



# THE RELIEF SOCIETY MAGAZINE

JANUARY, 1919

"THOU DOST NOT WEEP TO WEEP  
ALONE"

*Read by President Heber J. Grant at  
President Smith's funeral*

Thou dost not weep to weep alone;  
The broad bereavement seems to fall  
Unheeded and unfelt by none:  
He was beloved, beloved by all.

But lo! what joy salutes our grief!  
Bright rainbows crown the tearful gloom,  
Hope, hope eternal, brings relief;  
Faith sounds a triumph o'er the tomb.

Vain are the trophies wealth can give!  
His memory needs no sculptor's art;  
He's left a name—his virtues live,  
Graved on the tablets of the heart.

*Eliza R. Snow.*

Organ of the Relief Society of the Church of  
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Vol. VI

No. 1

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# The Relief Society Magazine

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# My Friend, Maud Ellen Baggarley

*A Tribute*

*By Grace Ingles Frost.*

She has passed beyond. Comparatively youthful in years, she has yet entered into her rest as does the sheaf of wheat which is fully ripe. Her life was given to the Master's service and her works live and will live in the hearts of all who knew her personally, as a beautiful memorial of her divine spirit, gifts and education.

Though so richly endowed, she was always modest and even retiring in her manner. Few persons knew the full capabilities of her wonderful mind. Some there were whom she admitted to the sacred precincts of her soul, and they recognized in her a great and sublime spirit. Hers was a spirit of meekness, charity, love and perfect truth. When affliction walked in the guise of illness she ministered with a gentle hand, and in the time of death she was ever present to offer sympathy and cheerfully perform any task, it mattered not how menial.

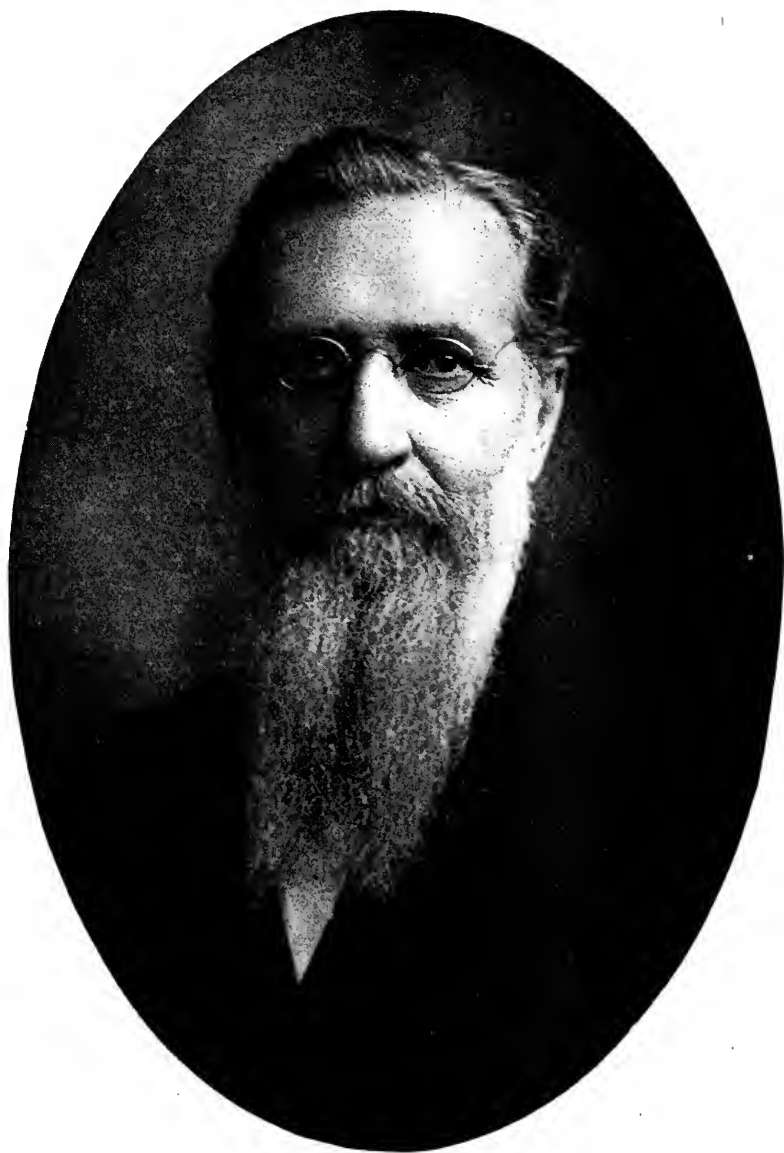
To the poor and needy she ministered, giving herself with the gift, and letting not her left hand know what the right dispensed. Many there are who call her name blessed who were strangers within our gates.

Dissimulation had no place in her character. The clasp of her hand assured one at once of her integrity. She never pretended what she did not feel. She was a friend in all respects to her friends. Unto those whom she felt called upon to rebuke, her words came firm and forceful, but devoid of malice. In defense of the Gospel her words went forth as keen as a two-edged sword, for she had laid her all upon its altar.

Israel has cause to mourn the loss of Sister Baggarley. Many will watch for her cheery smile and will grieve because they see it no more.

Much more might be said concerning this our gifted sister whom the Father has called home, much more by me, for I knew her as probably no other person, and my heart is empty, woefully empty now that she has passed beyond. Oh! Maudie, my friend and sister!

You taught me what the gift of friendship meant  
In its most perfect sense,  
And your bright smile and beauteous spirit lent  
A wondrous strength and armor of defense  
Against my weaker self from day to day.



PRESIDENT JOSEPH FIELDING SMITH  
*Born 13 November, 1838. Died 19 November, 1918.*

THE

# Relief Society Magazine

Vol VI.

JANUARY, 1919.

No. 1

## In Memoriam: President Joseph F. Smith.

The Church and the world have bidden a temporary farewell to the kingly spirit of President Joseph F. Smith. He passed beyond Nov. 19, 1918. Born in extreme privation and exile, November 13, 1838, at Far West, Caldwell county, Missouri, while



*Pres. Smith in 1876.*

his father was in prison with the Prophet Joseph, and his mother's bed was protected from the pouring rain by vessels held up under the mud roof, he experienced trouble enough to begin with. As he grew, however, his sturdy frame and powerful constitution thrived in the midst of mobbings and drivings, while his spirit took on added force, and only reacted the more generously to trouble and sorrow in others because of his early privations. His mother, Mary Fielding Smith, was his ideal and his guiding star all his life. Her courage and loyalty to the truth, her gracious courtesy and sympathetic tenderness, softened his natural stern and rigorous temperament. With what vividness he

recalled his mother's historic crossing of the plains in 1848, under the most trying and forbidding circumstances! With what faithful reverence did he enshrine her memory!

He recalled with circumstantiality his brief childish experiences in Nauvoo, when he was intimately and lovingly associated with his father and his adored uncle, the Prophet Joseph Smith. He drove one of his mother's ox teams across the plains and entered with her into this valley September 23, 1848. Plowing, harvesting and wood-chopping hardened his muscles and taught him resourcefulness and initiative. From herdboys to farmer, he graduated into the university of mission life, spending many years at that, returning to take his spiritual post-graduate preparation in the Historian's Office under the liberal education and tutelage of his "uncle,"



*Pres. Smith in 1884*

President George A. Smith, for years the Church Historian and Counselor to President Brigham Young. He was an active participant in the labors of the Endowment House, during his early manhood. He filled three missions on the Sandwich Islands, his first undertaken when he was fifteen years of age, and paid several visits there at various periods, early acquiring the most perfect control of the Hawaiian tongue vouchsafed to any Utah missionary, and winning the ardent and constant devotion of those dusky natives, such as no man had ever done before or has ever done since. Two missions to Great Britain, in the second of which he was president of the European Mission, taught him, among many other things, life's balance between man-made churches and divinely revealed religion.

Not only did he serve his Church assiduously, but he was an active member of the Salt Lake municipal council for several terms and urged the dedication of Liberty Park to the city, and later Pioneer Square was also purchased through his efforts.

He served in the legislative assembly, and during a portion of the time, he acted as the president of that body. He also was president of the constitutional convention held in 1882.

He served in every capacity in his own Church, from a deacon to the President of the Church, and was counselor to the First Presidency in the administration of both President Wood-



ruff and President Snow. The years of his own administration were most fruitful in constructive measures. School buildings and churches, both at home and abroad, were built under his policy. Land was purchased, meeting houses bought or built, not only in all our intermountain states and Utah, but also in Chicago, the Eastern States, Southern States, California, Sandwich Islands, Europe and Mexico. He chose the sites and dedicated them for the erection of the temples in Cardston, Canada and in Laie, Sandwich Islands.

He was a patron of the arts and sciences and was devoted to the cause of education for the young. Home industry claimed his deep allegiance. He rigidly sustained all forms of home industry, and encouraged home manufacture in every sense of the word.

Among other public utilities which he fostered are our great heating plant and lighting system, the street car service and the splendid gymnasium, built for both Church schools in this city and for those in other parts of the Church. His wise, conservative financial policy was demonstrated in the successful banks, stores and institutions of which he was the head. He was a foe to debt and obligations of all kinds. Among the activities of his administration the Hotel Utah will be a monument to his liberal views; the beautiful Church office building, unsurpassed for design and construction in the west; the L. D. S. Hospital, and other public structures, all testify to his constructive powers.

President Smith was by nature a happy mixture of progressivism and conservatism. His great reverence for authority and precedent made him an ideal leader and state builder.

His wives, Julina Lambson, Sarah Richards, Edna Lambson, Alice Kimball and Mary Schwartz, are well known women in this community. Each is a queen in her own right. They have been and are as faithful and fond wives, as true and wise mothers as ever lived upon the earth. Each has borne a galaxy of children.

Much and deserved credit is accorded to President Smith for the remarkable family of children which he honored by his fatherhood, but at the same time it must be said that the five noble and high-principled "mothers of his children"—as he loved to call them—deserve and should receive equal share in the credit for the beneficent training and careful nurture given to their families.

President Smith himself would be loath to see this article appear in the leading women's *Magazine*, in the Church, without due affectionate notice given to the women who have helped to mold his own character and that of his children.

## THE WOMEN WHO MOST INFLUENCED PRES. SMITH'S LIFE.

His mother is little known in our historical annals—chiefly because of her retiring dignity which enveloped her personal character with a delicate veil of reserve. She it was, however, who started the Penny Subscription Fund, in Nauvoo, prior to the organization of this Society; and she, of all the women belonging to the families of the Prophet and Patriarch, remained faithful to the body of the Church, coming out to Utah with the early pioneers. Her untimely death, in 1852, left her motherless children to mature with the inspiring memory of her rigid domestic virtues and her loyalty to truth.

Mrs. Julina L. Smith, who has acted for years as the Second Counselor in our Relief Society presidency, is amply qualified by her own native housewifely and social abilities, her broad sympathy and just understanding of the sacred principle of celestial marriage, to stand at the head of her great husband's kingdom. She said when looking into the coffin of her adored husband, "I am grateful beyond my power to express that 'papa' has 'Aunt Sarah' 'over there' to comfort and take care of him now." What tribute could be greater to two noble women, the living wife and the dead! The devotion of the members of this Relief Society



*Pres. Smith in 1891*

and of the women everywhere in the Church to this sweet-natured, fond wife, faithful mother and loyal friend, has deeper sources than mere human limitations. For we perceive on reflection what her unassuming, modest worth means to womanhood and to humanity by a careful guess as to what an opposite influence would have meant in her husband's family and in this Church itself. The sisters love her because she loves us, and always has been so ready to serve and help in any place or time. She is indeed a saint. She is the mother of President Smith's noble representative sons, Joseph F. Smith, Jr., Bishop David A. Smith, George and Wesley Smith, while her handsome and faithful daughters are worthy of their high parentage. Her children are her best testimonial.

Mrs. Sarah Richards Smith, daughter of President Willard



PRESIDENT AND MRS. JULINA L. SMITH  
On their Golden Wedding Day, May 5, 1916.

Richards, now dead, was beautiful, courteous and extremely intelligent. All her life was guided by high principle, and no mean or ignoble word or act marred the gentle standard of her fine character. She bore a family of refined, noble sons and daughters. Her son Richards, the President's oldest son, is a man, just and righteous. He lives religion rather than preaches theology. His tender respect and reverence for his father's wives and children—each and all—is an ensample to all Israel. "Nonie," Sarah's oldest daughter, now dead, was always referred to by her father as the living representative of his own adored mother. Sarah's second son, Willard, is as fine and true a man as can be found in all Israel. Sarah died March 22, 1915, leaving a whole family in tears and deep mourning at her departure.

Mrs. Edna L. Smith presides over the sisters in the Salt Lake Temple. She is like a lightning flash, instant in speech, strenuous in activity, yet she is an ardent lover of deep spiritual truths. Her diversion is reading the Scriptures, and she tolerates no departures from the rigid code of morals and conduct which guides her own activities. The sister workers in the Temple who know her best give quick and willing service under her swift, directing hand, and love her for the sterling virtues which buttress her character with unyielding fortitude and strength. In return, she mothers them all, jealously guarding their rights and privileges, allowing no one to attack or decry her treasured band. She has suffered many blows from destiny's hammer during the recent past—the death of her prized daughter, Zina; then her eloquent and promising son, Apostle Hyrum M.; then his wife, Mrs. Ida Bowman Smith, and now her husband has gone, and she is left. But the first opportunity which offered she gave faithful greetings to President Heber J. Grant with the characteristic remark, "This is the Church of the Christ, not of my husband or of any other man. You are His chosen representative on earth, President Grant, and you have my faith and prayers."

Mrs. Alice Kimball Smith, daughter of a prophet, wife of a prophet, is a lovely, sensitive, highly spiritualized character. Devoted to her home and its constant needs, she has yet found time and strength to act as General Treasurer of the Y. L. M. I. A. for years. She has traveled much, and everywhere has lifted her eloquent and appealing voice in warning hope, and sure testimony, of the Gospel. She inherits her father's keen, incisive humor, his dignity, and many of his seeric gifts. She is a most devoted wife and fond mother, giving her wealth of passionate service without personal regard, or at times without self-protection. In recent years she has been sorely afflicted. Nothing mortal would daunt her courage or still her vivid testimony. Her husband and children are her fortress, and he who would attack or even ignore her rights must reckon with sharp and



Top row: Julina L. Smith, Sarah R. Smith  
Center: Mary Fielding Smith.  
Lower row: Edna L. Smith, Alice K. Smith, Mary S. Smith

vigorous counterattack; disloyalty to her family would merit eternal severance of friendly ties and affections. Practically her whole family were prostrated with the influenza plague at the time of her husband's passing, and but for the kindly ministrations of her friend, Mrs. Zina Y. Card, sad indeed might have been the results. As it was, the wife was not present at the deathbed, but came, stricken and pallid, upheld by her indomitable courage and will to attend the obsequies.

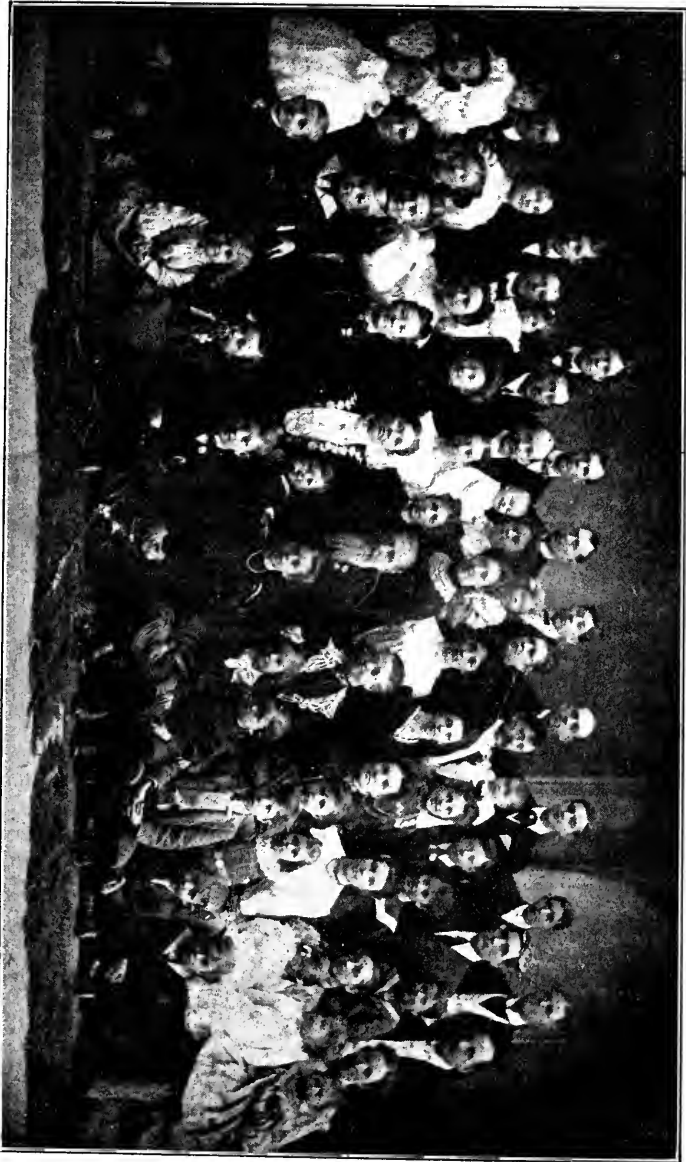
Mrs. Mary Schwartz Smith, niece of President John Taylor and mother of five stalwart and exemplary boys, was a beautiful bride, and has proved a loyal and devoted wife. She has bequeathed to her children the quick intelligence, the love of literary and educational pursuits, which she, too, inherited from superior ancestry. She has not disdained, however, to take up a farm and to lead her sons by precept and example to love Mother Earth in all her changing bestowals. Homely toil has dignified their ideals, solidified their natural gifts, and today her family testify in their response to our country's need, in their fine and scholarly promise, to the value of her teachings and example.

TRIBUTE FROM PRESIDENT SMITH'S CLOSEST FRIEND, BISHOP  
CHARLES W. NIBLEY.

The words of Bishop Charles W. Nibley, spoken at the funeral services over the grave of the President, express eloquently the feelings and views of the people concerning President Smith:

"Surely it is a great honor to be asked to say a few words at the grave of our dear President, one whom we all loved so much. Difficult though the task may be, yet I feel that I should make the effort, for a few moments, and if I can master my feelings, say what I can in respect to him.

"I have known President Smith most intimately for more than forty years. I have traveled more with him and have been his companion more than any one in the world outside of the members of his immediate family, so that I know him better, perhaps, than any man living. I can testify to you that here lies the body of a great man, a good man, a virtuous, clean man—clean as any man, or woman either, who ever walked the earth. At this separation, this parting, my heart has been saddened beyond anything that has ever come to me; but I think of the great rejoicing in the meeting with his father, with his uncle, the Prophet, with that precious and most blessed mother of his, with Aunt Sarah and the children, his own children—Hyrum, and Nonie and Zina and Allie and others who have gone before. What a glorious, and happy and blessed reunion there! For he loved his family. He honored the very memory and name of his mother and his father. He was great in all these qualities. He did not set him-



PRESIDENT JOSEPH F. SMITH, HIS WIVES AND CHILDREN, WITH THEIR HUSBANDS AND WIVES, AND HIS GRAND CHILDREN.

self up to be great; for he was so simple, so unostentatious, so gentle, loving and kind; and yet, when his spirit was roused at any indignity, at any insult, no man could or would more fiercely or more quickly resent it; but his life was gentle, and he was a man such as we seldom see. I say, from my point of view, here lies the body of the greatest man and the best man in all the world.

"The Church, seventeen years ago, was greatly in debt. The work that he has done in managing its affairs, as Trustee-in-Trust, speaks for itself. The Church never was in better condition, financially, spiritually, or numerically—never was stronger than now. His was the guiding, steadying hand of it all, under the blessing and favor of the Almighty, which he, more than any one else, always and on every occasion acknowledged. How often have we heard him say, 'It is not I that is doing this, it is the Lord who is guiding and directing and blessing it all.'

"It would be unwise to try to go into any extended remarks at this time and place, concerning his virtues, his greatness, the purity and blessedness of his life, in every way; but I will say this, that with all the greatness that you know of, and his goodness also, the greatest work of all is his magnificent family, this large family, the largest in all Christendom, and no better in the world. Here is the work of a man indeed! Nay, is it not more like the work of a God? For what work is there that we do in this world that is so godlike as the rearing of a family; and in this large family there is not one 'black sheep,' not one renegade, not one that is not a good citizen—clean and upright. What a magnificent, noble and splendid work for a man to do. Why, it shall live forever. It was his glory, and honor and the pride of his life; and it is the greatest work that any man can ever do.

"Now, my brethren and sisters, and friends, what of the future? We could not keep him always. I am glad to know that he stayed with us as long as he did, that he was a blessing to us for so many years, giving guidance and direction to the affairs of the Church of Christ. We could not keep him always. What of the future? While we have life and health and strength given us, it is our duty to work to build up the kingdom of God. If he were to speak to us now, his voice, his instruction would be for us to sustain the administration of President Grant, as we have sustained his administration, and try to make it as splendid and glorious, and even more so, if possible, for we should progress and learn more and more as we go on in this work to make us better and accomplish more than we have ever done hitherto. This would be his word—his word of counsel and advice—to us. This was always his counsel, his instruction to stand by the kingdom of God, to sustain it, magnify it, and make it great; not to the honor of Joseph F. Smith, particularly, and yet he was the instrument in the hands of God, whom we honored, and whom



God honored, but it is not for man's honor or glory or credit that we work, but for the honor, and glory, and credit, and renown of our God and His Christ, forever. Amen."

The friends of President Joseph F. Smith, whose death occurred November 19, 1918, encompass the membership of the Church, but do not stop there; men everywhere who knew him honored and revered him for his integrity, his breadth of vision, his charity, his loyalty to truth. We are fortunate in possessing in this Church so many of his deserving and promising descendants and we joy in the fact that they do have and will have increasing opportunities of service in the Church in the various organizations, and quorums of the priesthood. His first wife, Julina, is President Emmeline B. Wells' Counselor, and his daughter, Donnette Smith Kesler, is our latest General Board member. The Relief Society have every reason to mourn the present loss of President Joseph F. Smith, and to prepare themselves as members for future associations with him and his.

## Sentiments from the Presidency and General Board of the Relief Society.

*Inasmuch* as it has pleased the Lord in His justice and mercy to release our dearly beloved and deeply revered President Joseph F. Smith, while our heavenly Father has taken to Himself that noble spirit, whose labors now will broaden into boundless divinity;

Knowing that no one human factor in recent years has done so much to enhance the sphere and to quicken the possibilities of this organization, appreciating as he did the spirit and genius of the Relief Society work;

Realizing that his spirit of justice, of keen perception of all spiritual values, and his breadth of vision, have enlarged the understanding of other men concerning the rights and liberties, the duties and responsibilities, of the Relief Society and of womanhood in this Church;

Privileged as we were to witness his tender associations with his own family, his quick courtesy to womanhood, his fond and overshadowing care for little children, which has modified and mellowed all who were in any way blessed with his friendship and example;

And keenly sensible, as we are, that we are deprived for a season of his counsel and help;

*Therefore*: We, the General Board, officers and members of the Relief Society, do hereby express our love and gratitude for all he has done for this Society and for all women, and we rest in the sure hope of a renewal of happy associations in higher spheres, both as individuals and as a Society.

## Appreciation from the Three Leading Women of the Church.

### A TRIBUTE

President Joseph F. Smith was to me the embodiment of greatness and goodness. I knew him from his childhood, through his youth and into his great maturity—knew him intimately and well and noted ever the strength of his character, and the onward and upward progress of his destiny.

Surely no greater man has lived in this dispensation, save it were his uncle, the Prophet Joseph Smith.

As I have been permitted to live through the long years, and see the many changes of the past century, I have noted not only the progress of the times, with its wonderful changes in industry, art, literature, invention and discovery, but also have I noted the advance of man, and I feel today, in thinking of the past, and the great men and women I have known, that among the leaders of the Latter-day Saints have been the purest, and brightest men and women of the age, and none of these excel our great leader who has just departed. Surely "A great man has fallen in Israel today."

With all his strength and dignity President Smith was as tender as a little child. He loved children and was never happier than in their company, participating in their games or watching them at play.

No one could be a more loyal friend, and to possess his friendship was truly a rich and treasured blessing.

To his family he was not only a father, but a king, whom they adored with such reverence as is seldom shown to man, nor was this great fatherhood entirely confined to his immediate family, but enjoyed by the whole Church.

I loved President Smith from his boyhood to the great age he attained.

Through all the years he lived as true, as fine, as honest a life as befits the man destined to be a prophet, seer and revelator.

His many gifts and graces endeared him to us all, and come what may, my heart will ever hold for him a lasting and enduring affection, through time and all eternity.

EMMELINE B. WELLS,

*President of the General Board of the Relief Society.*

## HERE WAS AN HONEST MAN

President Joseph F. Smith—the soul of honor, unflinching in integrity, fearless for the right, strong as a lion in defense of truth, yet humble as a little child in obeying the Will of God, patient through trial, kind and considerate of the aged and afflicted, he was indeed a noble example of true manhood.

“An honest man is the noblest work of God.” President Smith was worthy of the title. All honor to his memory. His life work is ended, but he will live forever in the hearts of those who knew and loved him.

“His words are bonds, his oaths are oracles, his heart as far from fraud as heaven from earth.”

MARTHA HORNE TINGEY,

*President of the General Board of the Y. L. M. I. A.*

## A GREAT FATHER LOVE

All who have known President Joseph F. Smith have been impressed with the generous impulses which bestowed kindness and tempered his judgment of the weak and unfortunate.

His love for his family sets him as an ideal for emulation.

For all children he had the keenest and tenderest regard and interest, he could scarcely pass a little one without the bestowal of a loving touch or word. Children in his presence were always considered and respected.

As a worker among children it has been my pleasure to ask advice and receive help in the conduct of the Primary associations of the Church, and it gives me great pleasure to record that every effort put forth to benefit the children met with his heartiest approval and support.

At one time the General Board was impressed with the idea that the Primary associations could create a fund to be used for such unfortunate children as might need hospital and surgical assistance and which would react in ethical value to each child who voluntarily donated to such a worthy cause. The idea was taken to President Joseph F. Smith and it received the warmest sympathy, commendation and approval, and we know that he rejoiced with us when the idea became a fact, and as a result children were placed in the L. D. S. Hospital where with proper treatment they were restored to physical health.

It may not be amiss to speak of a personal experience which gave me knowledge of this father-love we have all so much admired. In 1883 when my husband was away on a mission, two of the little ones in the family were afflicted with typhoid fever,

and lay apparently at the point of death. The elders in the ward came repeatedly to administer to our children, but to the great grief of the two mothers there was little reason to believe that mortal power could preserve the lives of our dear ones.

One night, a very anxious one in the family, there was being held in the old Social Hall a gathering at which was present our beloved President, Joseph F. Smith. He overheard some remark about the family of Elder Joseph H. Felt being seriously ill; he knew the father was on a mission and immediately the thought came, "They have no father to help them." He called some of the brethren to him and invited them to accompany him. Leaving the party they went over a mile to give a blessing. His words of inspiration and love brought relief and joy to the anguished family, and to this day he is remembered as the instrument in the hands of the Lord in restoring to life our children.

I have always been proud and grateful for my acquaintance with this noble man and that it has been my personal pleasure to know how wide and deep was the father-love that delighted to bless his own and his neighbors' children.

LOUIE B. FELT,

*President of the General Board of the Primary Association.*

## Vision of the Redemption of the Dead.

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through His Atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad through Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves

while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy Name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding his mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to his voice and rejoiced in his presence and received salvation at his hands. But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord, and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the gospel. Thus was the gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected

the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; Elias, who was with Moses on the Mount of Transfiguration, and Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the

ushering in of the great and dreadful day of the Lord, were also there. The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits, who were reserved to come forth in the fulness of times to take part in laying the foundations of the great Latter-day work, including the building of temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they, with many others, received their first lessons in the world of spirits, and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions,



and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

*Joseph F. Smith.*

Several points in this heavenly revelation appeal at once to the student. Women are naturally comforted with the reference to our "glorious Mother Eve and many of her faithful daughters" referred to as assisting in the work of preparing the spirits of the dead to receive the Gospel. This is unusual—the mention of women's labors on the Other Side—while the direct view of them associated with the ancient and modern prophets and elders confirms the noble standard of equality between the sexes which has always been a feature of this Church.

The Vision's principal message to this people is a clarion call for them to awake to the immediate necessity of looking after their dead. How happy are the members of the Relief Society in the remembrance of their recent great activities and studies in genealogy as the necessary adjunct to temple work. And beyond all, in what humility we thank our heavenly Father that the heavens are open, the vision is to his mouthpiece to whom he has declared such truths must come. What a marvelous close to the long and extraordinary labors of President Smith this vision marks. May the people, and especially our sisters, rise to the measure of fulness in response to this heavenly manifestation!



## General John J. Pershing.

*Mary Foster Gibbs.*

While in the office of a prominent Democrat, a short time ago, the writer was saluted with the question: "Would you like to see the next president of the United States?" and the picture of the forceful and brave leader of the American army was handed out. The talk ran upon his many qualifications and gifts and finally two interesting stories were related, told originally by the man who participated in them, Apostle Anthony W. Ivins:

"Two years ago," so the story runs, "Apostle Ivins was in Mexico trying to straighten up the conditions between the Mexican soldiery and our "Mormon" colonists, and he was invited by General Pershing to visit him at army headquarters.

As the party were at last arranged around the officers' dining table, General Pershing turned to our Utah representative, who sat at his right hand, and said: "Mr. Ivins, before we begin I would like you to thank the Lord for the food we are about to partake of." This was certainly an unusual and graceful compliment to pay a religionist, who was also a high official of the "Mormon" Church.

After dinner was over the General had arranged a moving picture of army scenes and other views to entertain the battalion of United States soldiery gathered upon Mexican soil.

After the performance had proceeded a short time, General Pershing invited Elder Ivins to stand upon a drygoods box, and then, giving the signal to stop the pictures, he invited Elder Ivins to address the soldiers. Those present declared they had never heard Elder Ivins speak with greater freedom of the Good Spirit and with more eloquent appeal than on that occasion. He was familiar—more familiar perhaps than the soldiers themselves—with the reasons for their being there, while he was also intimately connected with every phase of the Mexican situation in all its ramifications. He certainly reached the hearts of those men, and was rewarded by hearing a soldier remark to his companion, as they moved away and the moving pictures were resumed: "I wish they would stop off those pictures and let that old man talk, for we certainly learn something, and I never enjoyed anything more in my life."

Utahns present were both gratified and amused at the kindly generosity shown by General Pershing, and the interest manifested by his men. Certainly the Republican party would have considerable chance of success in two years from now, provided they were wise enough to all get together behind so admirable a leader as General Pershing.

## To the Departed Year [1918.

*By Mrs. Parley Nelson.*

Your birth was heralded 'mid clouds of gloom,  
So dark, we scarce dared think of happiness;  
Famine and Death stalked broadcast o'er the earth,  
While millions mourned in sorrow and distress.  
Oppression's cruel hand was at our throat,  
The tyrant's power threatened land and sea,  
But Right prevailed against the power of Might!  
O, glorious year, you brought the Victory.

# Lines to a Tree in Winter.

*Lucy S. Burnham.*

How lonely you look, dear old tree,  
    This winter morn.  
Your looks forlorn,  
    Seems mocked by the laughter gay,  
Of the youth who played  
    In your pleasant shade.

Ah, but 'twas springtime then,  
    The month of May.  
Your branches gay  
    •Decked with the fairest flowers,  
Danced in the breeze  
    To the hum of the bees.

The summer passed, autumn came,  
    And gave you a dress of gold,  
And the wind so cold  
    Came moaning and shrieking by,  
Shook your gold mantle down  
    And left one of brown.

Your beauty has gone, dear old tree,  
    But the youth who played  
In your pleasant shade  
    Lovingly stops 'neath your branches bare  
To cheer your days.

A lesson you taught, dear old tree,  
    Good seeds to sow  
That flourish and grow.  
    Should life leave me old and alone  
Youth will lovingly stay  
    To cheer my lone way.

# Heart of the Household.

*By Ruth Moench Bell.*

"There now, eat it!" Mrs. Badger exclaimed irritably, as she flung on to the table a queer, sodden mass.

"What is it?" Zeph Badger inquired, as he poked it cautiously with his knife.

"Bread," his wife retorted scornfully, "War-bread."

"Bread!" Zeph Jr. looked alarmed. "Let's join the army, father," he implored dolefully. "Shrapnel couldn't be more deadly. Besides, we are not required to eat shrapnel. We are supposed to dodge it."

"Coward," Marjory observed, fearlessly cutting into the loaf. "You'd look brave in a uniform. Why it's war-bread! Only it stood too long and the oven wasn't hot enough when it was put in. It should be mixed and put into loaves at once. It should be kept very warm so it will rise in one hour and then it should be put in a very hot oven. It was mixed too firm, too."

"Too firm," Mrs. Badger exclaimed irritably, "you said the potato bread was mixed too loose."

"Oh, it was mother mixed that potato bread I found in the chicken-coop!" Bobbie crowed tactlessly.

"Yes, and wasted two whole sieves full of good white flour," Mrs. Badger gloomed.

"Why not have Marjory mix the war-breads if they are teaching the girls at high school," Zeph suggested.

"Marjory mix the war-breads!" The insult was too gross. Mrs. Badger drew herself up. Marjory mix the bread! Every bride in the town had come to her for the first start of yeast and final instructions in bread-making. And such puffy, white loaves and rolls they had made under her tuition. And now her own husband had suggested that their fourteen-year-old daughter should mix the bread!

"These new war-breads are so different," Zeph added soothingly.

"Well named," Bobbie sang out. "War-breads! They surely raise a war every time they are mentioned in this house."

"Well, you needn't have found that potato bread and come lugging it into the house," Marjory reproached, eager to propitiate her mother and only making matters worse.

"Oh, by the way," Zeph remarked. "The ladies want you to help in the gauze rooms two or three mornings a week."

"Well, if that isn't the end of the limit," Mrs. Badger fumed.

slipping into her small boy's vernacular. "What does ails them!"

Zeph grinned behind his newspaper. He delighted in these odd expressions of his wife's, particularly her 'darn your picture of you' which Bobbie sometimes provoked.

"I'm so tired every night I could die. And now to take three mornings a week for extra work! When will I get through!"

"I don't know how these women manage it," Zeph puzzled. "Elinor Westfield walks down with Jim nearly every morning and home again with him at noon. And Jennie Grantly is just ahead of me about three afternoons a week. They trip off as jauntily as girls. Weren't they in our set?"

"No, their set was a little older, just about two years older," Mrs. Badger answered wearily. "It's easy enough for Elinor. She has no young children. And the whole family take a hand after work. I saw Jim frying the steak while she was setting the table, one time when I passed. And another time Jim was washing the dishes while she wiped and the youngest boy ran the vacuum cleaner. But I really wonder how Jennie manages with all her family of young children."

"I know," Marjory volunteered. "They all rise one hour earlier. Mildred gets something ready for lunch and puts it in the fireless cooker before she goes to high school. Rhea and Max wash and wipe the dishes. Each one has some task or two to help out. Mildred even made a middie for Rhea the other day. And my, but she is proud of it! And Mildred makes all the—I mean she mixes all the—that is, she—"

"Call it Victory Bread, Marj," Zeph Jr. laughed. "Then mother won't mind so much."

"Call it whatever you please," Mrs. Badger observed testily. "Somebody else will have to make it if I must go down to those gauze rooms. It's either war-bread, or thrift stamps, or liberty bonds or Red Cross—"

"Or desolation, destitution and death, spiritually and physically," Zeph finished solemnly.

