mary. Then if three Johns belonged to three different families, you would begin to speak of Adam's son John, Henry's son John, or Joseph's son John. It was in this perfectly natural way that children began to be known by their father's name in addition to their own name, thus showing what particular John or James or Adam the child might be the son of. The earliest forming of surnames, therefore, was the inherited father's name. You find this custom scattered all through the

Bible. The descendants of the Twelve Tribes of Israel, each adopted and kept the tribal name in addition to their own personal name. Ben-Hur was Ben of the tribe of Hur.

The use of the father's name did not become a surname, as we understand the term today, until more than one generation of descendants made the father's name permanent. For instance, John's son would do for the first generation, but unless Johnson was kept by the grandson it did not become what we know as a surname. A surname, therefore, is a fixed addition to the personal name. A surname, according to the Funk & Wagnall's New Standard Dictionary, is a name subjoined to a given name; a family name. The Scandinavian peasantry have interchanged the patronymic form of the surname, that is, they add interchangeably the name of the father and grandfather until the custom has become confusing in the extreme to the genealogist.

The Welsh patronymic form was *ap*, which meant, of the clan of, or tribe of, or a descendant of. Morgan Ap John Ap Richard Ap Howell Ap James, simply means Morgan who was the son of John who was the son of Richard who was the son of Howell who was the son of James. Sometimes this Ap became fastened on to a name in a permanent form, such as Ap Owen became Bowen, and Ap Richard became Prichard.

The Gaelic or Scotch form of Patronymic was *mac*. Fergus MacAllister, Angus MacDougal Ian MacClure, Sandy MacLain, Robert MacClellan, simply meant Fergus who was the son of Allister; Angus who was the son of Dougal; Ian or John who was the son of Clure; Sandy who was the son Lain, and Robert the son of Clellan.

The Anglo-Saxon form was originally *ing*, so that Alfred Atheling and Harold Edmondson, meant Alfred the son of Athel and Harold the son of Edmond. Adopted from the Danish forms came son (*sen*), and all over England and among the Lowland Scotch came the forms of Henry Adamson, David Jameson, John Williamson, prefaced always by the personal name; this meant originally, Henry the son of Adam, David the son of James and John the son of William. Then the son was shortened to "s" and the surname would finally appear as Adams, Davids, Johns or Williams.

Patronymics or parents' names might come from the personal name of the parents or from the nickname of the parents. If the parent had been called John the Red to distinguish him from his cousin John the Black (signifying the complexion of the two men), John's son David might be called John Redson or Reding; while the other might be known as John Black's son, or John Blacking. The forms were sometimes so disguised by poor spelling or slipshod pronunciation that modern genealogists

have a difficult time in tracing some surnames to their real patronymic origins.

It also happened at times that the mother's name was added to the son or daughter's name, especially if the mother was like some women are today and always have been—the head of the household, either figuratively or in fact. Or again, if she were very prominent through birth or inheritance; and lastly, if the children were born out of wedlock they then naturally inherited the mother's name.

QUESTIONS.

What is the earliest form of surname known?

When does a temporary added name become a real surname?

What is the Welsh patronymic form?

What is the Norman patronymic form?

What is the Scotch form?

Describe the Anglo-Saxon patronymic form?

Under what circumstances did the mother's name or matronymic become a fixed surname?

Note:—Let the teacher discover anyone in the class who has a patronymic or metronymic form of surname. (See *Surname Book*.) Or give illustrations from someone in the ward.

POSSIBILITY OF OBTAINING EXTENSIVE RECORDS FOR TEMPLE WORK.

In performing Temple ordinances in behalf of the dead, it is essential that the information placed on the records of the Temple shall be sufficient to properly identify each individual. The names only, without other data of identification, are almost useless, for the well-known reason that there has been and will continue to be, countless numbers of individuals bearing the same name; consequently it is required that, if possible, the date and place of birth, and date of death, be added to the full name of each person in whose behalf the Temple ordinances are performed. If either of those points of identification cannot be satisfactorily ascertained, efforts should be made to obtain, or formulate, approximate dates of those vital events, (or date of marriage or other available data); and the name of place where the individual lived, or died, should be included in the record if the place of birth is unknown. Methods adopted by the Temple recorders, to formulate or approximate dates etc., are explained in printed circulars that can be procured from them.

Another important point of identification that is required, when possible to be ascertained, is the relationship of the heir

or person at whose instance the Temple work is done to each one of the dead individuals. This constitutes an excellent means of identifying them; but, unfortunately, the records of deaths and marriages that are kept in most communities seldom show the names of the parents of persons whose names are entered therein, and the maiden names are frequently lacking of mothers of the children whose births are registered. This imperfection in records of vital statistics is a serious handicap in searching for genealogies of dead relatives, because the absence of names of parents of persons therein registered renders it impossible to clearly ascertain relationship from that source. (An effort is being made by the Hon. Reed Smoot, Senior representative from Utah in the United States Senate, to get this defect in registration of vital statistics remedied by law).

Inability to ascertain relationship to the individuals named in records of births, marriages and deaths, or in other records in which the searcher finds surnames of family lines in which he is interested, should not deter him from copying those names into the compilation he desires to make, for the purpose of having Temple ordinances performed in their behalf. The fact is that many of the persons who appear in the same parish or district records, bearing surnames of the family lines to whom the searcher is related, are probably his blood relations although he may be unable, at that time, to determine what that relationship is; it is quite possible he may secure the missing clue thereto at some later time.

President Wilford Woodruff instructed the recorders, in the Salt Lake Temple to accept records for ordinance work even though the members of the Church giving such records could not designate their relationship to the dead. He said, however, that care must be exercised to prevent duplication of the Temple work; families and individuals must not encroach upon each other's rights and privileges in the performance of Temple ordinances, but should confer together, if possible, concerning the genealogies, etc., of those in whom they may be mutually interested. The President also stated that it would be proper, for those who desire to have Temple work done for their kindred, to gather names and genealogies for that purpose of all individuals bearing the surnames of the family lines to whom they were personally related, but especially of those who resided in localities where their ancestors or blood relations lived. Family and surname family associations point the way to unify such work and will usually solve this problem.

In this connection, it should be remembered that each member of the Church is entitled to have Temple ordinances per-

formed in behalf of the four family lines to whom he is directly related; that is, the blood kindred of his parents and grandparents, those bearing the surnames of his father's father and mother and his mother's father and mother.

The result of following this extended plan of compiling names etc., for Temple work is that hundreds of thousands of dead have had those ordinances performed in their behalf, who would not have been liberated from the spirit prison if their living friends had limited that sacred and necessary labor to the interest of those only with whom they are able to prove a personal relationship.

The Saints are urged to be diligent in procuring the information needed to enable them to have Temple ordinances performed in behalf of their dead kindred and friends, remembering "that they without us cannot be made perfect," "neither can we without the dead be made perfect," if those ordinances are not complied with. The Genealogical Society of Utah, whose offices and extensive library and genealogical books are located in the L. D. S. Church Office Building, 47 E. South Temple St., is an invaluable aid to those seeking genealogical information.

D. M. McALLISTER, Temple Recorder.

LESSON IV:

Home Courses.

FOURTH WEEK IN DECEMBER.

MEAT SUBSTITUTES FROM THE VEGETABLE KINGDOM.

At different times during the past year our Food Administration has asked us to conserve certain kinds of meat and to decrease the amount of meat in the diet. Immediately the question arises "What may we use in place of the meat to serve the same purpose to the body?"

Upon analysis meat is found to contain a large amount of protein, a nitrogenous substance, which builds up and repairs the tissues of the body. By a similar analysis of various vegetables and grains, it is found that a comparatively few contain protein in an appreciably large amount. However, peas, beans, nuts, and wheat, are important for the protein which they contain and may be used in place of meat in the diet.

Peas and beans belong to a class of vegetables called legumes. Lentils and nuts belong to this group also, and are rich in protein.

The peas and beans are extensively used fresh, canned, and dried, and either buttered, creamed or baked are used as a vegetable. But there are many ways in which they may be used as the substantial part of the meal so that a meat dish may be omitted entirely without upsetting the dietetic balance of the diet.

Combined with milk in a cream of pea or bean soup, these legumes form a desirable luncheon dish with a crisp salad and simple dessert to make the meal complete.

The dried peas are especially good prepared in the form of a soufflé or a loaf to be sliced and served as one would serve a meat loaf.

Variety to the diet may be given by the use of different kinds of beans, for beside the green and wax string beans and the navy bean, the most commonly used are the Lima, Kidney and Soy beans, in many colors. The Soy beans are much richer in both fat and protein, or tissue building food, than other beans. They have taken the place of milk and butter to the Japanese and Chinese people, and should be used more extensively in this country.

The Soy bean, of the yellow variety, may be made into a Soy bean loaf which is usually served with a tomato sauce, or into a Soy bean soufflé which is particularly dainty. The black Soy bean is most frequently used in soups.

Lima beans *en casserole* and bean and tomato stew are other typical ways in which the bean may be used in place of meat in the principal course of the meal. And the good old-fashioned baked beans, so dear to the heart of the Bostonian, is always a welcome *piece de resistance* for the Saturday night supper.

The fresh peas or beans are cooked in boiling salted water until just soft, which usually requires from twenty to forty minutes. The dried legumes must be soaked in cold water several hours in order to replace the water lost in the process of drying, and then should be cooked slowly and for a long time. When the canned vegetables are to be used, the cans should be opened sometime before the vegetables are to be served, in order that they may become aerated. Often it is desirable to drain the liquid from the vegetable and to rinse the latter with cold water before heating and seasoning ready for serving.

Macaroni is made from a grade of wheat rich in gluten, which is the name given to protein in wheat. Until within a few years this particular variety of wheat was grown principally in Italy, but now many states of our United States are producing a wheat especially adapted to the manufacture of macaroni, and the industry is developing into an important one in this country.

In the making of macaroni and its allied forms, the wheat is ground and mixed to a paste with water. It is then shaped by

the force of a plunger having rods of various diameters, making tubes of different sizes to which the names macaroni, spaghetti and vermicelli are given. The paste is then dried.

For cooking, the macaroni is placed in a large quantity of boiling salted water and kept boiling vigorously until soft. It is then drained and rinsed with cold water.

Macaroni with cheese is the most common way of serving the largest variety of this paste, while the Spaghetti is usually served with tomato sauce. Vermicelli is often added to soups. Macaroni and cheese, both being rich in protein, in combination is an especially valuable meat substitute dish.

Bean Loaf.

1 C. white beans cooked.	1 T. salt.
1 C. peanuts.	Spk. pepper.
½ C. bread crumbs.	½ C. milk.

Put beans and peanuts through grinder. Add crumbs, seasonings, and milk. Shape into a loaf. Bake 30 min. Serve hot, sliced.

Peas in Ramekins.

1 C. pea pulp.	1 T. potato starch.
Few drops onion juice.	½ T. salt.
½ C. milk.	Spk pepper.
2 T. Fat.	3 eggs.

Soak dried peas 24 hrs. Cook slowly until soft. Press peas through colander; add to sauce made of milk, fat, starch and seasoning. Add onion juice and yolks beaten. Put into oiled ramekins. Bake in water in a moderate oven over 40 minutes.

Lion House Bean Soup.

After the usual boiled or baked beans have become a little tiresome because of several days' repetition, boil the left-over beans until softened, strain through a colander, and add one quart of milk to one cup of strained beans. If they were cooked with butter or bacon, all right. If not, add a spoonful of butter and season. This is a great favorite in President Smith's family.

Take Time.

Mrs. Effie Rowley

Can you pause just a moment, through life's rushing day,
To speak to the erring and show him the way,
How to turn in the path which will lead far above?
Is it worth all your time, your patience and love,
To lead the steps back where the road turns away,
In the path of true wisdom, from night unto day?

Can you stop, dearest mother, and list' to the child
Who speaks to you sweetly in accents so mild?
Or have you no time through the hurry and strife
To bless and to comfort the child of your life?
While trying to gain what the world may call bliss,
We reach out for trifles and the great things we miss.

Can you take time, the gospel to preach to your boy
Who is just at the age for frolic and joy,
And by the allurements of folly and sin
Is fast with the multitude rushing therein?
Or do you fancy that this is time lost,
And hurry to pleasure, not counting the cost?

Can you take time to impress on the daughter you love
Virtue and wisdom which lead far above
The fashions and pride of the world's false din,
Which are leading the daughters of Zion to sin?
Or is all your time, which the Maker gave here,
Too precious to waste for our children so dear?

Can you take time to make things more pleasant at home
And not drive those footsteps in dark streets to roam,
Where vice and temptation they surely will meet?
Oh, then, dearest mother, you'd take time to weep!
So take time today nor count it time lost
To teach and to govern your precious child-host.

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Humanity's Song

By Maud Baggarley.

From the tops of the mountains,
 Circling all the world around,
We cry unto our brothers,
 Whom the tie of flesh hath bound,
To behold a higher vision
 That shall set all mankind free
To dwell in peace together
 And in perfect unity.

Like a sower in the gray dawn
 Are we toiling for our bread,
While Joy with face averted
 Passes us with noiseless tread ;
For while ruthlessness doth ravage,
 While a hungry babe doth plead
At the dry breast of its mother,
 We are slaves to mortal greed.

Blood is all the self-same color,
 High deeds know not creed nor clime—
Then let us clasp hands together,
 And make all the earth sublime,
Looking ever toward a morning
 When the wings of a New Day,
With a bright and holy splendor,
 Shall shut all but love away.



GENERAL BOARD OF THE RELIEF SOCIETY LEAVING HEADQUARTERS, OCT. 2, 1918.

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General Conference of Relief Society

By Amy Brown Lyman.

The semi-annual Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints convened on Wednesday and Thursday, October 2 and 3, 1918. The first day of the conference was devoted to officers' meetings with sessions at 9 a. m. and 1 p. m. for the general and stake officers of the organization. On the second day, general sessions were held in the Assembly Hall at 10 a. m. and 2 p. m. for all Relief Society workers.

A cafeteria luncheon was served during the noon recess on Wednesday for those in attendance at the stake officers' meetings. The luncheon with the social hour was especially appreciated coming as it did between two strenuous sessions.

On Thursday afternoon at 5 o'clock, a special matinee at the Empress Theater was given for all Relief Society workers at the conference, when pictures which were of especial interest were selected for the program. The stake officers were the guests of the General Board. Through the courtesy of the management and Mr. F. C. Richmond, President of the Commercial Club, the pictures of the famous 145th Field Artillery and the pictures of the Utah men at Camp Lewis were shown, and much enthusiasm was manifested when the familiar faces of the men and boys were seen on the screen. In addition to these, the moving picture of the Relief Society general and stake officers, which had been taken the day before at the close of the Wednesday afternoon session, was presented much to the surprise and enjoyment of those in attendance. During the performance a very spirited, patriotic, five-minute speech was made by President F. C. Richmond of the Commercial Club.

On Monday, October 7, 1918, a very successful Genealogical Convention of two sessions was held in the Genealogical class

room of the Church office Building, under the direction of the Genealogical Committee of the Relief Society.

The attendance at the Conference was very good. At the opening officers' meeting on Wednesday there were 190 representatives in attendance and in the afternoon 220. At the general sessions in the Assembly Hall, there were 1314 present at the opening meeting, and 1510 at the afternoon meeting.