Mrs. Badger did not reply. The meal was over and she must clear up and see that the children picked up their things and brushed their teeth before they went to bed. She was the efficient housewife and usually attended to every detail. But tonight she was too tired and out of sorts to do anything but step around the toys, let the teeth go and sit down with her mending basket. Zeph glanced at her once or twice and looked away again. He wanted to talk but his wife's countenance was gloomy and unresponsive. He wondered, too, why some women's hair made a fringe behind the ears and at the back of the head and other women's hair looked so pretty. Marjory also glanced at her

mother from time to time. They had learned so many interesting things at high school. She did so long to talk them over with her mother. Mrs. Badger could feel their eyes upon her and knew that her face was forbidding, but what could a woman do more than she was doing.

The younger children had a crying match and were finally subdued and put to bed. And Mrs. Badger dragged herself off to rest. The day had been a succession of humiliating failures. She could see that she was getting to be an over-driven drudge instead of the serene soul of her home. The reflection in her mirror was a thing to turn away from. And she turned from it as her husband and daughter had done. That unsightly bob, which Kipling dubbed the "badge of Mormondom" was unbecoming and made no concession to the straggling locks by her ears and at the back of her head. Marjory had often begged to do it up in a pretty style she wanted to try but the mother had no time to sit down.

However, night was not the time for reflections. Something must be done but her good habit, of relaxing her body and composing her features for repose, was not to be sacrificed. She slept and left the problem till the morrow.

And on the morrow a letter from her baby brother now in the training camp offered the solution. He enjoyed the discipline and the sense of responsibility. He took a pride in doing things in a given time. "The training was great, the meals scientific and tip-top." His enthusiasm was unbounded. And this was the boy who had been a spendthrift, a pool-hall devotee and a cigar connoisseur and aimed at nothing higher. Mrs. Badger went about her work with a new light in her eyes. It was plain to see that she was making plans.

"I guess if General Pershing cooked and washed dishes and made beds and swept barracks and ordered foods and darned and mended and picked up after the soldiers, he would have little time or thought or strength for the great moves of the war. And the Prussians would win as far as America was concerned," Mrs. Badger thought to herself. "And we'd have a badly disciplined lot of soldiers instead of enthusiastic men writing home about their share of responsibility and the great joy they took in it."

"Mother, may I have a thrift stamp?" four-year-old Jerry begged. Mrs. Badger was taking up ashes but she also took time to take up Jerry and squeeze him.

"Mama has a new plan," she said. "Jerry must earn his thrift stamps. His salary is to be one penny a day. And his work is to take up the ashes carefully and bring in the wood and help with the dusting. He must also keep his barracks neat."

"What's barracks?" Jerry asked, thrilled to the core with the new word and its soldier connections.

"Goodie, goodie," he danced after mama had explained.

"Mayn't I earn one, too?" Jerry's twin, Geraldine urged.

"Geraldine is to wash dishes for mama to wipe. She must also dust and pick up her own toys," the mother explained. "And Geraldine is to have one penny a day for thrift stamps if she does her work nicely."

"Don't I get any?" Marjory inquired whimsically.

"You are to have a chance to put into practice everything they have taught you in high school in cooking and sewing," the mother smiled as she held her daughter tenderly to her. "The soldiers are boasting about their scientific feeding. If you have learned this new art let us have the benefit. Your salary is to be somewhat larger, but out of it you must manage to clothe yourself and buy your thrift stamps."

In her joy, Marjory caught her mother about the waist and danced her about.

"Oh, mother, I'm so glad. I'm so eager to begin. We've been studying foods how to select and balance a meal and how to prepare the food to be most wholesome and to properly nourish the body. May I plan the meals, too?"

"Take it all over to day, if you wish, dear," and the mother's heart smote her as she thought of her own smallness and jealousy that had kept this enthusiastic lieutenant from her aid. Mrs. Badger drew Marjory to a chair beside her.

"I'm going to have lots of fruits and fresh vegetables," Marjory went on. "They are so important for their mineral salts. And we learned to make such good crackers and cookies with whole-wheat and oatmeal. If we would grind all the wheat as our grandparents did, instead of taking out the best part for the cows and pigs, we would be more healthful and have stronger teeth and live longer, and besides, would have plenty of grain for ourselves and our allies, without trying to crowd these substitutes into yeast bread.

"Why, just think, mother, the average American lives only 33 years. The average Russian lives 55. And the chief difference in the food is that the Russian grinds all his wheat and corn and uses it that way. We rob our bodies of the vitamins he furnishes his."

"Why, it is the Word of Wisdom, Marjory, 'Wheat for man.' It doesn't say just the starch out of the wheat. 'Fruits in their season,' fruits of the vine as well as fruits of the tree, of course, and 'eat sparingly of meat.'"

"I know it, mother, our Word of Wisdom is just what the government is asking of us right now. One of the girls showed



it to the teacher, who is not a Mormon. She was so surprised. She thought all it said was to abstain from drinking tea and coffee. And she thought that was wonderful enough because the latest scientific discovery is to the effect that hot drinks and foods are one of the most frequent causes of cancer of the mouth and stomach."

"My darling daughter," the mother sighed, "we had these things first in that God-given document. Many of us failed to heed. Now that science has discovered what God long ago revealed to our prophet, I suppose we will pay more attention. And you have known these things all this time and never told me?"

"You seemed always so tired and busy, mother, I thought you would not want me to interfere. Some of the girls were going to get married so they could try their hands at housekeeping because their mothers wouldn't let them muss about in their kitchens at home."

"I suppose there are natural housekeepers who can scarcely wait to play at housekeeping," the mother smiled, remembering her own girlhood. "And I know you would prefer to be alone with your first meal, so I will go to town and do the shopping and surprise your father by walking home with him for lunch. Do you mind if we call for grandma and bring her along also?"

"No, I'll try something easy today."

Something easy seemed to appeal to every taste around the table when they all excitedly tried Marjory's first luncheon.

"What dandy soup, Marj." Zeph Jr. remarked.

Marjory flushed happily. "A warm soup is good for us, too," Marjory observed. "I just took the bone and scraps from yesterday's roast and added the potato water and water from the carrots, I cooked, the outer leaves of the cabbage and lettuce and the tough stalks of the asparagus. In this way we get the iron and mineral salts we so much need."

Zeph smiled proudly at his daughter. "Here! Here!" he cheered. "This salad wins my heart, too."

"That is the best way to serve the raw green stuffs we need for roughage." Marjory was as pleased as punch.

"I think these thin, crisp, whole wheat crackers are better to the taste and better for the teeth and stomach than that soggy yeast bread I have been turning out lately." Mrs. Badger praised generously.

"We used to make some a little like these for the boys when they went back to the states," Grandma observed. "I don't know so much about these mineral salts and vitamins and roughage we hear so much about. But I do believe you are right about them. Every spring, I remember, we used to be sadly in need of

Ayer's sarsaparilla, or sassafras tea. What we really needed, I have no doubt, was these very mineral salts and roughage in the raw, green vegetables and fresh fruits. They are the only things our winter diet had lacked."

"Why, that's so," Zeph Jr. corroborated. "They've found out they can't keep the soldiers in the trenches well without green vegetables while they are in their prime, before they get big and as roughage for the stock and green stuffs for the chickens."

"Now that you have learned ways of saving most of these vegetables while they are in their prime before they get big and pulpy, I shouldn't wonder if you would come through the winter without the slightest need of sassafras tea or sarsaparilla," Grandma added. "All this talk of the high cost of living amuses me. Why, if every back yard and front yard, too, for that matter, was as it used to be, no one would need to notice the high cost of anything but clothes and the luxuries. Why, every home had its cow and pig and chickens and bee-hives, as well as its vegetable garden, fruit trees and berry vines. President Young used to tell us to grow and manufacture in this state everything this people needed. I notice government begs us to do this now, as much as possible to help out on the transportation problem."

"We ought to have a bee-hive in our clover patch," Zeph Jr. suggested. "Then the high cost of honey and the scarcity of sugar wouldn't concern us. What do you say to two hives, father?"

"Just the thing," the father agreed. "And you might plant more vegetables for Marjory to store away for the winter."

"Yes, Marjory is mother's first lieutenant," the mother spoke proudly.

"Lieutenant!" The word caught Bob's fancy. "Let's have a training camp, mother, and promotions and all the rest. Zeph could be captain of the garden."

"Well said," Zeph agreed, "and when you have hoed enough weeds and shown your skill and good discipline you could be made a corporal."

"Father could be the general! Mother the major-general, isn't that the next rank?" Marjory asked.

"And each of us are privates," Bob supplemented. "Father will have to play a reveille on his cornet for us to rise by. And I can play taps on my drum for us to go to bed at night."

"But we will only have fifteen minutes in which to dress and wash and comb and brush our teeth in the morning. And in fifteen minutes after taps at night we must be undressed and in bed and each article of clothing carefully arranged for quick dressing in the morning," Marjory sighed, wondering what kind of soldiers girls would make if they were timed in this way.

"How about littering barracks," Zeph grinned, remembering his uncle's experience. "We will have to clean barracks for a week or help in the kitchen."

"Great!" Marjory laughed. "And each one must learn to make his own bed and make it right. And keep his own quarters neat. And if an officer offends," here she looked hard at Zeph Jr., "he loses his little captainship."

"Right-o!" Zeph agreed, "or her little lieutenantcy."

"How about a major-general who descends to the menial tasks of mess sergeant," the father inquired mischievously.

"She'd be court-martialed," Marjory declared, "for usurping my authority. I'm mess sergeant now."

"Before we actually assume office," the mother laughed, "I wonder how it would be for the general and captain to put some hooks low in the closet—"

"Barracks, mother," Bob corrected.

"Very well, barracks, so the three privates could have hooks they could reach to put their things on." Visions of unnecessary penalties rose in the wise mother's mind. "And make a chest of drawers for each to put his things in—"

"His camp kit," Bob supplemented. He was a stickler for terms.

"And paint each set white," Marjory suggested, so they will look nice in their—"

"Barracks," Jerry crowded, proud of having caught the right term.

"Fine idea!" the father agreed. "Each soldier has a place for everything, and must keep everything in its place."

"I'll write to Uncle Harold for more information," Zeph Jr. promised.

"Well, if this sort of discipline is good for the soldiers, it is good for us and we cannot begin too soon," the father pronounced heartily. "And take it from me, children, your mother is the very one to follow up a good idea like this until the habit is formed."

"You may tell the ladies I can assist in the Red Cross rooms," Mrs. Badger smiled, "if all I have to do is direct, inspect and manage and impose penalties and award rewards and promotions, I shall have plenty of time."

"That is the very best feature of it all," the father said, "the mother will be what she should be: the heart of the household instead of what she has been trying to be, the stomach, liver, lungs, kidneys, and every other organ."

"Lots of women will learn to manage so," Grandma declared, "it is just one more benefit of the war. We are going to learn to eat and have better health. There will be fewer dentist bills.

diseased tonsils and appendices, when we learn to eat hard, whole wheat crackers instead of soft breads and follow the plan of eating plenty of green stuffs for roughage to scour the teeth and tonsils and sweep the bowels clean."

"We are going to think more of our religion, too," the father spoke with conviction. "Uncle Harold writes home that a good many of the boys have quit smoking and refuse to go into buildings where smoking is going on, if they can help it, because it has been found that the carbon in the smoke is sharp as needles and punctures the lungs, preparing them for pneumonia more deadly than bullets."

"I notice, too," Mrs. Badger spoke, "that people that scoffed at the idea of visions, particularly the visions of the Prophet Joseph, now read them with serious attention.

"God moves in a mysterious way, sometimes, His wonders to perform," Grandma added reverently. "He did not order it, but He suffers it to be for our proving."

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### CONSERVATION COOK BOOK

Recently the Utah Stake Relief Society generously presented to the General Board enough copies of their very excellent and modern Conservation Cook Book, prepared by them, to distribute to a portion of the nearby stakes.

The recipes were prepared and adapted by actual demonstration to the needs and conditions of Utah and the West.

Mrs. Josephine Bagley, Home Demonstrator, and Mrs. Margaret Eastmond, of the Brigham Young University, assisted the Utah Stake Home Economics Committee in preparing this book.

The editor and compiler of this work is Mrs. Jennie Knight Mangum, while many people have contributed recipes and suggestions.

These books will be distributed by the Food Administrator to the stakes in Utah, as he has no franking privileges outside of the State.

## Our Indian Cousins.

In the October number of our *Magazine* we presented to our readers the modern conditions surrounding our Lamanite cousins. Very little has been said in recent years concerning this promised people. There is no lack of interest, however, in the past, present and future, of this promised seed of Israel. Our children must not fail to imbibe the spiritual anticipation of what the future holds for the Latter-day Saints, the Jews and the Lamanites. Since this Church was organized, great promises have been made concerning the dusky descendants of Lehi—his sons Laman and Lemuel—upon the two American continents. Quietly the Indians are preparing for their destiny; quietly they have entered the Church in gradually increasing numbers; and quietly, yet earnestly, such Indians as are in the Church look forward with joyous anticipation to the fulfilment of the promises made to their fathers in the Book of Mormon.

One of the recent converts from this people, himself an educated half-breed Indian who has inherited the best traditions and sterling qualities of his Scotch father, John Galbraith, and his Indian mother, has recently undertaken and carried forward significant experiments in sociology and in the presentation, both directly and indirectly, of the truths of the gospel to his mother's people. In future issues we shall speak more of him and his beautiful wife in their palatial home on the Blackfoot Reservation. From him we have received some photographs showing ancient tribal customs, with which we are illustrating this and other articles.

We now present to our readers the graphic story told by one of Utah's famous scouts and Indian interpreters:

### MOQUI TRADITIONS.

*C. L. Christensen, the Pioneer Indian Scout.*

#### Part I.

In January, 1876, President Young called on two-hundred men to go down and colonize the Little Colorado river, in Arizona, under the direction of President Lot Smith, W. C. Allen, George Lake, and Brother Ballinger, from Springfield. There were four companies of fifty each. These were divided into bands of tens. I was called from Ephraim, Sanpete county, with four others, and left home on January 12, 1876, landed on the Little Colorado river, April 4, after a very hard journey. On our way out, at Navajo Wells, I met Jacob Hamblin and John

R. Young who had been out negotiating with the Indians for our settlement in their country. They reported they had had a good time, and everything was satisfactory when President Young's presentation of our colonizing scheme was laid before them. I had been but a little while in Ballinger's Camp when a number of prominent Indian Chiefs, from the Navajo nation, visited us, and I learned many of their words in that first meeting. I learned the language very rapidly, and finally was invited to take a trip in company with President Lot Smith, August Wilkin, Harry Hatch, W. M. Tenney and Brother Wakefield.

We went to the Moquis villages and spent several days with them, telling them our object in being in their country. Lot Smith invited them to go down the Little Colorado and we would assist them in raising some wheat. Sixty-five of them went with us down the river and raised good crops, during the summer, which pleased them very much. After a few days Brothers Smith, Wilkin and Tenney returned home, leaving Brother Harry Hatch, Brother Wakefield and myself there.

When we reached the camps the Indians were having their Big Spring Dance, which they held every year, generally in March. This dance represented the first man and woman, the creation of God. The woman comes from the North country with a great burden on her back, and a strap around her forehead indicating that her burden is hard to bear. The man comes from the South where fruit grows spontaneously, and he does not have to labor for his living. Finally the two meet in the center of a great plaza. He hails her, asking her what she is, as he has never seen anything so beautiful before. She replies



INDIANS READY FOR WAR DANCE.

that she is a woman. He tells her he has seen all kinds of things, beautiful animals, birds and beasts, but never anything so beautiful as she is. She tells him that she has seen all kinds of animals in her life, but never any she could subdue and who would help her bear her burden as maybe he would do. Then they hear a voice declaring that they were made for each other. After this four characters representing four supreme personages announce to the public the necessity of marriage and of procreation, of filling the earth with people.

Then twenty-four high priests come forth, dressed in their unique costumes, masked until you would not know they were human. The leading character is dressed with a gourd on his head, and one under his jaw, connected together, the gourd being as long as an arm and filled with teeth underneath and above. He represents one of the sons who is a very wicked man and who introduced murder, war and bloodshed into the world. This man goes around the village demanding a sacrifice, contributions of corn, meat and other things to make the occasion a feast. The children are compelled to hand him all these contributions. They shrink from his presence in terror, because of the cruelty attributed to him. He has become wicked through the laws of disobedience. One of the chiefs refuses to give him anything. He goes into the house and drags the chief out by the hair of the head, and in sight of all the people gets the chiefs head inside of his gourd beak as if to swallow him. His friends plead for him and buy off his life by paying four-fold. He is then set free, and the chief gives a great lecture on the consequences of disobedience of children to parents and leading men.

This wicked personage is now called The Giant, and the clown explains that at one time he required a daily sacrifice of a human being; sometimes they would give an old man, other times a child; but one day they were contending about which was the most useful for the community; the aged man with experience and wisdom, or the child who might grow up to be more useful with the prospect of a long life before him. While they were thus contending they found that a beautiful boy who had dropped down from heaven was lying on the place of sacrifice. When the Giant saw his willingness to die for the people the Giant hesitated and took an extra circle around him. The young man from heaven had a weapon concealed with which he wounded the Giant, and hastened away. The young man thus wounded the dragon, and the young man will yet conquer him and overcome all wickedness.

After this service other events took place representing the first people who came into their country, that is, the Mexicans. A man and woman gorgeously dressed, representing the Mexican people, comes to visit them. He has a canteen of whiskey on his

shoulder; he gives it to them and the clown becomes desperately intoxicated and gives the man and woman a severe thrashing, and ill treat them. The man picks up a pole about thirty feet long and tries to kill a number of them, telling them what a powerful nation he represents. They are terror-stricken over the speech. He goes out and gets assistance, returns with a number of children and creates a great disturbance by carrying off some of their young women, stealing and plundering, and throwing the village into great mourning. The whole day's performance ends with a great feast.

The next day they had a big snake dance. Reptiles had been gathered in for a month, fed and cared for and prepared for this event. A rope was stretched around a circle in which the magicians performed all kinds of feats with these reptiles, taking snakes in their mouths, throwing them up in the air and letting them rain down upon them and coiling the snakes around their necks and bodies. This was to show that at one time there was no enmity between men and beasts. Man, through his transgression, brought about the animosities that exist between man and animal. Then they carried the snakes back to where they found them and distributed them in the rocks for future use. One old rattlesnake I saw had a blue ribbon around his neck; it was said that this was the twelfth time he had been on exhibition. One of the charmers got bit on the little finger. He took some substance out of his medicine bag and put it in the wound and took no hurt. These Indians are expert in the use of medical herbs for various purposes.

We then attended what to them is the most sacred dance they have, called the "Misiumptuwa," meaning the gift from God. This is held in one of their best wickiups with a veil stretched across a portion of it. There are three persons behind the veil giving the instructions and the people dance and perform according to their directions. The Evil One is represented concealed in a large vessel made in a telescopic fashion standing nearby. Whenever the candidates are going away from the veil the Evil One pops up his head, to use his influence for evil among the people. Whenever the people are going toward the veil he ducks down out of sight. This ceremony is kept up sometimes for days, to show their patience and faith and determination to obtain success in pleasing their Creator. Those who persist obtain the blessing and reward.

*(To be continued.)*



# Humility.

*Emily Hill Woodmansee.*

Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein (Luke 18:17).

Oh, wherefore is thy kingdom small,  
Great founder of the universe?  
Did not thy power create us all,  
Should not the world thy praise rehearse?  
And if the world should call thee sire,  
The world we must account our kin.  
Make the way broad, that each, that all  
May to thy kingdom enter in.  
Thy mercy, Lord, is boundless, too,  
Thou wilt not read our thoughts amiss.  
It seems ungenerous that so few  
Should tread the narrow way to bliss.

Poor mortal! know the gate is low.  
'Twas ever thus, it must be so.  
Obedience is the only key,  
The portal is humility.  
Were not the gate thus small and straight,  
More than the just would enter in.  
Then sin and strife and evils rife,  
Would mar the heaven the pure shall win.  
The way is narrow, but for those  
So puffed with power or pride or care,  
A broader way they needs must choose;  
They cannot stoop to enter there.

Pride ever leads the soul astray,  
Ambition often doth ensnare,  
And shining riches strew the way  
Of selfish mortals unaware.  
Offenses block the path of some  
Who start for the celestial road,  
But woe to them by whom they come:  
They ne'er shall see My blest abode.  
Unto the pure all things are pure.  
The wise are faithful to the end.  
Great peace have they who love My law;  
Yea! nothing shall their souls offend.  
How many men are worldly wise,  
So deep their thought, so proud their soul:  
The holy priesthood they despise,  
And scorn to brook its just control.

At such the very Gods do laugh ;  
 For who so great a fool as him  
 Who prates of knowledge, yet will quaff  
 The cup of folly from the brim.  
 Poor fools! and blind those men of mind  
 Who would the loving God defy.  
 Themselves atone, as wise they own,  
 Themselves alone they glorify.

But humbly, as a little child  
 My kingdom shall the poor receive ;  
 The faith so pure and undefiled,  
 None but the humble will believe.  
 A mustard seed is small indeed,  
 Yet with My kingdom 'twould compare,  
 But it shall grow till every soul  
 That's honest, finds a shelter there.  
 The vile would part the pure of heart,  
 The wicked plan my peoples fall,  
 But I will rend their foes apart,  
 I, even I, the Lord of all.

Yet even as I love the world,  
 So even now I would relent  
 And spare e'en those, my bitterest foes,  
 If happily now they would repent.  
 For surely thus the Scripture saith  
 God waiteth ever to forgive ;  
 He willeth not the sinners death,  
 But would that such should turn and live.  
 The world that owe their life to me  
 My law and love shall ransom still.  
 But those alone my face shall see  
 Who serve me with a steadfast will.

For those who fear my name divine,  
 I will reserve celestial things.  
 The sun of righteousness shall shine  
 For them with healing in his wings.  
 My yoke is easy to be borne,  
 My burthen to the pure is light.  
 My spirit comforts those who mourn,  
 My law is every saint's delight.  
 My grace I to the lowly give,  
 My substance to the meek and mild.  
 My kingdom none shall e'er receive  
 Excepting as a little child.

E'en as a child! a little child:  
 And must we then so humble be?  
 And must we thus the truth receive,  
 E'er we our Father's face can see?  
 Oh! if the gate is small and straight,  
 We in the dust our pride should fling.  
 Alas! how few shall enter through  
 And reign with the eternal King.  
 E'en as a child: no other way,  
 No better broader road than this,  
 Can lead to realms of perfect day  
 Or reach the goal of highest bliss.  
 Great God; must we so lowly be?  
 Teach thou my soul humility!

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THE HOME COMING.

*By L. Lula Greene Richards.*

*"Blessed are they that mourn, for they shall be comforted."*

Hark! the sound of returning steps we hear,  
 And in it the ring of victory's cheer.  
 Our soldiers, our heroes, are coming home  
 From battle front, over the ocean's foam.  
 In the cause of liberty, truth and right  
 They bravely enlisted, and won the fight;  
 But—Lord, Thou gavest them power divine—  
 The honor, the triumph, the praise are Thine,  
 And humbly and gratefully they return  
 To loved ones, still praying, whose hearts still yearn.  
 They have given answer to freedom's call,  
 And they come—they come—but they come not all!

Now, oh, Thou Beloved! Who was lifted up  
 And drank to the dregs that bitter cup—  
 Thou art the great Comforter, be Thou near  
 The lonely bereft ones to soothe and cheer.  
 Make easy the yoke, and their burdens light—  
 Theirs have but followed with Thee in the fight,  
 As oft to the faithful Thou didst appear,  
 Let these feel the joy of their loved ones near.  
 Cut short Thy work, and may all who must wait  
 Feel that even now they participate,  
 And draw from the measureless source above  
 The glory of Faith and the strength of Love.



# CONSTRUCTION AND RECONSTRUCTION IN THE HOME

*Janette A. Hyde.*

This year our Home department will take up a novel and, we hope, a popular and useful feature: the making and remaking of clothing, especially dresses. So few women are skilled seamstresses, so many follow the old beaten paths mother used to tread. We have covered quite extensively the field of cookery and gardening in this department and in our Guide Lessons. Modern science has done quite as much in helping woman with her needles and sewing-machine as with her cookstove and pantry-shelf. So we shall invoke this up-to-date agency for home-improvement and see what practical help we can give our friends in fashioning new and remaking old clothes.

Few know the value of a good dress form, and fewer are skilled in the adaptation of tissue patterns and even in the use of the old-fashioned models. Sleeves puzzle the home dressmaker, while the set of a well-made collar is an Egyptian mystery to most amateur fitters. How to combine colors, what is economy in the use of material; all these and similar items will receive consideration.

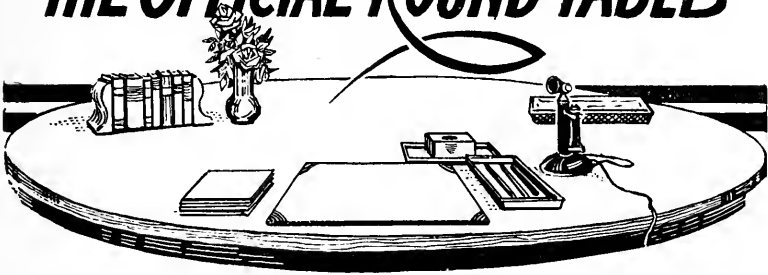
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DON'T WORRY.

*By Mrs. Parley Nelson.*

Dear heart, don't worry tho' things may go wrong,  
Each life has its burdens of care,  
Instead of a sigh, lift your voice on a song,  
'Twill help you your trials to bear;  
Not alone are you treading a pathway of gloom,  
Keep your face firmly turned to the light;  
Bear bravely each sorrow, have faith in the morrow,  
In the end every wrong will come right.

# THE OFFICIAL ROUND TABLE



*Conducted by Mrs. Clarissa Smith Williams and  
Mrs. Amy Brown Lyman.*

## FROM THE GENERAL BOARD

The peace armistice has measurably halted our strenuous war activities, and certainly it has quieted and comforted many anxious hearts, but the Relief Society workers will not cease their efforts and loyal labors until our Government gives the word that we are entirely released. We have still one or more Liberty loans to finance in order to close up the extensive war preparations, while the Red Cross will also expect support from our patriotic Society.

The National Council of Women issued a call for an executive session at the home of the president, Mrs. Eva Perry Moore, in St. Louis, on December 12 and 13. Reconstruction questions were considered at this convention.

Our General Secretary, Mrs. Amy Brown Lyman, has been spending a month in Denver studying social service methods in the headquarters of the Civic Service division there. This Society wants to have all the knowledge and improved methods possible to obtain from the experience and study of that work. Mrs. Lyman will absorb every truth and fact while on this notable mission. She also attended the Council sessions in St. Louis and brings excellent reports of the work done there.

We received an appeal from the National Suffrage Association to join with them in memorializing President Wilson to add at least one woman to the Peace Commission, as women's and children's interests demand recognition at the hands of men who are to settle the affairs of the world. If women are capable of filling every vacancy left by departed soldiers, of voting and legislating on public questions in Nations, states and territories,

surely they are competent and really necessary when the final adjustment of world affairs is completed at Versailles, France. Our Society named Mrs. Eva Perry Moore, Mrs. Carrie Chapman Catt, and Mrs. Kate Waller Barrett as possible candidates for this position.

The chairman of the National Council of Defense of the State, Mrs. Clarissa Smith Williams, received an appeal in common with all similar officials in the United States, from the German National Council of Women, asking the women of the United States to interfere with the peace arrangements and make better terms for Germany. Naturally Mrs. Williams refused to meddle in matters which belong only to President Wilson and his representatives and the Allies. Afterwards we learned that the French women agreed with us on this point, for they, too had been appealed to in the same manner and refused much more peremptorily than even the U. S. women would do.

We have been deprived of all assemblies and therefore our General Board meetings have not been held for the past month or six weeks. However, the office force has continued in active service. Two office Bulletins were sent out to the Board, giving news items during our enforced separation.

Some comment has been roused concerning the extravagant use of flowers at funerals, and while the General Board do not approve of anything like extravagance, or foolish displays at funerals, it is also felt that a modest and kindly remembrance of friends and loved ones stricken by the loss of relatives and families might well be allowed.

Recently the following letter was sent out by President Wells and her counselors to about a dozen old friends who, it was thought, were in possession of the old prized *Exponents*:

"The General Board of the Relief Society are exceedingly anxious to secure a complete set of the *Woman's Exponent*. The only two sets which we know of in existence belong to the Historian's Office and to President Emmeline B. Wells herself. Neither of these are available for our daily use and reference.

"It will be understood that the *Exponent* contained all of the reports and historical data of the Society for forty years. The General Secretary has not received or been able to secure any back reports and data except of very recent years. No doubt many of the stakes and general officers, felt that when information was printed in the *Exponent* there was no further need to preserve it. This condition makes it exceedingly awkward for the General

Secretary to compile data, and especially is the General Historian hampered for lack of intelligent information on many points required concerning the history of the Society.

“Would it be possible to secure from you any back numbers of the *Exponent*? Or do you know of any one of your acquaintances who possesses back numbers, which they will be willing to part with?”

So generous was the result that the Board are now in possession of 27 full volumes; the following omissions would complete the set: Vol. 6, Nos. 1, 21, 22; Vol. 9, Nos. 15, 16, 17, 18, 19, 20, 21; Vol. 10, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9; Vol. 28, Nos. 1, 6, 7, 8, 9; Vol. 27, Nos. 15, 21; Vol. 35, No. 6; Vol. 36, Nos. 6, 10; Vol. 37, Nos. 1, 2, 5; Vol. 39, Nos. 1, 5, 10; Vol. 40, No. 10; Vol. 41, No. 10.

Besides these we have nearly as complete a set of duplicates. These precious volumes came principally from the Kanab Relief Society, sent by President Artimesia S. Seegmiller; from Mrs. Melissa Thompson, sent by Mrs. Martha B. Keeler; from Dr. Romania B. Penrose, and from Elders Andrew Jensen and A. William Lund, of the Historian's Office. We hope to fully complete our two sets. Take good care of your *Magazine*, sisters.

A rare relic came recently to the Historian's Office: a book of minutes and reports kept in 1854, by Mrs. Matilda Dudley-Busby, sent in by her son George Busby. Elder Andrew Jensen loaned the book to us and we have had every word of this historic record copied, membership, lists, donations and minutes. The Society was styled the “Indian Relief Society” of the Thirteenth Ward, and many historic names appear on the membership lists. Clothing was made for the Indians, and needed relief in other ways was given to the dusky aborigines. A party was held, the sum of \$1.50 paid for tickets, in produce usually, and \$20 was paid for music. That, too, in 1854!

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#### NOTES FROM THE FIELD.

##### *Juarez Stake.*

Although sugar is \$25 a sack in Juarez stake, the Relief Society members have managed to put up thousands of bottles of fruit. In a recent letter from the Secretary, it was learned that six Mexican women, who have just joined the Church, sent annual dues to the General Board.

##### *Nurse School.*

During the influenza epidemic the Nurse School of Salt Lake City has been closed. Five of the students have been afflicted

with influenza. Eight of the members of the class have been nursing for the Red Cross. Mrs. Maria Rogers, of Blanding, Utah, gave some service at the Judge Mercy Hospital, and the other members of the class to assist in stricken homes were: Miss Hulda T. Barnhurst, of Hatch, Utah, Miss Corley Coombs, of Salt Lake City; Miss Jessie V. De Friez, of St. Johns, Arizona; Mrs. Sena Fredricksen, of Gunnison, Utah; Mrs. Nellie Muir, of Salt Lake City; Miss Rosa Tillack, of Lethbridge, Canada; Mrs. Mary Truman of Enterprise, Utah, and Miss Emma Williams, of Murray, Utah.

#### *Cottonwood Stake.*

Each of the twelve wards in the Cottonwood stake recently donated one quilt to the Lund Home for Boys. The gift of twelve quilts was very greatly appreciated.

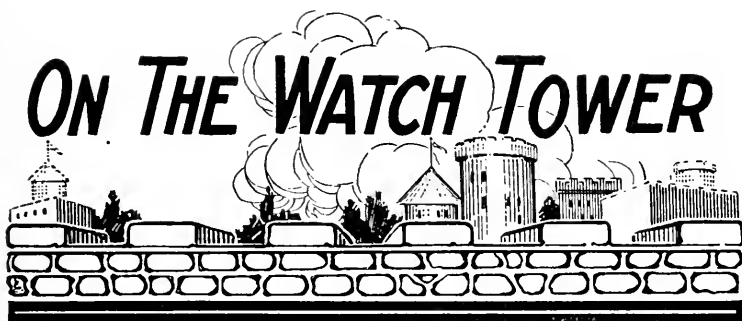
#### *Surname Book and Racial History.*

Our Surname Book has been received by eastern, western and European libraries with considerable acclaim. Five book-sellers have asked to include it in their next published catalogs; genealogical departments in newspapers have given exhaustive notices. The *Boston Transcript* published the most of the Preface and Introduction to the book, giving over a column of space therefor, while the editor of the book, Mrs. Susa Young Gates, has been invited by the *Transcript* to send an article on the implied association between the first baptisms for the dead by the Prophet Joseph Smith, in 1842, and the organization of the first genealogical society, the New England Historic Genealogical Society, in Boston, in October, 1844. This article was accordingly prepared and sent.

#### *Magazine.*

We have delayed issuing this January number because of the epidemic condition which have prevented our agents from securing their lists. Our sisters don't want to miss this opening number nor do we wish them to; but economy compels us, during these costly printing-times to issue only as many *Magazines* as we have subscribers in sight. Hence the delay.





*James H. Anderson.*

THE FIFTH Liberty loan is set for April, 1919, and is to be for eight billion dollars.

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AMERICAN TROOPS made their first formal entry into Germany on November 20.

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MEXICO continued its record of banditti warfare under Pancho Villa during the month of November.

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OKLAHOMA and Louisiana defeated woman suffrage in those states respectively, at the November election.

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TRANSCONTINENTAL air mail service was being tested in the United States in November, with fair prospect of success.

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THE PEACE convention will meet in Versailles, France, in December; at present there is no knowing how or when it will end.

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AUSTRIA surrendered to the entente allies on Nov. 3, and Italian troops occupied a considerable section of former Austrian territory.

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AMERICAN army casualties in Europe up to November 11 totalled 236,117, including killed, died of disease, wounded, and prisoners.

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GERMANY surrendered to the entente allies on the latter's armistice terms on Nov. 11, and allied occupation of Germany began on Nov. 23.

KAISER WILLIAM of Germany and the crown prince found a refuge in Holland upon the signing of the armistice with the entente allies on Nov. 11.

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FOOD is so scarce in Europe that the necessity of supplying the people there probably will cause a food shortage in the United States in 1919.

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IN BELGIUM, on November 22, the former government was re-established by the formal entry of the king and queen into Brussels, the capital.

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W. G. McADOO, U. S. secretary of the treasury, director of railroads, and son-in-law of President Wilson, resigned the first two positions on November 22.

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IN PETROGRAD, Russia, it is said that food is so scarce that men and dogs have been seen battling in the streets for the flesh of horses which have died.

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DEATHS from influenza in the United States up to November 30, 1918, were practically double the number of American soldiers killed in the war in Europe.

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HUNGARY has requested the entente allies to hasten peace negotiations lest all central and eastern Europe be ablaze with anarchy before control can be exercised.

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THE GERMAN NAVAL FLEET, to the number of 131 vessels, surrendered off the coast of Scotland on Nov. 21—the greatest naval event of the kind in the world's history.

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MASKS for public use as a preventive of the spread of influenza are held by the Utah state board of health to be ineffective, judging by the experience in other states.

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UTAH soldiers to the number of more than 300 had lost their lives either in battle or by disease, up to November 30, while in the United States army in the great war.

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PROHIBITION in the United States becomes effective July 1, 1919, and continues until the American army is demobilized, according to an act of Congress passed in November.

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MANY AMERICAN soldiers in France already have married French girls, and it is estimated that about quarter of a million of them will do so while the American army is there.

GEN. J. J. PERSHING, commander of the American armies in France and Germany, is being urged by Republicans in Ohio, his home state, to be a candidate for the presidency in 1920.

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PALESTINE is being speedily rehabilitated, and is receiving special attention in the view of welcoming Jews who migrate thither, of whom there will be many thousands from Europe.

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INFLUENZA continued throughout November to be a severe pestilence in Utah, and on Nov. 22 the state board of health adopted further stringent restriction to combat the disease.

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THE NUMBER OF KILLED in the great war already are shown by assembled statistics to be in excess of 7,000,000, exclusive of the millions who have died from starvation and from disease.

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POLITICAL CONDITIONS in Germany and Austria became so chaotic during the latter part of November, that there is grave danger of anarchy there unless the entente allies' armies prevent it.

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THE PRESIDENCY of the Church, as organized on November 23, after the funeral of President Joseph F. Smith, is: Heber J. Grant, president; Anthon H. Lund and Charles W. Penrose, counselors.

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THE ELECTION in November resulted in the Democrats electing state and congressional nominees in Utah, while in Idaho the Republicans carried all these offices except for the short term for U. S. senator.

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BOLSHEVIKI continue their murderous regime in Russia, and in the latter part of November were making efforts to gain control in Germany and Austria, with the certainty of causing serious trouble there.

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FLOUR probably will be available in quantities to families in the United States for a few months after January 1, 1919, when the summer and increased shipping facilities to Europe will cause another scarcity.

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TURKEY surrendered to Great Britain and France on November 1, this being the "last straw" which compelled the Teutonic empires to give way, bringing the fighting period of the war practically to a close ten days later.

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THE UTAH REGIMENT, the 145th U. S. field artillery, will

not be a part of the army of occupation in Europe, hence will be allowed soon to return home. Outside of this regiment, about 14,000 Utah men are still in the army.

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CONGRESS will be Republican in politics after March 4, 1919, notwithstanding President Wilson's appeal to elect a Democratic Congress. In the House the Republicans have 235 as against 200 opposed, and in the Senate 49 as against 47.

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"BLOND ESKIMOS" is the name given by explorers V. Steffanson and W. J. Bower to a tribe of white aborigines in Victoria Land, in the Arctic regions. They are said to resemble the European Scandinavian stock.

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CELEBRATIONS for the virtual close of the war on Nov. 11 were held in all the entente allied countries on that date. In the United States, the drafting of troops ceased, and preparations were begun for demobilizing the American army as far as circumstances justify it.

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GOVERNMENT MONOPOLY of inter-oceanic cables, established by President Wilson since the close of the war, is being bitterly opposed in and out of Congress, on the ground that such monopoly is a menace to the republican form of government in the United States.

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MR. GOMPERS, of the American Federation of Labor, says there must be no decrease in wages or increase in the eight-hour working day, after the war; while the farmers announce that they will not work sixteen hours a day to pay high wages. There seems to be an internal conflict looming on the horizon.

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WHETHER OR NOT the present epidemic of influenza has attained the proportions of a pestilence in the United States may be ascertained by these figures, which are typical of the rest of the country: For one year previous to the coming of the epidemic, the average number of deaths per week in the large city of Philadelphia was 550; during four and a half weeks there, while the epidemic was at its height, the average number of deaths was over 3600, or nearly seven times the normal rate. A census of 40 cities in the U. S. during the last of November showed a total of 78,000 deaths. What would the whole nation show, cities and rural districts? While the war took only 78,000 in all of our U. S. soldier boys. Truly, "sword, pestilence, and famine," are frightful judgments of the present period, as a result of the wickedness of human kind.

# 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 VI.

JANUARY, 1919.

No. 1

## ANNUAL GREETINGS

*From the Presidency and General Board to the Relief Society of the Church of Jesus Christ of Latter-day Saints.*

*Dearly beloved Sisters:* The year 1918, which is just closing, has been a most eventful and stupendous period, not only in the history of the whole world, but as well in the events which have crowded upon the members of this great and growing organization.

War and its attendant horrors and sacrifices have called into feverish activity every atom of reserve power in the ranks of our members. Individuals and ward units, stake and general officers, have each filled up to the brimming point their measure of labor and usefulness. The manifestations of loyalty to our Country, made by this Society as a whole, and by each and every member thereof, are a source of honest pride to us, and we feel that the heavens rejoiced over the tireless labors and sometimes heartbreaking sacrifices made in our Country's cause by the mothers in Zion.

Our hearts are heavy with sympathy for those of our mothers and sisters who have participated in the supreme life-sacrifice rendered by a few of our soldier-boys in this dreadful conflict. God comfort the sorrowing parents and friends.

No less do we rejoice in the fact of swift-arriving peace, and the near return of our various home battalions. We are happy also in the knowledge that our well-brought-up boys will not partake of the dreaded restlessness and dissatisfaction usual to the returned soldier; but we are blessed in the assurance that our dear boys will return gladly to farm and field and school, well knowing that their life-ideals are founded in the gospel of Christ and that Zion contains all possibilities for continued service and life-development which any man may wish or require. We would suggest in this connection that mothers constantly advise their sons to keep free of secret societies and demoralizing union-groups. The testing time for men's souls is not far away.

We have all grieved and mourned over the passing of our beloved and revered President Joseph F. Smith. He was a true friend to women and a generous and just adviser to this organization. At the reorganization of the General Board, seven years ago, he at once assumed and always maintained a profound fatherly interest and personal direction in the great and small matters connected with the Board and the Society. Many of our recent activities are the result of his plans and advice. His death marks an epoch in the history of this organization.

The First Presidency of the Church, recently organized, gives us great joy and hope that a renewal of interest and personal concern for our welfare as a Society will mark the loyal and generous administration of Presidents Heber J. Grant, Anthon H. Lund and Charles W. Penrose. We bespeak from every sister in the Church and especially in this Society the loving faith and prayerful support for President Grant and his associate leaders of the Church. This Church is led by our Savior through His inspired servants, and we love and honor them one and all, teaching our children and children's children to do likewise.

The dreaded epidemic which has spread its pall over our communities has taken its heavy toll from our homes. More deaths have resulted in Utah and in the United States from this later-day plague than has resulted from the war. Not the least beloved of those who have gone from us is the genial and gifted young business man, Edwin F. Parry, Jr., who has had charge of the mailing department of our *Magazine*. Not only his family and friends, but our whole office force miss sadly the cheerful presence and faithful labors of Brother Parry.

In common with you all, the counselors and the General Board rejoice in the continued life and measurable vigor of our own honored leader, President Emmeline B. Wells. She attends her office duties daily, and takes the same vital interest in all Relief Society matters which has characterized her associations with the Board and the organization from her youth up.

The future holds much constructive and reconstructive labor

for us all. There is strength in struggle and joy in toil with infinite spiritual hope smiling at us from the promising face of the new year. We shall not fail in fulfilment nor falter in allegiance. For no matter what comes to us and ours, to the Society and the Church, or to the trembling multitudes of the world whose hearts are failing them for fear, our feet are set in holy places, and we have the promise of our Redeemer that we shall not be moved.

EMMELINE B. WELLS,  
 CLARISSA SMITH WILLIAMS,  
 JULINA L. SMITH,  
 AND  
 MEMBERS OF THE GENERAL BOARD.

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### FIRST RESIDENCY REORGANIZED.

On the 23rd of November, 1918, the First Council of the Church was reorganized with Heber J. Grant as President, Anthon H. Lund as First Counselor and Charles W. Penrose as Second Counselor.

Some of the Auxiliary organizations were also reorganized on the 27th as follows: Y. M. M. I. A. with Anthony W. Ivins as Superintendent, Brigham H. Roberts as First Assistant, and Richard R. Lyman as Second Assistant; Sunday Schools, David O. McKay, Superintendent; Stephen L. Richards, First Assistant; George D. Pyper, Second Assistant; John S. Bennett, Treasurer; George D. Pyper, General Secretary; T. Albert Hooper, Business Manager.

Our February number will contain articles and pictures of President Heber J. Grant and Counselors, with appreciations by friends and associates of these three leaders in Israel. Our readers will, therefore, wait upon us patiently while we prepare suitably to meet this new situation in Israel.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN FEBRUARY.

BOOK OF MORMON LESSON.

PROPHECY FULFILLED AGAIN.

Our lesson in the March issue, 1918, considered the prophecy 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 this land who shall raise up unto the Gentiles;

“And I will fortify this land against all other nations;

“And he that fighteth against Zion shall perish, saith God;

“And 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.”

In the March, 1918, lesson we told the story of Maximilian, the Austrian archduke, who attempted to found an empire in Mexico. We made record of the fact that Maximilian was the victim of a revolution that finally resulted in his execution, and that Napoleon III, of France, who inspired and sustained Maximilian, was forced to abdicate after the French defeat at Sedan.

It is scarcely nine months since that lesson was published, yet once again we stand face to face with the fulfilment of this very remarkable, and to the Latter-day Saints, this most heartening, prophecy during all these dark days of the present war.

A period of some 270 days only has elapsed, and yet it has been sufficient time for us to witness the overthrow of another combination which has sought to dictate and dominate policies in the new world—the land our heavenly Father designated as a Land of Promise. And this brings us to the special theme of today's lesson.

Francis Joseph, the brother of Maximilian, who touched the button that set into motion the military forces of Central Europe, died before the end of the war came; his throne tottered under the weight of a myriad of discontents of the many peoples who formed his empire, and the added sorrows of war.



The Austrian throne could not fall to Francis Joseph's son, for his son had met a tragic death; it could not fall to his brother's son, for he, too, had been the victim of a tragedy; it came perforce to his unfortunate grand-nephew.

No pomp nor ceremony marked his entry into place; one course only, his—"to take arms against a sea of troubles, and by opposing," seek to "end them."

The recent surrender of Austria to the Allied forces saw the once proud Austrian empire, that in her supreme hour had dominated Europe, break in pieces. It saw its Emperor, Charles I of Austria, the last of the Hapsburgs, a reigning house for 900 years, flee from the capital city with bag and baggage. A few days later, he returned to abdicate, and to beg to be allowed to live as a private citizen in Vienna. Yet this boon, poor as it is, may not be granted.

The collapse of the German empire followed that of the Austrian empire with amazing rapidity. On the 9th of November came the announcement that Kaiser William the II and Crown Prince Frederick William had abdicated. The 10th of November marked the flight of the former Emperor into Holland, and on the 11th, the signing of the armistice that marked the conclusion of hostilities between Germany and the Allies. Although William has sought refuge in Holland he must be ill at ease, and he appears to be a most unwelcome guest.

It is related that soon after William's accession to the throne he paid a visit to Oscar, king of Sweden. Oscar's chamberlain asked him later what he thought of the new monarch. The reply came, "He is a second Nero." Since the outbreak of the present war, William has often been compared with Atilla, the terrible Hun. A writer in the *New York Times* says, "Genius or paranoiac, the most hated ruler of modern times."

Thousands of people are clamoring today not that he be banished to St. Helena, as was Napoleon the Great, but that he be tried before a military tribunal, condemned and executed for his high crimes against justice and humanity.

The editor of a New York daily pays respect to Charles the I of Austria, and William the II of Germany, in the following language:

"As the Hapsburg vanishes, what regret, what good word can be called forth from anybody? Of the Hapsburg as of the Hohenzollern, his accomplice and master, master no longer, Shakespeare's Richard III is the best interpreter:

"My conscience hath a thousand several tongues,  
And every tongue brings in a several tale,  
And every tale condemns me for a villian.

Perjury, perjury, in the highest degree,  
 Throng to the bar, crying all 'Guilty! guilty!'  
 I shall despair, there is no creature loves me;  
 And if I die, no soul will pity me;  
 Pray, wherefor should they? since that I myself  
 Find in myself no pity to myself."

And so once again are the sacred words of the Book of Mormon made to triumph.

"And I will fortify this land against all other nations:

"And he that fighteth against Zion shall perish, saith God."

We close this lesson with a sentence borrowed from our March lesson, 1918: "How sure are the prophecies of God, how complete their fulfilment!"

#### QUESTIONS.

1. Tell in brief the story of the fall of Archduke Maximilian. The *Relief Society Magazine*, March, 1918, gives a much more complete account than is given in this lesson.

2. In what way have the Central Powers, for over four years at war with the Allied powers, sought to impair the liberties of America?

3. To what does the word Hapsburg refer?

4. How many centuries have the Hapsburgs been on thrones in Europe?

5. What Hapsburg monarch died during the present war?

6. How came it that his grand-nephew ascended to the throne?

7. To what does the name Hohenzollern refer?

8. Tell the story of the fall of the last of the Hapsburgs.

9. Tell the story of the fall of Emperor William II, of Germany.

10. What traits of character in William II have led people to class him with Nero?

11. Show how the collapse of the Central powers, and the victory of the Allied Powers has again fulfilled Book of Mormon prophecy.

12. What is socialism?

13. How does socialism compare with Bolshivekism?

14. What is the United Order?

15. What can you say about the United Order as set forth in the Book of Mormon?

## LESSON II.

**Work and Business.**

FOURTH WEEK IN FEBRUARY.

## LESSON III.

**Genealogy.**

SCOTCH AND IRISH SURNAMES.

(See Chapter 20, *Surname Book*).

Teachers' Outlines.

1. Scotch and Irish are branches of the Celtic tribes.
2. Tribal formations.
  - (a) The Clan.
  - (b) Sub-Clan or Septs.
  - (c) Highlanders, Lowlanders.
3. Clans all bore same tribal name, with Mac added.
4. Irish Clan customs same as **Scotch**.
6. Some Irish Clans adopted an additional surname to the Clan name in the 15th century.
5. In 1485 an act of Parliament was passed regulating the Surname of the Irish.

We learned in former lessons that the Scotch and Irish were descendants of the Celtic tribes. Some authorities claim the Celts as a part of the Teutonic family, others assert they are a distinct race. Elder George Reynolds and several other Latter-day Saint scholars are inclined to the view that all of them are mixed descendants of the en tribes.

However this may be, Ireland was settled up by the Celtic tribes, who, later crossed the channel into Scotland, and by the sixth century they had settled largely in Caledonia. Ireland had been visited before this by the Christians, and an Irish Catholic priest named Columbo went over to Scotland and built a monastery in the island of Iona. He succeeded in converting the Picts and introduced primitive Christianity with its attendant social changes into the Highlands of Scotland.

The Celts were grouped in tribes, and their habits and customs followed those of the Teutonic races, with this exception: they retained their patriarchal form of government many centuries after the other races had abandoned the custom. A clan or Tribe was composed of the descendants of a common ancestor, and as they lived in a small compass and did not move about, they kept up their ancient customs for many centuries.

The Clans were divided up into sub-clans, or Septs, as they were called. There were seven sub-clans of the Clan Alpine, while others were equally as prolific. Not all of these clans and sub-clans were blood descendants. Men who married into the clan, captives who were taken in war, and sometimes adopted children, all were mixed up in the clan or tribe.

The Highlanders were exceedingly exclusive and very much opposed to the Lowlanders. The Lowlanders intermixed with the English people and these were intermixed and intermarried with those of Danish and Norse blood, peoples who came across the North Channel.

The clan adopted the personal name of the head of the tribe or clan, who founded the same, and each member of the clan was called by that name with the addition of Mac which simply means, belonging to. For instance, MacGregor meant a man belonging to the tribe of Gregor. MacIntosh meant one belonging to the tribe of Intosh. The sub-tribe carried on the same custom.

Irish customs were the same as Scotch customs. Like the Scotch people, there were two classes of the Irish race, those in the north and those in the south. In later centuries the settlers in northern Ireland were mixed very largely with the Scotch Covenanters many of whom were sent over in James the First's time after the siege of Londonderry to settle up Ulster and Donegal counties.

The tribes had each a tribal name handed down from the founder of the tribe. Then others had nicknames attached to the personal and tribal name; for instance, Mac Dermot Roe was the red Mac Dermot; Mac Dermot Gull was the anglicized Mac Dermot. For a long time these additional names were kept up. Irish families who intermarried with the English people used English customs and assumed English surnames.

In 1485 Parliament passed an act compelling all Irishmen to adopt English surnames, and confusion, indeed, was the result. Some Irishmen simply Englished their Irish names, others took trade names such as Smiths, Carpenters, and Cooks. It is much more difficult to follow an Irish surname to its original source than a Scotch or English surname. Yet care and patience will unravel even this difficulty.

#### QUESTIONS.

Who are the Scotch?

What can you say about the Celtic tribes?

Why were the clans formed?

The sub-clans and Septs?

What is the difference between the Highlanders and Lowlanders?

How did the clans choose their clan name?

Invite someone of Scotch descent to give the history of her surname.

What two Irish customs resemble Scotch customs?

What can you say of the Act of 1485, passed by Parliament concerning the Irish?

#### LESSON IV.

### Home Courses.

FOURTH WEEK IN FEBRUARY.

#### NATIONAL ASPECTS OF PARENTHOOD, AND ITS PROBLEMS.

Maternal care and the making of a home are to be traced in numerous types of life besides that of human beings. Interesting illustrations might be drawn from fish and insects, birds and mammals to show three, among other important, points, in the growth of parenthood:

(1) Without prolonged parental care, the destruction of life is so enormous that a very large number of offspring must be produced to perpetuate the species. Is it not a serious reflection upon the Twentieth century that hundreds of thousands of infants die annually within a few weeks of birth from no other cause than want of care, to the serious impoverishment of civilization? The conditions fatal to these infants damage the survivors more or less permanently, reducing individual capacity and national efficiency.

(2) Valuable lessons are to be learned from observations on the varied forms of care in lowly types of life, where instinct directs the right preparation for the birth of the young and for their protection until they are self supporting. But under the complex conditions of modern civilization, *trained intelligence must replace uneducated instinct*, if young human life is to be safe guarded.

(3) As life rises to a higher level of mental and social capacity, we note that the cooperation of two parents becomes essential to its production and protection.

A dim recognition by primitive parents of such forms of personal responsibility may have led to the formation of the first human home as a means of shelter or protection. It paid to keep the children alive and well. Their motives were not purely unselfish; rather they were impressed with the thought of benefits to be derived from the help of intelligent and vigorous sons and daugh-

ters, who would assist in home duties, in hunting, in enemy attacks and especially, who would care for the parents when they became sick or feeble; this fact is perhaps the most forcible reason for the existence of family life.

A less generally recognized purpose of family life is the maintenance of a fine racial standard. History reveals the fact that where family life deteriorated, so also did national efficiency. Therefore, upon the parents of today, upon their methods of bringing up their families, hinges the future of this nation. In order to furnish the country with a right-minded, self-supporting vigorous population, high standards of health and noble ideals of conduct must be fostered in home life. The surroundings, moral and physical, among which a child passes the first eight or ten years of its existence, color the whole of its future, and are responsible for the standard of civic worth it will attain in maturity.

Consequently modern family life must fulfil four main functions:

(1) Protection during infancy, and childhood, and again in old age.

(2) Education, or systematic intelligent training in useful habits, and in ability to benefit from the experience of the past.

(3) Development of bodies and minds, by play and work, food, rest, clothing, and care, suited to the age of each member of a household.

(4) Social training, through the give and take of home life, and by the practice of mutual love, patience, service, courtesy and self control, which constitute essential preparation for the national responsibilities of maturity.

Direct responsibility for the selection and support of a suitable home devolves upon the parents, but indirectly this is shared by the nation. There are numerous external considerations to be taken into account, such as, location, cleanliness of neighbors, freedom from dirt, bad odors, or from unnecessary industrial noise, which are largely dependent upon community standards, and the efficiency of the state and local boards of health.

A good home must furnish means for rest and recreation as well as food, warmth, cleanliness and general comfort. The space surrounding the home should be ample for healthful activities, such as gardening, or games. The existing slight value placed on home recreation is actually a national concern, when we realize the far-reaching results of the growing tendency of young people to seek amusement outside the home, and of their craving for abnormal excitement, and exaggerated stimulation, such as is sought, for example, in the popular "movies." Among these results are premature nervous exhaustion, discontent with the quiet routine of normal life, and increased incentive to juvenile crime.

(A good standard for judging moving pictures is given on page 20, of *The Civics Hand Book*, published by the National Federation of Women's Clubs.)

Formerly it was thought that the care of children was a purely parental affair, but one outgrowth of this century is the recognition that the quality of a nation depends on the material reared in the homes; therefore, the state must now concern itself not only with the cultivation of a sound public opinion on this matter, but must ensure that normal children shall be reared in normal homes through the provision of good conditions for life, including wholesome recreation. Last, but by no means least, comes the recognition that parenthood is a profession, for which training must be provided, that the process of development in young human beings is very prolonged, and that each individual suffers throughout life if this process is not adequately safeguarded.

The elasticity and adaptability of young human nature are so great that the results to the children of parental ignorance are often deferred for many years. These effects may not show themselves until the individual is exposed to the stress of heavy anxiety or over-work, or of maternity in later life. Then, instead of responding with elasticity to the strain, there is a collapse or a period of prolonged ill health. Results are thus separated by years from their real causes, and the connection is unfortunately overlooked. Unless the physical condition of the youth of the nation is passed in review, as was the case last year; then the nation is startled out of its misplaced confidence in parental capacity, and demands more intelligent home care of its youthful citizens in the interests of national prosperity.

Care to secure a high standard in child life should begin even before marriage, for it is now known that sound health in the offspring is associated with the character and physique of prospective parents, and depends upon their education for their responsibilities, as well as upon the skilled care of expectant mothers. Among the agencies for such preparation for Parenthood may be included:—

(1) Opportunities for study of the subject in high school and college.

(2) Classes and lectures for the general public, supported by special newspaper articles and exhibits.

The question of Child Labor and Education should constitute other vital parental interests. What is usually described as education, that is, the few hours out of the twenty-four spent daily in the school room, cannot produce as enduring results as do the social and moral standards founded on education in the home. The necessity for legal safeguards in respect of child labor is unfortunately urgent, and should engage the attention of all

parents. How comparatively few parents, appreciate the necessity for the study of individual child nature! Too often, for instance, precocity is stimulated instead of regulated, or ignorance allows the development of physical and mental handicaps, which could be controlled by early and judicious treatment; or undue repression or extreme indulgence results in juvenile delinquency. Yet such failure of parental care, burdens the nation with more or less defective citizens—not necessarily of criminal tendencies, but unable to contribute their full quota of efficient service to the national life.

Nevertheless, there are hopeful signs of a slow awakening on the part of the public, which is, after all, largely composed of parents. The Children's Year Campaign "To save 100,000 babies and get a square deal for children" opened on April 6th, with the beginning of the nation-wide weighing and measuring test of young children. This work, inaugurated by the National Council of Defence on behalf of children has been approved by President Wilson, who expresses the hope that "the work may so successfully develop as to set up certain irreducible minimum standards for the health, education, and work of the American child." It depends upon the homes of the country to attain and maintain such standards.

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#### QUESTIONS.

1. What are the special functions of a home?
2. Give three illustrations from lower types of life of instinct guidance in birth preparations and protection of the young.
3. What are the essentials in the maintenance of high racial standard?
4. How would you purpose preparing the youth of the country for the responsibilities of parenthood?
5. What is the relation between national efficiency and home life?
6. Why has it been necessary to organize the Children's Year Campaign?



# A Labor of Love.

*Martha Wilcox Hacking.*

The dark winter night came on bitterly cold.  
The face by the fireside looked haggard and old  
From the burden of care which seemed greater to her  
Than her frail form could bear. Now the great tear would  
blur

Her soft, tender eyes, as she gazed on her child  
Who returned not her gaze, but, with eyes staring wild  
Raved in the delirium of fever and pain,  
Till the soft mother hand soothed her quiet again.

"Papa! Bring papa," the poor child would say.  
But papa at that time was far, far away;  
Unable to come to his darling one's call;  
Though had he but known, he'd have gladly left all.  
And so, alone in this strange land, this mother and child  
Were battling with death, the storm raging wild,  
And the cold world about them seemed cruel indeed—  
Not a loved one was near in this hour of great need.

A sister had heard, so she said, on the street,  
Of a case of real suffering—"right here on our beat,  
And as teachers and sisters, Let's go now and see  
If some comfort or help to them we may be;  
I feel quite impressed that we're needed down there."  
And so, after offering a few words of prayer,  
They set out on their way—led by Him who would send  
To the helpless and suffering a sister and friend.

When at last morning came, and the bright sun arose,  
The child lay sleeping in quiet repose,  
And the mother, refreshed by her hours of rest,  
Bade good-bye to the sisters who had her home blessed.  
Her eyes overflowing with glad, grateful tears,  
She prayed for the sisters who had calmed all her fears.  
"Inasmuch as ye gave to the least of them all,  
Ye did it for Me, and I came at your call."



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# THE RELIEF SOCIETY MAGAZINE

FEBRUARY, 1919

*You will find in this number articles about:*

Presidents Heber J. Grant, Anthon H. Lund, Charles W. Penrose and Rudger Clawson, written by close friends.

The new Sunday School Superintendency.

The new Y. M. M. I. A. Superintendency.

A little more about Our Indian Cousins.

Mrs. Lyman's labors in Denver and St. Louis are outlined in the Official Round Table.

*And so on—and on—particularly on.*

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

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Vol. VI

No. 2

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# *The Relief Society Magazine*

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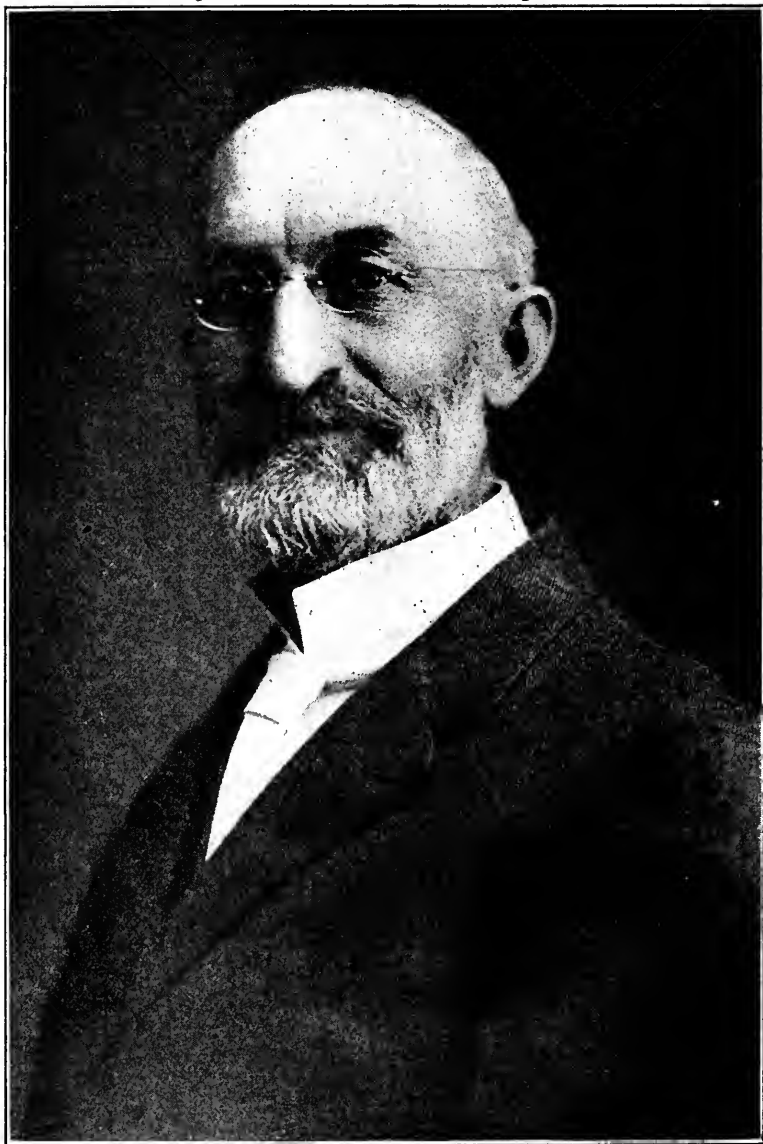


## MY WORK.

*Maud Baggarley.*

My goal is nearly won—  
If death be the goal of life—  
My work but begun.  
Yet impotent and vain  
Is the thought  
That I may achieve  
Success, and cheat the pain  
That would rob me of breath;  
Steal my spring blossoms  
And give me to Death  
To thrust in his dungeon.

But what is my work  
That now I should rue it?  
Help me, oh, Father,  
You sent me to do it;  
Turn my eyes from the hues of the sky—  
(Tho' not to forget them)  
If I must needs die  
Let me come home  
As a bird to its nest,  
Thro' dim glory fly swiftly  
To safety and rest.



PRESIDENT HEBER J. GRANT.

**THE**

# **Relief Society Magazine**

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Vol. VI.

FEBRUARY, 1919.

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No. 2.

## **President Heber J. Grant and his Counselors**

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A BUSINESS MAN'S APPRECIATION OF PRESIDENT  
HEBER J. GRANT

*Horace G. Whitney*

In compliance with your request that I write a few words relative to the life and character of our new President, I am reminded that today, December 1st, is an anniversary of deep interest both to his family and mine, one that has often been commented on by both of us. It was on December 1, 1856, sixty-two years ago, that the wedding of my father and mother was being celebrated in a little social party in this city. While the festivities were at their height, some one opened the door and gravely announced, "Jeddy is dead." The party broke up at once. "Jeddy" was the familiar name by which Heber J. Grant's father was known over the width and breadth of the state. He was as active a figure in the religious and business life of the community as his son is today, and his sudden death plunged all circles into deepest mourning.

Heber was then only nine days old. All his life thus has been passed without a father. But he had a mother who gave him a care and training of the most devoted nature. As long as she remained on earth, the tie between her and her son was marvelous in its beauty and strength. In boyhood days, our little circle of boys were greatly given to visiting each other's homes. It is a fine memory with all of us to recall how our mothers interested themselves in the companions of their sons. I well remember how Heber J. Grant's associates loved "Aunt Rachel" for her angelic disposition, and respected Heber J. for his devotion to her.

That is the strongest impression I retain of our early boyhood association. Another is the old school days in the University

of Deseret, then conducted by Dr. John R. Park in the Council House which stood on the *Deseret News* corner. Most of us had but a brief scholastic career—life was too exigent in those days to allow much time for the acquirement of an education,—but Heber J. Grant's associates of 11, 12, 13 and 14 years of age, such as Orson F. Whitney, Richard W. Young, Feramorz Young, Heber M. Wells, B. S. Young, Alonzo Young and myself (to name only the closest intimates) knew what it was to "plug" day and night to reach their goals. The dominant characteristics of Heber J. Grant in those days were ceaseless perseverance and intense application to his tasks, and to one task in particular, that of becoming an expert penman. How well he succeeded is well known to his business associates, and the skill he developed in rare penmanship enabled him to earn many a dollar to assist his widowed mother. The same intensity was applied to other pursuits, even to the favorite sport of the day, baseball. He made up his mind to become an expert first baseman, and the astonishing amount of time he devoted to practicing for that position was the admiration of all his companions. Later he became one of the famous "Red Stockings" which vanquished the state champions, the "Deserets," and rose to the foremost pinnacle of fame in the local sporting world.

Those were the achievements of boyhood days, but they all aided in laying the foundation for the wider career and the greater responsibilities that came with manhood. Heber J. Grant's religious activities are too well known to need describing. More than any of his boyhood companions, he followed serious and religious pursuits, and as a boy he was always active in Church affairs. His appointment as President of Tooele stake came when he was only 23 years of age, and he was chosen an Apostle under President John Taylor before he was 26. Since that time, he has been an indefatigable toiler for his Church, and has spent many years in the foreign service, opening the mission to Japan, and presiding over the European mission.

My principal connection with him has been in the business world, where he has been as active and unwearying a worker as in the religious field. As founder of the Utah Home Fire Insurance Company, organizer of the State Bank of Utah, and one of the fathers of the Consolidated Wagon & Machine Company, three of the state's most successful institutions today (to say nothing of the other prosperous concerns with which he is connected) he evinced the keen discernment, the broad judgment and the enterprising spirit which were always his characteristics. His labors in organizing the first sugar company in Utah are well known in the business world. He took a leading part in raising the capital for that institution, and has always remained one of its most

loyal supporters. In the conduct of the old *Salt Lake Herald*, when it was the organ of the People's Party, and when the late Byron Groo and myself were associated with him, he showed the same zeal, with the result that that period stands out as probably the only one in the checkered career of that publication, when it was in the dividend-paying class. His energy extended even to the editorial columns, and (what is not generally known) he often furnished the ideas and sometimes the articles themselves which appeared as the "leaders" in that journal.

From the association of those times, reaching back nearly thirty-five years and extending down to the present, I can say unreservedly that the big reason for President Grant's success has been his observance of the rule of the square deal, and his fair and generous treatment of friend and opponent alike. If he has a fault, it is his inordinate generosity to those he loves—a trait that alone has kept him from becoming a man of wealth. But I never knew a man who cared less for money, and the only times I have ever heard him regret that he had so little was when he wished to lead out and set the example to others in some of the many charitable enterprises he was called on to promote. His name was never lacking in any good cause, and whether it was saving a financial institution to preserve the good name of his friends, starting a Liberty Loan drive, or keeping some poor widow's roof over her head (a chapter alone might be devoted to that subject), the signature of Heber J. Grant, like the name of Abou Ben Adhem, "led all the rest."

I have every confidence that in assuming the high and responsible position to which he has been called, he will exercise the breadth of judgment, the keenness, the liberality, and the indefatigable industry which have always distinguished him, and which are bound to make his administration a success.

---

#### PRESIDENT ANTHON H. LUND.

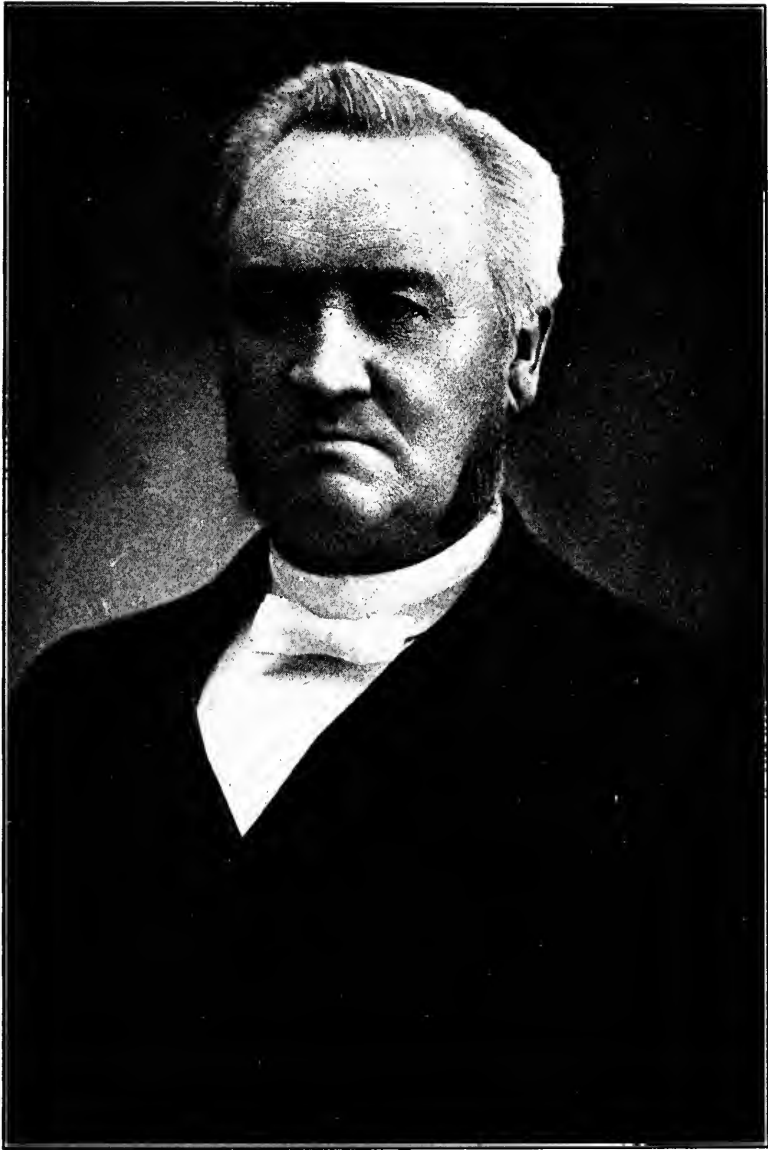
*John A. Widtsoe.*

President Anthon H. Lund is unusually well fitted by temperament, training and experience for the work required of the first counselor in the First Presidency of the Church, and of the President of the Quorum of the Twelve. The choice of President Lund as of President Penrose for continued membership in the First Presidency is generally looked upon by the people as another evidence that the administration of President Heber J. Grant will be guided by inspired wisdom. In the First Presidency as now constituted the members of the Church repose their full confidence. Friends of God and of men are at the helm.