Roll call at officers' meeting showed the following official representation: General Board members, 18; Missions represented 5—4 by mission presidents and one by a representative; stakes represented, 59—49 by stake presidents and 10 by other officers; 16 stakes were not represented. Other stake officers in attendance were 36 Counselors, 26 Secretaries, 6 Treasurers.

The missions represented were the Californian Mission, Eastern States, Northern States, Southern States, and Western States Missions.

Chorister, Mrs. Lizzie Thomas Edward, was in charge of the music of the conference. In addition to the spirited congregational singing and the beautiful selections by the Relief Society Choir, special numbers were given as follows: Violin Solo, Professor Willard Weihe, accompanied by Professor John J. McClellan; Tenor solo, President Melvin J. Ballard; Soprano solo, Mrs. Lizzie Thomas Edward; Soprano solo, Beulah White; Soprano Solo, Alice Lamph; Instrumental Music, Mrs. C. B. Stewart and daughters Catherine and Margaret.

GENERAL OFFICERS' MEETINGS.

Morning Session.

According to previous plan and announcement, the officers' meetings were each three hour sessions, an innovation of the present conference. This additional time was arranged for on account of the large amount of business to be considered, the many additional problems incident to war work requiring special attention.

In the absence of President Emmeline B. Wells, Counselor Clarissa S. Williams made a few brief opening remarks in which she welcomed the officers and expressed appreciation for the large number in attendance at such an early hour.

President Emmeline B. Wells, who had been ill for several weeks, surprised everybody by appearing at the meeting soon after the opening exercises, and she proceeded to give a brief address which was both impressive and inspiring.

The main business of the morning meeting was a discussion of the Guide work and other problems incident to it. Mrs. Williams who led the discussion stated that reports would be

called for from various stake presidents, who would be asked to discuss briefly their difficulties, their success and to make suggestions for future work. Following is a list of the speakers: Mrs. Leonora T. Harrington, Granite Stake; Mrs. Annie C. Hindley, Alpine Stake; Mrs. Margaret W. Manning, Bear River Stake; Mrs. Jane W. Herrick, Western States Mission; Mrs. Eliza B. Cook, Bear Lake Stake; Mrs. Louisa Oveson, Emery Stake; Mrs. Elise B. Alder, Ensign Stake; Mrs. Amanda Bagley, Cottonwood Stake; Mrs. Rebecca N. Cuttler, Curlew Stake; Mrs. Josephine C. Kimball, St. Joseph Stake; Mrs. Cedaressa C. Shepherd, Beaver Stake; Mrs. Mary E. Freeman, Shelley Stake; Mrs. Lottie Paul Baxter, Liberty Stake; Mrs. Georgina C. Marriot, North Weber Stake; Mrs. Martha E. Roberts, Star Valley Stake; Mrs. Lily B. Gledhill, Sevier Stake; Mrs. Nellie P. Head, Oneida Stake; and Mrs. Minnie K. Robinson, California Mission.

Among the difficulties recounted were over-work for ward presidents, poor attendance at meetings, difficult lessons and lack of interest in Teachers' work. It seemed to be the case universally that it is hard to secure efficient class teachers. In many instances the lessons are merely read from the Magazine.

Among the fundamental elements of success mentioned as necessary to promote all Relief Society work, were the spirit of unity which should prevail throughout the organization and the wealth of the spirit of the Gospel which should pervade all work undertaken.

The Book of Mormon lessons were spoken of as being especially attractive and interesting. Much satisfaction was expressed over the publication of the Surname Book, which, it was felt, would go far toward making the lessons in Genealogy more successful than they have ever been before. In the Home Economics Department the demonstrations by experts were mentioned as having been especially helpful.

Among the vital comments and suggestions made were the following:

Success in the Relief Society meeting does not depend upon the number present, but upon the wealth and spirit of the Gospel.

The importance of conservation of strength and conservation of time was emphasized.

Stake Board meetings should be held regularly.

Absolute unity and loyalty should prevail among the stake and ward officers. Unity and loyalty should indeed be their watchword.

The Stake Officers should first put themselves in order individually, then the Board as a whole, then they should aim to assist the wards in establishing order and system in all their work. Only constructive criticism should ever be given.

Relief Society work should be distributed and responsibility should be extensively shared. Stake presidents should divide up the work and appoint board members to take charge of the different activities and to be responsible for them, retaining, however, a general oversight over the whole; but the detailed work should be distributed among the stake board members, each one being required to be responsible for some definite line of work. Stake Officers should familiarize themselves with all the details of the ward work in order that they may be able to give definite help when they visit the wards.

Capable class teachers should be sought. If possible there should be a member on the Stake board who is able to direct and supervise class teaching. This is a day of specialists. The Relief Society President should therefore get specialists to do special work. Demonstrations in class work should be given at Stake and local union meetings.

It would be helpful if Genealogical lessons could be simplified by the teachers and emphasis placed on the spiritual rather than on the educational side of this study.

One open meeting per month was suggested for the wards, when special work and instructions might be taken up.

At the close of the discussion, upon the suggestion of Mrs. Annie Wells Cannon the assembly arose and with bowed heads offered a silent prayer for the soldier boys. The scene was very impressive and was especially touching in view of the fact that practically all women in the assembly have sons in the Service.

Mrs. Williams announced the course of study for the year 1919, which is to consist of Theology—Book of Mormon—Genealogy. Study of Surnames, and Home Economics—Human Life in the Home.

Mrs. Susa Young Gates explained more fully the plan of work to be taken up in Genealogy, reading a brief outline of the subjects to be considered. She stated that every effort would be made to simplify the lessons and that with the use of the new Surname book she felt sure the work would be more easily comprehended. She emphasized the fact that genealogical work is especially helpful as a foundation for Temple Work, and congratulated the Relief Society women heartily upon the part they have played in helping to fill the Temples with workers.

Mrs. Janette A. Hyde gave an outline of the Home Economics work. She stated that as several years had been spent on study of food and Food Conservation, it had been decided to take up during the coming year the study of Human Life in the Home. This work will be outlined by specialists and will be practical in detail.

Counselor Clarissa S. Williams spoke on the subject of Stake Conferences—time, program, attendance and officers' meetings.

She stated that under the direction of the Correlation Committee the Stake Conferences of the Relief Society have for several years been held in May, June and July for the distant stakes and in November for those stakes adjacent to headquarters. The conferences held in May, June and July have been held in connection with the stake quarterly conferences while those in November have been held separately. The speaker felt that those stakes which have had the opportunity to hold Relief Society conferences in connection with the Stake Quarterly Conference have been greatly benefited by this arrangement although there have been some handicaps. Many complaints have been made because the time is so limited. The speaker felt that the seeming lack of time has been more than compensated for by the special interest and attention which has been given publicly to Relief Society work in the General meetings of the Stake Conferences. The public has indeed been enlightened on Relief Society work and the hearty approval of the various activities by the General Authorities of the Church as well as by the Stake Authorities has been most helpful. It is hoped that before another year one of the General Sessions of the stake conference on Saturday will be devoted to departmental work in order that the extra meetings for auxiliaries which have been sandwiched in between the regular meetings may not be necessary.

Mrs. Williams urged the importance of carefully prepared programs for the Stake conferences. The stake officers should see that definite arrangements are made for all the meetings before the conference opens and that the program is completed. Rooms where meetings are to be held should be opened early, properly heated and ventilated. All meetings should begin promptly on time. The program and exercises should be definitely in the minds of the Stake Officers to avoid delay and discussion. Dispatch in conducting meetings was recommended. Mrs. Williams stated that in some stakes careful thought had been given to preparations for the stake conference, while in others many important details are neglected, and few preparations are made.

The official Stake conference comes but once a year and Relief Society officers and members should arrange their work so that nothing will interfere with attendance at this conference. Each officer should appreciate her position sufficiently to lay aside all other work during this brief period and be in attendance at all of the Relief Society sessions in the official conference. Meetings for stake and ward officers especially should be well attended. It has been noted in some instances that stake and ward officers neglect the officers' meetings but attend the general sessions of the conference. While the Relief Society would not in any way wish to interfere with attendance at the general sessions of the conference still it must be conceded that officers especially need

the instructions given in officers' meetings in order to carry out their detailed work successfully.

The stake officers' meeting has been introduced in order to give the stake officers and board members an opportunity to discuss detailed work with the visiting member of the General Board, and is not intended to superecede the usual meeting for stake and ward officers.

Afternoon Session.

At the afternoon session Counselor Julina L. Smith gave the opening address. Although confined to her home for the most part since the last conference on account of illness, the speaker declared that the Relief Society had had her interest and constant faith and prayers. She urged the sisters to remember those who are afflicted and bowed down in sorrow and grief, and to give service where ever it is needed. The great world's war has brought many new problems and has intensified many of the old problems, so that a great deal of time, work and money are required. Mrs. Smith urged her hearers to give freely of their time and money, but at the same time to conserve strength and health, as far as possible in order that home and family duties shall not be neglected.

Mrs. Amy Brown Lyman spoke on the subject "Charity Work and Some Methods of Relief." Part of the talk was devoted to the history of charity work from the beginning of civilization to the present time. Statistical information was given showing the causes of poverty and distress. It was shown that three-fourths of the cases of poverty are due to misfortune and only one-fourth are due to misconduct and inefficiency. Of all the causes sickness is the greatest and lack of employment next. It was pointed out that the assistance given to unfortunate people should be intelligent assistance based on a thorough understanding of the situation. It is only when a definite plan is pursued that permanent results may be obtained. Palliative remedies in family work, like palliative remedies in medical work, temporarily relieve the situation but bring no helpful definite results. In all instances the cause of unfavorable conditions should be sought, and an attempt be made to remove or overcome these causes. All handicaps which have produced unfavorable results or situations should be removed as far as possible and the person concerned should be provided with an opportunity to regain a normal state. Modern methods of family work were discussed and some details given.

It was declared that the opportunity for doing preventive charity work in the Mormon Church is almost unparalleled. The six auxiliary organizations are doing splendid work along the lines of building up and strengthening home life and are train-

ing and educating people in all matters of social welfare work. This is the highest type of family welfare work that can be done.

Mrs. Lyman explained briefly the Home Service work of the Red Cross and the methods used by this department in giving helpful and intelligent service to the Families of soldiers. She stated that in every county Home Service sections are being established and that it is the desire of the Red Cross that the Relief Society cooperate with these sections in order that the best results may be obtained for the community.

Mrs. Annie Palmer of Provo, Counselor in the Stake Relief Society further discussed the subject of Family Work giving many interesting details of how intelligent service may be rendered to those in need.

Mrs. Georgina G. Marriot, president of the North Weber Stake, also spoke on the subject making some definite suggestions with regard to the work of Relief Society teachers.

Counselor Clarissa S. Williams spoke on the subject of "Wheat." She stated that a letter signed by the First Presidency, the Presiding Bishopric and the Relief Society Presidency, had recently been sent out to Stake Presidents and Bishops recommending that the Relief Society discontinue the practice of storing wheat. The speaker stated that after this decision was made, the question naturally arose as to whether or not it is necessary at the present time to continue gathering money for the wheat fund in view of the fact that the storing of grain has been temporarily suspended. Many letters and inquiries were received at the office on this subject and the matter was presented finally to the General Board. After a thorough discussion and careful consideration the following action was taken by the General Board.

It was moved and carried that in view of the fact that the Relief Society has been instructed not to buy grain during the period of the war, the General Board recommend that the gathering of money for wheat be suspended until further notice, and that a concerted effort be made to build up a substantial charity fund in each ward. Mrs. Williams moved and it was seconded by Susa Young Gates that the action of the General Board in this matter be approved. All those present voted unanimously to approve the action of the General Board.

Mrs. Williams stated further that the Presiding Bishopric desire to have it announced in the conference that they will pay 4 percent on Relief Society wheat money beginning with October, 1918, and that the interest will be added to the principal. Statements of wheat accounts will be sent to each ward semi-annually. The authorities feel that the wheat money is safe where it is and a strict accounting of the same will be rendered to each ward. The Presiding Bishopric also desire to emphasize the fact that

where money is held by the various ward Relief Societies it should be placed in reliable banks for safekeeping.

The Secretary made the following announcements:

The Annual report forms will be sent out about the middle of November. She urged the importance of the secretaries studying carefully the instructions accompanying and contained within the report forms in order that as few errors as possible may be made. The report forms will be sent out to the Stake Secretaries to be distributed to the wards immediately. All compiled reports are to be sent in to the General Secretary early in January.

The publication of the Song book will be greatly delayed. The Chicago Publishing House has sent word that the plates for the Music can not be made in less than three or four months because of the scarcity of workmen and material. It was suggested that orders for these books be held until the books are ready when an announcement will be made through the Magazine.

The Surname Books are being shipped as rapidly as possible. The price for these books is \$3 for a single copy or \$2.75 when bought in dozen lots.

The Correlation Committee of the Church is preparing to begin a course in Teacher's Training for all auxiliary organizations in January. This will give Relief Society class teachers an opportunity to take a course in training which will fit them to give intelligent teaching service in the Relief Society. For several years a course in Teacher's Training has been given to Sunday School teachers and this probably accounts for the fact that the class teaching in the Sunday School is of a very high order. It was recommended that when the course is established Relief Society Stake officers support the movement and use their influence to have all the class teachers of the Relief Society enroll in this course. Methods of teaching will be given and also an opportunity for the application of the methods.

GENERAL MEETINGS

Morning Session.

Approximately there were 1,000 women gathered in the Assembly Hall at ten o'clock at the opening of the first general session of the annual conference. The singing was beautiful in execution, appropriate in selection and all of it was rendered with artistic charm. The opening hymn was "God of Our Fathers." The second and third hymns were "Our Mountain Home so Dear" and "His Loving Kindness."

President Emmeline B. Wells gave the opening address. Her voice was clear and resonant, her words were inspired and her testimony was never stronger. After welcoming all the sisters

who were present and expressing pleasure in the excellent attendance she expressed her deep interest in the events of the present time. She said "The world is teeming with wonderful events; still more wonderful things are coming upon the earth and all the ancient and modern prophecies are being fulfilled; these are indeed the last days." She bore her testimony to the greatness of the mission of the Prophet Joseph Smith as the greatest prophet of the latter-days. He seemed more than mortal to those who knew him; and she herself found it impossible to describe his personality and his power. She referred to the time when his mantle fell upon the Prophet Brigham Young and said there are few left to tell the story. She described President Brigham Young as a great leader, second only to the Prophet Joseph Smith. Those who came into his presence were awed with the majesty and dignity of his spirit and deportment. She had often taken strangers from her office to call upon President Young, some of whom had expressed a hatred of him, but the moment they came into the presence such was the magic of his personality that criticism was at once stilled and all who met him bore testimony of his charming power. "We now have another great leader in our Prophet Joseph F. Smith, and everybody should pray for him, that his life may be preserved for years to come and that he may be able to attend the general conference and speak to the people. She prayed that our own conference might be the best we had ever held and that all who took part might do so under the influence of the Spirit of the Lord."