The life of President Anthon H. Lund, a beautiful, encouraging story to all who love the well-balanced, sincere life, explains in part at least, the attainment by President Lund of his present high position in the hearts of the people and among the authorities of the Church. On May 15th, 1844, he was born in Aalborg, Denmark, and among the restful people and satisfying nature of his native country he spent the first eighteen years of his life, and learned well the lessons in social progress and successful government in which Denmark even today is preeminent among the nations. In 1862 he sailed across the Atlantic, toiled across the plains, and entered Salt Lake City on September 23. Since that day, whether at home or abroad, his labors have been for Utah and her people.

President Lund is essentially of the scholarly type. From his earliest childhood he has been devoted to intellectual pursuits. At four years of age he was sent to a private school, and at seven years of age entered the public schools of Aalborg, meanwhile receiving private lessons in English, French and German. At the age of eleven he won the first place for scholarship in the schools of Aalborg, and that in face of the opposition directed towards him because he already favored "Mormon" doctrine. In addition to his education in school, he read much and widely. His learning and devotion to study were early recognized and used by his associates. As a young man of 18 he was made custodian and dispenser of medicines when an epidemic of sickness broke out on the slow-sailing vessel that brought him to America. When he reached Utah, and settled in Sanpete county, one of his early employments was to act as private tutor in the family of John Barton. Later, when President Young built the first telegraph line in the territory, he was one of the young men called to go to Salt Lake City to learn telegraphy; and in fact Brother Lund had charge at one time of the telegraph office at Mt. Pleasant. In later life, as a member of the territorial legislature, he drafted the law which created the Agricultural College. The scholarly disposition and attainments of President Lund have been recognized in many ways. At present he is a member of the Church Board of Education and a Regent of the University of Utah.

Early in his life, also, President Lund manifested a strong love for spiritual matters: The Bible was taught him in his early childhood by his grandmother, by whom he was reared, as his mother had died when he was about three and a half years old. When he learned to read, the Bible was his favorite book. When the boy was only six years old, in 1850, Apostle Erastus Snow opened the mission in Denmark. Brother Lund's uncle,



PRESIDENT ANTHON H. LUND.

Jens Anderson, was one of the first converts, and his grandmother joined the Church shortly afterwards. Thus, the boy was practically brought up in the Church; though he was not baptized until May 15, 1856, when he was twelve years old. Before that time, however, he had been counted as a "Mormion" and had endured much bitter persecution and cruel ostracism because of his connection with a despised people.

Up to this time he had been a defender, as needed, of the strange faith of the "Mormons;" but about a year after his baptism he was called to devote his time to missionary work in behalf of the Church. The first assignment of the thirteen-year-old missionary was to teach English to the emigrating saints, and if he had more time, to distribute tracts and to help the elders. When he gave the first report of his labors, the late President Fjeldsted lifted him to the speakers' table so that the conference might see him. The man who occupies the second place in the Church today, began his work early. Perhaps one of the most valuable services of the young missionary was his translation of the *Millennial Star* to the truth-hungry saints. Brother Lund served as a missionary for about five years, and during that time traveled without purse or scrip. At the age of 16 he was ordained an elder, and for about two years afterward, served as president of the Aalborg branch.

He took an active part in Church affairs from his arrival in Utah. In 1865 he helped organize the first Sunday school in Mt. Pleasant; in 1871 he went on a mission to Scandinavia; in 1874, he became a Stake High Counselor; in 1877, Stake Clerk; in 1878, Superintendent of Ephraim Sunday schools; in 1883 he went on another mission to Scandinavia, this time as president of the mission; in 1888 he became the vice-president of the Manti Temple; in 1889 he was chosen an apostle; in 1891 he became the president of the Manti Temple; in 1893, he was called to preside over the European mission; in 1897 he was sent on a mission to Syria and Palestine; in 1900 became superintendent of the Religion Classes of the Church and also Church Historian; in 1901 he was chosen a member of the First Presidency. Moreover he has filled many other responsible positions in the Church. President Lund's life has been one of ceaseless labor for the upbuilding of God's kingdom.

In addition to his labors in behalf of education and the Church, President Lund has had long and successful experience in the more temporal affairs of life. When he first reached Utah he did whatever labor was at hand for his support. In 1864 he was Church teamster to bring emigrants across the plains. At one time he had charge of a photograph gallery. He



was the business manager of the mission office on his first mission. The successful operation of the Ephraim Co-op Store was largely due to his wise management. At present he is director of the Z. C. M. I., Zion's Saving Bank and Trust Co., Beneficial Life Insurance Co., and President of The Amalgamated Sugar Co., and connected with many other successful business enterprises.

In the political life of the community, President Lund has also taken an active part. He served early in the Mt. Pleasant City Council. Twice he was elected to the legislature. At various times he has held important State positions, notable among them membership on the State Capitol Commission.

President Lund speaks with ease and with a beautifully simple language easily understood. His public addresses are full of information and simple, direct exhortations to righteousness. His faith is clear and unbounded; his testimony convincing; his interpretations of the Gospel sound. His life is unblemished; and all who know him feel safe in following in his footsteps. His wisdom is acknowledged; and many seek his counsel. courage in behalf has never wavered.

The life and character of President Lund justify in the eyes of man the high position that he occupies. However, the love which tens of thousands bear to President Lund rests largely upon his understanding of the human heart. The hopes and fears, the strength and weakness, the secret longings of earthly man find a ready response in President Lund. With charity he reaches out his hand to lift and to guide into a richer life those who come within his reach. For this human understanding of humanity he has won the enduring affection of the people which he has served from childhood. It is wonderful to win the love and confidence of a people:

---

#### PRESIDENT CHARLES W. PENROSE.

*Joseph F. Smith.*

A wonderful character is President Charles W. Penrose. Although eighty-seven years of age, he is just as keen of intellect and quick of wit as he was in the days of his youth. At least so I judge, for I did not know him in the days of his early manhood, and he is old enough to be my grandfather. This I do know, however, that there is little that escapes his attention, and he is always ready to give a good sound reason on any subject which he may discuss. Never does he ramble nor lose sight of the point of discussion, but with the great power of concentration which he possesses tenaciously holds on and uses no unnecessary words.



PRESIDENT CHARLES W. PENROSE.

His power of perception and ability to analyze and arrange facts in order has been a marvel to me. This is due both to inherent ability and to a long training in the world of journalism and the mission field. In his early youth he spent ten years in the British mission as a traveling elder, preaching the gospel, organizing branches, and giving his time to the ministry, with a devotion that was admirable in the fullest degree. After emigrating to Zion his time was spent in various pursuits, but after a three years mission he was called into the field of journalism, where many of the best years of his life have been spent. And who in Zion has not profited by his writings? His forceful editorials and writings on gospel themes have left their imprint on the lives of thousands. Well do I remember while laboring in the mission field the convincing power of his series of terse, plain and impressive *Rays of Living Light*, which were used universally by the elders.

He possesses a power of directness and clearness of thought in his speech that is unsurpassed which has caused me to marvel and to wish that I could follow his example. When he stands before a congregation all who are acquainted with him know, before a word is spoken, that they will be edified by hearing the gospel preached in clearness and power, and that he will drive home with telling force the truth he wishes to convey. His services in the Legislature as Representative, stand on record to his lasting credit and renown.

His knowledge of the scriptures has greatly impressed me, and his understanding of the gospel is deep and broad. Though strong in his convictions and, like the proverbial Highlander, hard to turn when once he gets going, yet when shown the better way he is willing to change his view; yet rare, indeed, is the occasion for such a change. When he knows he is right no power on earth can turn him from his purpose. His conviction of the gospel has passed from belief to knowledge, and is so firmly fixed that it is everlasting.

As a poet and as a writer of prose, he ranks among the great. The hymn, "Zion"—"Oh ye mountains high," may be placed among the foremost of our poems. Scarcely does a Sabbath pass when this hymn is not sung in one or more places throughout the Church. Yet it was written before the author ever looked upon the "vales of the free" with the natural eye. "School thy feelings, O my brother," is another hymn whose beauty and depth of sentiment make it universal in its appeal and charm. These are not all, for there are many more such poetic gems. The striking feature in his poems, as I see them, is their expressions of love and loyalty for Zion and her cause. "Beautiful Zion for me," "Blow gently, ye wild winds," "O wouldst thou from bondage and strife be free," "Should solemn covenants be forgot,"

and "Up, awake, ye defenders of Zion!" are examples of this thought.

It is no easy task for a man to leave father, mother and all that is dear in the world for the gospel's sake. The Lord has said that "he that loveth father or mother more than me is not worthy of me. \* \* \* And he that taketh not his cross, and followeth after me, is not worthy of me." All this President Penrose was called upon to do. In his youth, when the light of the gospel came to him, he received it gladly. His soul was converted to its truth. It was what he had been looking for, and the Spirit of the Lord bore witness with convincing power to him that he had found the way to eternal life; but in following in the way, he was forced to stand alone, forsaken by all his house. He was an outcast for the truth. Strange it is, that the message of eternal salvation, so plain and simple that he who runs may read, falls on deaf ears that cannot understand. The fact that he could come out of Babylon, forsaken by all that was dear to him in the world, because the Lord had spoken, calls forth my greatest admiration. "He that findeth his life shall lose it; and he that loseth his life for my sake," said the Master, "shall find it." So it is, and so shall it be, with Charles W. Penrose. The Lord has seen the integrity of his heart and has blessed him with an hundred fold in this life and his meed of glory in the eternal life hereafter is sure to come.

### ELDER RUDGER CLAWSON.

ACTING-PRESIDENT OF THE TWELVE APOSTLES.

The labor performed by Elder Rudger Clawson in the building up of this Church and kingdom is known best by specialists like himself who toil in the quiet paths.

Essentially industrious and painstaking, Elder Clawson early acquired a good business education. The natural bent of his mind was towards system and order in all phases of life.

As a youth he became intimately acquainted with President Lorenzo Snow while both were confined in the penitentiary for conscience' sake. He was chosen President of the Box Elder Stake of Zion, immediately following his release from confinement, Dec. 2, 1887. His labors in that Stake were productive of much good. In October, 1898, Elder Clawson was ordained an apostle, and became a member of the Council of Twelve.

At this time, a special work was intrusted to his charge by President Snow, that of systematizing and unifying the accounts of the Church. There was great need for such expert and intelligent modernizing of these matters, and Elder Clawson was happy

in his delegated task. Books long continued in open accounts were properly closed.

Meanwhile, President George Q. Cannon died, and President Snow, October 4, 1901, chose Joseph F. Smith as his first, and Rudger Clawson as his second counselor. Six days later, President Snow himself passed away.

Elder Clawson continued his labors on the Church books, and when completed, the signatures of President Joseph F. Smith



ELDER RUDGER CLAWSON.

and his counselors were written across the final sheet in grateful approval. Thus the foundation of our present complete and admirable system of Church accounts was laid. When Elder Clawson went to Europe as President of the European mission his

first care was to clarify and unify the financial records of that mission with those already established at home.

Two of Elder Clawson's close friends and associates speak of his character and attainments in warm terms. Bishop John Wells refers to his long and faithful presidency of the Priesthood Committee, of his dependable and conservative attributes which mark his associations with the brethren of that committee. Elder Clawson insists on getting to the bottom of facts and problems, but is never dogmatic nor overbearing in expressing opinions or in giving counsel. Always ready to discuss points and problems he is as ready to adjust differences with a nice sense of others' point of view, which is both agreeable and wise. He wins his way with kindly patience rather than vociferous insistence, exercising ever a large tolerance of others. His friendship is wide and his watchful care of the interests of the people is universal in application.

Another friend and long-time associate, Elder Arthur Winter, speaks affectionately of the democratic and approachable manners of Elder Clawson. No toiler is forgotten, no associate is slighted, as he passes along his kindly way. In fact no class distinction mars the character of Elder Clawson. His close attention to details and to system impels accuracy in his private as well as his public labors; while his scrupulous honesty and integrity inspire confidence and admiration in all who know him. With it all he possesses a dry, quaint humor that plays fitfully over his everyday associations and which fortunately makes for that sanity and poise so necessary in leaders of men. Elder Clawson is best esteemed by those who know him best.

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## Be Ye of Good Cheer.

*Elsie E. Barrett.*

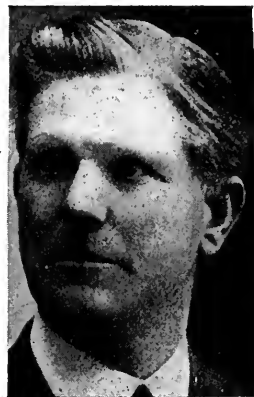
War, famine, pestilence! God seems to be scourging the earth!  
 Good, bad and indifferent, none exempt.  
 We can see preparation for a New World's birth.  
 Visions, dreams, prophecies, from seers of ages gone,  
 Are fast coming true, causing sorrow;  
 Soon we'll see the glow of Millennial dawn.  
 Courage, faith, calmness for the world's aching heart,—  
 Out of the chaos, peace, rest  
 We shall see, if we fearlessly do our part.



S. L. RICHARDS



DAVID O. MCKAY



GEO. D. PYPER

## The New General Superintendency of Sunday Schools.

*William A. Morton of the General Sunday School Board.*

When the announcement was made that Elder David O. McKay, of the Council of Twelve, had been chosen to succeed the late President Joseph F. Smith as General Superintendent of the Sunday Schools of the Church, expressions of hearty approval were heard on every hand. No better selection could have been made, for, apart from his calling as an apostle of the Lord Jesus Christ, Elder McKay is, above all else, a Sunday School man. He was cradled in the Sunday School; in his childhood it was his nursery; in his youth his guiding star. His love for the cause, his long years of devoted service to it, the great experience he had acquired as an officer and also as assistant to President Joseph F. Smith, fully qualified him for the exalted position to which he has been called. His love for little children is unbounded, and he possesses the rare gift of being "able to reach them." We have seen hundreds of little ones sit spell-bound while he taught them the ways of the Lord, and told them about the blessings which he as an individual had received from his heavenly Father. In Superintendent McKay, the youth of Zion have a father and a friend. Around the neck of many a wayward boy his big, brotherly arm has been placed while he pleaded with the erring one to forsake the paths of sin and to turn his feet into the ways of righteousness. He has been the means in the hands of the Lord of bringing peace to many a troubled conscience, joy to many an aching heart, and sunshine into many a home that had been darkened for years. He is loved and honored by all who know him, and their name is legion. He has the faith and prayers of all

Israel that the Lord may continue to bless him and give him much joy and success in the work to which he has consecrated his life.

As might have been expected, when Elder McKay was chosen General Superintendent, Elder Stephen L. Richards, also of the Council of the Twelve, was chosen as his first assistant. The souls of these two men are knit as closely together as were the souls of David and Jonathan and Joseph and Hyrum. We know of no better team of Church workers. Elder Richards, like his file leader, has had many years of experience in Sunday School work. He is a man of good, sound judgment, and during the years he has been in the Superintendency he has assisted materially in bringing the Sunday School work up to its present high state of perfection. He is a man of sterling character, and his life is an inspiration to all Church workers. His presence at Sunday School conventions and conferences is always hailed with delight, for officers and teachers know that they will receive from him the help they need in order to make their labors more successful. We extend to Elder Richards our hearty congratulations, and wish him continued success in his ministry.

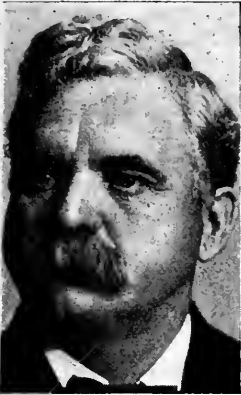
With the elevation of Elder Stephen L. Richards to the office of First Assistant Superintendent, the genial Secretary of the Deseret Sunday School Union Board, Elder George D. Pyper, also received well-earned recognition, he having been chosen to fill the office of Second Assistant Superintendent. This appointment has also met with universal favor. His experience of many years as General Secretary of the Union Board has made Brother Pyper familiar with Sunday School work, and has thoroughly qualified him for his new position. He is beloved by all who know him for his breadth of vision, his soulful music, his cheerfulness, his kindness, his wide sympathy, his brotherly love, and many other virtues. In him the Sunday Schools of the Church have a valuable asset. Long may he live to put sunshine into the souls of his fellow-mortals, and to point out to the young, in song and story, the way to a still higher and a better life.

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Educators in this state tell us that nearly half of our children do not receive a high school education. This is unfortunate for the child, as it is a handicap throughout life; for the parents, who lose the trained help and resulting joy from the full preparation of their children to face life; and most of all, it is a loss to the state and to our Church, who are thus deprived of fully trained intelligences to develop and carry forward the upbuilding of civil and religious righteousness.

Mothers can help in this matter by exercising a little more self-sacrifice and in encouraging sons and daughters to make greater efforts to pass through high schools and colleges. Men cannot be saved in ignorance, now or ever.





B. H. ROBERTS



A. W. IVINS



R. R. LYMAN

## The New General Superintendency of the Y.M.M.I.A.

*Moroni Snow, General Secretary.*

Complying with your request for an expression of my feelings in relation to the recent change in the General Superintendency of the Young Men's Mutual Improvement Association of the Church, I wish to say that I have had much joy and satisfaction in my associations for many years past with the former superintendency and, of course, felt the loss in common with all Israel when our beloved head, President Joseph F. Smith, was taken from us by death. I have greatly appreciated the cordial relations that have existed in my associations with President Heber J. Grant, but knowing his often-expressed feelings that the head of the Church should be relieved of the immediate charge as head of the auxiliary associations, I was not surprised when the change in the General Superintendency of the Young Men's Mutual Improvement Associations was made.

While regretting the loss of the immediate and active service of President Grant in connection with our General Board, I recognize the wisdom of the move, and I am glad that this detail will now devolve upon others. In the selection of Elder Anthony W. Ivins as the new head of our organization, I was especially well pleased, knowing, as I do, his eminent fitness for the position, through my life-long associations with him. As a boy I had great respect for him, he being my senior by a few years, but later this difference in ages seemed to be bridged, and we grew more and more into each other's lives, having many kindred tastes and

aspirations. We were closely associated in Church, political and social life. In the Church, we were connected with the late James G. Bleak in charge of one of the earliest theological classes in St. George, and both passed through the school of experience as officers of the Young Men's Mutuals. I had the pleasure of serving as one of his assistants in the superintendency of the St. George stake, and later succeeded him as stake superintendent, when he was called as a counselor to President D. D. McArthur in the stake presidency. We were associated in various city and county official positions, and in our dramatic and social entertainments we were also united. In all these associations and activities I learned to love him as a friend and brother, and can testify to the sterling qualities that have made him what he is, a man among men.

He is preeminently, a boy's man, and his heart and sympathies ever go out to them. In sunshine or sorrow, success or apparent failure, under all circumstances, boys felt they had a friend in Anthony W. Ivins, and none could fall so low that he could not feel for him and extend a helping hand. He enjoyed the confidence and esteem of all the young men with whom he came in contact. He was also the friend and counselor of the Indians throughout southern Utah, who all looked up to him with respect and confidence, as he always dealt with them with scrupulous honesty and fairness. He is a natural born teacher and as such will, I am confident, measure up to every requirement that may be made of him as the head of our organization. May God bless him in these labors.

Elder Brigham H. Roberts is too well known as a man of the people to need any commendation from me. He has well earned the title of "defender of the faith," which has been accorded to him by those who best know him. My personal associations with Elder Roberts have been somewhat limited, but I have learned to respect him as a staunch champion of freedom and the rights of the common people. In his present position as chaplain of the 145th Regiment (Utah) Field Artillery, he has won the love and esteem of every soldier of the regiment, and those qualities which naturally appeal to the boy will have abundant opportunity to manifest themselves in the future as they have in the past as First Assistant General Superintendent.

As to Elder Richard R. Lyman, the Second Assistant to Elder Ivins, my personal relations with him have also been limited, but I have known his eminent father, the late President Francis M. Lyman, since boyhood, and loved and honored him as a man of God and a close friend of my own father. If the son inherits the noble qualities of the father, as I feel assured he does, he will prove worthy in every respect in his high and holy calling. He is one of the younger generation, but has graduated in Mutual work

and will be of the greatest help to our great Mutual cause, and I feel we are to be congratulated on his selection as one of our leaders.

Under the guidance and loving care of such men as these, laboring under the inspiration of our Father in heaven, and with the help of such men as now constitute the General Board, the great work of building character, and of implanting a testimony of the gospel in the hearts of the youth of Israel, must succeed.

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TO A SLEEPING CHILD.

*A. B. Christenson.*

Sweet spirit from a brighter sphere,  
In mould of earthly sod;  
What mysteries of life lie here!  
Still point to heaven and God;  
Descended, yes! through tangled chains  
Of mundane pain and strife;  
Yet, in thy cherub-form there reigns  
Divine, a higher life.

'Tis sleep that gives thee glimpses fair  
Of scenes in worlds above,  
Communion with the angels there,  
And heavens of pristine love;  
Thy slumbers are like timely rain  
And sunshine in green bowers;  
They warm and cheer to life again  
The drooping buds and flowers.

# Our Indian Cousins.

*C. L. Christensen.*

*(Concluded from last month.)*

## THE NAVAJO INDIAN.

In talking with the Navajos on religion, we find that they believe there are three great personages who created and organized this earth. One who created all the animals except the mule, and that was the white man's invention. After they had created the earth they found that the heavens and earth were so close together that man could not walk erect, so they commanded the heavens to go up, and placed the rainbow to designate the distance between the heaven and the earth. Then man was created and placed in a beautiful garden, and also in some mysterious way a woman was created. They told the man that man's time was not God's time, and that he must arrange his own time according to an earthly calendar.

These parents had many children, and finally the Great Son was born to them, and they had high hopes for him. He had great power from on high. He controlled lightnings and elements, and he slew his brother. He became the father of lies, war, bloodshed and contention. The first man and the first woman discovered that they had done something wrong when they found they were naked. They had only squirrel skins to cover their nakedness. The woman was influenced by a serpent, so that she brought forth good and bad children, and the Indians believe in that to this day. They wear their breech-clouts in memory of the temptation of their first parents. After this the children multiplied excessively upon the earth. The wicked were about to overcome the good and the Creator sent a flood upon the earth; He showed them a very high mountain and all who wished might go up and be saved; however, only few of them went. The animals went up in pairs. All of them took heed with the exception of the turkey gobbler who stood stuttering and gobbling, but the Lord needed him so He sent a wave of the sea which took him up to the top of the mountain leaving a white foam around the feathers of his tail and he is called the "incline bird" and the "sign of the flood," because of his stupidity. Scraps only of the history is left in the world; much has been lost.

The Navajos believe that their great forefathers came from beyond the great waters, in great vessels which were stolen from

them by cunning men who made others like them and then departed out over the water with hosts of their people, and nothing has been heard from them since. In memory of their first father, all Navajo chiefs are called "Totosones from beyond the Great Waters," no matter what their names had been before.

This first father had four sons. The oldest son tampered with the rainbow, shot an arrow into the air defying the powers of the Creator, thereby cutting off all communication between heaven and earth and putting the people in a humble, downcast attitude. The youngest son was called "The Fox," indicating that he was shrewd, wise and cunning; he took the records and their wisdom from them and departed out of the land. After this there were wars and great calamities in the land for hundreds of years. The Indians believe that their only hope of regaining their power lies in the good news that a boy had in some mysterious way dropped from heaven. He was given to a very wise and beautiful woman to raise. She reared him successfully, although all nations gathered for his destruction. She often had to hide him under the hearth-stone, or again, to wrap him in a blanket and, in a flash, flee to other parts for her preservation. He finally became a man with much power and great influence. He healed the sick and settled the difficulties of his people, whereupon they rejoiced. He said he was one who assisted in the creation of the earth. This brought the disfavor of the people and they would not have him in their midst any longer. They gambled with him for the earth, and through treachery they received it for an everlasting inheritance. He became angry at them, confounded their languages and divided them up into different tribes, which are now extant upon the land. He then got on a streak of lightning and went up into the air and was seen no more. The people discovered their mistake and mourned exceedingly over it, bowing their heads in "The Valley of Supplication" (Nah ho Ko Ki). He inclined his ear and answered them saying, "I have left twelve in my stead and when they are united together they have the same power that I manifested unto you." Then, for a number of years, they had a time of rejoicing; things were pleasant and the earth was beautiful to dwell upon. Finally the people became wicked and the Twelve departed out of the land, three going east, three west, three north and three south, taking all their blessings and promises from the people.

Then followed calamities and earthquakes, thunder and lightnings. Many cities were sunk in the depths of the earth and great waters came up in places where there were none before. The rivers changed their courses, and total darkness prevailed upon the earth for a time. Fire came down from heaven and consumed many people, especially the Mound-builders. There were only

two of them left: male and female. They were a white people, said by them to be the protectors of the Albinos, who were a white people. They had many difficulties after these calamities, famine, pestilence and still wars. They were scattered and driven to every land. They inquired what had become of the woman who had reared the "wonderful boy" and they found that she was called "Es tun Et lah," the woman who reunites the spirit and the body, or Resurrection. For her conduct she was given a city with twelve pearly gates, and it was taken off from where the Gulf of Mexico now stands, and detached from the land and was placed off in the Pacific Ocean somewhere.

Death is called "going over." You have to pass through a twelve-mile canyon, very narrow and crooked, in which you have to remain a thousand years. Possibly the years will kill the horrors of the place. But warriors take their weapons of war with them so they may be successful in getting through to the "happy hunting ground."

The young man who wishes to obtain a wife negotiates with the uncle, the mother's brother. He usually has to pay ten or fifteen head of horses for the girl, according to her beauty and ability as a blanket-maker and usefulness as a housekeeper. If the young lady agrees to the arrangement, she sends back half as much property of her own to him. They are then engaged. The woman is held in more esteem and considered more valuable than the man. After this arrangement they prepare a nice house to dwell in and the medicine men come in and dedicate the house, pronouncing a blessing on it. They take the young lady in and hide her in the north side of the house, under some blankets. The young man comes. They ask him what he wishes, and he replies, "a wife." They strike him. To have a wife is the grandest blessing and privilege a man can have. They ask him if he will sustain, support, feed and fight for her, if necessary; to which he agrees. The woman is then brought forward and they partake of a whole meal proffered by one of the medicine men. The mother-in-law then brings out a beautiful belt, which is girded about his loins as a certificate of marriage. They then agree that if ever any separation should occur she shall take all the children, all the property and cut the belt in two, each taking half. The mother-in-law then departs. It is considered unholy for them to behold each other's face again.

Here is a story told in connection with this, something like the laws of Moses in the Bible: The dedicators say of the marriage home before dismissing the young people, that the young people agree that if any unclean thing enters the house (meaning death or contagious diseases from the destroying Indian), they will cause the house to be burned down and everything cremated, including the bed.

## MARRIAGE AND BURIALS OF THE MOQUIS.

The young man announces to the village that he is going to marry a girl. He defies all the people to break them up, if they can, considering the girl of no use if influence can be brought to bear to separate them. He raises a crop of cotton during the summer and they usually marry in the fall. A great preparation is made during the day, the young girls in particular grinding the corn. They take corn in their mouths, chew it and spit it into a vessel; this is put into a pudding and it is considered a favor to do this for the young couple for them to partake of it. Two great white robes are made from the cotton he has raised in the summer, and after the day's festivities they go into a room and wash each other and pronounce each other clean. Then they slip into the robes. These robes are afterwards laid away until death, when the two are buried in them. At death they wall these robes up around the bodies like a well, and a large stone is put on top of the well, which in turn is topped by a stick from which flutters a white flag. Corn, meat and other eatables are placed over the grave for a number of days. Young people and unmarried people are buried in the crevices of rocks; they are rolled in a blanket, and the women do all the burying. There are no attendants except the four women who dispose of the dead.

## NAVAJO HISTORIES.

After several days' visit among the Moquis, Brother Hatch, Brother Wakefield and myself went to the Navajos. We found that they had thirty-six historians, divided into quorums of twelve each. The first twelve are the custodians of the language and customs handed down from their fathers. They have not commenced their record and they calculate the time by the calamities and earthquakes.

Any new thing that comes into their country is given a name, and it is always referred to the authority of the first Twelve. The second Twelve are botanists or medicine men and are experts in medicines, herbs and other medical things. The third Twelve are astronomers and keep track of the time and the seasons. They have their equinoctial day, the same as we have. One might spend a month or more studying either of these sub-divisions and then would not learn all they know and pass upon.

In the ancient time, when they lived according to their own laws and were not interfered with by the government, adultery was punished for the man by death. The woman was allowed to live but her ears were split, that they might know she was a fallen woman. Fornication was forgiven by paying a ransom for

the unfortunate girl. If one killed another accidentally or otherwise he fled to the refuge city, and if the pursuers didn't overtake him his friends had an opportunity to settle the matter and the offender would be allowed to return to his people by paying a big ransom.

We spent the balance of the year 1876 building forts and dams, and in general improvements. The Apaches were very bad that season and we stood guard all night, and the animals had to be guarded. Scores of men were killed by the Apaches while carrying the mail from Santa Fe to Prescott. The roads were dotted with graves every few miles along the Sunset mail route. A small, lively and interesting Dutchman, a mail driver, passed through our town one noon. The brethren cautioned him of the danger. He had an old gun and four or five cartridges and thought he was able to defend himself, but when he had gone twelve miles on his journey he was killed, without a chance to use his wonderful weapon. It was impossible to get mail carriers to undertake the journey unless it was some unfortunate foreigner who did not sense the danger.

There were several teams and buckboards lost in the crossing to the Little Colorado, as it was a perfect sand-bed over a treacherous stream. The team would drown and the man narrowly escape with his life.

The people built four forts: Brigham City, named after Apostle Young; and Sunset, on the east side of the river, where Lot Smith presided. Twenty-five miles up the river was St. Joseph. On the south side of the river was Obed, presided over by Bishop George Lake. The fort was built entirely of rock, even to the roofing which was made by long, thin slabs of rock almost twelve feet long, as the country abounded in this kind of stone. This latter place was abandoned because of its swampy and unhealthy condition. Thousands of dollars' worth of dams were constructed in the river, which were torn out and destroyed by the overflow and heavy floods caused by the immense drainage of that river.

In the spring of 1877, I went to St. George to the dedication of the temple, and on the 9th of April I was called and set apart by President Brigham Young, John W. Young and Charles C. Rich to act as an Indian missionary. President Young instructed me to learn the Navajo language thoroughly, "for," said he, "our older brethren have had to learn to talk a good many pieces of languages of other Indian tribes and failed to become thorough in any one language. If you can learn anything more, study Spanish, for that will be the most profitable language for young men who go South."

After doing some temple work. I returned home to Arizona,



and in June Jacob Hamblin came along and I went with him on a mission. The second night out we camped at Stedson ranch, where Snowflake now stands. The third night we camped at the home of Mr. Cooley, a non-"Mormon," who was a very prominent man among the Apaches. He had two Apache women for wives. We told him we were traveling to preach peace and repentance among the different Indians. He treated us very kindly and told us that it was a necessary undertaking because of the troublous conditions that existed among the different tribes, meaning war. We traveled several days among the Apaches, telling them to live peaceful lives; that all Indians were brethren, and should not war with each other.

We then went over to the Zuni villages and had a pleasant visit with the Indians there. Brother Jacob told them many good things. We went from there to Fort Wingate. Brother Jacob rehearsed to them all the different visits he had made to them in years gone by, their trials and difficulties, and reminded them of the different conditions then and now, as our people were leaving another country and would prove to them we were their friends, and that we bore tidings of great joy.

Brother Hamblin and I, and Brother Tenney, traveled as far as Fort Defiance, an old fort now abandoned, where there had been many a war, struggle, and bloodshed in years gone by. We traveled about twenty miles further west, when Brother Hamblin and Brother Tenney returned. They left me alone in the center of the Navajo nation. They left me some flour, which the Indians readily enjoyed as they were unused to flour, corn-meal being their food. I lived on their food altogether, which was very hard on me, as they only eat one kind of food at a time. We would have one meal of horse-meat, boiled or roasted; with nothing else for the meal. Then mush for dinner, and goat-milk and gruel for supper. I grew very thin and weak after a time.

I sheared several hundred sheep for them. President Young sent forty pairs of shears out to them, on learning from Brother Jacob that they had none; they sheared their sheep with a butcher knife and hoop-iron from a barrel with a rag wrapped around it, and they could only shear five or six a day, cutting only half of the wool. When I sheared some sheep nice and clean, and the sheep leaped about, it delighted the Indians very much. They thought sheep-shearing was a wonderful invention. As fast as they learned to use the shears I distributed these tools among them. It hurt their wrists, so that they broke the shears in two, and used them in the old way, but now they can all shear sheep with shears.

After three months I had an opportunity to come home, once riding a little pony ninety miles in one day, bare-back, and by

following the mail carrier to Keem's Canyon. This was the hardest day I ever experienced in my life. After resting several days with Mr. William Keems, who was a noted Indian trader, he took me home to Brigham City, sixty-five miles, remaining with us over the Sabbath day. He was asked to speak in our services in Sunday school. He picked up the Book of Mormon; bore his testimony that it was true, having read it some time before. He said he had two Navajo wives and had lived with the Indians for forty years, and from their traditions he knew the book was a true account of that people. He said he did not have the stamina to embrace the gospel because of persecution by the law, and because of his standing in society. He always proved a true friend to the "Mormon" missionaries. He fed them and gave them clothes, and treated them kindly.

William Keems died in a peculiar manner. He was a great blasphemer. We cautioned him about this. While on a journey to Fort Wingate with a companion he got angry at his team, kneeled down and challenged the Almighty to a duel, saying many vicious things. His companion cautioned him to stop talking that way and left him. A streak of lightning struck Mr. Keems and paralyzed him. He was taken to Fort Wingate, placed under the care of a military surgeon, but died at the expiration of twenty days. The last words he said were, "Tell my friend Mr. Christensen to tell all men that he comes in contact with, never to blaspheme or talk lightly of sacred things, as it is dangerous. Whether a believer or an unbeliever, respect the great Creator."

I would like, if it were possible, to write a book to give due credit to Jacob Hamblin, Harry Hatch, John R. Young, and scores of other good men, who did a great work to establish peace among those uncivilized people. Their names will go down to future generations as men of indomitable courage to do good for the benefit of their fellow men. I have done but little in comparison to them, having just followed up what they so nobly began. However, I think I have been a most fortunate man in learning the Indian languages, and becoming their recognized friend and adviser through the many perilous periods of their history, by keeping them from war and rebelling against the government and otherwise leaving themselves liable to utter annihilation. A day will come when the government will acknowledge that the "Mormon" elders have been great peacemakers and benefactors to a fallen race. Through our instrumentality schools have been established on the reservation. Instead of taking their children hundreds of miles away by force to school, some never returning to their people, schools have now been provided at their home communities. The white man is beginning to appreciate that the

Indians love their children as intensely as other people, and it is no wonder that they have rebelled at times over their treatment. However, they have cast their weapons aside and do not desire war any more and are patiently submitting to the outcome of civilization as introduced among them. They are hopeful, looking for the twelve great men, of whom we have spoken, to return to them soon and restore to them all their former greatness and blessings, as promised them by their forefathers.

Today you would not find three Indians in the whole Navajo nation who could inform you on the customs and habits and traditions of the Indians as herein described. The younger generation do not believe in the traditions of their forefathers, and the government has interfered with their former practices and their own laws have been abandoned practically for twenty-five years. All those great chiefs and historical characters who were acquainted with President Young, their great benefactor, have passed beyond, but whatever may hereafter be found by historians and other searchers after truth will not discredit the account herein contained. This narrative will only help to establish the truth more firmly.

#### THE NAVAJO'S MORNING PRAYER.

A man takes his son by the hand and leads in worship and the son repeats after him.