Counselor Clarissa Smith Williams expressed her keen sense of gratitude in the wonderful privilege she enjoyed in meeting with the sisters, and especially that she lived in this day and generation when the closing events of the world are moving so rapidly towards the fulfillment of the prophecies. She was doubly grateful that she could give of her own flesh and blood in the forwarding of this great cause through the struggle for liberty, which is now going forward in the nations of the earth. Mrs. Williams spoke of the affectionate loyalty of every member of the Society towards our venerated head whose testimony still blesses us upon this earth and who personally sat under the voice and teachings of the Prophet Joseph Smith. There are very few living of that number who had thus heard him. "We have present," said the speaker, "Sister Mary Alice Cannon Lambert, a sister of President George Q. Cannon, who is also 90 years of age in December and who knew and loved the Prophet in Nauvoo. We also have a testimony concerning the mission of the Prophet Joseph Smith, although we have not heard his voice, yet we bear testimony to the greatness and glory of his mission."

The speaker then referred to the great work done by the stake and ward Relief Societies and testified to the gratitude and pleas-

ure of the General Board in the tremendous efforts of the **sisters**, put forth during the last six months. "We treasure you all in our hearts, sisters, and realize the strenuous work you have undertaken and accomplished. Surely the world is in need of ministering angels at the present time! No matter how sad our own hearts are we must comfort others and minister unto them."

Mrs. Williams urged the mothers present to train their children to have faith and to offer up daily prayers in private and in the family. "When we hear of our boys in the battle field who have been able to endure all their sufferings and have carried with them the spirit of the Gospel we realize that our labors have not been in vain as mothers in Israel. We are proud to know that our Mormon boys organized societies in Camp Kearney and Camp Lewis and that the labors of these societies were of such a nature that many soldier boys crowded the halls and begged to identify themselves with our boys' organizations. When our sons take into consideration the thought that we have reared them to be an example to the world they will not disappoint us, for the prayers of their fathers and mothers at home are heard by our heavenly Father in their behalf." She urged the mothers to write letters of cheerful optimism to their sons. "Believe that things will be for the best. Our heavenly Father is ordering all things for the fulfillment of His purposes.

"As Relief Society women we should set an example worthy of imitation. The keynotes of all our activities should be love, faith and service. We must be broad in our attitude to others. If we overcome our own faults then we may be prepared to judge others. We can never prosper if we hate others. We must break down all barriers of prejudice. Let us not be afraid of work for hard work keeps us young, active and bright. The hardest tasks bring the greatest results. Be prayerful and willing and God will add His blessings to all that we do."

Mrs. C. A. Callis in charge of the Relief Societies in the Southern States Mission reported the progress of the Relief Society and the newly organized activities in the Southern part of the United States. She spoke of the excellent work being done by these Societies in connection with the Red Cross and the canteens in the various centers of that section. She said the Society offers great opportunity for women to develop their talents in many directions. Most of her work is done by correspondence as she is not able to visit around very much, but all the Societies are a factor for good wherever they have been organized.

The speaker referred to the missionary boys who came into the field and said that many of them tell her that they never knew what their mothers were to them until they were out in the mission field. These boys do not realize what the mother's

teachings mean to them. They do not realize what a mother's love and prayers have done for them until they are thrown out into the world and entirely upon their own resources. Many of the dear boys come to her and say, "Now I must do my duty, Sister Callis. I must not fail my mother now." One poor homesick boy President Callis had labored with and prayed with trying to persuade him not to go home. Finally the boy insisted that he would have to give it up and go home, but President Callis still clung to him begging him to wait until the next day. In the morning came a letter from the young man's mother in which she said, "Oh my son, I am praying that President Callis will labor with you so that you may wait until this letter reaches you and you may thus know what your mother's agony is when she thinks that you may return to her with your mission unfulfilled." The young man stayed and made one of the best missionaries. One letter came from a mother who was dying urging her son to remain at his post and not return until his mission was over. Mrs. Callis closed by saying: "We need your help mothers in the missions, and especially we want you to write cheering letters to your sons in the mission. This is the faith which holds our Church together and which will finally redeem the world."

Miss Sarah McLelland gave an excellent dissertation upon the spirit of loyalty. She quoted the scripture in which Mormon says that men are given weaknesses in order that they might be humble. "Do not forget to be loyal. When men offer their lives in a righteous cause they are serving God. Not only men who go to war, but women who remain behind and carry on the business of life are loyal and true to God. Life's best events and greatest struggles are never chronicled. God is interested in the call of men to war. He is also interested in the labors of their mothers and sisters who are left behind. No Latter-day Saint can be a true saint and at the same time be disloyal to his country. It is a part of God's plan to establish liberty not only in the United States but throughout the earth. The leaders of this people have always been loyal. We have always done our part in every war and have responded to every loyal call made by the Government. Our great exemplar of loyalty is our Lord and Master Jesus Christ. Then it falls to the lot of Relief Society women to maintain the record of the founders of this Church. We should show our loyalty to the Relief Society, to our country and to our God.

Mrs. Annie Wells Cannon, President of the Pioneer Stake Relief Society and President of the War Mothers of Utah, spoke on the subject "The Second Line of Defense." She stated that here are two armies today, first, the army of men and second, the army of women. If all American men, women and children stood in line, every tenth one in the line would be a woman.

Mrs. Cannon said that women are assisting very materially in the great world's war by taking active part in the work behind the lines. She mentioned the various phases of work being done by individual organizations, giving details of the work of the Women's Committee of the Council of Defense, where the aim is to co-ordinate and regulate the work of all other organizations and to act as a general clearing house; the Red Cross with its military and civilian relief and its splendid canteen service; the Y. W. C. A., the little sister of the Red Cross with its hundreds of Hostess Houses at the cantonments, where the soldier boys are made at home; the Land Army of America where women are organized to take men's places on the farm; and last but not least, the dangerous and strenuous work done by women in the munition factories of England and France, where the strain is so great that the nerves are taxed almost beyond endurance and where in some instances continuous work can be carried on only two and a half hours at a time. In some instances where there is great danger of explosion only one woman is placed in each of the small work houses. At the beginning of the war there were only three munition factories in England and now there are 5000. Most of the work in the factories is done by women, 80 per cent of whom have never worked before.

In, "The Second Line of Defense" there is another group of women trying to keep the home fires burning and preparing for re-construction and re-building. These war mothers are just as brave and true as the Spartan mothers who said to their sons, "Come back with your shield or upon it." These mothers are saying, "Go my son, do your best and if we are called to make the supreme sacrifice, we shall know it was for a holy and righteous cause."

The speaker declared that the watchword of the women of America is "Service" and the magnificent results that have been accomplished in all the lines of work undertaken by them has proved beyond doubt that the women have nobly risen to the situation.

Counselor Clarissa S. Williams, who is chairman of the Women's Committee of the Council of Defense, explained some of the phases of the work of the Council, mentioning various departments with the chairman of each.

Eleven members of the Women's Committee have been made members of the State Council where they sit regularly in session with the men who make up the State Council. Mrs. Williams said that in all the work of the council Relief Society women have been most helpful and in the recent baby saving campaign, the child welfare committee reported that the best field work was done by Relief Society women.

An important task of the Women's Committee was the re-

cruiting of 200 women between the ages of 19 and 35 to train for nursing service.

Afternoon Session.

Mrs. Winnifred T. Brown was the first speaker at the afternoon session. Mrs. Brown, who is the housemother at the Joseph Smith Memorial Cottage in Vermont told of the interesting and helpful work being done by the members of the Relief Society in the Eastern and Southern States Missions, and also of the splendid work being done by all American women today. The war has brought the women all over the land close together, and because of their broken hearts they are humbling themselves as they have never done before. So that with all the sorrow and sacrifice of war much good will result if the hearts of men and women are turned to God.

Mrs. Ruth May Fox, Counselor in the Presidency of the Y. L. M. I. A. gave very interesting reminiscences in the life of President Emmeline B. Wells. She spoke of her early association with "Aunt Em" at home, and of their experiences together in the meetings of the National Council of Women. The part Mrs. Wells played in the suffrage movement and in the political movement when she assisted in the organization of the Republican party was interestingly described.

Mrs. Fox emphasized the fact that Mrs. Wells during all her life has struggled to uplift women and has been interested in every movement which has had for its object her improvement and development.

In a humorous vein Mrs. Fox related many pleasing anecdotes and closed by reading the following original lines:

AUNT "EM."

Who crossed the plains in Forty-eight,
Determined not to lag or wait,
She must sing songs of praise with them—
The Pioneers? Why, Dear Aunt Em.

Who always championed woman's cause,
Even in senatorial halls?
Who never failed the tide to stem?
Our own beloved, sweet Aunt Em.

Who led us on to victory,
When great ones said it could not be,
That women should not vote with men?
Our own beloved, sweet Aunt Em.

Who urged the sisters to store wheat,
 Then laid it at the Nation's feet ?
 And said: "We gladly give to them—
 Our soldier boys, Our own Aunt Em.

And who so gentle, yet so strong,
 So tender, so adverse to wrong;
 Whose hand so freely gives to them—
 The worthy poor as dear Aunt Em.

And who so faithful and so true,
 As cloud and storm she's struggled through,
 So gifted with her tongue and pen,
 As our petite but great Aunt Em?

And who more worthy of our love,
 Of blessings from the Throne above?
 Aye, who shall wear a diadem?
 Our own beloved, sweet Aunt Em.

Ruth M. Fox.

Dr. Raphael S. Olson, chairman of the ways and means committee for child welfare in Utah, outlined in a clear, forceful address conditions in the world respecting children. He said that 400,000 babies were lost each year in the United States from diseases which were preventable. He also added that 60 per cent of these deaths are due to the neglect of mothers before birth. He referred gravely to the growing evil of race-suicide even in our own midst, and urged the mothers to hold up righteous ideals to their young daughters. Willing and intelligent motherhood was the true foundation of the home and of heaven. The greater part of the physical ills which adults bear with them through life Dr. Olson attributed to conditions prevailing during the prenatal period. He emphasized the almost inhuman conditions existing in tenement districts of New York where so many children are born but where many die from lack of care. With this he compared the higher classes of society where, unfortunately, the raising of children is abhorred. His point was this: Where children might receive the best of living conditions they are missing, but where the conditions are the poorest they are found in large numbers. Dr. Olson thanked the Utah mothers present at the meeting for the splendid work they were performing to save the lives of the babies.

Mrs. Donnette Smith Kessler, the new member of the General Board was the next speaker. She emphasized the importance of spirituality in our lives. The temporal things of today may seem very important and probably are important, but in the rush and excitement the things which are eternal should not be lost sight

of. Everything works according to a divine plan. We have not been placed upon the earth by chance, everything was planned and the spirits of this day have been kept until now. We should trust the Lord in all things and have faith sufficient to help us to acknowledge His hand at all times.

Mrs. Kessler felt that much comfort will be found in the theological and genealogical study outlined by the Relief Society, and in doing deeds of charity and love.

She suggested that in order to accomplish the maximum amount of work each woman should have a time budget planning her work and hours to the best advantage and then she should live up to the plan.

In concluding the last session of the Annual Conference, President Emmeline B. Wells thanked the women for their fine representation and endorsed the campaign for the saving of the lives of young babies. She prayed that God would spare the lives of the little children and urged the mothers not only to care for them temporally but to teach them to pray and to look to their heavenly Father for guidance.

After the closing benediction by Mrs. Martha H. Tingey, President of the Y. L. M. I. A., conference was adjourned for six months.

The genealogical convention opened in the class room of the Utah Genealogical Society at 10 a. m., October 7, 1918.

There were present of the General Board: Counselor Clarissa Smith Williams, General Secretary Amy Brown Lyman, Mrs. Susa Young Gates, Mrs. Carrie S. Thomas, Mrs. Elizabeth C. Crismon, Miss Sarah McLelland, Miss Edna May Davis, Miss Lillian Cameron and Mrs. Donnette Smith Kessler. Forty-one stakes were represented in the first session of this convention, which was rather a remarkable showing as most of the delegates were obliged to remain after conference in order to attend the meetings.

After the usual opening exercise Mrs. Susa Young Gates welcomed the congregation and explained the purpose and program of the convention.

Mrs. Amy Brown Lyman gave an able and exceedingly interesting talk on "How to give a lesson." The three points she emphasized were, Preparation, Presentation and Participation. Her outline will be found in the Guide Department of this issue. She touched upon the interest and purpose of the lesson and enlarged upon the art of lesson giving. Passing through the various sub-divisions of her outline she gave a telling illustration of the closing part of her outline, by asking intelligent questions as she passed along her way. She held her audience throughout and carried them with her in her talk.

Mrs. Ethel Reynolds Smith, chairman Stake Genealogical

Committee, Salt Lake Stake presented in a scholarly and vivid manner the November lesson on "The Evolution of Surnames." Her points were logically made and clearly demonstrated; like her gifted father, George Reynolds, the clearness of her thought was helped by the direct and eloquent presentation which marked her lesson. One valuable point made was that each lesson should be prefaced by an inspirational talk on the necessity of studying genealogy as an aid to Temple work.

Mrs. Donnette Smith Kesler next outlined the purpose and value of the new Surname book, illustrating carefully the various divisions of the book and pointing out its necessity and value to the Societies and to students everywhere. At the close of her talk Mrs. Lyman added a few words on the labor and care which had been exercised in the preparation of the book.

The afternoon session was held in the large council room on the first floor of the Administration Building, and every seat was taken.

After the usual opening exercises, stake representative James H. Wallis from Uintah Stake, gave an excellent account of the genealogical conditions in that stake. He emphasized the unity of purpose and action existing between the Utah Genealogical Society representatives and the Relief Society genealogical class leaders. Working together, they had organized class work in all the wards of the stake, holding conventions from time to time as the work demanded. On Genealogical Sunday in September, printed programs had been sent out and the best results had followed. A member of the General Board, Mrs. Elizabeth C. McCune who visited Uintah Stake sometime since had urged them to undertake automobile excursions to the temples. In consequence of this two excursions had been undertaken by the presiding stake priesthood, assisted ably by the Relief Societies to the Salt Lake Temple. Some of the automobiles had made the trip in a day; others had camped out by the wayside, but great pleasure and much good had resulted from these unique excursions. The spirit of genealogical study was very broadcast in this stake and the speaker reported complete unity and harmony throughout all their genealogical activities.

Representative Thomas Yates gave an excellent report of the thriving genealogical conditions in Granite Stake. He described the form of organization and outlined the clear and definite methods adopted by this leading stake in genealogical work. He exhibited the original cards prepared and distributed by their committees explaining their use and value.