*Worship of the Sun.*—O thou Great King of Day! Again thou art on thy way. Thou who planted the first garden eastward and made the grass to grow, trees and flowers and food for man! Not man art thou, but the Great Creator; and thou, Sun Ray of Light, who shone on our fathers from the beginning, cease not to shine on us, thy children, and cause vegetation to grow. Man cannot endure without thee; we ask thy light for the good and the bad, for thou dost not distinguish between them. We love the Moon and the lesser lights, but the Moon is often obscured by darkness and fills us with fear that the end of Man will come before the Moon rises. When morning comes, thou Sun, dispel our fears and let hope, not despair, fill our bosoms with deep devotion, for thou art the dispenser of peace and blessings. (Repeated three times daily.)

#### A MOQUIS SERVICE WHILE CROSSING TO UTAH OVER THE BIG COLORADO RIVER AT LEE'S FERRY.

After stretching over the water some holy eagle feathers attached to some white cotton yarn, the Moquis say, "Peace, be still!"

“Let thy angry bosom not swallow us and hide us from our loved ones. It is a disgrace to die in a watery grave, or to be hung by the neck with a rope. Oh, thou Great River, from which our fathers drank and in which they bathed their heated brows while fleeing from their enemies, remember us, their children, though less worthy than the mighty men of old. Thou knowest our humility and helplessness in contending against the elements, fire, water, and the thunders that roar overhead, controlled only by the Great Creator.

“Peace, peace, be still!”

In 1884 a delegation of representatives from Washington, D. C., came amongst the Navajos to inform them that there was a law against having more than one family. The Indians had large families, and according to their own laws they could have as many wives as they could support. Each family had to have 2,000 head of sheep and goats, enough to make them self-supporting. The Indians said they had been commanded to raise up a righteous branch at one time when their tribe was sorely diminished through their long wars, etc. The delegation gave them a talk about love at home with one wife, etc., and the impossibility of the love being sufficient for so many. Many more things were said with much pomp and flattery. They wished the Indians to dispense with these families of their own free will, and if not, by force.

If the reader could have seen the frowns, the scorn, and the utter contempt depicted in the faces of those women and children as they listened to these unwelcome remarks! There was deep silence, and wonder what would be the answer of the Great War Chief and Lieutenant, and hero of many battles, *Co mah ee yaszzy* (The fiery wolf's young one). He had six wives and forty-two living children. I will now give his speech, in part:

“You talk like children, you who live in the holy nation under the blessing of the Great Creator. You talk with the tongues of lightning. You use the wire and the paper, and all those wonderful things the white man is able to use so cunningly as tools against us. Have you left off your reasoning powers as men, have you no home nor loved ones? If you have not, you have no business here to enlighten us with that which fills our heart with aching and despair and a more abiding hatred for our white friends. Have you so soon forgotten the first man who came and discovered this, our goodly land, who with his vessels as agile as the swan, touched our shores near the rising Sun, and he and his men bowed down before our Great Chiefs, and begged for bread, and for a resting place until he could return to his own people. Our fathers granted it, and what has been the consequences? He soon returned with many and powerful armies. The armies

increased until they drove us toward the setting sun, and the end is not yet in sight. Do you pretend to say that we do not love our wives and children? They love us, let this be our answer. You may cut our throats from ear to ear, and send us over to the Great Beyond, there is room enough for all where our forefathers dwell in peace and happiness. You go! Tell the great white Chief—whether he is a man or a beast I know not—that we love our wives and children, and they love us; for them we live, and for them we die.”

Here he knelt down and kissed the earth and pulled his hair to show his reverence for the Creation of God, his love for his family, by the kiss, and his desperate and intense feeling under the strain of his present mood, by pulling his hair. His speech lasted over one hour. He told them of the Indian's disadvantages in the matter of arms, which was always in favor of the whites, and how they had taught them, the Indians, to drink whisky, and gave them horrible diseases which the Indians did not do nor have in their wars before that time, etc.

## The Blessedness of Pure Young Love.

TO THE BRIDEGROOM AND BRIDE.

*L. Lula Greene Richards.*

Do you know, dear young friends, that you help in a measure  
 To give to the whole world much sunshine and pleasure?  
 By thus giving heed to that first great command  
 That Adam and Eve should go forth, hand in hand,  
 And replenish the earth, have dominion and rule?  
 Do you know, as you enter that wonderful school,  
 That the light of pure love, which abounds in your hearts,  
 To everything 'round you its brightness imparts,  
 And from one to another it radiates so  
 That you bless the whole world with the warmth of its glow?

This is true; and in turn 'tis our wish most sincere  
 That your light of pure love may be strengthened each year.  
 There is nothing more natural, more lovely and good,  
 Than young people marrying just when they should,  
 As you are now doing. May blessings increase,  
 And with you abide the sweet angel of peace.  
 Rear soldiers and nurses the war to help win  
 'Gainst selfishness, greed, and all manner of sin.  
 To each other be true; and wherever you go,  
 Help make the world bright with Love's hallowed glow.

# For Time and Eternity.

*Lucy May Green.*

"I cannot go to the temple, Ronald. Mother has set her heart on a home wedding for us, and she has planned *such* an elaborate reception! We are to be married by our old Bishop, in the alcove in the drawing-room, standing under a big floral horseshoe, for luck, you know. And my dress, why it's a perfect dream with a low neck and real lace sleeves. It's an exquisite evening gown, Ron, and will come in so handy for the theater and parties!" And the happy girl smiled at her lover. "My trousseau, too, you just can't imagine how lovely the things are which mother and the girls have made for me—all tatting and crochet, such laces and embroidery! I shall want to wear chiffons and crape all my life, just to show them off."

"But Edith dear," replied the man, "there are other things to think of besides crepe dresses and embroidery. Our love should be the greatest thing in all the world just now. We want to be married in the temple! we don't want to be united for time alone, but for all eternity; and, dearest, I do not care so much for your many fine clothes; you always look well dressed to me. But there is one article we must both wear and cherish, and you know what that is."

"Oh," pouted the girl, "I don't want to wear long sleeves and high necks, for they are so hot and uncomfortable. My dresses are almost all made with elbow or shorter sleeves and no collars, and I won't be able to wear any of my pretty yokes. Let's wait awhile, Ron; there will be plenty of time later on to do temple work. I want to have a good time, now."

"Dearest," returned her lover sadly, "we must begin right. Many years ago I received the Priesthood. I have lived a clean and true life, have respected my calling and have looked forward with joy to the time when I might be ordained to the higher office, and in the House of the Lord receive the woman who was my true mate. You have ever been my ideal woman, Edith; do not fail me now. I love you, dear, not only until death does us part, but for time and all eternity."

"If you loved me like that," flashed the girl, "you would let me get married in my own way. I'm willing to go to the temple some day—in a year or two, after we've had a good time in society for awhile. You must go now, Ron, for I hear the dressmaker coming for a fitting. Good-bye, Ron; time enough for serious things in ten years from now," smiled the ~~young~~ girl, as she

cluded Ron's good-bye kiss, and disappeared into the sewing room.

"How I love her," thought the man, as he walked through the quiet streets to his home, where he sought the silent solitude of his own room.

"Father in heaven, open her eyes," he cried, as he knelt in prayer. "Take from her heart the desire for worldly things. Open up the way that my heart's dearest wishes may be speedily realized, if it be thy will," he prayed earnestly.

Ronald Lancaster and Edith Arvor had been playmates in early childhood, friends through school days, and lately their friendship had ripened into love. A legacy recently received by Edith's mother had made an elaborate trousseau possible, and Edith's head had been slightly turned by the many attentions paid her by the social leaders of the town, and through the allurements of the fine clothing she had been able to obtain.

A few days later Edith attended an afternoon musicale given by Mrs. Vandercort, who was one of the local society leaders, in honor of a visiting musician, a contralto of wide repute.

"Our singer went for a ride through the canyon this morning and has not yet returned," announced the hostess to her assembled guests. "Just visit and amuse yourselves for a little while. I think I hear her auto returning now."

Edith joined a group of friends on the spacious veranda, and a hum of conversation, broken at times with the click of knitting needles, soon ensued.

"What exquisite tatting that lady is wearing, and did you ever see such a pretty yoke," remarked one of her companions to Edith in an ~~aside~~ whisper. "She is a 'Mormon,' too," she continued.

"How can you tell that?" queried Edith.

"I can see the outline of her underwear," replied the girl. "Do you know," she continued, "I believe in all the principles of the Church, but I just can't stand the underwear. I have to wear it, of course, but I tuck in the neck and roll up the sleeves, and"—whisper—"I have one pair I fixed up to wear with evening dresses—"

"Girls," the lady of the tatting said gently, "I could not help hearing your remarks, and it grieved my soul to hear you speak lightly of sacred things. May I tell you a story?"

The ~~disappointed~~ girls blushed and murmured an apology, and the lady continued:

"Twenty years ago Ruth Alston was the belle of our little village, an exquisite needlewoman. Ruth's dresses and underwear were elaborately trimmed with embroidery and lace, the work of her own hands. In the late nineties the girls wore sheer organdy dresses with many ruffles. These were made over col-

ored slips, often of pink or flesh color. Sleeves were omitted and the tops were cut low so that dimpled arms and necks could show through the sheer organdy of the dress. Ruth was engaged to a young civil engineer who was surveying some Government land in our neighborhood. He was a recent convert to our faith, and full of enthusiasm. He desired to receive the Priesthood and to be married in the temple, but Ruth discouraged this. She had set her heart on having an organdy wedding dress, with six bridesmaids, flower girls, with an elaborate ceremony in her home. Ruth's slightest wish became law with her future husband, and—it was a very imposing wedding. Everywhere was pink and white roses, and Ruth the bonniest rose of them all, in her organdy dress and white veil; but my heart ached for them, for I knew they had not made the right start.

"Years passed. Ruth and her husband prospered. Five lovely children blessed their union. Later the family moved to Boston, where John Enright, Ruth's husband, occupied an important position in Government service. Ruth was received into society and became an ardent worker in club circles and suffrage associations.

"A subject of great interest, studied by one of the clubs, was ancestry. Some of the members proudly traced their pedigrees back to the Pilgrim fathers. Ruth became intensely fascinated in this line of work, and took a course of study at the genealogical library.

"One day she discovered a book for sale at an old book store, *The History of the Alstones*. She purchased it and found it to contain a direct pedigree of her father's ancestors, going back for many generations.

"About this time reorganization of the branch of the Church in Boston took place, and Ruth found herself president of the Relief Society there. The course of study in genealogy and salvation for the dead was then in its earlier stages, but in preparing the lessons to give to her sisters of the Relief Society Ruth, for the first time in her life, received a testimony of the truth of the gospel, and with that testimony came an ardent desire to return home where she could obtain the privileges of the House of the Lord for herself and labor in behalf of her kindred dead. Her husband caught her enthusiasm, and as soon as he could obtain a transfer to the Western division, they gave up their home in the East and turned their faces home to the mountains of the Lord's House. Then—the accident occurred. A train collision took place and many people were injured. Ruth was pinned beneath a seat on the train by a falling piece of timber and when she was released and later discharged from the hospital and returned home, she was a helpless cripple who could never walk again."



"And could she not go to the temple?" queried Edith, while her companion sobbed audibly.

"Yes," the gentle voice continued, "a special chair was made for her, and she had that great privilege once, but the effort almost cost her her life, so that now she has to be content to stay at home while others do the temple work. She has copied hundreds of names from her book on to temple sheets, and she is still an expert fancy worker. She makes crochet and tatted yokes for sale. This of mine was a present from her."

A few bars of opening music, and a glorious contralto voice came through the open window, "I will rejoice greatly in the Lord, for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness. Arise, put on thy beautiful garments, oh daughter of Zion."

A thoroughly repentant and chastened Edith hastened home at the close of the musicale, and when Ronald called that evening he found that his earnest prayer had indeed been answered, and late over the altar in the Lord's House they pledged their troth for time and all eternity.

## Lines to a Mother in Israel.

*Alice Foutz.*

It is the soul's celestial grace  
That shines from out her gentle face;  
It is the charm of heart and mind  
That in her presence are combined,—  
A saintly wife and mother true,  
A "Mary Magdalene," through and through.

She knows and does her duty well.  
Had I the gift, to you I'd tell  
How she in her sweet, quiet way  
Doth bless and comfort, day by day;  
Her beauty, goodness and gentle mein  
Befit her in her sphere to reign.

The many souls she's fed and feeds,  
The noble life she's led and leads,  
Has lent her grace and strength of mind  
To reign a queen among her kind;  
Whilst Thou canst spare her from Thy side,  
Dear Lord, may she with us abide.

## Stick to Your Ideals.

*Elizabeth McKay Hill, Dean of Women, Utah Agricultural College*

We are passing through one of the most critical periods of the world's history—that of complete readjustment. Governments of the world are being reconstructed; the largest armaments ever known are being demobilized; the greatest number of human beings are being fed; the world of industry is being reorganized; the social atmosphere of the world needs purifying. What are we, or what have we to contribute to make us fit to live at such a time?

What are our ideals? Are they those of the early pioneers who were willing to sacrifice everything, including life itself, for honor? If they are, then "stick to them," for those ideals were founded on truth, and in proportion as our lives are in harmony with truth, in that proportion can we render valuable service in the solution of the world's problems, which today, more than ever, are our individual problems.

How many of us as individuals, or how many children are being taught "to allow every one the liberty of conscience" or that "the Constitution of the United States is a glorious standard; it is founded in the wisdom of God?" Why not, as families, turn part of our loyal enthusiasm to the studying of the Constitution of our Government, so that we may better serve as citizens, and so that the generation under our care may be stronger to cope with the problems of government that when the time comes that the "Constitution will be held as by a silken thread" there may be those trained to defend it intelligently?

The men who are being demobilized today are coming home bigger, broader and better citizens—they have learned the true meaning of democracy—to recognize the man for what he is, not what fortune might have bestowed upon him. What are we as women doing to open our eyes of understanding so that we might recognize true character even though it be garbed in rags?

"Save, save, save," not of that part which we should give to the neighbor, but of that part which we consume and waste needlessly. Our crops are plentiful, but we have never known the time when we were not told to be prepared to feed the stranger and that preparation can be made daily. Since the withdrawal of food regulations fear has been expressed that there would be unnecessary consumption, we as a people, if we are true to our ideals, ought not to need "food regulations." Carefully store that which our neighbors across the water do not need and which we can just as well get along without.

The teaching of "'47" was, "Those who don't work, don't eat." A great deal of our social unrest is due to the fact that there are those among all classes of men who fail to do their share of the every-day things of life—daughters in the home, sons on the farm, women in society, men in every walk in life fail to appreciate that "he who is greatest among you serves most."

What do we know of the labor problem as we face it today? And in what measure can we help solve it? We know the teaching that has come to us from past generations, the plan of having all things in common, but we also know for that plan to succeed each individual—that means me, and that means you—must cooperate unselfishly and must work unceasingly. Are we any less selfish today than we were yesterday? If not, are we prepared to help solve the industrial problem?

We have always maintained a single standard of purity, and the time was that a man's life paid the price of a woman's chastity, and so long as such standards were maintained the safety of a nation was secure. We cannot compromise with sin and not strike at the home, the very foundation of a nation's safety. Let us teach our girls and our boys that virtue is dearer than life itself and that "the wages of sin is death."

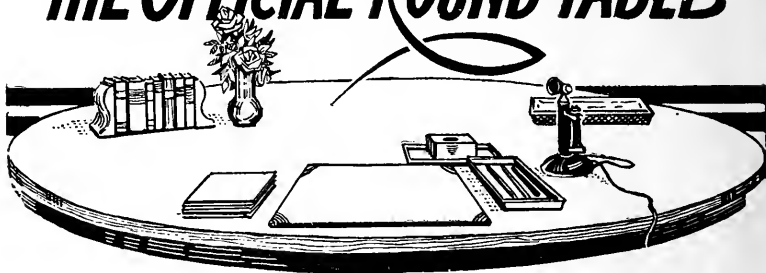
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## MY SYMPHONY.

*Grace Ingles Frost.*

Just to take whate'er shall come of rain or shine,  
 Graciously,  
 As part of God's great will divine,  
 Unto me;  
 To walk the way He leadeth me along,  
 With smiling lips,  
 Thro' comradeship with pain grown brave and strong,  
 That they in after years whose feet may press  
 The selfsame wood,  
 Shall find their soul's distress,  
 Their irksome load,  
 Diminished by the blossoms strewn before,  
 And seeing, travel on and doubt no more.

# THE OFFICIAL ROUND TABLE



*Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.*

## GENERAL NEWS ITEMS.

In common with all stake and ward officers the General Board of the Relief Society will be happy indeed to meet once again around our Official Table to discuss problems, weigh events, propose measures to improve and constantly accelerate the work of this great organization. It may be that now the war is practically over, there will be somewhat of a relaxation along Relief Society lines, as well as in other forms of social life in the world at large. Yet, after all, we know that the source of life and growth is at the root of this organization, and we do not need constant excitement nor the stimulus of popular favor to keep us alive and growing. The General Board unites with all the stake boards, and they with the ward boards, in loving congratulations to the members of the Society in the resumption of our activities during the year 1919.

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After spending six weeks in the Denver City Charity Office, Mrs. Lyman has returned to Salt Lake City. During this time she was studying methods of relief and family rehabilitation, and doing practical work along these lines.

In connection with a Red Cross Home Service course taken a year ago, Mrs. Lyman did her field work in the Denver City Charity Office, and became so much impressed with the efficacy of the work done there that she went back this year to supplement her former work and study. In this office every effort is put forth to study carefully each family situation with a view of removing the causes which have produced dependency and its handicaps, and then of giving the family a fair opportunity and as far as possible an equal chance in life with those families which are more fortunate. If a family can be helped to recover itself and be made self-supporting without money relief, all the better. Any self-respecting family or individual in distress prefers to be

given assistance that will preclude money relief, if possible, because there is a strength in every individual and in every family, which comes from the feeling of being independent.

To give relief without knowing the family situation is regarded as very dangerous to the family. No modern physician would think of prescribing the same remedy for all ailments, and only after a careful diagnosis does he prescribe at all. In helping families along charity lines a careful going into the situation is considered just as necessary as is the diagnosis of the physician. Health, sanitation, employment, education, recreation, and religion are all important factors in rehabilitating a family. In many instances these are more important than money relief. However, whenever relief is really necessary, it is given adequately but under close supervision.

Another feature in the Denver office is the strictly confidential nature of the work. No worker is considered properly equipped who cannot absolutely keep the confidence of the clients.

Whenever relief is really necessary it is given adequately under close supervision.

Before returning home, Mrs. Lyman, in company with Mrs. Ruth May Fox, of the General Board of the Y. M. M. I. A., attended the meeting of the board of directors of the National Council of Women, at St. Louis. The National Council of Women is the American branch of the International Council of Women. On account of the influenza epidemic the meetings were held at the home of the President, Mrs. Philip N. Moore.

The business of the meeting included recommendations of the chairman of standing and special committees, budgets for the chairman, place for the next biennial meeting, plans for work in which the National Council is interested, and the selection of delegates to attend the International Council of Women, which is to be held in Christiania, Norway, October, 1919.

Four new organizations were admitted to membership as follows: the Woodman Circle, the National League of Women Workers, the Children of American Loyalty League, and the National Women's Republic Association. This makes twenty-eight organizations now belonging to the National Council.

It was decided to hold the next biennial meeting of the Council in St. Louis, in November or December, 1919.

It was also decided that delegates be sent to the International meeting in Christiania, the delegates to be chosen by the executive committee. It was recommended that an International Committee be formed in each nation to be composed of all the members of the National Council, and individuals interested in the work.

A great many matters regarding peace and reconstruction work were brought up, but in view of the unsettled conditions in

the world at present, it was felt that the time was not ripe for a definite reconstruction program to be outlined. However, a reconstruction committee was appointed to which all matters will be referred during the year, the committee to confer with the president and make known to the affiliated organizations from time to time all matters of consideration.

Madam St. Croix, a member of the National Council of France, was in attendance at the meetings and gave a very interesting report of the work of the French women. She stated that the National Council in France is made up of one hundred and fifty organizations, and during the war they have worked as one unit. In all the war and reconstruction work the women have been recognized by being placed on all committees where matters relating to the welfare of women and children have been considered.

Nineteen delegates were in attendance at the meetings and Mrs. Moore gave a luncheon at her home in their honor.

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The subscriptions to the *Magazine* are coming in with their usual force and frequency at this crowded period of *Magazine* activity. Our managers, Mrs. Jannette A. Hyde and Mrs. Amy Brown Lyman, decided to publish a few extra numbers of the January *Magazine*, as the "flu" conditions have made agents' work so difficult and impracticable that we dread to disappoint our numerous readers with failure to receive the January number. It might be added, however, that if any of you are not able to subscribe in January, it is quite convenient to subscribe in any month following, and as the subscription is for one year, your name will be carried over into the month in which you subscribe, giving you twelve numbers in all. Stamps of large denominations are not available for exchange. Send money, checks, or P. O. orders.

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A call has reached this office from the missions for help in learning how to make use of genealogical books and genealogical libraries. In response to this desire the Genealogical Committee of the General Board have prepared a set of twelve lessons under the following titles: "Genealogy—A Foundation Stone of Temple Work;" "The Study of Genealogy;" "The Utah Genealogical Library is the Clearing House for Latter-day Saint Students;" "Libraries;" "Genealogical Libraries;" "Indexes and Indexing;" "Genealogical Books Found in Libraries—European and American;" "Necessary Materials;" "Transcribing Information in Note Books;" "Following a Surname Through a Library;" and "Correspondence as First Aid to the Genealogist." These will be furnished to such of the mission presidents as may desire to use them.

These lessons would not supercede the regular genealogical lessons, but could be used in connection with them. Many of our Saints living in great cities like New York, Boston, Philadelphia, Washington and Chicago, are not informed concerning the vast stores of genealogical information which are found in these cities. Even if they know of the libraries they do not know how to make the best use of them, nor how to begin or to pursue a search for genealogical information when they do reach the library. These lessons are designed to assist such inquirers.

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The birthday of our President, Emmeline B. Wells, occurs in this month, and we all join in congratulations and loving wishes for our honored President.

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Our General Treasurer reports that our Societies everywhere have been as loyal and active in the matter of dues during this past year as in any year in our history. This is wonderful when we consider the many claims made upon all of us through the distressing period of war through which this country has passed. The sisters of the Relief Society, however, have not faltered in their allegiance to each other, to the Society, and to the Church of Jesus Christ of Latter-day Saints. We all congratulate each other on this happy testimonial of our mutual worth and integrity.

#### NOTES FROM THE FIELD.

*Reorganizations.*—Young stake. In October, 1918, the Young stake was reorganized. Sister Mary M. Halls, of Mancos, Colo., who had served faithfully in the capacity of president for several years was honorably released, and Mrs. Florence Dean, of Redmesa, Colo., was appointed to take her position. Mrs. Dean's counselors are: Mrs. Clara M. Taylor and Mrs. Clair Roberts. The Stake Secretary is Mrs. Minnie Wheeler. The other officers and board members have not been selected.

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*Eastern States Mission.*—Miss Elizabeth Thomas, who for the past year has presided over the Relief Society work of the Eastern States mission, was honorably released from service in November to return to her home. Miss Marie Haselman, formerly a very able worker in the Bureau of Information, in Salt Lake City, was appointed to take her place. Miss Haselman is capable and earnest and will no doubt succeed in keeping the Relief Society work in the Eastern States mission up to its present high standard of efficiency.

*The New York City Relief Society* was reorganized in November, and the following officers appointed: Mrs. Addie Cannon

Howells, president; Mrs. T. A. Beal, and Mrs. Loraine Fletcher, counselors; Miss Lucile Midgley, secretary and treasurer; and Mrs. Marie Sheranean, class leader.

A Relief Society was organized in Portland, Maine, on the 1st of December. Miss Jeanette Hatch is the president; Miss Cora M. Burk and Miss Etta M. Drowns are the counselors; Miss Marion McDuff is the secretary and treasurer; Miss Athaline Northrey, organist; and Miss Irene Edmunds, class leader.

A Society has also been organized in New Bedford, Mass., with Miss Ruth Glazier as president.

*Northern States Mission.*—When twelve thousand earnest Red Cross workers marched down Michigan Boulevard, Chicago,



AUXILIARY 615, AT GEN. JOHN B. LOGAN MONUMENT, GRANT PARK, CHICAGO.

and into the famous U. S. War Exposition, in honor of their national chairman, a company which attracted considerable atten-



tion was Auxiliary 615, representing the National Women's Relief Society of Chicago.

The Northern States mission has twenty-four other Relief Society auxiliaries, all actively engaged in Red Cross work.



N. W. R. S. MARCHING INTO WAR EXPOSITION.

*Capitol Heights, Md.*—Mrs. Lillian Babcock of Capitol Heights, Md., eight miles from Washington, D. C., writes the office that a Relief Society has recently been organized at that place. A new church has been erected, and under the direction of Presiding Elder Milton Babcock, various activities are being organized.

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*Sandwich Islands.*—A Relief Society has recently been organized in Wailuku, Maui, with twenty-seven members, who are meeting regularly. In addition, these members are meeting Thursdays to do Red Cross work.



# CONSTRUCTION AND RECONSTRUCTION IN THE HOME

Jannette A. Hyde.

## HOME DRESSMAKING.

*Note*:—These lessons are planned to give help to the women who do their own sewing at home, and the suggestions given are based upon experience among home sewers and a knowledge of the common mistakes made by them for want of more professional knowledge along these lines. Beautiful materials are often completely ruined in shape and workmanship. The questions asked by many women who would like to be more successful is, "How shall I proceed? And what shall I do first?"

*Note*:—The designs and instructions of this department have been provided by Mrs. Lucille Young MacAllister, Home Demonstrator, of the B. Y. U., of the Box Elder High School, and in the Government Extension work of the U. A. C.

### *The Form as an Aid in Dressmaking.*

Learning to use a form for fitting and drafting is the only solution to the difficult question of fitting oneself. It does away with the tedious, discouraging attempts to correct faults in the garment in places where you can neither see nor reach. If the dress form used is exactly like your own figure, you need scarcely to try the dress on until it is finished.

If mothers, who wish their daughters to sew for themselves, would provide the girls with forms to use while they are learning, they would not be so easily discouraged, as so many are, because they realize that they are not entirely successful and their results are not all that the fastidious tastes of the up-to-date young lady requires.

### *How to Make the Form.*

Purchase three or three and a half yards of grey cambric lining. Out of this cut a French basque to the waistline, a circular

piece or peplin to fit from the waist line to six or seven inches below the hip line, a plain two-piece sleeve, and a four inch bias piece for the stand-up collar. Basque patterns may be bought in any standard make of patterns.



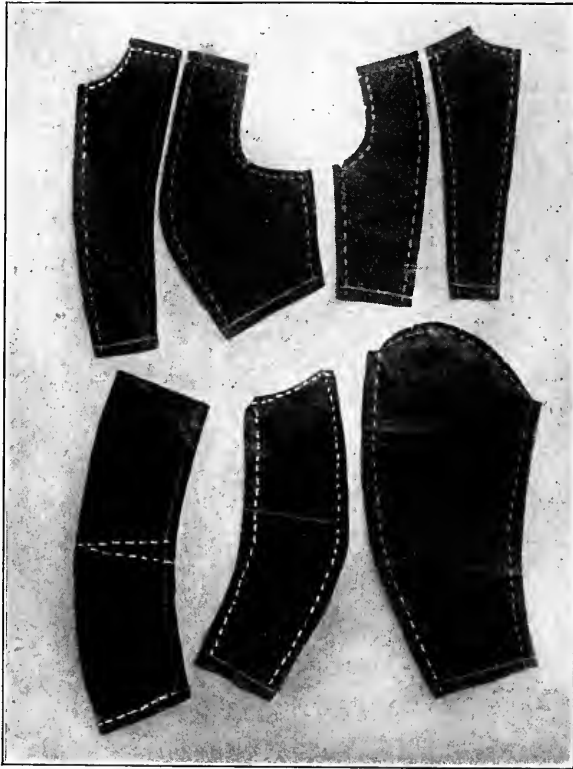
*Figure 1. The Dress Form.*

The above illustration shows a dress form constructed and padded according to the method described on the opposite page.

It will be necessary to secure the assistance of someone with experience in fitting, to fit this lining until it is perfect in shape. The better the fit of the lining the more satisfactory the form will be when completed. Note the lines showing where the collar and peplin are fitted.

After the fitting of the lining has been carefully completed, trim the seams to an even distance from the basting and mark all

joining points with notching or with chalk 82. If this trimming and marking is very carefully done, the lining may be taken apart without danger of losing the shape. By taking all the seams apart you will be able to cut a pattern from this fitted lining, which will be calculable in your cutting and which may be used as a foundation for cutting all styles of waists, sleeves and skirts, as will be shown later. The use of cloth for the pattern will be found to be far more satisfactory than paper. Cloth patterns are durable and more easily folded for changes in cutting.



*Figure II. The Pattern.*

The top row shows the pieces of half of the French basque. The bottom row shows half the peplin and the two pieces of the tight sleeve. Note the notches on all pieces of the pattern.

When the pattern has been cut, put the pieces of the lining carefully together again, first basting, then sewing the seams on the machine. Use hook and eye tape for fastening down the

center of the front. It is now ready to place on the foundation.

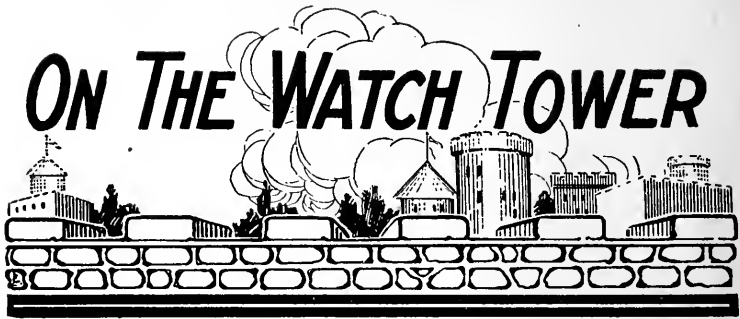
The best foundation obtainable is a regular dress form or a discarded corset display for one or two sizes smaller than your best measure calls for. Then the lining will fit the form loose enough to allow for all small peculiarities of your own figure. Next pad the lining out until there are no wrinkles or bumps but a perfectly smooth surface. The padding must be stuffed in tight enough to give firmness, for if it is loose and slips from place to place the form will never be satisfactory. As material for padding, one may use discarded paper patterns or even well crumpled newspaper, cotton and fine excelsior are also good. The arm eye may be covered with cloth as shown in Fig. 1.

If you are unable to secure a form to use for a foundation, it is possible to use a strip of wood about two inches square, placed upright and several inches longer than the lining. Seven or eight inches below the upper arm securely fasten a cross piece as a foundation for the shoulders. A shorter cross piece can be used in the waistline and one lower down in the hipline. The length and distance apart of the three crosspieces must be governed by proportions of the figure to be duplicated. When the cross pieces are adjusted, stuff the entire lining with excelsior. An oval shaped board placed in the bottom and fastened to the upright will help to keep the shape. In following this latter method of making a form, it is necessary to use a heavier lining than the cambric.

The fitted sleeve pattern is only for use in cutting. The waist pattern should be notched where the inseam of the sleeve should come, and several notches over the upper part of the armeye in both sleeve and waist will greatly assist in setting the sleeve in properly and will be especially helpful to amateurs.

Where there are a number of women in the family one form as a foundation may be made to suffice for all, by providing each one with a fitted lining and having the form small enough for the smallest one. The larger ones will, of course, require more padding.

Have a fitted pattern; if not a form. Women who, for some reason, are unable to construct the form can at least have a fitted pattern consisting of the pieces shown in Fig. II. In the following issue the use of this basque pattern, as a foundation for cutting waists, will be treated.



*James H. Anderson.*

THE MORE NOTABLE TOPICS of public discussion in December were: 1st—Spanish influenza, wherein the re-breathing under masks is held by physicians to offset in harm the protection given; vaccination is reported from a test of 1500 cases in Boston to be of little value, since the disease does not render the person immune from a re-attack and consequently the vaccine cannot do so; strict quarantine and complete isolation are the most effective measures yet demonstrated. 2nd—Peace negotiations, in which President Wilson's views have been broadened by his visit to Europe, where his "fourteen points" received typical characterization by Premier Clemenceau of France: "Too many; the good Lord gave but ten." 3rd—Control of all railroads, cable, telegraph and telephone lines by the government to the extent of dictating all lines of communication and transportation, which is not favored by Great Britain, as shown in that government's reply to Canada that such a thing would not be submitted to for lines landing on British soil; and which also is strenuously opposed in this country as it would be a suppression of correct information and of the freedom of the press and of speech in the United States. These three topics disclose such a pronounced difference of opinion as to suggest that "peace on earth" even within nations, not to say among all nations, is still far distant. At the same time, the prospective opening to full religious liberty of the South American republics, of Palestine and other parts of Asia, and of all the European nations in due time, is indicative of the approach of a period when Elders of Israel shall "preach the gospel of the kingdom in all the world for a witness before the end shall come" to world disputes and crime.

GEN. ALLENBY and a British army entered Aleppo in December, thus relieving all of Mesopotamia and Syria from Turkish control.

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A UNITED STATES OF THE WORLD is being advocated by the Non-Partisan League in the United States, but is not due to attainment just yet.

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WOMEN KNITTERS for the Red Cross received orders on December 28 to quit the work; many household needs in that line now may get attention.

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AERIAL flight across the Atlantic, from Canada, with a 2000 horse-power airplane carrying four men, is scheduled for January by a Canadian aviator.

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BOLSHEVISM in Russia is still carrying on its reign of terror, although little news thereof is permitted to reach the public in other countries.

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THE AMERICAN BATTLE FLEET, comprising most of the American warships which have been in European waters, returned to New York in December, and there received a great ovation.

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NEARLY 500,000 ENEMY ALIENS in the United States were released by order of President Wilson in December, the necessity for their internment no longer existing.

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BERLIN has been the scene of severe rioting and fighting several times during the month of December—an indication that German unity may have to stand the test of another revolution.

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JEWISH government in Palestine under British suzerainty is now sought by the leaders in the Jewish Zion movement, with excellent success in prospect for that solution of the problem.

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AUSTRIA suffered less in December than in November, from internal disturbances, the people there seeming to realize that it is better to go to work and produce food than to fight and starve.

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PORTUGAL, although a republic in Europe, did not escape the assassin's hand in December, the president of the republic having been murdered as he was about to board a railway train.

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FOOD regulations in the United States were modified on January 1st, with the effect that flour took a small rise in price, the prospect for a scarcity in 1919 not having disappeared.

JUDGE W. M. McCARTHY of the Utah Supreme Court died during December. He had been a member of that court for sixteen years, and stood high as an upright, conscientious judge.

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HASTY MARRIAGES to young soldiers are netting a large crop of deserted wives in the United States, making it necessary for new army regulations to prevent such unions.

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EMPEROR WILLIAM II of Germany abdicated in December, and he and his friends engaged in an effort to prove that he was not personally responsible for starting the great European war.

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CONTROL of operation of all means of transportation and of communication by wire is being sought by national government officials in the United States, and is meeting with strenuous opposition.

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IRELAND proclaimed an Irish republic on Christmas day; many thinking people outside of Great Britain feel that Irish independence is an unsuccessful experiment under existing circumstances.

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THE PEACE CONFERENCE in Paris, although scheduled for January, is likely to carry its deliberations through February, there being twenty-seven nations represented at the conference.

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STATE CONTROL of practically everything is being urged by certain theorists until it looks as if the next stage of government in the United States will be an official autocracy and popular slavery.

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WOMEN CANDIDATES for the House of Commons in Great Britain all were defeated in the December elections there, the chief reason being that those candidates had aligned themselves with the laborite party.

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MEXICO'S Carranza government is headed for an early dissolution, according to reports received at the close of December. There will be neither disappointment nor weeping in this country at such an outcome.

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BRIGADIER-GENERAL RICHARD W. YOUNG, of Utah, made a short visit to his home State on his return from France, January 1. Brigadier-General Frank L. Hines, also of Utah, made a short visit at Christmas.



INFLUENZA claimed over six million victims by death in the last four months of 1918, according to statistics gathered in London; and the pestilence is in the world yet. The total deaths reported in all armies during the war is just under six millions.

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TURKEY now asks the Entente allies to aid in reorganizing that country. This assistance probably will take from Turkey all of Syria and Mesopotamia on the east, and all European territory, which includes Constantinople, on the west.

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CONSCRIPTION for the United States in raising armies is the plan of a measure introduced into Congress. The British premier David Lloyd George says the only way to secure peace in Europe is to abolish conscription everywhere.

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ASLEEP for twenty-one days is the experience of a five-year-old daughter of Robert I. Moyes, of Ogden, Utah, in December, following an attack of influenza. At the close of December the child had awakened, and there seemed a fair prospect of recovery from the illness.

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IN THE BRITISH ELECTIONS in December, the ministry of David Lloyd George received overwhelming endorsement from the people of Great Britain, men and women voters. This will give the British premier especial strength in the peace negotiations, his people being almost unanimously behind him in policy.

---

AT CHICAGO, in December, professors of high rank in the educational world testified in a sedition case on trial that the most dangerous faddists in the country had an abundant membership in the school-teaching profession. Utah people may some day awaken to a sense of that same fact.

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PRESIDENT WILSON was received in Europe, in his visit there in December, with the cordial welcome befitting that due to the great nation which did so much to bring to a successful close the war that for so long threatened the destruction of popular government. He also has obtained much first-hand knowledge of what the nations of western Europe have had to suffer.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah  
*Motto—Charity Never Fails*

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

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No. 2.

## OUR GENERAL PRESIDENT

**Honor to Our President.** This month President, Emmeline B. Wells, will be ninety and one years old. We cannot allow this notable occasion to pass without laying at the feet of our President a rose of sweet remembrance. We voice the sentiments of the General Board of this Society, of each Stake Board, and of every member thereof, in congratulating our President on this happy and auspicious occasion.

**Why We Honor Her.** We honor President Wells, not only because of her extremely long and constantly active service, great as that may be; nor because of her gifted mind, her facile pen, her generosity and her sympathy with womanhood everywhere; her unselfish devotion to children, and to friends; her integrity to the truth, her love of the gospel, her loyalty to the presiding priesthood; all these merit and claim our respect and reverence; but, beyond this, and with all this, there lies another potent reason why we honor our leader. God and his servants chose her out of all

the women of this Church to be the Elect Lady. And, living worthy of this great calling, she commands our respect and reverence.

**A Standard Bearer.**

That is a keynote principle. Not persons, not individuals, but causes. Great aims, noble objects, these must form the ultimate elements of our thoughts and aspirations. Yet, we may well stop by the wayside occasionally on our difficult daily climb, and salute the leaders of our cause, the banner-bearers of our Society. They have not chosen themselves, but have been called by inspiration, and set apart by the presiding authority. She has been in the Church 77 years on her birthday this year.

**Her Good Example.**

That, too, is one of the lessons we learn from daily association with our President; reverence and obedience to proper authority. She is quick to hear the whisper of the Good Shepherd's voice, and her swift feet run out to meet and worship the Lord and to obey her leaders. In this we shall do well to consider her example. May the peace she has sought, the comfort she has earned, the devotion she has desired, veil and enshroud her remaining days and years. And may the light of her quick intellect remain undimmed, shining out from the windows of her soul to the end.

THE NEW APOSTLE, MELVIN J. BALLARD.

The appointment of Elder Melvin J. Ballard to the apostleship undoubtedly will meet with universal approval throughout the Church.

Elder Ballard is a native of Logan, and is the son of Henry and Margaret McNeal Ballard. As a youth and a man, he was industrious and successful. Popular and magnetic, capable and energetic, he moved always in a circle of friends. Gifted with an extremely beautiful voice, his welcome was assured in any assembly. He has filled many positions of responsibility in a civil, religious and economic way in his town and stake; and when he was called to preside over the Northwestern States Mission, in 1909, his absence was felt in Logan and Cache stake. He is greatly beloved by elders, Saints and converts in the Northwestern States Mission, and his presence and services in that mission will be greatly missed.

His eloquence and simple, modest dignity make him an ideal preacher and exhorter. Those who heard him speak in the recent conferences of the Church will not soon forget his moving appeals and his enlightening utterances. The work of the Lord will be advanced through the ministry of this good and gifted man.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN MARCH.

#### THE MINISTRATIONS OF THE PRINCE OF PEACE TO THE PEOPLE OF THIS CONTINENT.

After the terrors of thunder and lightning and earthquake had subsided, Jesus came in the midst of his people and began to feed them with the bread of life.

He taught them many important doctrines, but finally he perceived that they needed a period of rest and preparation of spirit before he could venture further with his instructions.

Nevertheless, as he gazed upon them and witnessed their tears, his bowels were filled with compassion, and he felt for them infinite mercy, yea, their mute appeals so touched him that he said:

“Have ye any that are sick among you, bring them hither? Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? bring them hither, and I will heal them, for I have compassion upon you; my bowels are full with mercy;

“For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

“And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.”

Continuing, in the words of the *Story of the Book of Mormon*:

“And they did all, both they who had been healed and they who were whole, bowed at his feet and did worship him; and

as many as could come for the multitude did kiss his feet, inso-much that they did bathe his feet with their tears."

Surely this was a glorious day for the people of this continent. Surely it was a day towards which the inhabitants of this earth might truly yearn.

Think of our world today with its tens of thousands of halt, and lame, and blind; a rough estimate of the fatalities in the late war is ten million, and the wounded will, in all probability, equal or surpass this estimate. Think of all the boasted skill of the twentieth century striving to make the lame to walk and the blind to see after the horrors of war. Think of the French, whose achievement has been so widely proclaimed, sitting in their art studios, day after day, striving to make the soldier made unsightly and repellent by the ravages of war, comely and natural. This they seek to do by means of a thin flesh colored mask, which attempts to imitate the man's photograph when he was whole and sound. Call to mind the hundreds and thousands whom shell shock has made deaf, and those whose blindness is beyond that of the most skilled physician, and others whose sovereign reason is like sweet bells jangled out of tune. Think of us now in the clutches of an epidemic that is baffling the medical profession, and making orphans of hundreds and thousands of children. It is only by keeping in mind our own very sorry plight that we realize the difference in these two pictures.

In the one we have the Savior of the world standing in the midst of his people, with his soul full of love and his bowels full of compassion, saying, "I perceive that your faith is sufficient, bring unto me all that are lame, and halt, and blind, and I will heal them;" and they brought all their sick and afflicted and every one was made whole.

On the other hand we have a world strong in its own strength, wise in its own conceit, self-seeking and unlovely in many of its practices, reaping according to that which it has sown.

Note the utter completeness of the work of the Great Healer. He did not make wooden legs for the lame, nor amputate the hands of those whose hands were withered, or make masks for those whose faces bore unsightly scars; nor did He say, Take away your lepers, your blind and insane, for I can do nothing for them; but all their sick were made whole. In the light of this knowledge may we not rejoice and be made glad that he has promised to come again with healing in his wings?

Then he commanded them to bring their little children and place them near him; after they had complied with his request,

he commanded them to kneel, and when they had knelt he prayed in their midst, and the multitude bore record of this prayer and this is the record they bore: that "the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father ;

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak ; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father."

And then Jesus arose and bade the multitude arise, and he wept for joy. Afterwards He blessed their children ; but that story is part of another lesson.

What we wish to draw special attention to is their record in relation to His marvelous prayer, the power of which is beyond mortal comprehension.

#### PROBLEMS AND QUESTIONS.

1. After the terrors of thunder and lightning had passed, what did Christ do in the midst of his people?

2. What does Christ say about "other sheep," in III Nephi 16?

3. What did Jesus teach the people in relation to the sacrament? III Nephi 18.

4. In III Nephi 21, Jesus gave instructions concerning the naming of the Church. What did he tell the people in relation to this matter?

5. What mighty works did Jesus perform among this people, like unto the mighty works He performed among the Jews at Jerusalem?

6. Were any afflicted exempt from his ministrations? Compare the divine way of overcoming sickness with the human way.

7. After commanding the little children to be brought unto him, what did Jesus command the people to do? What did he himself do?

8. What have the people told us in relation to this prayer?

9. Are their comments upon this prayer what we should naturally expect? Why?

## LESSON II.

**Work and Business.**

SECOND WEEK IN MARCH.

## LESSON III.

**Genealogy.**

THIRD WEEK IN MARCH.

## THE ORIGIN OF ANGLO-SAXON SURNAMES.

*Teacher's Outlines.*

Teutonic names were generally compound words. (Illustrations).

Name customs were sometimes founded on social habits and religious impulses by Saxons.

Anglo-Saxons were warriors and pagans.

Children were named for their pagan deities.

Children were often surnamed from father's trade.

Anglo-Saxon names were included in William's survey recorded in Domesday. These were the small land-holders. The upper class named there were all Normans.

## LESSON STATEMENT.

We learned in our history lessons that Great Britain was inhabited first by semi-savages—with the Britons. They worshiped Nature and natural phenomena and built homes in the forests and woods. The Celts, who were almost as uncivilized as the Britons came into Ireland and then over into Scotland and Wales particularly, conquering the Britons. Welsh people, however, claim descent from the original Britons. The Irish and Scotch came from the Celts. Then came the Teutonic tribes of Angles and Saxons and they conquered and settled up England driving the Britons into the Welsh mountains and keeping the Celts confined in Scotland and Ireland for some centuries.

Neither the Britons nor Celts built cities or even villages. They lived in the most primitive huts and dugouts, fighting each other and living by hunting and fishing.

When the Anglo-Saxons came in they grouped themselves in

little villages and founded a primitive sort of government, patterned after the Teutonic customs of their Scandinavian forefathers.

Now when men lived apart from each other it mattered little what names they chose for themselves and their scattered families and friends, but just as soon as a community gathers into village life it is necessary to select names for children (provided they are to be called by only one name), which shall not conflict with the names given to others in the village, else confusion arises when two or more have the same name.

The Anglo-Saxons were pagans. They worshiped Thor who was the Scandinavian god of war, thunder, and agriculture, the benefactor of men; and Woden or Odin, chief of the gods, the god of war and founder of art and culture; and Frigga, the goddess of marriage, from whom Friday is named—wife of Odin; or Frey, the son of Njord, the god of rain and sunshine, and specifically of fruitfulness and prosperity; or Freya, the goddess of love, daughter of Njord and sister of Frey. They named their children very frequently after the deities which they worshiped and sometimes they would add an epithet to the name, like Thor-Wold; Thor is the god of war, thunder and agriculture, the benefactor of men, and Wold is a down or forest.

The Anglo-Saxons sometimes named their children because of some peculiar circumstance at birth or some peculiarity of the child, or from complexion or characteristic. Names are frequently changed too. Children are sometimes named from the father's trade. They were also sometimes given nicknames. They were often given the father's name with *son* added to it, but no Anglo-Saxon child had a surname as we understand the term.

After several centuries the Celts in Scotland, who were now called Picts and Scots, made a great deal of warfare and trouble for the Anglo-Saxons; and too the Danes and Norsemen came over from Scandinavia in great numbers in their piratical boats and the Anglo-Saxons became alarmed for their final safety. So they invited another branch of their race called the Norsemen to come over and help them conquer the Danes and Scots.

Thus it was that the Norman king William came over in 1066 and he conquered the whole lot of them and remained in England with the title of William the Conqueror.

#### QUESTIONS.

- Who were the first people in Great Britain?
- Where did the Celts come from?
- Where did they settle in Great Britain?



Who were the Anglo-Saxons?

Where did they come from?

What different habits had they from the Britons?

How did the Anglo-Saxons give names to their children?

Name some of the Anglo-Saxon pagan deities.

Who were the Normans?

Where did they live

Tell what you know about William the Conqueror.

Note.—Let the class discover as many Anglo-Saxon personal names and surnames as they can. Extend the inquiry into the ward and classify Anglo-Saxon personal names and surnames, giving their definition.

#### LESSON IV.

### Home Courses.

FOURTH WEEK IN MARCH.

#### PHASES OF GROWTH AND THEIR CHARACTERISTICS

Most people are so accustomed to see their children grow that they do not trouble themselves with the details of the process, nor consider in what way this may be promoted or retarded. Growth in human life is the series of changes associated with increase in number, size, and complexity of the different parts of the body, and our knowledge of growth should include information relating to the varying development of all the organs, the significant changes in their mode of carrying on their work from birth to old age, the possible deviations from the normal, and the degree of resistance to the various diseases peculiar to the characteristics of different age periods.

Mental growth continues to increase in complexity through life, actual physical growth ceases at about the twenty-fifth year; though slow growth in height continues in some individuals until thirty; and increase in chest girth goes on until fifty. During the first seven years, child development takes place most obviously in respect of size; while later, it seems to be more directly associated with the elaboration, or increase in the complexity of the tissues—thus growth may be said to have a two-fold character: (1) increase in size and substance; and (2) development of capacity to perform more complicated activities.

Children may normally vary one to two years from the average, and height especially is always influenced by race and family predisposition. Until recent times, the opinion was held that

when rapid growth of body ceased for a time, the child's mind seemed to expand more quickly, though more recent authorities affirm that increase in height, weight, strength and mental development coincide; as, for instance, the child tall for its age is also more mentally proficient and suffers if deprived of suitable educational opportunity.

Different parts of the body do not grow in the same time nor in the same proportion; for example, the mass of the brain increases from two to three fold in the first year of life; whereas, there is an increase of but 10 per cent in the second year, and the actual size of the brain is little increased after the eighth year. The annual growth in size of the heart is about 8 per cent between seven and fourteen, but in the year of puberty, it is 20 per cent.

Rate of growth can be computed by three methods: chronological, physiological, and psychological. To an increasing degree, judgment of a child's progress by the actual years it has lived is giving place to the much more accurate estimate based upon the stage of physiological development it has reached. Differences in physiological age may amount to as much as three years among a group of children all of the same chronological age; hence the need for varying treatment of children who are too liable to be all placed in the same class. Physiological age refers to the relative development of organs, bones, weight, height, sex maturity, etc.; psychological age, to mental ability and maturity.

There is reason to believe that growth of all kinds follows certain laws, though these are not as yet thoroughly understood. They have, however, a rhythmic tendency: that is to say, we observe periodic alternations of greater or less activity—thus growth in weight is more marked in the fall; growth in height more noticeable in the spring. Growth in weight is more variable than growth in height, and is much affected by the health and nurture of the child. The weight at a given age may be above the average and yet the child may be flabby, anaemic, and of poor constitution. However, one or all forms of normal growth may be retarded, and often checked by illness, repressive discipline, unsuitable diet, unsanitary environment, loss of sleep, premature responsibility, or excessive pampering. A comparison of the growth curves for girls and boys shows considerable difference between the sexes. Girls reach their maximum adolescent rate about three years earlier than boys.

Although the transition from one stage to another in the different periods of growth is very gradual, certain marked characteristics admit of the following classifications: (1) Prenatal, or a period of very rapid growth, during which all the organs are formed but the development is immature, to which fact is due the

helplessness and plasticity of a baby at birth. During the nine months preceding birth, weight increases nearly a billion fold and the ovum develops from a diameter of 1-125 of an inch to a length of twenty-one inches.

(2) Infancy is also a period of extreme rapidity but relative simplicity of growth. Digestive system is the weakest link in an infant's chain of life, hence the great importance of maternal feeding. Infantile powers are chiefly receptive and obviously immature, so that this might be described as a vegetative period, during which body and mind are nourished and strengthened under the influence of warmth, quiet, absolute regularity, suitable food and adequate exercise (taken by the infant on its mother's knee during its daily toilet).

(3) Early childhood is a stage characterized by restless activity, alternating with prolonged, profound sleep. Awakening curiosity demands the reasons why for all observations, associated with a vivid imagination, which finds difficulty in distinguishing fact from fancy. Much attention should be given to the formation of established habits in regularity of daily routine, and in the care of the body. Small children are very susceptible to infection, to which actual mental arrest may often be attributed. Mimicry is at its height, and life long habits are formed chiefly by the imitation of adult manners and standards.

(4) Later childhood is the most active health period of life. The evidences of external growth are less obvious, but ability for muscular coordination has vastly increased. All forms of activity are desirable, such as, skipping, climbing, drawing, swimming, swinging, etc. A systematic education should be directed to the formation of good habits, to the training of eye and ear to observe accurately and cooperate with body and mind, rather than to exaggerated reliance upon the printed page. During the period of second dentition there is often a temporary "fall back" due to difficulty of mastication and instability from rapid brain and muscle development, etc. This is sometimes called by doctors the "fatigue period." The characteristics of adolescence will follow in a later lesson.

Suitable, regular, well masticated food; abundant sleep under good but not self-indulgent conditions, scrupulous cleanliness, adequate clothing; sufficient exercise; joy and pride in work—these constitute the hygienic creed of youth during its apprenticeship to life. Why then is the world filled with delicate people, or with those defective in some form or other of physical or mental development? Because of the failure to recognize how variable are conditions at every phase of growth, and that the hours of sleep, the quality and quantity of food, the kind and duration of exercise, even the form of play—all demand adjustment as the child passes

from infancy to adolescence. The essential study might be made from books, but there must be careful regulation of practice accompanied by the spirit of devotion, willing to make personal sacrifices for the child's needs. There must also be a revision of many false standards which, for example set care of the house above care of the child.

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*The Hygiene of a Child.* By Lewis Terman. Houghton Mifflin Co., Chicago, Ill.

*The Individual in the Making.* By E. Kirkpatrick. Houghton Mifflin Co., Chicago, Ill.

## QUESTIONS.

1. What is growth?
2. What are its characteristics?
3. What is the usual division of its phases, and why?
4. What difficulties are there in meeting the apparently simple requirements of childhood?
5. Give illustrations of how these requirements vary at different age periods.
6. By what influences is growth most affected?

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 NOTICE TO GENEALOGICAL WORKERS.

Now that our meetings are discontinued once more, we suggest to the sisters everywhere to take up a detailed labor in the genealogy of the family, both for the husband's and the wife's lines. Make out your living records to the latest generation. Then make a card index of the names. Next, get out all the family temple records, and see that every name is rightly written and all possible work done. Write to relatives and to the Genealogical Society of Utah for more data; write to parish clerks and to old friends for further information. Sisters, spend a little time daily making up good and suitable temple clothing. Any and all such labors will be both profitable and pleasant.

# Let us Plant a Garden Eastward from Eden.

*Morag.*

The words have magic in their sound, a magic which can hardly be explained. The instinct to work in the soil is an inherited one, for are we not, one and all, descendants of the original tiller of the soil?

We read: "The Lord God planted a garden eastward in Eden, \* \* \* and the Lord God took the man and put him in the Garden of Eden to dress it and keep it." Gardening is therefore the oldest profession in the world.

We emerge from the mud-pie stage of childhood only to learn to make more beautiful mud pies with frostings of perfumed color, and these we call garden.

One flower lover says, "God breathed the breath of life into the soil, and it smiled back at its Creator in the form of a flower."

The making of a garden is much like the formation of character; the loveliest mature characters are often the results of earlier mistakes.

The fact that the garden is a matter of growth makes it worth while, and for every moment spent in gardening, there are many compensations. To be able to produce, by our own physical efforts, so much beauty to feed the soul, and all the vegetables and fruit to feed the body, would seem the natural ideal of living. And it is quite possible for us to reach this ideal, even if we only do it as a side issue or recreation from our real life work. We can do, in a garden, the thing for which we were intended—create beauty, find health and happiness, have joy.

Flowers bring consolation; this is the secret of their hold on mankind. They exhale peace as they breathe perfume. The greatest gift of a garden is the restoration of the five senses. The air is attuned to the varying tones of bird melody, the chirp of the insect and the hum of the bee. The eye can feast on all the wealth of color and form in all the glorious beauty of God's great out-of-doors.

The delicacy of touch comes gradually by tending injured birdlings, by the handling of fragile, infant plants, and acquaintance with tiny seeds and various leaf textures, while the sense of taste is gratified by a diet of fresh, home-grown, unwilted vegetables and the fruits in their season, and to the nose is revealed all the secrets of earth-incense, the whole gamut of flower perfume.

No one can remain evil and associate daily with flowers, for flowers have such an Irish way, with their "blarney" of beauty, of leading one's thoughts to the simple, real and abiding things of life. Once a gardener, always a gardener, for there is no happier creature in the world than the soil and flower lover. So whether the owner of vast acres, a small cottage home, a city back yard, or even a sunny porch and some broad window sills—let's make a garden.

#### FEBRUARY GARDEN NOTES.

During this month, plan your garden on paper, send for some seed catalogs, carefully select the seed desired, and send for it while the stocks are fresh, and the seed man has plenty of time to attend to your order; if you wait until late March or April you may be disappointed, as stocks will be depleted and you may have to take substitutes or inferior seeds. Towards the end of the month the hot-bed should be made ready and the seeds planted.

Plant the seeds about six weeks before the end of the frost time, for if sown earlier the plants grow so tall and spindling, and are too weak to be a perfect success.

Sow as many flower seeds, perennial and annual, as you have room for. On very cold nights cover the frames with an old quilt or some sacks. Place a small stone under one of the sacks every day, for an hour or so, that the plants may receive ventilation, and on warm, sunny days give the little plants a regular airing. Never leave the glass up later than 4 p. m., even in late April. Sprinkle with luke-warm water whenever the soil seems drying, using a sprinkling-can with fine nozzle. Keep the soil loose and free from weeds. Some favorite flowers are coreopsis (annual and perennial), nicotiana, petunias, phlox, drummondii, snapdragons, delphiniums, hardy phlox, canterbury bells, gypsophila (bay breath), cosmos, oriental poppies.

During February, bring the potted bulbs, hyacinths, lilies, narcissi, tulips, etc, from the cellar, and bring gradually to the light. In a few weeks these will burst into gorgeous beauty in the window garden. Take good care of plants received on Valentine day; do not be disappointed if they lose a few leaves or flowers—the transition from the moist, humid air of the greenhouse to the dry, hot air of our furnace-heated homes is not accomplished without some loss of foliage. Water regularly, but not profusely. If used as table decorations, place in a sunny window occasionally. Place all house plants in kitchen sink or bathtub and spray foliage with luke-warm water about once in two weeks during the winter. Isolate all plants infected with green lice, aphid, red spider. If you cannot eradicate these pests with soap-suds or tobacco solution, it is better to discard the infected plant entirely.

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# THE RELIEF SOCIETY MAGAZINE

MARCH, 1919

## A PROMISE BY THE PROPHET JOSEPH SMITH

He then made a promise in the name of the Lord, saying that that soul who was righteous enough to ask God in a secret place for life, every day of his life, shall live to three score years and ten. We must walk uprightly all the days of our lives.

—*Nauvoo Relief Society Minutes, June 9, 1842.*

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No. 3

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# The Relief Society Magazine

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*Mazel Gardner Pancake.*

Dead, where art thou?  
Why canst thou not speak?  
That I may find thy name,  
That which I most seek.

That you may live and dwell with Christ,  
Who reigns in courts above;  
He made the plan that man might be,  
And live forever in His love.

That you, as I, be born again,  
That we may go therein;  
Go down into the watery grave,  
Which cleanseth from all sin.



### MASONIC LODGE, NAUVOO

Where the Relief Society was Organized, March 17, 1842.

This building was originally three stories high. The Masonic Lodge room or hall was in the third story. The original windows in the lower story were square, as if arranged for a store. The steps, now on the right side, were originally in the center, and a large double door faced them. The half circle window tops now on the lower story, were taken from the third story windows.

Picture furnished by Mr. Rheibold, Proprietor Oriental Hotel, Nauvoo, Ill.

THE

# Relief Society Magazine

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Vol. VI.

MARCH, 1919.

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No. 3.

## Story of the Organization of the Relief Society

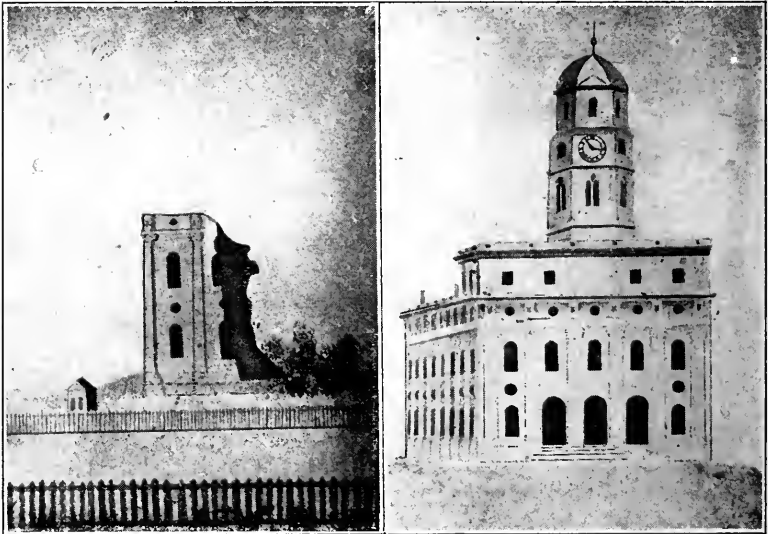
The month of March calls to our minds the organization of our beloved Society. We have printed brief outlines of the organization; but frequent calls come to the office for more data, for fuller details. So, this month, we are publishing the fourth chapter from our history which gives the full and complete story of how this Society came into existence:

The erection of a temple—of which the foundation stones were laid April 6th, 1841, inspired the Saints in Nauvoo and vicinity with the liveliest impulses to put forth their utmost efforts in both spiritual and material matters. The temporary font for baptisms for the dead was completed in November of the same year. The proposal to erect a House of the Lord naturally made a profound impression, for the revelations on salvation for the dead had already been received by the Prophet, and the wide view of eternal justice there shown, thrilled the Saints with glorious hope. According to a description given in the *Seer*, the temple should be "two stories in the clear and two half stories in the recesses over the arches, four tiers of windows, two gothic and two round, with the two great halls which were to have two pulpits, one at each end, to accommodate the Melchizedek and Aaronic priesthoods; and there were to be thirty hewn stone pilasters which would cost \$3,000 apiece, the steeple thereof to be 200 feet high;" the cost of the whole to be between \$100,000 and \$200,000. A Captain Brown of Tobasco, Central America, which was a town near the ruins of Palenque, who came up the river and saw the Temple in process of construction, remarked, "It will look the nearest like the splendid remains of antiquity in Central America of anything I have ever seen, though of course, not half so large."

To know that this remarkable edifice was to crown the

summit of the highest eminence in the vicinity, erected in the wilderness by men and women who had, but two years before, settled down in destitution and poverty upon this western outpost, inspired the highest emotions of their human hearts. Men toiled as never before; women sacrificed and smiled over their domestic deprivations and machinations as women had not smiled since the days of Solomon. Many of the women were eager to do their share in this great enterprise. We read in Lucy Mack Smith's history of the Prophet, concerning the labors of the women in Kirtland when the Temple there was in process of erection:

"Mary Bailey and Agnes Coolbirth were then boarding with me; they devoted their time to making and mending clothes for



RUINS OF NAUVOO TEMPLE 1857; THE TEMPLE IN 1846.

the men who were employed on the Temple. There was but one mainspring to all our thoughts and actions, and that was; the building of the Lord's house."

Meanwhile we may note that somewhere in the reflex action of the inspired mind of the Prophet there must have dwelt for a long time the thought of unlocking the ancient door of domestic limitations for the women of the latter day. That thought was slowly gathering accretions to itself from the universe which was



to result in one supreme upheaval for womanhood.

Some of the women of Nauvoo were especially anxious to do their part. The labors of Mary and Mercy Fielding Smith in establishing the Temple Penny Subscription Fund were noted in a previous chapter. This work was still proceeding diligently, yet the women wished to do still more and more.

Among the many intelligent and superior women of the Church was Mrs. Sarah M. Kimball, born in Ontario Co., New York, in 1818, and married to Hyrum Kimball, in 1840. She and many other intellectually aggressive women greatly desired to assist in the erection of the temple. Her own relation of what took place will tell the simple, yet dramatic story better than any words of ours:

"In the spring of 1842, a maiden lady (Miss Cook) was seamstress for me, and the subject of combining our efforts for assisting the Temple hands came up in conversation. She desired to be helpful but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of the neighbors might wish to combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a Ladies' Society. The neighboring sisters met in my parlor and decided to organize. I was delegated to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. 'But,' he said, 'this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organize the sisters under the priesthood after a pattern of the priesthood.' He further said, 'The Church was never perfectly organized until the women were thus organized.'"

We may not question the fact that there were many qualified women in Nauvoo who were not present at the initial meeting of our great organization, but as there were 18 women invited by the Prophet to attend, a number of them no doubt Sister Kimball's friends who had already met with her, these eighteen women were thus honored and it is a pleasure to record their names faithfully in this history.

What emotions arise in our souls when we contemplate that gathering in the upper room of the Masonic Lodge. We see, in fancy, these eager women completing their household tasks in

order to reach the rendezvous at the appointed time. Always thrilled with inspiration and tender emotion when listening to their Prophet's voice, they were now surcharged with surprised anticipation, for they themselves were to be lifted out of the rut of time and set upon the hillside of public life, to encompass strange, new functions and to receive revelation concerning their own sphere and activity. What did it all portend?

We see them in our mind's eye rustling softly and modestly, yet with dignity and grace into the meeting chamber of the Lodge; for they were ladies—those lovely pioneer women—real, old-fashioned, dignified ladies! Here was the wife of the Prophet,



MRS. EMMA HALE SMITH.

Emma Smith, a woman of large proportions and with a dominant presence. Near her sat her friend, Mrs. Cleveland, gracious, refined and persuasive; Mrs. Elizabeth Ann Whitney, benign, tender-hearted and spiritual; not far away was the poetess, Eliza R. Snow, supreme in intellect, fastidious in personal integrity, with rare creative powers and powerful in testimony; Bathsheba W. Smith, graceful and composed; Leonora Taylor, gracious, stately and modest; Sarah M. Kimball, alert, studious and proud. We miss the presence of the Prophet's mother, Lucy Mack Smith, first of living modern women, and of Mary Fielding Smith, charming and dignified wife of the Patriarch Hyrum Smith. We miss Zina D. H. Young, Prescinda Buel Kimball and M. Isabella Horne—who were then in and about Nauvoo and who were later very active in this work, both in Nauvoo and in Utah. The historian lingers lovingly over that scene of all scenes for the modern women. We, too, are silent with the other eighteen women whose alert attention was instantly given when the Prophet Joseph Smith, majestic and magnetic, entered the room with two other great leaders, Elders John Taylor and Willard Richards. The Prophet was always as the sun in any human universe wherein he entered. From him radiated light, warmth and life to the utmost recesses

of large proportions and with a dominant presence. Near her sat her friend, Mrs. Cleveland, gracious, refined and persuasive; Mrs. Elizabeth Ann Whitney, benign, tender-hearted and spiritual; not far away was the poetess, Eliza R. Snow, supreme in intellect, fastidious in personal integrity, with rare creative powers and powerful in testimony; Bathsheba W. Smith, graceful and composed; Leonora Taylor, gracious, stately and modest; Sarah M. Kimball, alert, studious and proud. We miss the presence of the Prophet's mother, Lucy Mack Smith, first of living modern women, and of Mary Fielding Smith, charming and dignified wife of the Patriarch

of surrounding space. We see him seated with his associates on the platform at the upper end of the room. The subsiding flutter of excitement and anticipation settled into rapt attention as he arose to his feet and addressed that chosen circle of women.

We will now present to you the minutes in full of that meeting, as they were taken by the Secretary, *pro. tem.*, Elder Willard Richards. We give them in their own quaint phraseology and clear expression :

A RECORD OF THE ORGANIZATION AND PROCEEDINGS OF THE FEMALE  
RELIEF SOCIETY OF NAUVOO, ILLINOIS..

Nauvoo Lodge Room, March 17, 1842.

Present: President Joseph Smith, John Taylor, Willard Richards, Emma Smith, and others.

Elder John Taylor was called to the chair by President Smith, and Elder Willard Richards appointed Secretary.

Meeting commenced by singing, "The Spirit of God Like a Fire is Burning;" prayer by Elder John Taylor.

It was moved by President Smith, and seconded by Mrs. Cleveland, that a vote be taken to know if all are satisfied with each female present, and are willing to acknowledge them in full fellowship, and admit them to the privileges of the Association about to be formed.

The names of those present were then taken as follows:

Mrs. Emma Smith, Mrs. Sarah M. Cleveland, Phebe Ann Hawkes, Elizabeth Jones, Sophia Packard, Phillinda Merrick, Martha Knight, Desdemona Fullmer, Elizabeth Ann Whitney, Bathsheba W. Smith, Phebe M. Wheelr, Elvira A. Colcs, Margaret A. Cook, Sarah M. Kimball, Eliza R. Snow, Sophia Robinson, Leonora Taylor, Sophia R. Marks.

President Smith and Elders Taylor and Richards withdrew while the sisters went into an investigation of the motion and decided that all present be admitted according to the motion; and that Mrs. Sarah Higbee, Thirza Cahoon, Kesia A. Morrison, Marinda N. Hyde, Abigail Allred, Mary Snider, Sarah Granger, should be admitted, whose names were presented by President Emma Smith.

President Joseph Smith and Elders Taylor and Richards returned and the meeting was addressed by President Joseph Smith to illustrate the objects of the society—that the society of sisters might provoke the brethren to good works in looking to the wants of the poor, searching after objects of charity and administering to their wants, to assist by correcting the morals and strengthening the virtues of the community, and save the elders the trouble of rebuking; that they may give their time to other duties, etc., in their public teaching.

President Smith further remarked, "that an organization to show them how to go to work would be sufficient." He proposed that the sisters elect a presiding officer to preside over them, and let the presiding officer choose two counselors to assist in the duties of her office,—that he would ordain them to preside over the society, and let them preside just as the presidency preside over the Church; and if they needed his instructions, ask him, he will give it from time to time. "Let the Presidency serve as a constitution—all their decisions be considered law, and acted upon as such. If any officers are wanted to carry out the designs of the Institution, let them be appointed and set apart, as Deacons, Teachers, etc., are among us."



MRS. ELIZABETH ANN WHITNEY.

"The minutes of your meetings will be precedent for you to act upon—your constitution and laws."

He then suggested the propriety of electing a presidency to continue in office during good behavior, or so long as they shall continue to fill the office with dignity, etc., like the First Presidency of the Church.

Motioned by Sister Whitney, and seconded by Sister Packard that Mrs. Emma Smith be chosen President. Passed unanimously.

Moved by President Joseph Smith that Mrs. Smith proceed to choose her counselors; that they may be ordained to preside over this society in taking care of the poor, administering to their wants, and attending to the various affairs of this institution.

The president-elect then made choice of Mrs. Sarah M. Cleveland and Mrs. Elizabeth Ann Whitney for counselors. President Joseph Smith read the revelation to Emma Smith from the book of Doctrine and Covenants; and stated that she was ordained at the time the revelation was given, to expound the Scriptures to all; and to teach the female part of the community; and that not she alone, but others, may attain to the same blessing.

The second Epistle of John, first verse, was then read to

show that respect was there had to the same thing; and that was why she was called an elect lady, is because she was elected to preside.

Elder Taylor was then appointed to ordain the counselors; he laid his hands on the head of Mrs. Cleveland and ordained her to be a counselor to the elect lady, even Mrs. Emma Smith, to counsel and assist her in all things pertaining to her office, etc.

Elder Taylor then laid his hands on the head of Mrs. Whitney and ordained her to be a counselor to Mrs. Smith, the President of the Institution, with all the blessings pertaining to the office, etc.

He then laid his hands on the head of Mrs. Smith and blessed her and confirmed upon her all the blessings which had been conferred upon her that she might be a mother in Israel and look to the wants of the needy and be a pattern of virtue and possess all the qualifications necessary for her to stand and preside and dignify her office, to teach the females those principles requisite for their future usefulness.

President Smith then resumed his remarks, and gave instructions how to govern themselves in their meetings; when one wishes to speak, address the chair—and the chairman responds to the address.

Should two speak at once, the chair shall decide who speaks first—if anyone is dissatisfied, she appeals to the house.

When one has the floor she occupies it as long as she pleases. The proper manner of address is: Mrs. Chairman or President and not Mr. Chairman, etc. A question can never be put until it has a second.