"Two years ago the High Council took up the work and decided to put the responsibility on the presidency of the High Priests' Quorum. I being a member of that quorum was put in charge of the work. We went to the Genealogical Society and

talked with everyone whom we could find and took liberal advantages of the advice there given us. We finally decided to form a regular board such as is found in other auxiliary organizations. We chose a number of high priests in cooperation with the President of the Stake and also selected a number of the most faithful Relief Society workers to add to the Board, from whom we have derived a great deal of strength. Granite Stake has 14 wards, so six high priests and six sisters from the Relief Society board were chosen. The Board divided the wards into districts and put over each district as many brethren and sisters as was necessary to canvass the districts and to work up the genealogical idea. We felt that we must know the standing of the people in the wards and therefore we developed this card." Brother Yates explained the nature of the card he exhibited and the information given thereon. "You see, we want to discover those people who have not yet been interested in temple work and try to get them interested. We want to get those who were worthy and can get recommends, interested and also we aim to convert those who could not get recommends to take up their temple work. We approached the people in various ways. Those who were worthy to enter the temples we spoke to about going to the temples and doing the work for their dead kindred and where they weren't worthy we tried to get them to live lives which would make them worthy to do this work. Our Board is divided up into various committees. Such as the Instruction committee which looks after the lesson work; the Finance committee; the Temple Excursion committee, and the Research Work committee. We realize that this wonderful work rests upon the Latter-day Saints and that the Prophet Joseph Smith said that there was scarcely time for the saints to gather their genealogies and do their temple work. The work is too great a task for a few people and there are but a few who are working diligently. This month we are holding our genealogical research class every Monday evening. The committee has laid out a year's work in Research instruction, in the fundamentals of this work. The subjects taken up are: The origin of surnames, genealogical libraries of the world, and Latin names and their equivalents in English with abbreviations; methods of research work, library rules, and how to secure genealogy by correspondence. We instruct the people to write up their own genealogy, that of the husband, wife and children; to get as complete a genealogy of themselves as possible thereof, their father, mother, and grandparents, etc. We have prepared letter forms to be addressed to the different city and parish officials and to the different genealogical organizations and societies in the large cities. The reading of a detective story is mild indeed compared with the fascinating experiences of some of our genealogists. We have been blessed

in our stake by having some very splendid talent. That famous pioneer genealogist Brother B. F. Cummings was attached to our board until his death; while Sister Nellie Taylor and others are still with us, and all have been aided by the Spirit of the Lord in our work. Genealogy is the oldest science in the world. Moses was the greatest genealogist who ever lived. He wrote the genealogy of the whole race for the first 2000 years or a little more. Any Jew could trace his genealogy back to Adam during Moses' time. In the New Testament two complete genealogies of the Christ are given. Through obstacles we develop strength. Record forms must be made elastic in order to be successful that we may be enabled to find the information without taking up too much time. I believe we are on the right track for gathering our genealogies."

Sister Gates said for the people not to develop original plans unless acceptable to the Genealogical Society of Utah. "You will never get anywhere by going at it alone, or by trying to be a law unto yourself. If you have any plans be sure and present them to the Genealogical Society of Utah and then go ahead, if approved. Our motto is: It is better to be united on an inferior plan than divided over a superior one. Elder Joseph F. Smith, Jr., who will now address you is peculiarly the Apostle to the spirits in prison, even as Paul was the Apostle to the Gentiles. He is also the eloquent spokesman of the Genealogical Society of Utah, and of temple work generally. Brother Smith is exceedingly busy during this conference time, but has consented to come here to give some inspiring words for the workers to carry back to their stakes and wards. He will now address you."

Apostle Joseph F. Smith delivered an inspired discourse on "Salvation for the Living and for the Dead," which will be found in this *Magazine* on the next page.

WE ARE ALL GOD'S CHILDREN

We are all God's children.
Some are weak and some are strong,
But the scales are well adjusted,
Strength must bear the burden long.

We are all God's children,
Why question His decree?
A wise omniscient Father knows
What's best for you and me.

Grace Ingles Frost.

Salvation for the Living and the Dead

By Joseph F. Smith, Jr.

This discourse was delivered at the Genealogical conference on the afternoon of Monday, October 7, 1918:

If I understand the object of my presence here this afternoon it is not so much to treat any genealogical subject, or to deal with anything pertaining to the study of names, so much as to present some thoughts with reference to the work of salvation which concerns both the living and the dead. To begin with, let me read the words that were quoted to the Prophet Joseph Smith by the angel Moroni on the 21st of September, 1823. This account is not worded just the same as the prophecy of Malachi, and I like it better:

“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord;

“And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers;

“If it were not so, the whole earth would be utterly wasted at his coming.”

If I should ask you what that means I think you would answer almost unanimously, that it refers to the work for the dead. That passage and promise refers not only to baptism by proxy and other vicarious temple work, but also to the sealing power which is both for the living and for the dead, and by which families are united through the ages, past as well as future. I think some of us have had the idea that the mission of Elijah pertained only to the vicarious work for the dead, but I believe it goes farther than that and includes the sealing ordinances for the living as well as all ordinances for the dead. We read in this revelation that Elijah was to come with his Priesthood, which he did, as we learn from section 110 of the Doctrine and Covenants, and gave to Joseph Smith and Oliver Cowdery the keys of this ministry which was to plant in the hearts of the children the desire to fulfil the promises which had been made to their fathers at some day in the far distant past. This promise was made by several of the prophets. We find it in the word of the Lord to Enoch, to Isaiah, and others, as well as in the prophecy of Malachi.

If Elijah had not come we are led to believe that all the work of past ages would have been of little avail, for the Lord said the whole earth, under such conditions, would be utterly wasted at his coming. Therefore his mission was of vast importance to the

world. It is not the question of baptism for the dead alone, but also the sealing of parents and children to parents, so that there should be a "whole and complete and perfect union, and welding together of dispensations, and keys and powers and glories," from the beginning down to the end of time. If this sealing power were not on the earth, then confusion would reign and disorder would take place of order in that day when the Lord shall come, and, of course, this could not be, for all things are governed and controlled by perfect law in the kingdom of God. All the dead, who are in need of repentance, must receive the ordinances of baptism before they enter into the kingdom, just the same as the living. But being dead, and baptism being an ordinance which pertains to this probation, it will have to be done by proxy. The same is true of the sealing ordinances in behalf of those who are entitled to receive them. The living also must enter the temple and be sealed, or they cannot enjoy the blessings of the Celestial kingdom.

This is the work which Elijah came to reveal. We go into the temples and are sealed for time and for eternity, and also to perform like ordinances vicariously for our dead. Generation will be joined to generation, as far as it is in our power to perform the labor. The obligation rests heavily upon us, and when we have exhausted all the information which we are able to obtain through our research, and have obtained all the names of the dead within our power, we may be content. President Brigham Young has said that during the Millennium those on the other side will work hand in hand with those in mortality, and will furnish the names of the dead which we are unable to obtain through our research, and thus every soul that is entitled to these blessings shall be ferreted out and his work done for him. I fully believe that many among the dead, those who are worthy, are even now engaged in compiling records and arranging information, if it has not already been done, for this very purpose. Why should they not be so engaged?

I do not want to say anything that would offend or startle you, but I will present some thoughts which have come to me, and which I have expressed before. We are not going to save and exalt in the Celestial kingdom all the children of our heavenly Father through our vicarious labors. Only those will enter into Celestial glory who are worthy of it, and if we perform labor in the temples for those who are unworthy, they shall not be entitled to those blessings simply because we have worked for them. It is our duty to perform the ordinance work for the dead, and then the Lord will do the adjusting. I believe that every man and every woman who has been a transgressor and who has sinned and is in need of repentance, must receive a remission of sins by baptism, either in this life, or by proxy if they are dead. It be-

hooves us to perform baptisms and all other ordinances for those who are dead. Not all who are baptized for will be entitled to the blessings of the endowment. Not all will be entitled to the sealing ordinances, but that is in the hands of the Lord, and he will judge whether a man is worthy or not. We will perform the work, and the Lord will determine the final result. There is an expression given by John in the Book of Revelation as follows:

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

From this we learn that the dead are to be judged according to their works, out of the things that are written in the books, and the judgment will be just. If the life of an individual has been such that he is unworthy of celestial glory, all that we can do for him by our vicarious labors will not place him there. Salvation will be based on merit. It was revealed to the Prophet Joseph Smith in a vision in the Kirtland Temple, January 21, 1836, that “all who have died without a knowledge of this gospel, who would have received it if they had been privileged to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts.” Also that little children “who die before they arrive at years of accountability, are saved in the celestial kingdom of heaven.” He did not see, however, the rebellious, the ungodly, the corrupt and filthy, and those who love and make a lie, heirs of that kingdom. There is another place provided for them. Men cannot be thrust into the kingdom of God, irrespective of their worthiness or unworthiness, just because their relatives or friends perform labor for them after they are dead. I have known of cases where individuals have died who were bitterly opposed to the Church, and had denied the faith and left the Church, and hardly had they died when relatives have appealed to the First Presidency for the privilege of having their work done for them in the temple. Such appeals have been made at times so that relatives of the person who passed away under such unfavorable circumstances, might be able to give the deceased a burial according to the rites and customs of the Latter-day Saints. Now, all this is wrong. What good is it going to do for us to perform in the temples ordinances for those who die with an unrepentant attitude of this kind? If they had the opportunity and would not receive the truth while living, can we force it upon them when they are dead? Is it within our power, because we labor in the vicarious work as proxies for them, to make them heirs of the celestial kingdom? No, it is not! But, one will say, perhaps they will not receive these blessings now, but later they may do so, and therefore our labors will not be in vain. Let me ask you this question: Where

in the scriptures, or where in the revelations from the Lord, is it found written, that the man who dies in rebellious opposition to the gospel, who has once had the light and through transgression turned from it, or who rejected it after it was presented to him and who has been familiar with it all his life, shall become an heir of the celestial kingdom even though he repents in the world of spirits? Has the Lord promised that the rebellious, the wicked, these who reject his truth shall eventually, after repentance, become heirs of the celestial kingdom? I do not gather any such conclusion from my reading of the scriptures.

Those who enter into the celestial kingdom are those who are of "the Church of the First Born;" in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of "the Church of the First Born," spoken of in the great revelation called the Vision. If I understand it correctly the higher ordinances in the temple of God pertain to exaltation in the celestial kingdom. These blessings are not for those who do not enter there. Those who are heirs of this kingdom are to become "priests and kings, who have received of his fulness and of his glory, and are Priests of the Most High after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are Gods, even the sons of God. Wherefore all things are theirs." You cannot grasp the fulness of this thought, neither can I. It is beyond our finite comprehension, but we can get a few ideas—just a glimpse—to give us the understanding that it must be something that is most wonderful, because the Lord is going to give to them all things pertaining to His kingdom, and they will be sons and daughters, and therefore heirs, in the full meaning of that term. Nevertheless, in order to receive these blessings one must keep the full law, must abide the law by which that kingdom is governed; for, in another scripture, it is written, "he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory."

Now, there is another class, who are heirs of salvation, but they do not enter into the celestial kingdom. There is a terrestrial kingdom which is prepared for those who cannot keep the higher law, and into this kingdom a great multitude will go. "These are they," the vision reveals, "who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fulness. * * * These are they who are

not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God."

Then there is a great numberless multitude, like unto the sands of the sea, who are even unworthy of a place in the terrestrial kingdom. The teſtial kingdom has been provided for them. Into it will go all those who received not the gospel of Christ, neither the testimony of Jesus; who deny not the Holy Spirit; who are thrust down to hell; who shall not be redeemed until the last resurrection; who suffer the vengeance of "eternal fire;" and "are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie." Yet, even these are heirs of salvation, and after they have been cleansed from their sins, shall come forth to inherit a place in the teſtial kingdom, for they shall be judged according to their works, and while they shall be saved, yet, "where God and Christ dwell they cannot come, worlds without end."

There is no marrying and giving in marriage only in the celestial kingdom. Those who receive the promise of such blessings will have to live for them. Salvation is free. All we have to do is ask for it, and keep the commandments, and if we will comply with all the requirements of the gospel, we will be heirs of salvation in the celestial kingdom. And, while all men shall be saved, except the few sons of perdition who wilfully reject the truth, yet our place and station will depend upon our integrity and willingness to obey the commandments of the Lord. Every man will be placed just where he belongs, according to his works. Justice will be meted out to all, and every man will find his level according to that which he was willing to receive.

FAMOUS ANCIENT CITIES.

Nineveh was 12 miles long, 8 miles wide and 40 miles around, with a wall 100 feet high, wide enough for three chariots to run abreast. Babylon was 50 miles within the walls, which were 87 feet thick and 350 feet high, with 100 brazen gates. The Temple of Diana, at Ephesus, was 420 feet to the support of the roof. It was 100 years in building. The largest of the pyramids is 461 feet high, and 653 feet on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 380. It employed 330,000 men in building. The labyrinth, in Egypt, contains 300 chambers and 250 halls. Thebes, in Egypt, presents ruins 57 miles around. Athens was 25 miles around, and contained 350,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of \$500,000, and Nero carried away 200 statues. The walls of Rome were 13 miles around.

In Paradise.

By *Sophy Valentine.*

LETTER FROM A SOLDIER BOY IN PARADISE TO HIS EARTHLY MOTHER.

“Paradise, where time has ceased.”

My own beloved Mother: I am permitted, this glorious day, to send you a message of cheer and joy, dear mother, and the angels will carry it to you some way.

I am so anxious to convey a few words of comfort to you and dear father at this your hour of bereavement, for I perceive that you grieve very deeply and it distresses me.

If you could see me, mother, just as I am now, you would dry your dear eyes and say, “it is well with my boy!” It is, mother. You think I’m dead; but not so, I never was more alive than at this time. There is no death.

Mother, if you could think of some place where your boy would be under the most glorious environments; protected from all harm, sickness and pain; surrounded by the noblest and loftiest characters; learning each day some new and valuable lesson to fit him to become a worthy subject in the eternal city; only separated from you for a very short time, would you mourn? Then dry your eyes, mother mine, for that is exactly my condition now.

When I think of earth-life, with its disappointments, its strife, its crime, its toil and its mad rush after wealth, my heart swells with gratitude that I was permitted to leave it all in my youth, and come to this wonderful place.

When I think of the day I left earth, ah, I must tell you something about that, my dearest mother, then you can contrast my present condition with that other and say where you would rather have me.

It seemed so terrible: It was like hell itself must be. I was not myself; it seemed to me I was someone else, rushing madly ahead, eager, anxious, wild to do my utmost for my country. My comrades were falling all around me, we stumbled over their dead bodies. It seems to me some demon took possession of me and spurred me on; I cared not what happened to me, only on, on to victory!

The roar of the cannon, the deafening noise of bursting bombs, the shouts of command, hoarse and terrible; the groans and shrieks of the wounded and dying—I am thankful that you dear ones, in my earthly home, will never know the horror of it.

Then all of a sudden the scene was changed. Something struck me, but I felt no pain, I only knew that I fell, and the boom

of the cannon and the terrible roar grew dimmer and sounded farther and farther away, and in its stead another sound, such a wondrous sound of the softest, sweetest music began to find its way to my senses.

My first thought was that I must be dreaming and I tried to think where I had been when I fell asleep. I dared not open my eyes for fear that I might waken. And all the time the music came nearer and nearer. Then I lifted myself, it seemed to me, out of my body and stood erect, and my eyes were open and I gazed about me in astonishment. Someone was near me and spoke loving and comforting words to me, but I hardly listened for astonishment. Such a scene, such a landscape of beauty and peace, and nearer and nearer came the music. It seemed to me that I floated on wings, yet I had no wings and I felt like I wanted to burst out in song myself. Then the personage by my side took my hand and I turned to look at him and I knew without being told, that he was my guardian angel, and then for the first time I also knew that I must have died and that I was in the other world of which I used to think so often in my childhood.

But I was not dead. I was alive. I could see and hear, think and act. Could this be death? Then how glorious was death!

All of a sudden I heard familiar voices, I was surrounded by beings, some of whom I had known in earth-life. First and foremost came dear grandmother, whom I had loved so and who loved me so much when I was a little boy; she was young looking and lovely and laughing and chatting with a man, and soon I discovered that he was like the portrait of grandfather that hung on the wall in grandmother's room, and who had died before I was born. Grandmother held out her arms to me, and I rushed right into them, and lay my head on her shoulder, just as I used to do. Such a calm and heavenly peace came over me, I wanted to cry for joy, but somehow the thought that I was a soldier came to me, and then grandfather came in for a share of caresses and he told me how proud he was of me. And all the time the glorious music was sounding, and flowers, such wonderful flowers were strewn on my path, and hundreds and thousands of happy, smiling personages were hovering about me. Hands were outstretched to press mine, and I was borne along with the happy, joyous throng.

All the time I caught glimpses of my comrades who had come here before me, sometimes we came near enough to press each other's hands, and we looked into each other's faces, and continually I was borne onward, and it seemed that my heart was bursting with happiness.

I had forgotten all about you, my dear parents, and Lela, and everybody, till grandmother took my hand and began to inquire after you; then I remembered, and I saw your grief and it made me so sad, for why should you grieve for me? But grandfather

pressed my hand and said: "It will only be a little while and they will all be here, dear boy, and then they'll understand."

And then I saw—but no, I cannot describe it, words fail me. There came to my thoughts words I had heard in a Sunday School in my childhood: Eyes had not seen, ears had not heard, nor had it entered into the understanding of man—and then I knew how true those words were.

Mother, dear, and father, if you could only know, if I were only able to portray to you the exquisitely finished beauty of everything here. Man in his wildest dreams, his most exalted thoughts of that which is sublime on earth, has but a faint idea of the beauty of heaven, and this is only Paradise, our place of waiting.

The only thing which has marred my happiness here, dear mother, is the regret of the lost opportunities of my earth-life, the hours, the days and months, spent in idle, useless, foolish pleasures, the remembrance of which would be like ashes in my mouth; were it not for the martyr's crown which is given to every hero, who gives his life for his country and its glorious cause.

Glory in the fact, my mother, that your son is one of the brave who gave his life for America, still my America; grand and incomparable! I understand even now better than I did then how great is its aim, how wonderful its destiny. Its victory is sure, for God so decreed.

Mother, dear, do you remember how, as a child, I used to wonder what there could possibly be in heaven to while away the long, endless eternity? I have often thought the same after I grew up, when I thought of heaven at all; but now, do you know? it seems to me that eternity will not be long enough for me to learn all I have to learn, all I want to learn.

All that which we dimly dream that we would love to accomplish on earth, all that is brought to its grandest perfection here by work and study. Earth-life is typical of life here. And to study in such surroundings—oh, it is wonderful!

And now, my dear mother, pray give my love to dear Lela, it is always hers. Tell her we shall meet again, and our Father will adjust everything to our entire satisfaction.

And tell the dear sisters to be true and loyal women, to think less of their clothes, and more of their souls.

And poor father, so worried with business cares—turn to him, my dear mother, and neglect him not for grieving over me, for he, too, is bowed in sorrow, though he mourns in silence for your sake, dearest.

And my own brother John, so busy getting rich. Oh, tell him from me, mother, to rather lay up treasures here, it will avail him more.

And you, my beloved mother, who bore me in sorrow and

pain; who welcomed me so gladly when I came to earth; who watched over me so tenderly through all my childhood years, whose every heart-beat is for me and the dear ones, to you I want to give the last word of comfort and encouragement: I am not very far from you, mother, heaven is nearer you than you think, and grieve not that you cannot decorate my grave, the angels have charge concerning it, and they are ever scattering invisible flowers over the graves of the fallen heroes. And remember that every happy, hopeful smile of yours will be a flower of heavenly beauty on my resting place reaching up to my heavenly abode. Forgive me, oh, mother, each unkind word I have said, and what I have caused you of sorrow and anxiety. Farewell, dear mother. Take heart! Look up and be comforted!

Through all eternity, your own loving son.

A TEAR OF LOVE.

By Annie G. Lauritsen.

I do not wish for banks of flowers
 Piled 'round me when I die;
 Nor sermoned lore from cultured lips
 To shout my praise on high—
 But if some sinner whom I've loved—
 As Jesus loved us all—
 For whom I've suffered through long years,
 Should weep upon my pall—
 Oh, if some weary Magdalene,
 Whom I've rescued from despair,
 Should wash my feet with tears,
 And wipe them with her hair—
 If one of these would voice a prayer
 Because I'd help her rise,
 My coffined peace would be complete,
 As my spirit sought the skies.

Mother's Christmas Story.

Nephi Anderson.

"Once upon a time, long, long ago, a great King, who lived in a country and a palace more beautiful and glorious than any of us have ever dreamed of, called together all his people that he might tell them of some things that had to do with their eternal welfare and happiness."

"A fairy story! a fairy story!" gleefully shouted the group of children sitting closely about the mother by the fire that Christmas day.

"Well, call it that if you wish, but it is more wonderful than any fairy story you have ever heard or read," continued the mother; "and what makes it all the more wonderful is that it is all true, for it did really happen a long, long time ago, in fact, before we or anybody else lived on this earth."

"Go on, Mother, go on."

"As I was saying, a meeting was called by the great King, or perhaps we had better say, the great Father, for all who came together in this assembly were in reality the children of this great King; and he loved his offspring with a great love and desired to give them all the good things which were in his power to give.

"It was explained at this great meeting that in order for the children to get all the blessings which the Father had for them, it was necessary that they should leave the home where they had been born and had been reared and to go to another place for a short time. In this new place there would be many beautiful things; and there would also be some ugly and wicked things which would be trials to those who came in contact with them. When the children came to leave their home for this place, they would forget all they had ever known and become as new-born babes. They would forget that they had ever lived with such a great Father and that they were in very deed the children of the greatest of Kings; and forgetting all this, they would be liable to do many things which children of such noble parents should not do."

"But, Mother, why did the King want his children to do this?" anxiously questioned twelve year old George, not remembering that his mother had just said that it was necessary.

"He wanted them to go because it was the best for them, though, of course, he did not want them to partake of the evil which they would find. The children understood, and were glad to go, for we are told that they shouted for joy when it was all

explained to them. They no doubt realized that the life in the new place would often be hard, but also that many blessings would come to them through the experiences which they would pass through.

"You remember, George, the other day, you wanted to take the team, all by yourself and go down to the lower field for a load of wood. Father wondered whether you could do it, but you assured him you could. Well, you went, and it was hard work. You tore your coat and you cut your finger, but you came home with the wood, feeling much better than if father had been along and helped you with every little trouble, didn't you?"

"Oh, yes," agreed George.

"Just so the great Father knew what would be good for these children whom he was sending away; and just as your father was within reach should you have needed his special help, so this great Father assured his children that he would be near them to help them, even though they might not always know it.

"Now children, it is always true that every time a person does wrong, an evil power takes possession of him and binds him so that he loses some of his freedom. If a person continues to do wrong long enough, and isn't sorry, he loses more and more of his freedom until at last he becomes like a prisoner shut up in a prison. Sin binds people, truth and goodness make them free. This is true now, and it was true long, long ago at the time about which I am telling you. The great Father knew this. He also knew that many of his children would do wrong, and therefore permit themselves to be bound and shut up in prison."

"O, but that would be awful," said little Mary.

"The Father had a way whereby all who desired could get out of the prison; and it was no doubt all explained to them that whenever one is sorry for wrong doing and quits doing wrong and then does what the Father requires, there is a way for release.

"There was another thing that the children were told; that was that all who went to the new place would at some time have to leave it. Now, just how that was explained to them in that long, long time ago, I cannot tell, but we understand that coming and going to mean a being born into the world and a dying. All people in this world were born into it, and all people must die and leave it. And, so it was no doubt explained that they would all have to die."

The children looked their surprise and enquiries rather than asked them.

"I don't think they looked on death as we do, for they understood that it is only a leaving of one place and going to another, all of which is necessary. They understood that it is no misfortune to die. It was all in the plan, and the great Father would not

make a plan that was bad. Yes, all must die, but they all would be made alive again, that is the body which was laid in the grave and the spirit which came from the great Father would come together forever.

"Now, in this big meeting of which I have spoken it was also made plain that some one would have to go to this new place where all the children were going to do something for them that they could not do for themselves. Some one would have to go with power over death, to overcome death, and destroy it, so that all who had died might be made alive again. The great Father would give to this person this power. But there was still another thing, and that was to release all who repented, from this prison of Sin, as we might call it. The person who did this must be one who was not bound himself, for one who is in prison himself or is bound cannot release another. The Father looked about him upon his many children and he asked:

"Whom shall I send?"

"There was a silence for a moment, and then One arose from his brethren, came forth to his Father, and said:

"Here am I, send me."

"He who had spoken was the Prince by right of birth, for he was the First born of the great family. He looked very much like his Father. He had been with his Father from the beginning. He had attained to great wisdom and strength and honor, working in obedience to his Father in all things. Through him the Father had done many great works. He had been tested and tried and found faithful. He stood now before his Father and among his brethren and sisters, and he was most beautiful to look upon in his divine humility.

"And then another arose and made the same offer; but the great Father looking into the heart of both knew that the second did not make his offer because of any love he had either for his Father or for his brethren, but made it to the end that his own pride and ambition might be gratified. On the contrary, love beamed from the face of the first. He was willing to give himself even to the death for the salvation of his brethren and sisters, and he was willing to give all the honor and glory to his Father.

"Then the great Father said: 'I will send the first.'

"And then the one who had evil in his heart rebelled, and he drew many after him: so he was cast out from his Father's presence and he went to live in the new land and place, not however with a body that could be seen.

"And now the children of the great King left as had been planned, not in multitudes together but singly one by one so that they could be properly taken care of by those who already were there. For many, many years this was done. Many of the children of the great Father had come into the new land and life and had

passed out of it by death; but none of them had ever been able to take their bodies from the grave, for the one who had been given that power had not yet come.

"Now, however, the time had come for the Prince to fulfil his mission. He also was to enter the new life as a little babe. He also was to forget from where he had come. He also was to become very much like his brothers and sisters, so that he could be hungry, and cold, and suffer pain and sorrow, and distress. Yet there was to be a difference between him and all others, for the great King was to be his Father in the new place and life the same as he had been in the first.

"But his mother was to be a good, pure young woman by the name of Mary."

"I know—" nearly shouted little Lucy.

"Sh—wait. This Son was to come, not only to release all his brethren and sisters from the power of death, but he was also to take upon himself all the wrong that had ever been done or ever would be done. He was to bear all the sins of the world and pay for all of them. He could do all this because he would not do any sin himself. He would be born, live a few years, then wicked men would kill him. Then he would go into the Prison of Sin; but the prison could not keep him, for he had not let himself be bound with the chains of sin; therefore, he would be able to break down the walls and open the gates so that those who would follow him out could do so. That was a glorious time to look forward to, don't you think?"

"While this princely Elder Brother was in the new place and life he was to teach his brethren and his sisters many things which they had either forgotten or had never known. He was to teach them that it was necessary for brethren and sisters to be kind to each other and to do good things for each other, as he was going to do. As they had been away from the great Father for a long time, they had forgotten what he looked like, so this son who was the image of the Father would show them how the Father looked. Not only that but he would tell them what the Father wanted them to do so that in time they would be able to come back to the Father's glorious home.

"Now, the people in the new land had been told that this Elder Brother should come among them. Knowing that was a great Prince, they thought surely he would come through some of their great and noble families; but no; though the greatest of all, he was to come very humbly so that he would be able to reach all, both rich and poor, high and low.

"I cannot tell you, children, what was said or done when the great Prince left his father's home to go on his mission, because the story book does not say, but this we know, that his arrival

here—I mean in the new land—was announced by angels, and a new star, and a shining light round about which might have been a little of the glory which he left in heaven, following after.

“And Mary, his mother, had to go for the night to the place where the animals were, because there was no room for her in the inn.”

“Mother, mother, we know,” said the children,

“Yes; well?”

“It was Jesus,” said little Jane.

“And I’ve read about him in the Bible,” added John.

“Where?”

John fetched the Bible. “Here in the first chapter of Matthew,” he replied.

“Yes; now, we shall all listen while John reads from the Bible about the coming of Jesus Christ, the Son of God, the Prince and Savior of the world, of his coming from his Father’s glorious presence to his brethren and sisters, which we are, and to the new land and life, which is this world and this life. All right, son, go on.”

A CHRISTMAS SONNET

L. Lula Greene Richards.

Float off, dark clouds, that would weigh me down.
 I like not your gloomy story.
 Come in, bright sunshine, without a frown,
 I need your warmth and glory.
 Abide in my soul, fair hopeful ray,
 That whether I go or whether I stay,
 I may do my portion of good today.
 For still, dear Christmas comes and goes
 With hints of a glad tomorrow,
 Though the earth is wrapt in a veil of woes
 And the world in a cloak of sorrow,
 The one whose birth was the Christmas sign
 Is soon to come, and His light will shine,
 Clothing all things with a peace divine.
 So stay in our hearts, sweet Christmas cheer,
 Banishing clouds of doubt and fear;
 The full rich power of love and prayer
 Unites us at home and “Over There.”



Mothers and Grandmothers and Great-grandmothers in Israel.

BABY JOSEPHINE PRESTON, HER MOTHER AND SIX GRANDMOTHERS.

Seated in the center, Mrs. Josephine Herrick Preston and Baby Josephine. Above is Mrs. Jane West Herrick, Mrs. Preston's mother. To Mrs. Herrick's right, Mrs. Josephine Richards West and to Mrs. Herrick's left, Mrs. Agnes McQuarrie Herrick. On the right, standing, is Mrs. Kate Dollinger Pyper Preston. Seated, left Mrs. Christine Dollinger Pyper. Seated, right, Mrs. Harriet Ana Thatcher Preston.

Josephine Preston, 6-months-old daughter of Doctor Alexander Pyper Preston and Josephine Herrick Preston, has the distinction of possessing two grandmothers and four great grandmothers, all living. Mrs. Josephine Herrick Preston is the daughter of Prest. and Mrs. John L. Herrick of the Western States mission, with headquarters at Denver, and is 22 years of age. Mrs. Kate Dollinger Pyper Preston, 55, is the mother of Dr.

Alexander Preston. Mrs. Pyper, 82, is the wife of the late Judge A. C. Pyper, and Mrs. Harriet Ann Thatcher Preston, 79, is the wife of the late Presiding Bishop William B. Preston. Mrs. West, 64, is the mother of Mrs. John L. Herrick and the daughter of the late Elder Franklin D. Richards, of the Council of the Twelve. Her husband is Joseph A. West of Ogden. Mrs. Agnes McQuarrie Herrick, 76, is the wife of the late Lester J. Herrick of Ogden and the mother of President Herrick. Mrs. John L. Herrick is 44 years of age. Baby Josephine was three months old when this picture was taken in November.

Can you imagine eight more beautiful, distinguished, and refined faces than we are presenting to you in this unique group? Consider the babies and how they grew, till this lovely sight is revealed to our view!

THE NEED

By Grace Ingles Frost

I must leave to the bard of mind sublime,
 The song of the gods and their work divine;
 My heart goes out unto common things;
 'Tis not the butterfly, that wings
 Its way from flower to fairer flower,
 Which needs my care, for it has power;
 'Tis the tiny grub, the weak cocoon,
 From which do higher beings bloom.