When the subject for discussion has been fairly investigated, the chairman will say: Are you ready for the question?

Whatever the majority of the house decide upon, becomes a law to the society.

President Smith proceeded to give counsel: "Do not injure the character of anyone; if members of the society shall conduct themselves improperly, deal with them, and keep all your doings within your own bosoms and hold all characters sacred."

It was then proposed that Elder Taylor vacate the chair.

President Emma Smith and her counselors took the chair—and Elder Taylor moved—seconded by President J. Smith—that we go into an investigation respecting what this Society shall be called, which was carried unanimously.

President Smith continued instructions to the chair to suggest to the members anything the chair might wish, and which it might not be proper for the Chair to put, or move, etc.

Moved by Counselor Cleveland and seconded by Counselor Whitney, that this Society be called the Nauvoo Female Relief Society.

Elder Taylor offered an amendment, that it be called the Nauvoo Female Benevolent Society, which would give a more definite and extended idea of the Institution—that Relief be struck out and Benevolent inserted.

President Joseph Smith offered instructions on votes.

The motion was seconded by Counselor Cleveland and unanimously carried, on the amendment by Elder Taylor.

The President then suggested that she would like an argument with Elder Taylor on the words Relief and Benevolent.

President Joseph Smith moved that the vote for amendment be recinded, which was carried.

Motion for adjournment by Elder Richards was objected to by President J. Smith.

President Joseph Smith—Benevolent is a popular term and the term Relief is not known among the popular societies. Relief is more extended in its signification than Benevolent and might extend the liberation of the culprit—and might be wrongly construed by our enemies to say that the society is to relieve criminals from punishment, etc.,—to relieve a murderer would not be a benevolent act.

President Emma Smith said the popularity of the word Benevolent is one great objection—no person can think of the word as associated with public institutions without thinking of the Washington Benevolent Society which was one of the most corrupt institutions—do not wish to have it called after other societies in the world.

President Joseph Smith arose to state that he had no objection to the word Relief—that on question they ought to deliberate candidly and investigate all subjects thoroughly.

Counselor Cleveland arose to remark concerning the question before the house that we should not regard the idle speech of our enemies—we design to act in the name of the Lord—to relieve the wants of he distressed, and do all the good we can.

Eliza R. Snow arose and said she felt to concur with the President in regard to the word Benevolent, that many societies with which it had been associated were corrupt—that the popular institutions of the day should not be our guide—that as daughters of Zion we should set an example for all the world, rather than confine ourselves to the course which had been heretofore pursued. One objection to the word Relief, is, that the idea associated with it is that of some great calamity—that we intend appropriating on some extraordinary occasion instead of meeting the common occurrences.

President Emma Smith remarked—We are going to do something extraordinary. When a boat is struck on the rapids with a multitude of “Mormons” on board, we shall consider that a loud

call for relief; we expect extraordinary occasions and pressing calls.

Elder Taylor arose and said—I shall have to concede the point, your arguments are so potent that I cannot stand before them—I shall have to give way.

President Joseph Smith said—I also shall have to concede the point. All I have to give to the poor I shall give to this Society.

Counselor Whitney moved that this Society be called The Nauvoo Female Relief Society, seconded by Sister Cleveland.

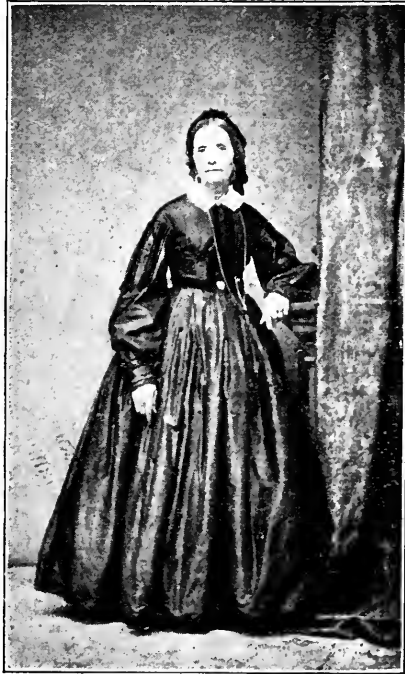
Eliza R. Snow offered an amendment by way of transposition of words; instead of the Nauvoo Female Relief Society, it shall be called The Female Relief Society of Nauvoo. Seconded by President Joseph Smith and carried.

The previous question was then put—Shall this Society be called the Female Relief Society of Nauvoo—carried unanimously.

President Joseph Smith—I now declare this Society organized with president and counselors, etc., according to parliamentary usages—and all who shall hereafter be admitted to this society must be free from censure and be received by vote.

President Joseph Smith offered a \$5.00 gold piece to commence the funds of the institution.

President Emma Smith suggested that the gentlemen withdraw before they proceeded to the choice of secretary and treasurer, as was moved by President Smith.



ELIZA R. SNOW.

WILLARD RICHARDS, Secretary.

The gentlemen withdrew when it was motioned and seconded and unanimously passed that Eliza R. Snow be appointed secretary, and Phebe M. Wheeler, assistant secretary.

Motion seconded and carried unanimously that Elvira R. Coles be appointed treasurer.

President Emma Smith then arose and proceeded to make

appropriate remarks on the object of the Society—its duties to others, also its relative duties to each other, viz., to seek out and relieve the distressed; that each member should be ambitious to do good. The members should deal frankly with each other and should watch over the morals and be very careful of the character and reputation of the members of the institution, etc.

Phebe A. Hawkes—question—What shall we reply to interrogations relative to the object of this Society?

President Emma Smith replied—For charitable purposes.

Moved and passed that Cynthia Ann Eldredge be admitted as a member of the Society.

Counselor Sarah M. Cleveland donated to the fund of the Society 12 cents, Sarah M. Kimball \$1, President Emma Smith \$1, Counselor Elizabeth Ann Whitney, 50 cents.

President Emma Smith said that Mrs. Merrick was a widow—is industrious—performs her work well—therefore, she recommended her to the patronage of such as wish to hire needlework—those who hire widows must be prompt to pay as some have defrauded the laboring widow of her wages; we must be upright and deal justly.

The business of the society concluded—the gentlemen before mentioned returned.

Elder Richards appropriated to the funds of the Society, the sum of \$1, Elder Taylor \$2.

Elder Taylor arose and addressed the Society by saying that he was much gratified in seeing a meeting of this kind in Nauvoo—his heart rejoiced when he saw the most distinguished characters stepping forth in such a cause, which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart—he rejoiced to see this institution organized according to the law of heaven—according to a revelation previously given to Mrs. Emma Smith appointing her to this most important calling—and to see all things moving forward in such a glorious manner—his prayer is that the blessing of God and the peace of Heaven may rest on this institution henceforth.

The choir then sang, "Come Let Us Rejoice in the Day of Salvation."

Motioned that this meeting be adjourned to next week, Thursday, ten o'clock a. m.

The meeting then arose and was dismissed by prayer by Elder Taylor.

The Prophet Joseph Smith, in his office journal, has this to say concerning the momentous organization which had just taken place:

"I assisted in commencing the organization of 'The Female Relief Society of Nauvoo,' in the Lodge Room, Sister Emma



Smith, President, and Sisters Elizabeth Ann Whitney and Sarah M. Cleveland, Counselors. I gave much instruction, read in the New Testament, and Book of Doctrine and Covenants concerning the Elect Lady, and showed that elect meant to be elected to a certain work, etc., and that the revelation was then fulfilled by Sister Emma's election to the Presidency of the Society, she having previously been ordained to expound the Scriptures. Emma was blessed, and her counselors were ordained by Elder John Taylor."

There was no hesitancy in the manner and conduct of the Prophet in organizing the women that day. He knew exactly what should be done and he taught them in precise language what to do and how to do it. He called Elder John Taylor to the chair so that he himself might be permitted to discuss the questions at issue. He then moved that a vote be taken concerning the eligibility of each woman present for membership or full fellowship in the Society. There was no question as to age or social standing, relationship, or intellectual qualifications; yet each woman present must be in harmony and fellowship with all others present or she is not properly qualified to a place in the Society. Women were not asked if they were interested in one certain "cause" or "movement," or intellectual pursuit, but the fact of their respectability and standing in the community at large was the point at issue.

Note the first lesson in self-government taught by the Prophet:

As soon as the question of membership had been laid before those present, President Joseph Smith and companions withdrew while the sisters investigated the motion, and agreed upon a universal acceptance of all present.

Then, following strictly parliamentary usage, the Prophet stated the objects of the Society. The limitless foundation upon which they were to build their organization was stated succinctly. He proceeded then to outline their present and future possibilities, stating clearly that all he expected to do was to give them the pattern and leave them to work out their own destiny. He stated the number and kind of officers with which they were to begin their organization, but told them they were to elect their own officers and choose others to accommodate their developing needs. He stood ready to give help and instructions from time to time if they required them. He deprecated the forming of a constitution—that rock upon which so many modern social organizations have split, giving the women of the Relief Society that elastic and inspired rule of action which permits their decisions to be considered as law. The minutes of meetings to be the precedent and substitute for a constitution and by-laws. Leaving the women

present to name their own officers, his wife Emma Hale Smith was proposed as President and she chose her counselors. After some instructions and the reading of that marvelous revelation to Emma Smith from the book of Doctrine and Covenants, the Prophet and his companions blessed and set apart the three women who had been chosen to preside over the Society.

A PARAGRAPH FROM THE HISTORY OF JOSEPH SMITH.

“Nauvoo, Ill., Thursday, March 24, 1842.

“I attended by request, the Female Relief Society, whose object is the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes. Its organization was completed this day. Mrs. Emma Smith takes the presidential chair; Mrs. Elizabeth Ann Whitney, and Sarah M. Cleveland are her counselors; Miss Elvira Cole is treasurer, and our well-known and talented poetess, Miss Eliza R. Snow, secretary. There was a very numerous attendance at the organization of the Society, and also at the subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan, and make the widow's heart to rejoice. Our women have always been signalized for their acts of benevolence and kindness; but the cruel usage that they receive from the barbarians of Missouri, has hitherto prevented their extending the hand of charity in a conspicuous manner; yet in the midst of their persecution, when the bread has been torn from their helpless offspring by their cruel oppressors, they have always been ready to open their doors to the weary traveler, to divide their scant pittance with the hungry, and from their robbed and impoverished wardrobes, to divide with the more needy and destitute; and now that they are living upon a more genial soil, and among a less barbarous people, and possess facilities that they have not heretofore enjoyed, we feel convinced that with their concentrated efforts, the condition of the suffering poor, of the stranger and the fatherless will be ameliorated. We had the privilege of being present at their organization, and were much pleased with their *modus operandi*, and the good order that prevailed. They are strictly parliamentary in their proceedings.” (*History of the Church*, March 24, 1842, p. 567, Vol. 4.)

How joyously the heart of woman beats when we contemplate this pregnant occasion. The first time certainly in this day and age when women were blessed and set apart by the laying on

of hands for public activity. Woman's sphere, hitherto confined expressly within the four walls of her home, was now to be limited only by the confines of the Kingdom of God itself. Later she was to be ordained as priestess and high priestess in the sacred courts, to minister in the Temple of the living God; but this, of course, was not then known.

It may be well here to add a qualifying word concerning the use of the word "ordain" which is found in these minutes as also in the Doctrine and Covenants and the *History of the Church*. The Latter-day Saints have broadened or narrowed the use of words in their Church history as occasion and the matter in hand might seem to warrant. We have the word presidency applied to three presiding officers instead of using it only as a noun descriptive of an office held by one man. The meaning of the word "ordain" as used at that time was to be appointed to a duty or an office. The ecclesiastical meaning of the word, however, is "to invest with ministerial and sacerdotal functions, to introduce into the office of the Christian ministry by the laying on of hands, to set apart by the ceremony of ordination." In more recent years there has been quite a distinction made among our people between "ordination" to the priesthood and "the setting apart" of any person to act in any one of its offices; so that we use today the term "set apart" in speaking of the ceremony which was then and is now used for officers in the Relief Society.

Consider the possibility of the spiritual functions named by Elder John Taylor in blessing Emma Smith! She was to be a mother in Israel, a pattern of virtue, to look to the wants of the needy and to possess all the qualifications necessary to stand and preside and dignify her office, teach the "females" those principles requisite for their future usefulness.

Contrast this calm and dignified beginning for women's organizations in the world with the record left us of the excited and tremulous efforts made by the few brave women led by Lucretia Mott, six years later, at Seneca Falls, when they set about forming the first organization of non-"Mormon" women known to modern times—"The Woman's Rights Convention." We are told in the *History of Woman Suffrage*:

"To write a Declaration and Resolutions, to make a speech, and debate, had taxed their powers to the uttermost; and now, with such feeble voices and timid manners, without the slightest knowledge of Cushing's *Manual*, or the least experience in public meetings, how could a woman preside? They were on the verge of leaving the Convention in disgust, but Amy Post and Rhoda De Garmo assured them that by the same power by which they had resolved, declared, discussed, debated, they could also preside at a public meeting, if they would but make the experiment." (*History of Woman's Suffrage*, Stanton-Anthony-Gage, p. 75.)

In the organization of the Relief Society the Prophet proceeded to broaden forever the scope of action and inquiry which should be made into the character of future candidates. Recall his words:

"Do not injure the character of anyone; if members of the Society shall conduct themselves improperly, deal with them, and keep all your doings within your own bosoms and hold all characters sacred."

Not content with verbal instructions, the Prophet next proposed that the President of the Society and her counselors should occupy the chair of the meeting. There was native dignity and presence of mind exhibited by Emma Smith in thus presiding in this historic meeting. Every line of the minutes proves her to be composed, cheerful, and exceedingly sure of herself at a time and place when the character and inspired teachings of her husband are awe-compelling. She takes her place, by right, at his side, filling her sphere and its newly acquired honors with all the aplomb which could be expected from the companion and mate of her kingly husband. The lively dissension which took place as to the name by which the movement should be designated is both amusing and enlightening. When Elder Taylor proposed that the Society should be called the Nauvoo Benevolent Society, President Emma Smith asks for his purpose in substituting the word "Benevolent" for "Relief." The strictures of Sister Eliza R. Snow regarding the Benevolent Society are not without foundation. "The Washington Benevolent Society," referred to, as described by Benson J. Lossing, was "organized in 1812, composed wholly of men, to perpetuate the principle of Washington as set forth in his farewell address. The society had its origin in an effort to promote the waning fortunes of the old, now extinct, Federalist Party, under the guise of a social and benevolent organization. The internal graft and corruption became a public scandal and the vigorous but unpopular opposition to the War of 1812 nurtured by this society brought such a storm of indignation from the loyal and triumphant party of Jefferson that the society was entirely swept out of existence." This, no doubt, explains the antagonism felt by the patriotic "Mormon" women whose fathers and brothers had, many of them, fought in the War of 1812. Peace at any price was not popular with these brave and loyal American citizens.

The keynote of this incident was struck by Elder John Taylor who said courteously to President Emma Smith, "I shall have to concede the point; your arguments are so potent that I cannot stand before them. I shall have to give way," to which the Prophet readily agreed. Here we have the very first instance, and one might say, about the last, of a public difference of opinion a title, but a far subtler point, that women were not only to have opinions on public questions and express them, but these opinions

were to be considered and when reasonable and just they were to obtain. In all the discussion, however, there was the utmost courtesy extended and perfect order maintained. One notices also in this incident the dominant spirit of President Emma Smith and her unwillingness to concede a point. When the will, however strong and dominant, is made subservient to reason and justice what a weapon for good it becomes. But how close to the precipice of self-destruction does such a will often lead its possessor! The heart must seek counsel of the head or the result is disaster.

Another significant fact recorded in these first minutes is that the Society was declared organized by a Prophet of the living God, with a president, counselors and other governing officers. Thus, upon the foundation of revelation and of the authority of the Priesthood, was this first of all woman's organized institutions founded in modern times.

The Prophet offered a five dollar gold piece with which to commence the charity funds of the Society, stating that hereafter all he gave to the poor should go through the channels of the Society.

What unusual thoughts must have filled the hearts of those women when that meeting closed and they looked into each other's eyes and realized that however inadequately or feebly, they were the humble instruments chosen to begin a wonderful work for women, greater, more comprehensive and more awe-inspiring than any previous sex movement in the world's history. Seen through the reflected vision of their Prophet, some of them must have guessed at the varied scope and marvelous activities for womankind which would grow out of this great movement.

To summarize the results it may be noted that not only were the worthy emotions of benevolence and charity and love which are, after all, so much a part of the normal woman's heart, to be cultivated and given expression, but women were also to learn how to govern in a public capacity through governing themselves. They were to acquaint themselves with the best rules of public procedure and to conduct all of their assemblies according to parliamentary usage, vivified by the divine inspiration which would come with the time and the place. They were to learn through these public activities that wider balance and poise, of judgment and decision which had only been granted them in the narrow confines of their home life. Hitherto unused faculties were to be discovered and set in operation by the women of the Church. Household machinery must be adjusted to permit these public activities to continue weekly and sometimes daily in their demands between the Priesthood and the presiding officer of the Relief Society; yet it was a point which involved not only the choice of upon the Society members. Husbands, fathers, and children were

to learn that wives, mothers and daughters were individuals and were to be counted in the social system as intricate parts of the body politic. They were to achieve opinions not based upon personal bias nor upon individual affection. Their voice would unquestionably be heard upon matters of public moment; not the voice of one woman, but the voice of an organized body who considered matters and formed intelligent opinions concerning public activities. The women of the Church had done this incidentally, now they were to do it collectively and under authority. Who should study the science of government if not a woman who governs all men until they are able, through growth and maturity, to govern themselves and each other? The mother sits as judge and jury in every domestic trial, the husband and father acting usually as the supreme court of appeals, only when cases are beyond her ability and jurisdiction; so that she of all others in the world should study the science of that which is her daily practice and through so much of which she stumbles unwittingly until experience teaches her wisdom through bitter lessons. And this science of government was now to be hers not only in its limited domestic sense, but in that broader world-field which would permit her to sit as queen of a world by the side of her husband when he became the Adam and king of that world which would be theirs to create and fill with their spirit-children. Impossible to conceive with our mortal limitations all that this prospect opened before the human vision, but there on the 17th of March, 1842, the first duly organized body composed only of women, in modern times, and in ancient times so far as we know, was founded and completely equipped to begin official and public life for womanhood in this generation by that Prophet, Seer and Revelator, Joseph Smith. All honor to his name!

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## Babe of Mine.

*Lucy Wright Snow.*

Oh, babe of mine, let me draw near to thee;  
 Let me inhale the perfume of thy purity;  
 Thou art a gift. Oh, gift divine,  
 A part of heaven—sweet babe of mine.  
 Thou art a gift from Him that giveth all;  
 Oh, blessed gift! God-given with Adam's fall.  
 And in my hour of weariness and strife,  
 The power of thy sweet innocence doth  
 soothe and bless my life.  
 'Tis like I hear the Savior say anew—  
 God's Kingdom is made up of such as you.

# Our Indian Cousins

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[The editor has had a long time promise from our new apostle, Elder Melvin J. Ballard, for some account of the wonderful manifestations witnessed by our elders amongst the Indians in his missionary diocese; and having just received the following interesting recital, we are happy to present it, feeling sure it will both interest and instruct our many readers.]

## THE FORT PECK INDIAN RESERVATION.

*Melvin J. Ballard, of the Council of the Twelve.*

Missionary work was commenced among the Indians on the Fort Peck Reservation, in Northeastern Montana, about eight years ago. Several missionaries have been assigned to that territory, have found many willing to listen to their message, and have distributed a number of copies of the Book of Mormon. Some of the believers had been baptized before the writer visited the reservation. The occasion of the visit was at a midsummer celebration, when there were some twelve hundred Indians present. They were encamped on a hundred-acre tract of ground, with their tents making almost a complete circle around the entire hundred acres. One day was spent in going from tent to tent, shaking hands with the Indians, and administering to their sick, the report of the beneficial results of the ministrations of the elders, in the sacred ordinance of the Gospel, having spread over the reservation. Many had received blessings at the hands of the elders, and when the people came to this celebration, they brought their sick with them.

It was an occasion long to be remembered by those missionaries who participated in it, for we have seen nothing like it in our missionary life. It was our privilege to administer to the blind, the lame, to consumptives, and in fact to those suffering from all kinds of ailments; but those who sought these blessings came with unquestioning faith, believing that if the elders of the Church should anoint their sick and pray over them, that the sick would be healed. We have not seen such faith among people anywhere in our missionary experiences, as we saw among those Indians. The results were that we saw their blind restored to sight; their lame made to walk, and the consumptives healed of their infirmities.

One striking instance occurred during this visit, when an old gentleman about seventy years of age, after shaking hands with

the writer, recognized in him some one whom he had seen before, and began talking in his Indian tongue while the tears coursed down his cheeks. The interpreter who was with the party, explained that this old man had seen the writer in a dream some three years previous; saw him come to the reservation, and heard him preach the only true gospel. Needless to say that not only the poor old Indian was now in tears, but also we grateful missionaries were weeping, thankful to the Lord that he had given us such a testimony. It was an evidence to us that we were engaged in the right work and that the Lord was cooperating with us. This elderly Lamanite was baptized as were many others.

It was our privilege to speak to some five hundred of them in one of these gatherings, where they listened intently to the story of their forefathers, and the promised blessings on condition of repentance and obedience. From time to time, since then, we have noted the growing faith of those who have received the



GROUP OF BLACKFEET INDIAN CHIEFS ON THE BLACKFOOT RESERVATION. ELDER JOHN GALBRAITH IN CENTER OF GROUP.

gospel, and the blessings attending the administrations to the sick continue to this day. The cases are so numerous that we do not pretend to give them in this brief article. The Lord has wonderfully blessed this people during the present epidemic. While many have been stricken, they have called for the elders, and so far as we know, in no single case where the elders have administered to those stricken with influenza, have their lives been taken, and we rejoice in this goodness of the Lord. Evidently the adversary has also been very much disturbed over the success of our work, for we have built a comfortable church and mission



home, and have been conducting a school, through the assistance of our faithful missionaries.

A few months ago, two families became somewhat disturbed in their faith, and criticized some of their brethren, to the extent that they were about to withdraw from the Church, when the following remarkable circumstance occurred in the case of one of these sisters: Two weeks after the criticism referred to, she came into her room one day, and on entering heard a voice calling her by name. She could see no one, and after looking in all parts of the room—for she lived in a one-room house, she heard the voice again. Upon looking up, she declares that the whole roof disappeared, and that there was standing in the air above her, a personage dressed in white, who had a long beard which she said looked like white pearls. Addressing her, he stated that she "must repent of her sins and listen to the 'Mormon' Elders, for they had delivered to her the word of God, and that if she would gain salvation, she must obey what they had said, and remain faithful." She lived about a quarter of a mile from the mission headquarters. Immediately she started for the mission home, came through the field, and arrived in a breathless condition, and at once asked if she had been cut off from the Church. When she was informed that she had not, she fell to her knees and began thanking the Lord, and begged forgiveness for the course which she had taken, and was overjoyed with the glad welcome which was extended by the Saints and the elders.

The writer heard her relate this testimony, and from her steadfast course since then, is convinced that she received a genuine manifestation from the Lord.

One other instance: We had not talked much about temple work to the Indians, for we had all we could do for the present to instruct the living in the course which they should take; but one of the Indians had a dream in which he saw the interior of the Salt Lake temple; at least the description tallied exactly with both the exterior and the interior of that building. He had a good description of all the rooms including the baptismal font. He said in that room was a great pool of iron resting on the backs of iron oxen, containing water, and that when he entered the room he found it full of the spirits of his forefathers. They told him that they had been waiting for him for a long time, and that he must now do something for them. After relating his story, he asked us what it was that he could do for his forefathers. When we explained to him baptism for the dead, and told him that he had received a view of the interior of the Salt Lake temple, his heart was overjoyed, and we felt that it was another additional witness to us that we should teach, not only salvation for the living, but also redemption for the dead, and the spirit of this

work has been upon the Indians ever since. So far as they can, they are gathering up the genealogy of their dead, preparatory to entering the Canadian temple when it is completed, to do this work.

These very remarkable circumstances are convincing proofs to our missionaries that the time for the conversion of the Lamanite has come, and that the Lord is cooperating for their enlightenment in a wonderful way.

The work has already begun on a number of other reservations, and from present conditions it will be extended to all parts of the mission; it will not be long until successful missions will be established for each reservation. We feel that this is only the beginning of the good work that will yet be accomplished.

I desire to add to my own testimony as given above, the following from two of our faithful missionaries, Elders Joseph A. Packer and Clarence F. Riddle. Elder Riddle is still laboring on the reservation:

"According to your request, we are sending you some articles from our diary in regard to the many marvelous manifestations of healings manifested among the Indians on the Fort Peck Reservation.

"In the winter of 1913, when Arley Marshal and myself were sent out together, we were called in to administer to Brother Bear Skin, who was blind. We did so, and when we removed our hands from his head, he remarked in the Indian tongue, "Now I see!" and he has seen ever since. Just recently in our fast meeting, he bore a strong testimony, remarking about the great power of healing enjoyed among our people here.

"That same winter, in company with Brother Nimrod Davis and Elder Marshal, while traveling through the Reservation, we came to a home where a girl nineteen years old had been sick for nine years, apparently suffering with leakage of the heart. She was administered to that night and the next morning, and then we didn't see her again until the midsummer celebration. When we met her there, she was strong and healthy.

"The next summer Elder George J. Henderson was my companion, and we were called to administer to several Indians. On one particular occasion we called on one whose feet and legs were swollen so bad that he could not stand up. We anointed his legs and administered to him. The next time we saw him was at the midsummer celebration, dancing the war dance.

"Another instance was of a young man who had been brought thirty miles to be administered to. He was very low with consumption. We met him while in company with President Melvin J. Ballard at the midsummer celebration, and were requested to

administer to him. We did so, and have been informed that he has recovered his health.

"Since my return to the reservation, we have experienced many similar manifestations of healing. One instance in particular: Elder Marvin W. Jones and I were called in to a neighbor's,



INDIANS PREPARING FOR WAR DANCE.

to administer to a little boy who was very sick. As we entered the room the mother said, 'Look here, Elders, his feet have already turned purple.' We administered to him, and when we looked over there the next morning, we saw the little boy out playing.

"I am afraid I am taking too much space. Suffice it to say that Elder Riddle and myself are experiencing similar manifestations. We often have Indians come from Canada and North Dakota to be administered to."

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CORRECTION.

In "Our Indian Cousins," in the February *Magazine*, the name of Ira D. Hatch was wrongly given as Harry Hatch. His numerous friends wish this typographical error made right.

## Bending the Twig

*Elsie C. Carroll*

At the click of the gate Janet Culmer looked up. The snowy dish-towel she was hemming dropped into her lap and she removed her thimble and slipped it into the pocket of her sewing apron. It was Mandy Boyd coming up the walk, and something in her strong, resolute strides and the set of her thin lips reminded Mrs. Culmer of that morning nineteen years ago when Mandy had come to tell her about John. No one else in the village had had the courage to bring the news to the girl-wife that she was a widow.

Not that Mandy Boyd was a gossip who reveled in carrying news about the town. Far from it. However, she was a woman who never shirked a duty. For that reason she had come to be not only much respected in Norville, but also at times at least a little dreaded. It was she who had been sent to inform the Goldstein family that the Relief Society could no longer contribute money to feed and clothe the children so long as the head of the family persisted in exchanging their contributions for beer. It was she who had been sent to warn parsimonious old Judge Hinmarsh that his name would be published as a slacker unless he came through with some Liberty Bonds. In short, such unpleasant tasks had been thrust upon Mandy for so many years that gradually she had come to assume their responsibilities as a matter of course, and when she observed anything which in her mind needed adjusting, whether it was an affair of public interest or of a private one she took it upon herself to see that it was righted.

"Good afternoon, Mandy. Come in." Janet held the screen door open for her guest with one hand, while with the other she waved the dish-towel at imaginary flies. At the same time she was endeavoring to quell the unpleasant foreboding Mandy's appearance had given her.

"Good afternoon, Janet." There was no relaxation of Mandy's set jaws. She took the stiff, upholstered chair Janet set out for her and removed her sun-bonnet. Mrs. Culmer resumed her seat near the window and picked up her sewing again.

"It's a beautiful day, isn't it?" she ventured, hoping to establish the relations of an informal call. Mandy made no reply. Instead she sat studying Janet's face with a critical detachment so extremely characteristic when she had an unpleasant subject to broach, that Janet felt fairly cold.

"It's about your Jack, I came," Mandy spoke abruptly. She never beat about the bush. "No, don't be frightened. It ain't bad news. Anyhow not the kind you're thinking of. I just came to see if you knew he's the talk of the town the way he's running about with that Turley girl?" Janet breathed easier but the startled, anxious look remained in her face.

"That Turley girl—and Jack? I don't understand."

"I knew you didn't. That's what I told them over to Mariar Allen's quilting. I said, 'I'm sure Janet doesn't know a thing about it,' and that it wasn't right you shouldn't when everybody else is talking about it. So I came right over to tell you. Yes Jack and Bernice Turley's the talk of the town. It isn't that there's anything wrong with the girl as far as I can see. To my mind she's a sweet, pretty little thing in spite of her mother's carelessness and if I had a son I'd a whole lot sooner he'd marry a girl like Bernice Turley than one of these conventionalized butterflies some mothers pick out for their boys. But that ain't saying that you would. We all know what good housekeeping and proper training mean to you. That it's the religion of your life. And we all know how your every thought is centered in Jack and how you've brought him up on standards exactly opposite to the slipshod ways of Molly Turley. Jack's been raised on order and system of the strictest type, while the only system Molly Turley ever used was letting her children grow up just as they happened to. To my mind there's disadvantages to both ways, but the women over to Mariar's seemed to think that the biggest calamity that could happen to you would be to have Jack take up with that girl so, as I said, I just ran over to tell you. There's nothing like nipping such a thing in the bud you know."

"But Jack hasn't taken Bernice Turley anywhere." Janet persisted gropingly. "You know he's keeping company with Alice Warner over in Melford. Why, he and Alice have been sweethearts ever since they were children. Clara Warner and I used to be chums you know." Mandy chuckled dryly.

"Well, maybe he's keeping company with Alice but he's spending most of his time with Bernice. She walks to the office with him every morning on her way to her uncle's farm. She pretends to go out to help her Aunt Lucy every day. At noon he goes out and eats his lunch with her in that pine grove this side of John's and Lucy's. Sarah Watkins says her George passes them on his way home from the field. And every afternoon he goes out and walks home with her and spends an hour or so playing tennis or volley ball with her and the rest of the Turley children in their back yard. It's been going on nearly ever

since Jack got back from school. That's about three weeks ain't it?"

The news had made Janet speechless with surprise. Mandy got to her feet. Adjusting her bonnet she walked to the door.

"I just thought I'd let you know," she repeated. "Not that I have anything against the Turley girl, remember. It's just that two twigs bent in such opposite directions might not ever be able to grow in the same direction—and I thought you ought to know."

"Thank you, Mandy," Janet managed to say as the screen closed and her visitor walked back down the path. Half way to the gate Mandy stopped. Janet was still standing in the door.

"There is such a thing as bending a twig too far," Mandy said tersely, "so far it either breaks or flips back the other way." Thus relieved she walked out onto the sidewalk.

For a long time Janet sat gazing out of the window. Her sewing lay unnoticed in her lap, and she toyed with her thimble absently. She looked back over the years of her boy's life.

She remembered how she had gathered his warm little body into her arms that morning nineteen years ago when she had realized she must be both father and mother to him. She had registered a vow that his training should be the one great object of her life. She had the moulding of a man in her hands and no pains should be spared in the moulding.

Later she had formulated some rigid standards to guide her, fearing she might naturally be too lenient, and had conscientiously striven toward them. One of the rules had been suggested by Jack's father a few days before his death. In speaking of a certain young man of their acquaintance who had conspicuously failed in life, he had remarked: "That boy's failure is due to the slipshod way in which he has been brought up. He has never learned the importance of little things. It is right habits in little things that make for success in the big things. We must remember that in training our boy, Jennie."

Those words had stood out as a guiding star before her during all the years of Jack's childhood and adolescence. It had often been hard to enforce the rules she deemed necessary to gain her end, but she had never faltered. And now Jack had rewarded her! Always he had been pointed out as a model by the parents of his companions.

He had finished his education with credit, and was now entering the business world with a bright future before him. Was the failure to come after all this?

She had never dreamed of his taking up with a girl so unlike himself as Bernice Turley. The mere thought made her

wince. To her, order and regularity were supreme doctrines. Molly Turley's creed was exactly opposite. She believed in absolute freedom and spontaneity. Accordingly, to the disgust of Norville's fastidious housewives, the Turley children had not been brought up at all, they had simply grown up as they chose.

The more Janet thought over Mandy's news the more serious it loomed up before her. Yes, as Mandy had suggested, this undesirable association must be nipped in the bud. But how was it to be done? Janet had not been a boy's mother for twenty-one years without discovering that the nipping process requires all the tact and skill a mother has power to summon.

She must think out what would be best to do. Presently she decided to take a walk. Perhaps she could think better out of doors. Besides it would soon be time for Jack's coming. She did not want to see him until she had decided upon some mode of action.

She selected the path along the foothills instead of the public road for her walk. After a half hour she turned from the path and walked a short distance up the sidehill east of the village. The valley lay peacefully before her, and all about the foliage showed the first gay tints of early fall. She sat down on a large boulder and closed her eyes, trying to let the silence of the surroundings calm the anxious tumult in her heart.

Presently she was aroused by the sound of voices. She started up then sank back upon the rock. One of the voices was Jack's; the other belonged to Bernice Turley. The two had come from the opposite direction and had seated themselves on a fallen log near the path. A clump of willows hid them from the mother's view, but their words came distinctly to her ears.

"It must be jolly to live like you folks do," Jack was saying when Janet first heard them. "Your house is the 'comfiest' place I was ever in. I like to see your Dad with his feet upon the radiator and Ned's cap down in the corner back of the sofa just where it happened to light, and your books and magazines and music strung around like they had all been used. You don't seem to be all tied down by petty little rules, such as 'a place for everything and everything in its place' and you are not pinched into machines by the habit of doing the same thing at the same time every day. Now, I wouldn't say a thing against my mother; she's the best in the world, but oh you know she'd never get over it if I'd do some of the jolly things your brother Ned does. You see, father died when I was a little chap, and, well, she doesn't know what really counts in a boy's life." Part of the sting with which those words pierced Janet Culmer's heart was soothed by Bernice Turley's reply.

"Oh, you don't know how I've always admired your mother! I'd give anything in the world if Mama kept house like she does. They say she has certain days for doing every bit of work. I'd love to live like that. We never know what we are going to do tomorrow and everything is so—so messy and uncertain that sometime I feel that I can't endure it."

Mrs. Culmer slipped away unseen. As she walked homeward slowly, she was wondering with a growing conviction if it were possible that she had made a mistake—as big a mistake, perhaps as Molly Turley.

What was it Mandy had said about bending a twig so far it would either break or flip back the other way? She would go and talk it over with Mandy.

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## The Inner Light.

*Lucy May Green.*

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

There is an inner light that never fades;  
 'Tis sunshine to the soul. What is this ray  
 That gleams across our path by night and day?  
 The Holy Spirit's light.

What can make home a blessed, hallowed spot  
 In palace fair or e'en the humblest cot,  
 Tho' toil and pain and sorrow be our lot?  
 The Holy Spirit's light.

Amid earth's dross it beams like living gold,  
 A hidden treasury of wealth untold,  
 New hopes, new joys, new comfort it unfolds:  
 The Holy Spirit's light.

So may we worthy live, from day to day,  
 Still o'er our path that warm effulgent ray  
 May brighter shine until the "Perfect Day."  
 The Holy Spirit's light.



# Two Faith-Promoting Incidents.

*Annie G. Lauritzen*

OBEDYING THE PROMPTINGS OF THE HOLY SPIRIT BRINGS  
BLESSING.

'Twas as if to impress upon my mind the great lesson of obedience and faith as well as to show me the arm on which I must lean in all future years that I had the following remarkable experience in my early married life.