My hands extend unto human kind
 In their dire need, unto those grown blind
 And deaf unto things of right and truth,
 Unto the wayward maid and youth;
 Those of the potent strength and will,
 They need not me, but those who fill
 Their cup of life with bitter taint,
 Those who grow weary, aye, and faint,
 From their endeavor to abstain;
 'Tis they who need, they racked with pain
 Of wretchedness, frail humankind,
 'Tis such as they I bear in mind.

Yes, I will leave to the bard sublime,
 The song of the gods and their work divine,
 For the care of the human I must heed,
 In his each extremity of need.
 For me is the thought which brings not gain,
 'Tis for me to lift and assuage the pain
 Of the human, whosoe'er he be,
 'Tis the work, me thinks, God chose for me.

Shall Christmas Giving be Dispensed with in Time of War?

By Lucy Wright Snow.

When the Savior was born those who believed in him gave through their love of the Word, themselves, their wealth, their all. Since that time, His followers have given—some, their lives; some—their effort, their time, their love; some have come to give merely “things:” some have denied Him entirely, but the spirit of giving, however it may have been previous to the time of Christ’s birth, received at that time new impetus. With Christ’s teachings came a renewed desire among the inhabitants of the earth, those who believed, to love one another, and the principle of Love is marked with a desire to give.

The spirit of giving ebbs and flows, fluctuates as it were, directed by the amount of love that is within our souls, and when love is at its zenith, we find the desire to give at its greatest height also. And so when Christ the King was born, fulfilling the prophecies of God’s holy men, the love of those who believed waxed strong and the spirit of giving was strong upon his followers.

Throughout the centuries since that time the spirit of love and of giving has ebbed and flowed in proportion to the worthiness and understanding of Christ’s subjects.

Shall it be dispensed with now, because we are being sorely tried and because war has forced us to economize time, money and effort? No! a thousand times no! Only let the gifts be more of love and necessities and less of mere “things.” Always, however, remembering the little children, for they could not understand nor be reconciled to the loss of their yearly holiday gifts.

Instead of spending hours and days in shops searching for notions to send out as Christmas presents, thereby using besides valuable time and money, strength and excessive nerve energy which might be used in actual service, consider if there would not actually be more good accomplished, less money expended and more service brought to bear, if the women of America would unite in doing good in some other way. Suppose each woman would take a portion of the money she has laid aside for gifts and buy stationery. Plenty of good lightweight paper and envelopes, a bottle of good ink, a goodly supply of stamps and then write messages of love and encouragement to the many who are in distress. There are hundreds of opportunities for every honest

and well meaning woman now to become an angel of mercy, and they will multiply to those who show a willingness to seek for them.

Shall the mothers in Israel lead the way in such a drive? A drive for giving comfort and solace and proving themselves soldiers worthy to claim their husbands and sons and causing such substantial gifts to supplant the smaller giving of mere "things"? Where is there a soldier who would not prize a written expression of trust or confidence more than a trinket? An encouraging uplifting letter from a good woman inspiring him to better and braver deeds, than a box of candy? Do not withhold the candy, but see that the message gets there and that it is not one of foolish sentiment; let it be one of real comfort, cheer and inspiration.

The excessive giving of "things" at Christmas time has introduced a new disease—Christmas fatigue. This disease has caused a subordination of the real spirit of giving and we neglect our real duty of expression to our dear ones and supplant cold machine-made printed cards, which without some original expression of our own carry no message of consequence, other than that of a remembrance of address. And after each Christmas is over we with a tired sigh invite ourselves to believe that we have discharged our Christmas duties once more and are glad that event is twelve months away. No wonder!

Remember our children are moulding their lives after our pattern. Shall we then cease to give or learn to give appropriately?

WHAT JESUS TAUGHT.

A beautiful book, beautifully written on the sublime truths taught by Jesus, prepared by Prof. O. J. P. Widtsoe, has been published by the Deseret Sunday School Union. The scholarly subdivisions of topics and the æsthetic values of the Master's teachings appear in these pages with startling clearness. Not a virtue nor a quality of the human mind and soul has been untouched by the divine Teacher. But we are particularly indebted to the clear-visioned author of this book who so simply and lovingly presents these truths in their many-sided aspects. It is a book to read on peaceful Sabbaths and to rest beside the gospels of the New Testament.

Christmas Suggestions.

By Morag.

HOME EVENING.

Remember that Monday, December 23, is the birthday anniversary of the Prophet Joseph Smith. Celebrate this event with song and story. For special topic take some of the prophecies uttered by him relative to present and past events and how they have been and are being literally fulfilled.

Sing, "Father of Life and Light."

"Sing the Wondrous Story."

"The Seer."

"Praise to the Man."

CHRISTMAS CAROLS.

A happy custom that prevails in England and other European countries, and one which is growing in favor in our own America, is that of carol singing on Christmas Eve. Since community singing is growing so popular in our midst, why not practice up some of the good old fashioned Christmas carols. Gather together round a community Christmas tree and sing. In many of the larger cities, a tree is set apart, brilliantly illuminated and decorated by the municipal authorities; a song leader is chosen and assisted by a good choir; Christmas carols are sung by the thousands of people who gather. At such celebrations, candy, popcorn and presents, are often given to the poor children of the town.

Songs suitable for such an occasion:

"It Came Upon the Midnight Clear."

"Joy to the World, the Lord is Come."

"Hail, Smiling Morn."

"Hark, the Herald Angels Sing."

"While Shepherds Watched."

"Glory to God" ("Messiah").

"Oh Come All Ye Faithful."

"Far, Far, Away on Judea's Plains."

"Oh, Little Town of Bethlehem."

"MAGAZINE" MAGGIE.

One family solved the problem of magazine subscriptions in this way: Standing on the living room mantle was a funny little bisque figure, with a slit in its head to make it a bank. Into this bank each member of the family dropped their odd pennies during the year, at least one penny for each of their respective ages. At Christmas time, the money found in "Maggie" was taken out and there was found enough for the various magazine subscriptions wanted.

How to Stimulate Discussion.

By Gweneth W. Gibbs.

This article will give hints to our class leaders although it was prepared for Sunday School workers.

The "lecture system," handed down to us from the darkness of the middle ages, is a method of teaching, which, in this age of pedagogical knowledge, teachers are ashamed of; yet, at the same time, most of us, if we but make confession, are only too guilty of falling into this ancient practice because it runs along a line of least resistance. May we learn to conquer this habit? May we always live up to our best pedagogical ideals? In other words, how can we get the children, not the teacher, to do the reciting?

As a first solution to our problem, let us take up the art of questioning to stimulate discussion. The most common practice among teachers is the question put to the children for the purpose of getting them to recall that which has been presented to them in the previous lesson or through the lesson now being given. Although it is not the most valuable kind of discussion, this type of question does stimulate discussion, and it has four values:

First, it serves as a drill in memorization to help the children to learn the facts and truths of the lesson.

Second, it serves as a test of the knowledge gained by children. Indeed, it is the only kind of an examination which the Sunday School teacher can give, in order to find out what facts and truths the children have learned.

Third, it is an eye-opener for the children themselves to realize how much they know and do not know.

Fourth, it serves to awaken mental activity and interest on the part of the children.

As an example: One Sunday morning our story was on the life of the beautiful Queen Esther. The attention and interest manifested on the part of the children were inspiring. What a thrill of successful teaching we experienced, only to be crushed when we asked the most attentive listener of the class to relate a part of it. To our surprise and disappointment his mind had been far from the subject in hand. What an opportunity we had lost! If we had awakened the minds of the children by a question here and there as the story had proceeded, or perhaps even better, if we had asked a question or two, to stimulate discussion at the beginning of our lesson, our sad experience probably would not have hap-

pened. The minds of the children would have been actively in harmony with ours, as our story was told.

Let us not forget that there are three different occasions throughout the lesson when questions may be asked for the purpose of stimulating interest and mental activity; at the beginning, as a preparation for the lesson, now and then as the lesson proceeds, and just before the climax, outcome or conclusion. This latter, just before the finish of the story, deals with another kind of question to stimulate discussion, which leads us to our next topic, indirect questions.

Besides the kind of discussion that is stimulated by questioning the children for the purpose of getting them to reproduce something that has been presented to them, there are other kinds of discussion of more value to the child, which can be stimulated by certain kinds of questions.

First, the discussion which is stimulated by questions which set the child to thinking out something for himself instead of merely reproducing what we have told him. This is by far a harder task for the teacher than the method first mentioned, and for this reason it is often neglected by too many of us. It aims at a higher principle of mental activity and calls for a higher order of intelligence. And here let us mention the value of the "how" and the "why" question to produce thought on the part of the children; whereas, a "when," "where," or "what" question nearly always calls forth mere memory discussion. For example, to one child we might put the question, "How do we know there is a heavenly Father?" To the next, "Do you think that is a good reason? If so, why? If you disagree, why?" And so on until each little mind is struggling to think how he knows there is a heavenly Father. As another example, just before we reach the climax of our story, we may often, with good effect, ask the thought provoking question: "Now, children, how do you think this story must have ended?"

Second, the discussion which is stimulated by questions that call forth expressions of the children's own past experiences, bearing on the lesson subject. For instance, a certain lesson was that of Cain and Abel. At the close of our story we asked, "Why do you think Cain wanted to kill his brother who was so good and kind to him?" One little boy said it was Satan who tempted him. Seeing our opportunity we asked: "Do you think Abel, who was so good, could have been thus tempted?" Then from another we got the expression, "It might have been because Cain didn't keep busy working, not only with his hands, but busy thinking good thoughts too. I remember," he went on to say, "one day I was left alone at home. Now I didn't have anything much to do, and the first thing I knew I was thinking of some jam on the pantry shelf that I knew mother didn't want me to touch. If I

hadn't been idle I never should have thought of mischief. As it was I ate most of that jam, and got a scolding for it."

Third, the discussion which is stimulated by questions that arouse the emotions of the child. If the emotions are touched, better results will follow, as the feelings are the main springs of action. Indeed, we cannot too often recall the great truth in the proverb, "Out of the heart are the issues of life."

Fourth, the discussion stimulated by questions which lead a child in the presence of others to express his own ideals of conduct. This may take the form of testimony bearing. Or it may take the form of passing judgment upon the righteousness or wrongfulness of some incident in the lesson. In fact, the most effective sermon to a child is his own preaching. After telling the pathetic story of Uzziah, king over all the land, rewarded with blessings unnumbered, but who, at the end of fifty-two years of happiness entered the Holy Temple and took upon himself the privilege of burning the incense, alone the right of the priests, and who at the moment was stricken with leprosy—if the teacher can get from just one child the expression, "I didn't partake of the sacrament in a right way this morning," she could consider herself well paid for her time that Sunday.

Besides the art of questioning as a means of stimulating discussion, a second method of attempting a solution to our soul-vexing problem is a combination of one of the best forms of the so-called "lecture system" and the questioning method, through utilizing present-day problems in current events. Take the Saturday Evening *News*—or, perchance, the Sunday morning paper may do just as well—and glance over the news items, with the one object in view of finding some interesting current reports that may be used as illustrative material for the Sunday School lesson. It is surprising how many good things can readily be gleaned for this purpose. Suppose, for example, that free agency is the subject of the lesson; every page of the newspaper has interesting material from the police court news to the reply note of the entente allies in answer to the central powers. Or, again, if we are giving the lesson of Saul's experience with the witch of Endor, could we fail to note the weekly advertisements in nearly every Sunday morning newspaper of the modern witches in the form of palm-ists, spiritualists, and other fortune tellers?

A third general method of stimulating discussion is the oft-mentioned plan of special reports by pupils—a plan forever enjoined upon us, but, oh how few succeed with it. I have had partial success with this method in only two ways: First, by telephoning to the mother of the child to whom a lesson assignment has been made, asking her if she would kindly assist the child to prepare the part. Secondly, by asking the child to find out for the next Sunday, by questioning whom he may, the answer to some question which the children themselves are unable to answer.

Smile On

D. F. Chamberlin.

Don't lose your smile, my mother dear,
When I have gone to war ;
'Tis waste of time to shed a tear,
Smile on me from afar.
From the cradle on I've seen you pray,
You bade me do the same,
But God will help us day by day
To smile on in His name.

Your smile must greet me as of old,
As bright, as sweet, as clear ;
To keep me still a "hero bold"—
Smile on, my mother dear.
Our country needs both you and me,
That righteous peace may dawn ;
To give me strength on land and sea,
You must smile on, smile on.

When "o'er the top" or in the trench,
Your smile will help me through,
'Twill be my earliest thought when I
Come marching back to you ;
And if that march be on this side
Or to the great Beyond
I'll raise my heart in grateful love
If you will still smile on.



THE SPIRIT OF THE HOUR.

A Christmas Lesson.

Entertaining has always been one of the joys of hospitable America, and the latch string has hung out for the unannounced friend as well as for the bidden guest. If there has been a fault in hospitality, it is that many have thought of entertainment in terms of food rather than as an opportunity for interchange of experience and ideas, placing the pleasure of breaking bread together as a secondary consideration. This Christmas we sit at a "common table" with many who for months have stood in ever lengthening bread lines and we have the chance at this greatest entertainment of the year, the celebration of the birth of peace and good will on the earth, to teach the lesson of self control and common sense to ourselves and our children.

The Christmas Dinner—First of all, the amount provided must be less even though we serve "the home produced Christmas Dinner." Can we overeat while others starve? In time past we have shared our Christmas cheer with those who were needy. They are in greater need than ever now, so let us cut our portions in half, for our duty to the army and our allies includes our neighbors. Are they not our country? Not a scrap must be wasted or a morsel eaten for eating's sake. Imported dainties have no place upon our table this year. Layer gelatin made with the national colors, Hooverized English Plum pudding, Italian potato, French sweetmeats with small American and Allied flags at each plate is a suggestion for an "Allied" Christmas dinner which will emphasize the thought that it is the spirit of the hour and not the food which counts.

Write cheery letters to the boys describing the Christmas table. It will sound much better to him than one of those "we missed you so" letters which weaken the morale and wring the hearts. Guests should bring their own sugar, because your allotment is meant to serve just the members of your family. It sounds inhospitable but common sense comes to our aid and reminds us that the sugar no longer belongs to us but to Uncle

Sam. Let us eliminate candy from our Christmas table and send it over there. The boys crave candy as never before. What a relief to mothers and doctors, for there are annually hundreds of sick children from over indulgence in candy-eating at holiday time.

Jelly and preserves unless made with at least part sugar substitute have no place on our Christmas table. A woman was heard to say that her husband had always been accustomed to his bread and jelly at meal times and could not do without. Shall we not make the watchword of the hour "nothing as usual." And so the table is spread, and cheerful, hopeful hearts are around the board and with "Tiny Tim" we say, "God Bless us Everyone."

The Christmas Gift—And what of that accompaniment of the dinner, the Christmas Gift. Of course we shall have them. They give the chance for the youngster to exercise ingenuity. A little girl of twelve was given one dollar from which she obtained seven gifts. Seed saving from home gardens was a feature of the year's work. Pretty wrapped packages of seeds, plainly marked with name of seed and directions for planting would be appreciated. A steam pressure cooker would be a true conservation gift which would more than pay for itself in one year in amount of fuel saved. Gifts of toys, except to very little people should be replaced by utility articles. We do not read sufficiently magazines that treat of the war. A year's subscription to the *American*, the *Atlantic Monthly*, the *Century* would be of double value since after reading, it can be sent to the soldier boy who covets something good to read even more than he craves candy to eat. Remember also our local magazines: *Relief Society Magazine*, *Era*, *Young Woman's Journal*, *Juvenile*. If the list of gifts looks drab after the rich offerings of the past, remember that lots of fun can be put into the distribution, and again that it is the spirit of the hour and not the gift that counts.

RECIPES.

French Sweetmeat.

1 quart of fruit butter. $\frac{1}{2}$ cup corn syrup.

Cook till thick, spread on greased plate to dry. Serve in rolls or cut rolls into $\frac{1}{4}$ -inch pieces. Various colors make an attractive appearance.

Layer Gelatin (Old Glory).

Make gelatin with juice of lemon, grapes and cheery or other red color. Fill a mould to $\frac{1}{4}$ with red gelatin. Allow to set firmly. Add lemon also setting and finally the grape. Chill and serve whole.

Italian Potatoes.

Boiled potatoes riced and served with shredded green peppers.

Hooverized English Plum Pudding.

1 cup Bread crumbs.	1 tsp. Cinnamon.
1 cup Carrots.	$\frac{1}{2}$ tsp. Allspice.
1 cup Raisins or dates.	$\frac{1}{2}$ tsp. Salt.
1 cup Suet.	2 tsp. Baking Powder.
$\frac{1}{2}$ cup Brown sugar.	1 cup Lemon-citron.
2 cups Flour.	2 Eggs.

Steam from two to three hours.

Conservation Plum Pudding.

- 1 Qt. bread crumbs.
- 1 package seeded raisins, mixed with 1 cup of flour and the yeast powder.
- 4 eggs.
- 1 cup Molasses, honey, or $1\frac{1}{2}$ cup sugar.
- $1\frac{1}{2}$ pint of milk. If sour use 1 even teaspoon soda. If sweet milk, 2 teaspoons yeast powder.
- Nutmeg or other spice for flavoring.
- 1 tablespoon peanut butter.
- $\frac{1}{4}$ lb. of butter.

Pudding Sauce.

Cream may be used with or without sugar.

Cooked or liquid sauce should be boiled at least $\frac{1}{2}$ hour, one hour is better.

2 qts. of water.

$1\frac{1}{2}$ cups sugar. Boil slowly one hour. Add water if it evaporates, to keep the two quarts.

Rub $\frac{1}{4}$ pound of butter with two tablespoons flour. Cook in syrup half-hour, flavor with one drop of mapleine, or 1 teaspoon vanilla, 1 teaspoon lemon, $\frac{1}{4}$ teaspoon nutmeg.

Current Topics.

James H. Anderson.

CHILE seized all German ships in Chilean harbors on October 30.

PUBLIC GATHERINGS of every kind were stopped in Utah in October, owing to the prevalence of influenza.

AUSTRO-HUNGARY was broken by internal turmoil by the last of October, and was defeated, and surrendered to the Entente nations.

UTAH AND IDAHO over-subscribed their apportionments of the Fourth Liberty loan. The fifth loan comes in March or April next.

CROSS-COUNTRY mail service with automobiles is being tried in the Eastern States, in sections off the lines of railway.

THE UNITED STATES had over 2,000,000 men in Europe by the end of October, and more are being sent thither.

FOREST FIRES in Minnesota in October caused a loss of nearly 1000 lives and much property.

THE LUCIA, a supposed "unsinkable ship" built in America, was sunk in mid-ocean in October, by a German submarine.

GREAT TIDES swept the east coast of Central America in October, causing some loss of life and much destruction of property.

THE NORTH AMERICAN REVIEW, in its current number, makes a conservative and strong protest against the steady suppression of the freedom of the press going on in the United States. The *Review* certainly has courage.

BULGARIA surrendered to the Entente allies in October, thus breaking the eastern line of the Teutonic nations.

RUSSIAN BOLSHEVIKI, known as the soldier's and workmen's government in Russia, continued its thousands of brutal murders as a record for October.

BELGIUM was virtually freed from German occupancy in

October, the Germans retiring slowly before the victorious allied forces.

MEXICO yet has the revolutionary movement headed by Francisco Villa, and desultory fighting went on in October.

GERMAN WOMEN were found operating machine guns when the American forces advanced against the Teutons near Metz, in October.

SUGAR in large quantities was at the Utah and Idaho beet sugar factories in October, awaiting shipment because railway facilities were insufficient.

A COAL FAMINE in the United States for the winter of 1918-19 seems to have been precluded by the unusually good autumn weather this year.

THE "MORMON" CHURCH subscribed \$250,000 to the Fourth Liberty loan, making \$750,000 purchased by the Church from the Government to date.

WOMAN SUFFRAGE was defeated in the United States Senate by a vote of 53 to 31, in October, there not being the necessary two-thirds in its favor. It is hoped that it will come to another vote at Christmas time.

AMERICAN SOLDIERS to the number of 366 were lost on the transport *Otranto*, which was sunk by collision in October, off the west Irish coast.

PRESIDENT WILSON made an appeal in October for the election of a Democratic Congress, and was met by a strong protest for such action while he is chief executive.

MESOPOTAMIA has been freed from Turkish rule over its entire extent, and the British now virtually have an all-land way through Syria and Mesopotamia to British India.

TURKEY talked of surrender to the Entente allies all during the last three weeks of October, and surrendered unconditionally at the end of that month, to Great Britain.

AN EXPLOSION of TNT, the powerful explosive now used for war purposes, occurred at a munitions plant at Perth Amboy, New Jersey, on October 5, killing more than 1000 employes of the factory.

SPANISH INFLUENZA, as the "overflowing scourge" prevailing throughout the world in the autumn of 1918 is called, claimed more than half a million victims in the United States up to the end of October, with approximately 25,000 deaths.

EARTHQUAKES occurred in several sections of the globe during October, the most disastrous being at Porto Rico, where a considerable number of people were killed and large property damage inflicted.

A SEVERE MARINE disaster, said to be the worst in the history of the American Pacific coast, occurred in October, at Lynn Canal, Alaska, when the steamship *Sophia* was wrecked in a storm, and 343 persons—all on board—perished.

PALESTINE, cleared of Turkish rule and under English religious liberty, soon may be opened to the preaching of the gospel to Israel gathered there, and successively to Israel scattered through countries in Europe where hitherto there has not been religious liberty.

AT THE OCTOBER CONFERENCE, those in attendance were highly gratified at President Joseph F. Smith being able, notwithstanding his illness, to be present and address the assemblages for a short time on two occasions.

GEN. ALLENBY'S triumph in October, in driving out or capturing all of the Turkish and German forces in Palestine, and advancing his lines 200 miles north to the vicinity of Aleppo, the main Turkish and German base in Syria, was the greatest military victory in the world-war up to date.

Attention Agents and Subscribers:

The first week in December will be known throughout the Church as Relief Society Magazine Week, when every effort should be put forth to procure new subscribers for 1919.

We ask our sisters to renew their subscriptions at that time.

All hail Magazine Week, beginning December 1.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.
Motto—Charity Never Fails

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RELIEF SOCIETY MAGAZINE

Editor	SUSA YOUNG GATES
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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. V.

DECEMBER, 1918.

No. 12.

"LITTLE CHILDREN, LOVE ONE ANOTHER."

For five years the editor of the *Magazine* has talked to the readers behind a barricade of "we," and "our." I want to speak to you this Christmas time without any barrier of indirectness; for I want to tell you all, my readers, and those who do not read this page, but who love and work for Zion: I love you, I love you all. And O, how ardently I pray for you. You heavily burdened stake boards and ward officers, you faithful teachers, and you gentle, kindly women who gather into our Relief Society meetings weekly.

My heart goes out to you every one; I see you working late, arising early, hurrying, hurrying over each task, now multiplied by our righteous war's demands, but always so anxious to do your part, so conscientious to fulfil your last and latest call and obligation. O, how I love you for it! And how our Father in heaven loves you! Surely never on this earth lived finer, nobler, sweeter women than you all are. My sisters—my dear companions, and sisters in Christ!

And then, my thoughts turn inward, and I say to my stumbling, heavily-burdened self—what are you doing, how are you meeting the responsibilities placed upon you—how are you facing this concourse of loving-hearted women-readers month by month? And O, do they love you? I hope so; I pray you, dear, noble sisters, and readers, try to love me and be patient with my

mistakes, kind to my faults, and let us love and serve each other truly.

This, as I conceive it, is the throbbing heart of Christ's message to us all. And when the day breaks or the night shadows close around my evening pillow, and I think of my dear Savior, as He lay upon his mother's breast like my sons have rested on my bosom, I say to Him fondly, I love you, my Savior and my Friend. As lisping child, I love You. So must I love all lisping babes for Your dear sake. I love You working to bring mankind to learn obedience to law, yet pitying us all who cannot quite reach up to Thy perfection. And in that love for You, my soul thrills and my eyes fill with fond tears for these dear women, sisters and associates in the Relief Society, for we have all named Thy name, and we are Thy daughters. This is my only Christmas gift, sisters, my love and prayers for you, and I lay it humbly on the altar of your forgiving companionship.

BURIAL CLOTHES.

The General Board of the Relief Society organized, several years ago, a Burial Clothes Department, under the sanction and approval of the First Presidency of the Church. Recently the old offices were vacated, when the Presidency moved into the new building, and were turned over to the Burial Clothes Department. We hope our sisters will continue to build up, through their patronage and encouragement, this splendid enterprise. It is in charge of Mrs. Julina L. Smith, Counselor to Pres. E. B. Wells. She and her committee have already a complete stock of the most beautiful and delicately-fashioned burial clothes possible for anyone of human skill to prepare. All grades of clothing are here shown, from the best to the cheapest. No individual makes any profit out of the work done in the department. Those who engage in the actual labor are paid a modest wage, but whatever profits accrue belong to the Society itself, so that the sisters patronizing this department are building up the Society, and not enriching individual undertaking firms. The committee have not raised their prices in spite of the tremendous raise in every other direction which the War has necessitated. The clothes may be ordered by mail or otherwise.

Address: Mrs. Julina L. Smith, Bee Hive House, Salt Lake City, Utah.

Guide Lessons.

PREVIEW OF LESSONS FOR 1919.

BOOK OF MORMON LESSON TOPICS FOR 1919.

January, Lesson 1. The Ministration of the Prince of Peace.

February, Lesson 2. The Social Order of the Prince of Peace.

March, Lesson 3. The Completeness and Detail of Prophecy in Relation to the Savior.

April, Lesson 4. Children and the Book of Mormon.

May, Lesson 5. The Doctrine of Inspired Ones as Set Forth in the Book of Mormon.

June, Lesson 6. Miracles and the Book of Mormon.

September, Lesson 8. Laws and the Nephites.

October, Lesson 8. Legends and Book of Mormon Peoples.

November, Lesson 9. Harvest Feasts and Book of Mormon Peoples.

December, Lesson 10. Christmas Festivities and Book of Mormon Peoples.

GENEALOGICAL OUTLINES.

January, Lesson 1. How a Great English Battle Started Surnames in England.

February, Lesson 2. The Origin of Anglo-Saxon Surnames.

March, Lesson 3. People Surnamed Themselves from Places.

April, Lesson 4. Surnames Derived from Offices and Professions.

May, Lesson 5. Surnames from Trades and Occupations.

June, Lesson 6. Nicknames—Prefixes and Suffixes.

September, Lesson 7. Scotch and Irish Surnames.

October, Lesson 8. Welsh Surnames.

November, Lesson 9. Pedigrees and How to Use Them.

December, Lesson 10. Preparing Printed Records.

CONSERVATION OUTLINES.

HUMAN LIFE IN THE HOME.

January. Lesson 1. Domestic Relations to the National Food Supply.

February, Lesson 2. What is Public Health. (Old Customs and new Methods.)

March, Lesson 3. Domestic Factors in Health Conservation.

April, Lesson 4. Phases of Growth; Characteristics and Requirements.

- May, Lesson 5. The Intelligent Observation of Children.
 June, Lesson 6. A Short Story of Adolescence.
 September, Lesson 7. National Aspects of Parenthood and its Problems.
 October, Lesson 8. The Influence of Home Conditions on Public Health.
 November, Lesson 9. Training in Personal Hygiene.
 December, Lesson 10. Dietary Needs at Various Ages.

HOW TO GIVE A LESSON (FOR CLASS TEACHERS).

Education is to lead out; to draw out.

In the ideal lesson we should emphasize three p's: (1) Purpose; (2) Preparation; (3) Participation.

- 1.. Purpose—Purpose should be definite.
 - a. What is the lesson for?
 - b. Get at core or central thought.
 - c. Lesson should be planned to focus on one main thought.
2. Preparation—"You cannot teach what you do not know"—*Dr. Maeser*.

Preparation should include both teachers and pupils.

3. Participation.

In an ideal recitation everybody must take part.

To expand, the mind must have something to tie to.

Active participation gives the mind of each individual a chance.

Activity stimulates thought, arouses enthusiasm and secures attention.

Ask questions frequently to focus attention, to impress points and to insure participation.

LESSON 1.

Theology and Testimony.

FIRST WEEK IN NOVEMBER.

THE ADVENT OF THE PRINCE OF PEACE.

Perhaps the most glorious book in the Book of Mormon is the Third Book of Nephi. It is most glorious because it gives a marvelous account of the ministry of the Lord Jesus on this continent.

But the prelude to this great event was the period of dire calamity visited on the wicked and those who had sought the lives of the prophets.

In the 8th chapter of III Nephi we read: "And there began to be great doubtings and disputations among the people, notwithstanding so many signs had been given.

“And it came to pass in the third and fourth year, in the first month, in the fourth day of the month there arose a great storm, such a one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth, as if it were about to divide asunder. and there were exceedingly sharp lightnings, such as never had been known in all the land.”

When this terrible storm ceased a voice made announcement of all the great destruction that had taken place. In the 12th paragraph of III Nephi this voice declared: “And many great destructions have I caused to come upon the land, and upon the people, because of their wickedness and their abominations.”

Then came the wonderful plea: “O all ye that are spared because ye were more righteous than they, will ye not now return unto me and repent of your sins, and be converted, that I may heal you?”

“Yea, verily I say unto you, if you will come unto me ye shall have eternal life. Behold, mine arm of mery is extended towards you, and whosoever will come, him will I receive, all blessed are those who come unto me.

“Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning; I am in the Father, and the Father in me; and in me hath the Father glorified his name.”

While these events were occurring, the people of this continent were enveloped by an indescribable darkness, a darkness that was so thick that it might be felt.

But saith the inspired record, after three days of intense darkness, it was “morning and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.

“And the earth did cleave together again, that it stood and the mourning and the weeping and the wailing of the people who were spared alive, did cease; and their morning was turned into joy, and their lamentations unto the praise and thanksgiving of the Lord Jesus Christ, their Redeemer.

“And thus far were the scriptures fulfilled which had been spoken by the prophets.

“And it was the more righteous part of the people that were saved, and it was they who received the prophets and stoned them not; and it was they who had not shed the blood of the saints, who were spared.

“And now, whoso readeth, let him understand; he that hath the scriptures, let him search them. and see and behold if all these deaths and destruction by fire and by smoke and by tempests, and by whirlwinds, and by opening of the earth to receive

them, and all these things, are not unto the fulfilling of the prophecies of all the holy prophets."

Does not that last paragraph of scripture seem as if it might have been written for our express benefit, in this very hour? Is it not most fitting to exhort today that "he that hath the scriptures let him search them, and see and behold if all these deaths and destructions about us, by fire and by smoke and by tempests and by whirlwinds and by opening of the earth to receive them, and all these things, are not unto the fulfilling of the prophecies of all the holy prophets."

The history of the past month has furnished a parallel for nearly every detail in this paragraph. Many lives have been lost by fire and by smoke and by tempests. Lives are certainly being lost by whirlwinds, and only a few days have elapsed since we read the story of the ravages of the last earthquake. Pestilence and disease, deaths over the whole earth. With equal force may we not say with those who lived in that great period of the meridian of time; "See and behold if all these deaths and destructions are not unto the fulfilling of the prophecies of many of the holy prophets?"

And, moreover, the terrible destruction of the fighting armies in the East and the West continues; gaunt famine has many millions of the earth in her grasp; disease has spread from continent to continent—disease claiming a larger toll at present, so far as the United States soldier is concerned, than the battle front.

The might of the house of Hohenzollern, and the glory of the ancient house of Hapsburg is hourly fading as the mists before the sun. Surely history doth repeat itself, and like causes produce like results in all ages.

But now we turn once again to that part of our record that imparts joy and hope.

After all the dire calamities that occurred among the Nephites came the Prince of Peace with healing in his wings. And he ministered unto them and blessed them until their joy was full.

The author of the *Story of the Book of Mormon* refers to this blessed era of peace in the following language:

"When Jesus left the Nephites to the care of his disciples he had so thoroughly filled the people with the influence and the power of the eternal worlds that evil utterly ceased in their midst; they were united in all things temporal and spiritual, universal peace prevailed. Love, joy, harmony, everything desirable to make the life of man a perfect condition of unalloyed, holy happiness, reigned supreme. Indeed, it may be said that a type, a foreshadowing of the Millennium, for once found place and foothold among the sons of humanity."

Once again the Latter-day Saints stand where stood those of old, waiting for the advent of the Prince of Peace. It is not given

to man to know the hour when he shall come, but that he will come in glory and power no person who has faith in God's holy prophets ever doubts.

He will come unto the Jews in Jerusalem, and there upon the Mount of Olives, he will show them the wounds in his hands and feet and side.

Do we not truly rejoice that all history is moving rapidly towards that glorious consummation? The Holy Land, now no longer in possession of the Turks, must soon surely be a safe abiding place for her ancient covenant people. Under the magic touch of the modern engineer, cool waters have been stretched across her parched and burning deserts from Egypt to Jerusalem. And this we may well believe is only the beginning of the story.

This war-worn, weary world of ours that has cried, peace, peace, so long, and finds no peace, will rest at last; for the Lord of glory will usher in the great Millennium.

No matter how bitterly and completely the peace efforts of statesmen, philanthropists and scholars may have failed in the past; or how bitterly and completely they may fail in the future, one thing is sure, that when Jesus comes to reign as King of kings and Lord of lords, peace will cover the earth.

QUESTIONS AND PROBLEMS.

1. Why would you naturally expect the part of the Book of Mormon dealing with Christ's ministry to be especially wonderful and glorious?

2. How was the advent of the Prince of Peace ushered in to the Nephites?

3. Read to the class the chapter announcing the calamities that had befallen them. (III Nephi 9.)

4. Why had they reasons to expect these calamities?

5. When do you recall the last deaths occurring from fire? From tempest? From whirlwinds? From earthquakes?

6. Tell how this toll of death is being added to by war, famine and disease.

7. With what country is the house of Hohenzollern connected?

8. With what country is the house of Hapsburg connected?

9. Find some scripture that refers to Christ's second coming and read it to the class.

10. Read Orson Hyde's prayer dedicating the land of Palestine for the gathering of the Jews.

11. Why is there larger hope that the scripture may soon be fulfilled in relation to the Jews, with Palestine in the possession of Great Britain and the allied nations, than in the hands of Turkey?

12. How is the period of time following Christ's ministry to the Nephites characterized?

13. What may we expect of that period when Christ shall come to reign as King ?

LESSON II.

Work and Business.

SECOND WEEK IN NOVEMBER.

LESSON III.

Genealogy.

HOW A GREAT ENGLISH BATTLE STARTED SUR- NAMES IN ENGLAND.

(Chapters XI and XII in *Surname Book*.)

Teachers' Outlines.

England has always been a melting pot for the Anglo-Saxon races.

(a) First came the Angles and Saxons.

(b) Then came the Danes.

(c) Finally the Normans came over under William the Conqueror in 1066.

William the Conqueror, the great originator of English surnames.

(a) He caused a list of his nobles to be placed in the Abbey built over his victorious battle-ground at Hastings.

(b) He had a survey made of all his possessions and subjects which was recorded in a book called Domesday Book.

(c) In these lists or records men were called by place names, nicknames, sire-names and trade names. Hence arose surnames, gradually and slowly until the habit was formed. By the 13th and 14th centuries most men had adopted surnames in England.

Lesson Statement.

England, like America, has been a melting-pot for the races and tribes of the earth; yet unlike America, England's various migrations were all from the Teutonic races, while America takes in nearly as many of the Latin, negro and oriental races as it has of the Anglo-Saxons.

England first had Britons and Celts.

Next came the Angles and Saxons.

Then came the Danes and Northmen who were all called Scandinavians in those days.

Finally, the Normans, who were Frenchified Scandinavians came over under William the Conqueror in 1066.

The story of William's coming over is very interesting, for he was a great character. We think of Cromwell and Washington, of the Prophet Joseph Smith and Brigham Young, when we think of comparisons for William the Conqueror. Yet William was a man of his times and he was also a brave soldier. Read his story in the histories.

He fought a great battle and at Hastings conquered the Anglo-Saxons and had himself proclaimed king of England. The next day after the battle he told his clerks to make out a list of all his nobles and followers, especially those who had died in the battle, and to place them on an altar in a church or abbey, which he directed should be built on the very spot where he then stood; and this church was called Battle Abbey. He also made a law that at regular periods the priests of the new Abbey should pronounce masses for the souls of his followers who had fallen in battle at Hastings and at other points. We may say in passing that this custom of the Catholic Church is undoubtedly a relic or corrupted tradition of baptism for the dead.

This Battle Abbey list will be found in some surname books as it was preserved in a pretty fair shape through the ages, and in recent years it has been printed by the English people.

Men were known only by their first names at this period (1066 A. D.), but William wanted to make a census of his Norman nobles and his Anglo-Saxon subjects. Indeed, after he had divided up England and its rich lands and manors, seizing them from the Anglo-Saxons who had been conquered, he presented all the lands and properties in different amounts and lots to his barons and knights. In order to know just how much property there was in the kingdom and just how many men, he sent out a lot of clerks or heralds into every shire and had a census taken of the properties and of the men clear down to the last cotter in the kingdom.

These names were written on sheets of parchment in Latin script and crowded together to save space, and all of them were gathered together and bound up in what is known as the Domesday Book.

Now, in making this list William's officers often spoke of the various men with the nickname, or as the *son* of, or as of a certain place, so that one William might be distinguished from another William in the same parish, and one John from all the other Johns. There would be William Fitz James, who was William the *son* of James; or Willi le Young, who was William Jr.; or Roger de Bois, who was Roger of the Wood; or Roger Cruickshanks, who was the Roger with knock-knees or bowlegs or crooked shanks.

Sons of these men found it convenient to continue the father's

nickname, his place of residence, or may be his trade name attached to his own, so that the deeds of places might be carried on legally without confusion and mistakes of title, because many men bore the same personal names in the same parish. That is, Roger Cruickshanks' son William would be William Cruickshanks, and Roger de Bois' son William would call himself William de Bois; thus avoiding confusion in legal matters and giving themselves an added name by which to distinguish themselves and their families in the shire and in the village.

Thus it was that the Domesday Book and the Battle of Hastings started a custom in England of adding another name to the personal name and making it permanent. It might be said that a name did not become a surname until it had been borne by three generations, for men had inherited the custom of changing their names, both personal or surname very frequently for one reason or another.

We are told by antiquarians, historians and genealogists that the same custom of taking an added name or a surname began to prevail in Europe at about the same period, that is about the twelfth century. However, not until the thirteenth and fourteenth centuries did surnames really become permanent and fixed.

QUESTIONS.

- What races settled in Great Britain?
- Who were the Anglo-Saxons?
- What is the difference between the Danes and Norsemen?
- Who were the Swedes?
- Tell the story of William the Conqueror.
- What can you say of Battle Abbey?
- Describe the Domesday Book.
- When and how are surnames formed?
- What is a surname?

LESSON IV.

Home Courses.

FOURTH WEEK IN JANUARY.

WHAT IS PUBLIC HEALTH.

(Old Customs and New Methods.)

Public Health may be defined as the maintenance of the highest standard of human efficiency, physical, moral and mental, by each individual in the population. But to realize an ideal standard of health necessitates not only a study of the means by which this efficiency can be attained, and maintained, but also a knowledge of the causes which interfere and prevent this satisfactory condition.

Health is regarded by most people as a purely individual affair, why then, should we consider it a public concern. Because ignorance of the one reacts upon the many. Want of care on the part of one member of the family may cause an accident or condition of ill health, which may hamper the remaining members for months or maybe years. Take the carelessness of a factory workman, an accident occurs, what are the results?

- (1) Wages lost to injured man.
- (2) Retrenchment, if not poverty to his family.
- (3) Service lost to the employer.
- (4) National loss in case of frequent occurrence.

Industrial carelessness in the United States costs annually fifty thousand lives, or seventy-five million dollars, two million injuries, or fifty million dollars. One case of neglected contagious disease is responsible for thousands of preventable deaths and preventable ill health.

The old religious teachers in the ancient civilizations recognized this great verity, that there could not be health of mind, nor purity of morals, without bodily well being. These leaders, for instances, Moses, Zoroaster, or Mohammed, combined the triple office of priest or spiritual adviser, lawgiver or controller of intellectual and social activities, and physician or protector of the physical welfare. A study of their writings show how intimate they considered the connection between these three sacred charges. In the great cities of Jerusalem, Babylon, Nineveh and Rome and in Egypt, recent discoveries reveal the wonderful provision made for the protection of health by an adequate supply of pure water, by burning of city garbage, by the construction of great sewers to carry off waste matters, and isolation in cases of contagious disease. Their instructions entered even into such intimate detail as the washing of hands before and after taking food.

Old records show that, when these precautions were neglected, within a measurable number of years the great civilizations declined, because the strength of the people, as well as their moral standards, deteriorated. For a long period, probably a thousand years, little attention was given to these matters, and there is reason to believe that as much as two-thirds of the population of the then known world was destroyed by plagues, chiefly due to depraved morals and filthy surroundings. Nevertheless, the same weight of responsibility did not rest on these people as does upon us, who have for our assistance all the researches of modern science. They perished for *lack* of knowledge, we perish from *disregard* of knowledge.

The stages through which man has passed in his efforts to attain a high standard of health may be briefly grouped as follows:

- (1) Unconscious self protection; comfort, rather than consideration of health furnishing the motive for shifting quarters,

as food and water supply diminished or the accumulation of refuse became inconvenient.

(2) Religious fatalism, or the period of acceptance of disease and disabilities as the direct acts of the gods for the punishment of men's sins or for purposes of discipline.

(3) Awakened perception and knowledge of the real causes underlying human conditions. The realization that neglect to trace effects to preventable causes seriously interfered with human well being resulted in a return to laws for the control of members of a community, careless of the consequences of their own disregard of cleanliness, etc., and its effects upon their neighbors. Therefore, historical records in the middle ages reveal efforts to check detrimental conditions by means of stringent laws. Even half a century ago, there were many who thought that with the passing of a law all would be well. But laws alone will not maintain public health; unless an educated public opinion and practice support and enforce each law it remains a dead letter.

To secure this, there must be an educated population, and an individual realization that each personal act may have very far-reaching consequences upon the whole nation. One ill kept home may form a focus of infection for a large circle of neighbors. The strength of a chain is its weakest link; therefore the health and prosperity of a nation must be estimated not by its most sanitary city and finest youth, but by its most ill-kept family home and its lowest type of human being.

In our own day, we are seeing old methods give way to new ones in the light of the knowledge now at our disposal; for instance, fresh air once considered dangerous is now the physician's ally to secure recovery; bathing, regarded as injurious, is now looked upon as equally indispensable for the healthy and diseased. Twenty-four hours of starvation is now known to be better in many cases than drugs; in fact, the old faith in drugs is yielding to faith in giving Nature a fair chance, by keeping the sick person warm, quiet, clean and suitably fed.

The four preventable wastes in human life are:

(1) Preventable Deaths. What a loss to the country exists in the death annually of three hundred thousand infants; and while the death rates at subsequent ages are being lowered, there is a great increase at the age of 45 and upwards.

(2) Preventable Sickness. It is estimated that ninety-nine per cent of deaths from all forms of infection are preventable.

(3) Preventable Ignorance. It has been found that in every million persons only five thousand seven hundred are college graduates, and grade school education is not yet compulsory in every state.

(4) Preventable Inefficiency—due to want of training,

though the material be good, or want of good material, though the training be good.

The scope of Public Health Protection embraces:

(1) Vital statistics; that is, careful registration of births and deaths.

(2) Education of public opinion.

(3) Control of patent drugs.

(4) Care of the sick poor.

(5) Protection of food, milk and water from adulteration, and by sanitation.

(6) Control of nuisances—privy sanitation, housing, plumbing, nuisances, refuse removal, fly and mosquito control, etc.

(7) Control of Infant Mortality.

(8) Medical inspection of schools.

(9) Control of diseases.

Children should be early taught the proper care of the person and the right exercise of bodily functions. Just here it may be well to enumerate some of the essentials of right living:

(1) Nutrition suited to varying ages and requirements.

(2) Fresh air, night and day.

(3) Adequate sleep under good conditions.

(4) Suitable recreation at all ages.

(5) Brisk exercise of mind and body.

(6) The right spirit toward work. If work were regarded always as an opportunity for use of skill, it would annihilate that sickly self-commiseration which paralyzes so much effort.

(7) Definite aim in life.

(8) Good habits.

(9) Self-control.

QUESTIONS.

(1) Why is health a public concern?

(2) Trace the stages of man's development in health standards.

(3) What are the preventable wastes in human life?

(4) Give illustrations from your experience of the causes for such wastes.

(5) By what means, public, domestic, and personal could these be controlled?

(6) Enumerate the activities embraced in Public Health protection.

(7) What is shown by the recent records of the death rate in this country?

(8) Why is the registration of births and deaths essential to national health?

CHARITY NEVER FAILETH

The Relief Society Magazine

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

VOLUME V

"May the Relief Society Magazine enter upon its noble mission so firmly surrounded by the bulwarks of worthy and capable endeavor and enduring truth that its career may be successful and glorious."—JOSEPH F. SMITH.

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