My first child was a little over one year old when she was taken with dysentery. For a time I doctored her with castoria, rhubarb, castor oil, and many different, well-known household remedies, but although I received many testimonies of healing in my childhood and youth, it seemed now that I was too stupid to think of exercising any faith in her behalf; so she grew worse and worse, and although I worried myself nearly to death, I entirely forgot to call directly upon our dear, good Lord.

One day a neighbor told me that she had heard of putting cold water cloths on the stomach to draw out inflammation, which I promptly tried with most disastrous results. The child was already weak and faint with the bloody discharge from the bowels, and as I placed the cold application to her stomach she suddenly went cold and numb, apparently lifeless; her eyes were closed as if in death. I was just within a few weeks of my second confinement and was alone, as I thought, with a dead child and a little girl—Martha Zoolig. She ran out for help while I held the child, screaming meanwhile, "O, I've killed her, I've killed her, I've killed my darling babe." Then I grew more rational as I heard the still small voice within me saying, as if in reply to my words: "No, you haven't killed her, you've done all you could with earthly means, now try to call upon the Lord! Rub her stomach with the consecrated oil and then pray!" I did as directed, and she soon revived, to my unbounded joy; recovering rapidly she steadily grew in health and strength. She is now nearly 28 years of age and has four lovely children of her own. Since then I've had hundreds of testimonies, but that was the greatest of all and the very best one.

ON YIELDING OUR WILL TO GOD.

The doctor had said, "I can give you no hope that she will live." I need not tell you how I felt—you have all seen loved ones pass away.

Yes, this was an idolized child and I felt as if I should go raving mad. I had no power to reason; all I could do was to run back and forth wringing my hands and moaning piteously. The hour was midnight. I frantically handed the child to my husband and ran out of the door. I gazed round at the peaceful, silent stars that seemed to whisper to my distracted soul that God was taking our darling for a purpose, known best to Him—a certain mission, the nature of which I will not here disclose. In answer to my anguished pleadings the Father revealed to me, by the still small whisperings of His Holy Spirit what it was to be: and so returning to the house and throwing my arms about the neck of my dear sister I said in a calm and rational, almost firm voice, "Father, thy will be done, not mine; not mine, but thine."

And then and there came stealing into my heart the pure, white-winged dove of peace, and a joy came into my soul that I cannot express. It was as if the home was filled suddenly with a concourse of angels. I never felt any happier in my life, for the Lord had sent his Holy Spirit to comfort my distracted soul. This Holy presence can supply the loss of loved ones and make the future years of absence seem as a fleeting moment. Almost twenty years had passed with their train of joys and sorrows—and I was seated in the St. George temple, clothed in the robes of that holy house, when the following poem came into my mind and I ran upstairs and wrote it down:

"*THY WILL, O LORD, NOT MINE BE DONE.*"

"Thy will, O Lord, not mine be done,"

So spake the Lord in agony,  
While in that dark and deep despair,  
Alone in drear Gethsemane,  
Repeated o'er upon the cross  
Of cruel bleak Mount Calvary.

Come unto me, thou gift divine,  
Of faith in God, that I may see  
The wisdom of the Father's love,  
Who loves while yet he chastens me,  
That understanding him while here  
Prepares me for eternity.

O give me light thy will to know,  
O give me strength thy will to do,  
That I may merit here below  
Thine approbation pure and true,  
That I may rise from living death,  
To walk in life forever new.

Thy loving care is infinite,  
 Extended to us every one;  
 Oh help us each to understand  
 And ne'er thy godly wisdom shun;  
 There'll be no fear nor sorrow when  
 We learn to say, "Thy will be done."

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### BOOK ON HYGIENE.

*Personal Hygiene and Home Nursing, a Practical Text for Girls and Women for Home and School Use*, by Louisa C. Lippitt, R. N., Assistant Professor of Correction Exercises, University of Wisconsin (In New-World Science Series, edited by Professor John W. Ritchie). Illustrated. Cloth. vii+256 pages. Price \$1.28. Published by World Book Company, Yonkers-on-Hudson, New York.

The purpose of Miss Lippitt's textbook is to explain the means by which girls and women may attain health and happiness in the present, and lay the foundations for sane and vigorous lives in after years. In clearest terms it lays down practical instructions for the conduct of their daily lives. Not only are the rules set out, but the reasons which underlie them are made clear. Directions are given for preventing the spread of infection from cases of communicable disease; and instructions are furnished for the care of oneself and one's family in cases of accident or sickness.

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### TO GENEALOGICAL STUDENTS AND THE SISTERS GENERALLY.

Some people who have printed books containing genealogical records, take names from the books merely placing checks against the names and perhaps penciling dates. This will inevitably lead to confusion and will be an expensive loss, in the future, to the family genealogist, as duplications are bound to occur.

We suggest to all those who have printed books, that this winter, when our meetings are adjourned, such owners of books could profitably spend a portion of the Sabbath day in copying all printed information, first into note books and then into proper family records for temple use. Note sheets should be drawn off from printed books or penciled note books. All should be copied properly, first into pencil note books, and then in ink into the family temple record; and then sheets may be drawn off from that temple record. Thus the family relations are established, and sealings and adoptions will follow naturally and clearly.

Sisters, have you a printed family book? If so, take this advice from a friend.

# At the Temple Gates

*Mary Foster Gibbs*

It was a sparkling afternoon, the sun picking out countless diamonds on the snowy surface inside the temple gates. At the gate-house we sat watching the endless procession of faithful devotees who went within to receive their promised blessings.

Early Thursday morning, not many months ago, a handsome, dark-eyed soldier, in his trim khaki, opened the gate and ushered within a tall, blond girl whose blue eyes lingered hungrily in their gaze at her soldier escort. Two matronly women accompanied the attractive couple, and one of them—the mother of the soldier—stopped to question me as the others passed along the sunny pathway:

“My son came down from the Fort this morning to get married, and although he had permission of his sergeant, the whole matter was so hurried that he didn’t wait for the permission of some higher officers.”

“So,” I replied, “and what may follow?”

“That is what I am worrying about,” replied the anxious mother. “I dreamed it all out last night, and I have told him this morning that unless he gets full permission from all concerned he will be imprisoned for his act. I saw it all in my dream.”

The mother hurried after the others and I remained lost in thought, yet constantly engaged in the passing of the crowds who daily enter the portals of our sacred temple. Here an aged couple with whitened hair and bent shoulders go quietly onward, bent upon their holy task of redeeming their dead. Behind them comes a father with his wife and half-grown family of children to receive the long-awaited-for blessing denied them because they were wedded in distant lands and only now have reached Zion and may make their vows over the altar of God’s holy house. Young girls, timid and half afraid, cling to the arm of mother or father or elder sister as they hurry past the prospective bridegroom bringing up the rear laden with his valises and bundles which always accompany the workers within these sacred walls. Hundreds of vicarious workers pass my watching eyes, going within to labor for their dead.

It is five minutes to the hour of nine, and the doors of the temple will soon be closed. Suddenly a small detachment of soldiers file through the gate, and the Captain salutes me as he requests the presence of a deserter from his company.

"Name?" I ask.

"John Morton," answers my visitant. "Did he pass this way?"

"Perhaps," I answer, seeking to gain time. "Many pass this way whose names I know not."

"Then I must go within. In the name of the United States Government I demand entrance to seek John Morton."

Instantly recalling my fine, up-standing soldier bridegroom, I offered to go at once in search of the required man, and begged the company to await my return, promising that if he was within he should certainly return with me. It required a little time to find my sought-for soldier, and when found he was somewhat rebellious and resentful.

"Do you know that this means court-martial and perhaps imprisonment for a term of years?" I asked.

"I don't care what it means," answered my soldier boy, looking me squarely between the eyes. "I got permission of my Sergeant yesterday, but could not reach the Captain himself I told the Sergeant how it was, that I wished to be married to day, for our company leaves tonight—and really leaves I guess—although we have had many feints at departure in the last few weeks. We have marched down to the depot a number of times and then back to the Fort again. Tonight, I dare say, we are really leaving."

"And couldn't you find your Captain to get permission for a day in which to get married?" I ventured in surprise.

"No," answered the soldier shortly. "The Sergeant tried and I tried. The Sergeant suggested that I be married by the law of the land, and said that would be easy to arrange."

"And then?" I queried.

"Then," he shrugged and paused, "I told him I would not answer reveille. I put it up to him as man to man. I told him that my sweetheart deserved to be married in the right way, and I proposed to marry her according to the laws of God and not of man."

"And now," I assured him, "you will make an unhappy scene, both for your bride and everybody else, in case the Captain objects when he hears of this and if you persist in remaining here; for if the soldiers are sent, they will demand entrance and carry you off, no matter how just your claim may be, nor how invincible your own courage. Be persuaded, my son. The soldier who accepts his country's discipline cheerfully makes the best soldier of the Cross. Go quietly back with your Captain. Appeal your case, and beg for clemency and permission to re-

turn later in the day. There is still another chance if you are here at noon today."

Our eyes battled for a moment, and then I added, "The blessing of God will go with you, my boy. Be not doubtful, but trust in Him."

He turned, and without another word marched straight out of the temple doors, and I followed him and saw that he saluted his officer, and, with but few words exchanged they fell into step and withdrew from the temple grounds.

The sunny hours of that winter's morning dragged slowly on, not only for the little bride who could neither rest nor sit within the temple, but who stood in the outer vestibule with hanging arms and fingers twining in nervous clasping and unclasping, while her eyes were anon bright with hope crowded with fear or filled with unavailing tears. Her mother sought occasionally to assuage her grief or strengthen her faith, while the mother of the soldier bridegroom paced restlessly up and down, her mixed emotions chasing in panoramic rapidity over her mobile features. On the steps of the gateway I watched and waited and listened for the clang of the soldiers' measured tread.

Twelve o'clock struck—half past—and again I went within the temple courts to assure the little bride that if it was right, and God willed to have it so, her groom would get permission and all would yet be well. She said nothing. In all that fateful day I heard but one word pass her lips. Her eyes told her story.

The gate flew open. My soldier bridegroom strode quickly by with one brief salute to me as he passed. I followed him with my eyes and in my sympathetic old heart I saw him meet and greet the little sweetheart he had dared so much to claim as his wife over the sacred altar. And then I visioned them robed in white, passing from court to court, receiving and making their promises and vows as they ascended from glory to glory.

Shortly before three o'clock an auto purred swiftly in front of my gateway, and a middle-aged man flung himself hastily out and asked me as I stood up to receive him:

"Is the company through? May I find my son? He is the soldier lad, and his commanding officer gave him permission to come here and receive his bride in marriage, if he would be at the station to go with his troop on the 3:30 train for Los-Angeles."

"Why man," I replied, "it is nearly three o'clock now. It is next to impossible for him to get out in that time."

"Well," replied the father, "it looks like John would surely be subject to court martial and imprisonment yet."

"Come with me," I said, for this man was an officer in the army of Christ and bore his priestly credentials always with him.

Within the sacred walls I bade the father tell his story to the Chief Recorder of the temple, and he took the message and passed it on from room to room while we stood in the corridors without breathless and in prayer.

Ten minutes, fifteen minutes, each moment an hour, and yet they flew on lightning wings. Three o'clock, a quarter past, twenty minutes beyond, and five minutes more. The father paced the halls with guarded swiftness. At last, with floating draperies of white, the girl flew down the winding stairway and behind her came her two mothers. A moment's change of apparel, a swift word of gratitude, and I took them by the hands, leaving the father to follow with his soldier son. Breathless, the little bride stood beside the auto and watched the soldiers tramp, tramp past the monument, the last one lost to view as they marched below to the station. Deliberately the young soldier arranged his clothing, fastened neatly his puttees, and then with that silent air of determination which makes brave men and dauntless soldiers, he raised his hand in the familiar salute and shutting the door upon the bridal party as he leaped within, I saw them roll swiftly away, and knew that bridegroom had won out, had won his wife, had won his point, had won the right to live, no matter what battle charge he faces, for he was true to principle, to bride and to his God.

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## The Years.

*By Grace Ingles Frost.*

My soul tonight goes groping through the years,  
 The years that mark the way which forms the past,  
 With mingling of its laughter, love and tears,  
 Its sunshine which was merged in shade at last.

Forth from its quest my soul grown strong returns  
 From conflict with the bygone years, to find  
 With sympathy and love more brightly burns  
 Its altar-fires for struggling human kind.

O years long past, O years that yet must be,  
 And you, today, that link which lies between,  
 Which maketh of the past and future one,  
 Ye are but stepping-stones 'twixt heaven and me

# Let's Make a Garden

*By Morag.*

"For lo, the winter is past, the rain is over.

"The flowers appear on the earth, the time of singing of birds is come" (Song of Solomon).

To grow flowers successfully one thing above all others is necessary, that is plain, ordinary common sense. It is a pretty fancy to say that flowers will grow for those who love them—one might as well say that good bread or preserves are the products of affection rather than of skill.

As in everything else, there is a certain knack in growing flowers. The closer you study nature, the better gardener you will become.

Use the head and hands as well as the heart. Study the various classes of flowers and their habits. "Annuals," as the name implies, are plants of a year. Born in the spring, they bloom and seed in the summer and die with the frosts of autumn. Among the more familiar annuals are asters, stock, marigolds, mignonette, sweetpeas, cosmos, larkspur, petunias, nasturtiums, centaurea, and many others.

Biennials, among which are canterbury bells, snapdragons, sweet williams, hollyhock and forget-me-not, bloom in their second summer, then seed and die; hence the need of sowing some seed each year, that flowers for the following season may be assured.

If you want a garden that will bloom for you year after year, you must plant a goodly assortment of perennials. These may be grown from seeds sown in early summer, from slips or cuttings from root or stem, or by root divisions, which should be made after the flowering season is over, or in early spring when danger of frost is over. Some of the best perennials are chrysanthemums, bleeding heart, delphiniums, coreopsis, peonies, Gaillardia, shasta daisies, poppies, primrose, phlox, and a variety of other old favorites.

Then the glorious array of bulbous rooted flowers, from the tiny snowdrop, all through the narcissi family, the tulips, hyacinths and other spring beauties, lilies in all their varieties, gladiolus, dahlias, cannas, etc.

Next the roses, climbing, bush and standard, the deciduous shrubs, lilacs, syringas, snowball, altheas; and the vines which



so quickly change an old building into a bower of beauty, the morning glories, gourds, wild cucumber, beans, etc. Their number is legion and there are flowers suited to almost every kind of climate and condition.

It is not luck with flowers that counts, it is intelligent labor, Study the flower catalogs, which usually contain much comprehensive instructions. Learn the variety of plants that require full sun and those which grow better in shady nooks, so that you will not plant sunflowers six inches apart on the shady side of your house and violets two feet apart in the blazing sunshine.

See that your garden plot is deeply plowed or dug and well fertilized. Avoid attempting too many varieties at first. Begin with a few of the well known hardy plants, and when your toil is rewarded with an array of loveliness, share your flowers with your less fortunate neighbors. Save your seeds and exchange with your friends. Profit by their and your own experience, for as in all other good things of life, "Of all the joys of gardening, sharing is the best."

#### THE MARCH GARDEN CALENDAR.

Plow or spade the garden as soon as the soil is dry enough and dig in some fertilizer.

Plant peas, lettuce and spinach as soon as the ground can be worked.

Rake off the asparagus bed and dress with bone meal or fertilizer.

Place a headless barrell or tub over the rhubarb plants and throw fresh manure around, if you want some early pie-plant.

Prune all the dead wood from the rose bushes and climbing roses. (Wear gloves) Sharpen garden tools.

Order seeds, tools and garden supplies.

Plant sweet peas.

Make a trench about six inches deep in rich, mellow soil, and plant the seed thinly in the bottom. Cover with finely sifted soil and a little well rotted manure. When the seedlings are about five inches high, fill up trench and furnish some support for the vines. Brush or chicken wire makes a good support. Water freely; cultivate or hoe often. Lawn clippings make a good mulch during the hotter months.

Pick flowers daily. Do not allow seeds to form or flowers will stop blooming.

Questions on Floriculture will be answered through the *Magazine*. Address: Garden Department, *Relief Society Magazine*.

# Suggestions for Anniversary Day.

## *A "Victory" Celebration.*

Hymn, "Behold a Royal Army," *Sunday School Song Book*, p. 242.

Invocation by oldest member present.

Hymn, "Battle Hymn of the Republic."

Reading, Instructions from the Prophet Joseph. (First Minutes.)

Solo, "Freedom for all Forever."

Reading, "Annual Greetings," January *Relief Society Magazine*.

Three minute talks, "What the Relief Society has done to Help Win the War."

"Our boys," Conservation, Relief Society Wheat, War Gardens, Home Service, Better Babies, Red Cross Work, Liberty Loans, War Savings, Victory Singing.

Solo, "Ring Out, Sweet Bells of Peace."

Hymn, "God of Our Fathers, Known of Old," *Sunday School Song Book*, p. 283.

## A PEACE PROGRAM.

Hymn, "The World's Jubilee," *Sunday School Song Book*, p. 96.

Invocation in concert. (Prayer for Peace).

Hymn, "Sweet is the Peace the Gospel Brings."

Extracts from First Minutes of Relief Society.

Solo, "Ring Out Sweet Bells of Peace."

Address, "Peace on Earth, Good Will Towards Men."

Hymn, "Come, O Thou King of Kings."

Reading, "Vision of the Redemption of the Dead," Jan., 1919, *Relief Society Magazine*.

Brief talks on Relief Society Activities.

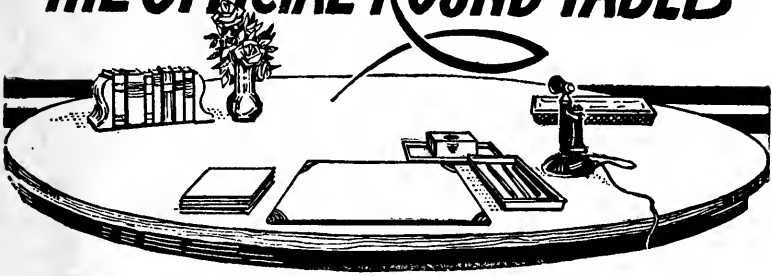
Theology and Testimony.

Genealogy and Temple Work.

Home Making and Parenthood.

Doxology, followed by light refreshments.

# THE OFFICIAL ROUND TABLE



Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

## GENERAL NEWS

The following incident, sent to us from New York by Mrs. Stella Paul Bradford, will interest our readers:

"In New York harbor stands the *Knickerbocker*, a large mine sweeper, resting after the long fight with the treacherous "U" boats. During the siege, it moved up and down through the danger zone, catching the mines in strong nets and rendering them harmless. Above sailed the airships to help detect the enemy, and one day a great observation balloon was seen floating on the water and was picked up by the crew. The pilot was never found, so no clue to the trouble it had been through was known.

"When the beautiful soft rubber was brought aboard the ship, the men immediately claimed it for souvenirs and Brother Axel Lubbers, a Utah man, who was in service aboard the *Knickerbocker*, conceived the brilliant idea of making a novelty apron for the Brooklyn Relief Society bazaar from parts of the balloon.

"He used the inner skin of soft, gray rubber, with bands of the outer covering, for a border. A unique design was made from the dull red, white and blue trimmings and glued to the center. It was a most artistic piece of work, and upon examining it, the motif was found to be Utah's emblem, the bee-hive, with a real bee on the side. A bee flew into the engine room at Brother Lubber's feet, and was such an unusual occurrence that he immediately thought of using it. A most life-like, full-blown sego lily, made from the white rubber, formed the lower part, and the whole was enclosed in narrow bandings of the national colors with which the balloon had declared its country.

"At the bazaar, the apron was sold for a good price as a war relic, and that money, with what was realized from the sale of other articles, is being used by the Society in furnishing their room, and for war relief work."

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From the Annual Report of the Director General of Rail-

roads, W. G. McAdoo, 1918, we glean some startling facts. Few people know that women have been engaged in any numbers as railroad employees, with the exception, of course, as stenographers and clerical assistants.

There were 101,296 women employed in railroad labor in 1918.

"The greater number, as might be expected, are employed in the clerical and semi-clerical occupations. Of the 101,296 employed October 1, 1918, 73,285 were working as clerks of all kinds, stenographers, accountants, comptometer operators, etc. In this class are employed for the first time numerous ticket sellers and bureau of information clerks. They were found well fitted for this type of work, and special instruction agencies were opened by the Government in several cities to give them the necessary training.

"The next largest group of 5,555 appeared in woman's traditional occupation of cleaning. They clean stations, offices, etc., and are employed in the yards to clean coaches and Pullman cars, both inside and outside. For the first time, beginning about a year and a half ago, they were engaged to do the heavier work of wiping locomotives in the roundhouse. These engine wipers increased from 215 in January to 881 in October. Roundhouse work of all kinds employed 354 January 1 and 1,365 October 1.

"In railroad shops, women entered the greatest variety of new occupations. Approximately 5,000 were employed, ranging from common laborers to skilled mechanics, earning the machinist's or carmen's rate of pay.

"Only 100 women were found in actual train service.

"The organization of a woman's service section, first brought to light, and then set to work to correct, some extremely unfavorable conditions connected with women's labors. Not only were the women employed deprived, in many instances, of anything like a rest room or wash room, they were not given toilet facilities within reasonable walking distance. Sometimes they were obliged to cross busy tracks or mount flights of steps in order to reach a toilet. Night work possessed hazardous features for the women employed, and the report of the Director of the Woman's Service makes this clear in detailed fashion. This branch of the service on one railroad which employed more than 2,000 women, 223 employed as laborers and 193 employed as truckers were transferred to other jobs or dismissed. Another railroad which in August employed 145 truckers has now entirely given up this form of work for women. The full cooperation of the railroad officials has been secured in making these important changes."

It is evident from this report that in every instance where women have been employed, if suitable women were chosen, they

have given satisfaction and have surprised themselves, the sex and the railroad officials generally.

It may, in general, be said that a fine class of women have been secured. In most cases they have received wages higher than any previously earned by women except in positions of much responsibility or those requiring special skill. The women are eager to remain with the railroads, as they have shown by their anxiety to retain their positions and share in all the privileges of the service. They appreciate the recognition given by the Government to the labor of women, especially the equality of wages assured to them.

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At last a majority of the legislatures of the states have ratified the Prohibition bill, which makes national prohibition assured beginning July 1, 1919. This is a moral triumph not to be weighed in words, and the decent element all over the world unite in congratulations to the United States for this progressive decision. The Czar of Russia—poor fellow—did at least one splendid thing when he put a ban upon vodka in Russia, as his act makes Russia the first nation to veto liquor. It is true that the revolutionists have restored the vodka traffic, but at least we may give credit to the Czar for this act.

We are told that brewers and distillers are arranging for a line of establishments for the manufacture and distribution of liquors along the whole length of the Mexican border, but at least the United States has rid its skirts of this curse of modern times.

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The French League of Rights for Women has sent to the French parliament a proclamation demanding that French women be given the franchise. The proclamation declares that the right of women to vote is recognized in enemy and allied countries, and instances England and the United States. We trust the French women will succeed.

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Woman Diplomatist.—Denmark has sent a woman to take a diplomatic post at Washington. She is Miss Gerda Andersen, who has arrived in this country to take up the duties of the second secretary of the Danish legation. She previously held a similar post in Petrograd.

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*Teacher-Training for Relief Society Officers and Class Teachers.*—The General Board of Relief Society is pleased to announce that all arrangements have been completed by the Correlation Committee of the auxiliary organizations for the establishment of teacher-training classes in every ward in the Church. The Bishopric will take the initiative in calling together all the teachers in all of the auxiliary organizations in the Ward in order

that a class may be organized to study the simple rudiments of teaching. The immediate supervision of the class will be under the direction of the Superintendency of the Sunday School. The person in the ward best qualified will be selected as the class teacher. The day and hour best suited to the majority will be chosen and any other details arranged that may be necessary to produce the best results. Wherever possible it is recommended that the class meet on Sunday morning at 9 a. m.

Professor Howard R. Driggs has written a text book, "The Art of Teaching," for the use of this class. Out of his long experiences as a teacher in the Church, in public schools and the State University of Utah, this manual on teaching has been prepared to suit the special needs of Latter-day Saints who are called to be teachers, without any preparation for so important an undertaking. The book is written by a Latter-day Saint to Latter-day Saints, and many experiences of the people in the Church are used as illustrations in the development of the lessons.

This course will furnish class-teachers throughout the Relief Society a splendid opportunity to learn the best methods of class teaching, and great good will come to the Relief Society through the establishment of this course, which has the hearty endorsement of our General Board.

*The Art of Teaching*, is ready for distribution and may be obtained from the Sunday School Union Book Store. Price, 50 cents each, postpaid; no discount on quantities.

#### NOTES FROM THE FIELD.

*Nurse Survey.*—Early in November the Stake Relief Societies of Salt Lake county were asked to conduct a registration for nurses for the Salt Lake county chapter of the Red Cross. The Relief Society stake presidents responded as usual. The survey was conducted by the ward presidents through the teachers department and included a visit to the homes of all the residents in the county. A Red Cross band was worn by one of each pair of teachers. The survey was completed in a short time to the satisfaction of all concerned. Mr. Robert J. Shields, manager of the county chapter, was especially grateful for the work done.

*Fruit for Hospitals.*—During the early winter months the Salt Lake county stakes and the Davis county stakes under the direction of the General Board, made a collection of fruit for the Reconstruction Hospital at Fort Douglas, and other hospitals and welfare institutions in Salt Lake City. Hundreds of quarts of fruit and jelly were brought to Relief Society headquarters in the Bishop's Building, where it was sorted and labeled.

On Thanksgiving 250 quarts of assorted fruit and 2 cartons

of jelly were sent to the Reconstruction Hospital at Fort Douglas, and on Christmas the following distribution was made:

Fort Douglas—250 quarts assorted fruits, 20 cartons of jelly.

L. D. S. Hospital—250 quarts assorted fruits, 20 cartons of jelly.

County Hospital—150 quarts assorted fruits, 10 cartons of jelly.

Sarah Daft Home—50 quarts assorted fruits, 10 cartons of jelly.

Neighborhood House—50 quarts assorted fruits.

Orphan's Home and Day Nursery—50 quarts assorted fruits.

Another consignment will be made to the reconstruction hospital at an early date. The stakes which so generously contributed this fruit are Pioneer, Granite, Cottonwood, Ensign, Liberty, Jordan, Salt Lake, North and South Davis.

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*Vegetable Contest.*—Readers of the *Relief Society Magazine* will be delighted to know that in the war vegetable contest for Salt Lake county our own Mrs. Janette A. Hyde, General Board member and business manager of the *Magazine*, won the \$25 prize of War Savings Stamps with a national certificate, awarded by the National War Garden Commission for the best preserved and most attractive appearing vegetables. Mrs. E. G. Hughes of the first ward in Provo won first prize for Utah county.

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*Millard Stake.*—Through the courtesy of Mrs. Susan Thompson, President of Millard Stake Relief Society, we are publishing the conservation report of that stake for the year of 1918. This report includes but four of the five wards. On account of the influenza epidemic the Scipio ward was unable to get a report together. Families reporting, 235; value of gardening, \$7712.35; chickens hatched, 8,459; canned fruit, 50,068 quarts; dried fruit, 3,048 pounds; canned vegetables, 3,338 quarts; dried vegetables, 3,543 pounds; canned meat, 886 quarts; pickles, 1,103 quarts.

Red Cross work in the Holden ward has been very successful: \$154.09 was collected as a fund for the Red Cross and in addition to this the following articles were made by the society: bed socks, 10; socks, 120 pairs; knitted wash rags, 31; handkerchiefs, 72; bed tray cloths, 10; napkins, 9; bed shirts, 80; pajama suits, 25; bandages, 131; pillows, 22; comfort pillows, 4; sweaters, 10; children's dresses, 85; chemise, 65; sheets, 6; towels, 48.

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*Stake Reports.*—The influenza epidemic has prevented many of the stakes from getting their reports in early. In many instances stake and ward secretaries themselves have been ill and unable to compile their own reports and it has been necessary to have them done by people comparatively unfamiliar with the

work. This condition has caused a great deal of anxiety among our faithful secretaries, who are anxious to have their reports compiled as soon as possible after the close of the year. If the situation could have been foreseen the regular time for receiving these reports might have been extended.

In spite of all difficulties, however, two reports reached the office on January 14th from Sevier and Ogden stakes. Tintic and Wasatch were received on January 16th, South Davis and Tooele January 17th, Snowflake and South Sanpete, January 20th, Montpelier, January 21st, Raft River and Uintah, January 23rd, and Oneida on January 24th.

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*Sevier Stake.*—The Red Cross work in the Sevier stake has apparently been very successful. The following articles are reported: Surgical dressings, 1832; hospital garments, 1222; number of knitted articles, 3220; refugee garments, 1224; articles collected for Belgian relief, 10,055. The ward societies purchased \$700.00 worth of Liberty Bonds and Relief Society individuals \$1750.00. The report indicates that the class work in the stake is regular. There are only two instances where all of the subjects outlined have not been taken up and in most of the wards current events are being discussed weekly.

*Ogden Stake.*—Every ward in Ogden stake has taken up the regular outlined work and all but one are preceding the lessons with discussions of current events. Throughout the epidemic an effort has been made in this stake to keep in touch with the sick, 1548 special visits to the sick are reported, in addition to 5774 regular visits by the teachers; \$600.00 worth of Liberty Bonds were purchased by the ward societies, and in addition \$6750.00 was invested in bonds by Relief Society members individually. A large amount of Red Cross work in all departments has been done and 2283 articles collected for Belgian relief.

---

*Tintic Stake.*—Tintic stake, although but a few years old, is very active and up-to-date in all its departments. Nearly half of all of the enrolled members in the stake are subscribers to the *Relief Society Magazine*. This record is very much better than that of some of the larger and older stakes. In the last year membership has increased from 230 to 248. All of the wards are taking up the outlines including current events. The sick have been well cared for here, 944 special visits being reported, in addition to 593 whole days spent with the sick. Four of the five wards each purchased a \$50.00 Liberty Bond, and the fifth a \$100.00 bond. Individual members of the Relief Society purchased in all \$15,250.00 worth of bonds, a remarkable record. In addition to all the regular work, the women in this stake have done their share in Red Cross work.





*Janette A. Hyde.*

In so far as the actual physical combat of war is concerned it is all over; but we women are now facing new conditions in our homes and with ourselves as to whether we who have won the war in the spirit of conservation, are now ready to meet the stern and self-denying needs of readjustment and rehabilitation.

We are presenting our friends with these articles on construction and reconstruction in the home because this department is anxious to assist at this critical period in every possible way. Inasmuch as the clothing of the family is an important item of expense and often much wastage occurs, through lack of knowledge as to suitable material for the garments in course of construction and proper making up of such material, as well as the adaptability of the finished product, we are offering assistance to those who are interested in this subject.

There are three general rules to be considered before the purchasing of material begins.

1. Price of material.
2. Suitability of material—occasions requiring same.
3. Material and styles that are suitable for making over, with or without the addition of new materials.

## SUGGESTIONS FOR CUTTING BLOUSES AND OTHER LOOSE FITTING WAISTS.

FROM BASQUE PATTERN, DESCRIBED IN LAST NUMBER.

Figures A and B show the position in which the pieces of the basque pattern are placed for a perfectly plain blouse. Note the small space between the pieces at the shoulder, which should be from  $\frac{1}{4}$  to  $\frac{1}{2}$  inch. This is always necessary and will guard against the possibility of your waists being tight when completed, as a basque is fitted much tighter than a blouse should be.

The front line of the basque is generally curved; so the front line of the blouse, which is always straight, is taken from that

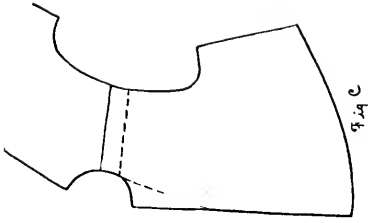


Fig. C

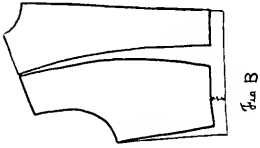


Fig. B

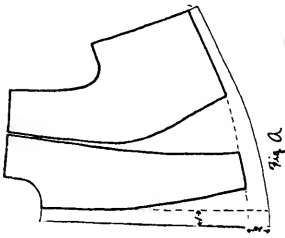


Fig. A



Fig. F

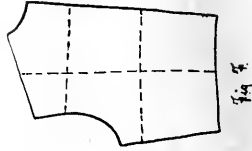


Fig. E

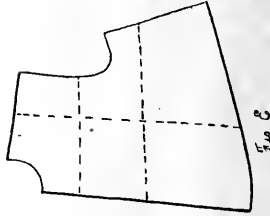


Fig. D

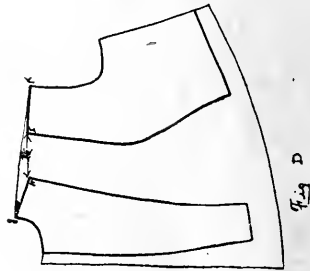


Fig. P

DRESS FORMS.

portion of the line which comes above the bust and fits over the chest. This is shown in Fig. A.

The extra amount added below the waist line is for looseness, but does not allow enough for blousing. Where an extremely loose effect is desired at the bottom of the waist, as much as three inches should be allowed. Very young girls often wear this last mentioned effect.

The allowance down the center front in Fig A is for lapping and still more must be added for a hem. Many of the new waists fasten in the back in which case place the center of the front, without this allowance, on the fold of the goods. Then in cutting the backs allow the same amount in the center of the back.

Many of the popular styles of waists do not have the common regulation shoulder seam, but the seam is one or two inches toward the front. Fig. C shows how this can be easily accomplished. Place the front and back shoulder of your pattern together. You may add to the back and take off the front and place your seams wherever you desire, but you must not change the shape of the neck or armeye.

Figure C also shows where to fold back the pattern, if a low neck is desired. When the shoulder seam is brought forward, there is generally some fulness in the front. This may be allowed, as shown in Fig. D. Separate the two front pieces, but be sure that the points marked H and I are even on a straight line. This throws the line of the shoulder uneven, and to correct this, draw a line between the two outside points marked J and K. The amount of fullness desired can only be determined by the effect desired. The fullness may be gathered, tucked, smocked or treated in any way desired. Often smocking and tucking are done before cutting the waist. If you do this, take the precaution to see that the fullness does not spread at the bottom when the pattern is placed on the cloth, but have it come within the same space at the bottom of the waist as it does at the shoulder.

#### *Correcting and Changing of Patterns.*

Very often one wishes to use a pattern which is a little larger all over, or smaller all over. This often happens when a mother is sewing for children of different sizes. All patterns, bought or otherwise, may be changed on the dotted lines in Figs. E and F. To reduce the pattern, make a fold from the shoulder to the bottom, through the chest and crosswise below the bust line, in both front and back. To make the pattern larger, cut the pattern on the dotted lines and separate the pieces so as to allow the necessary amount. This will bring extra size in the proper places.

Fig. G shows how to correct a line on a pattern that has

been reduced by folding out some material. All lines changed by enlarging, may be corrected and straightened as the shoulder seam in Fig. D has been treated.

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### CONSERVATION.

Underwear and hosiery can be used for making wash cloths, dusters, dustless mops, and braid rugs. Badly worn sheets and pillowcases may be carefully laundered, then torn and rolled into bandages and dressings for first-aid chest. Old tablecloths may be cut into luncheon cloths, napkins and doilies. Worn towels make wash cloths and holders. Scraps of new cloth pieced together on the sewing-machine may be used as a comfort cover. Save every usable part of cast-off textiles in the house.

### WASTE NOT, WANT NOT

Old stockings worn at the kness can be cut off and hemmed. These make good extra socks for small children in the summer. New feet can be cut from old uppers and used. New stockings should be reinforced at the tops to keep the supporters from cutting through. Old stocking tops folded make good kitchen holders. The edges should be overcast or loosely buttonholed. Closely woven tops make warm wristlets for children. Old stockings can be made into good mittens for outdoor work. Tops, white and black are often used to make stocking caps for small children. White stocking tops may be used to piece out sleeves and legs for winter underwear or for patches. Stocking legs make good sleeve protectors. "Hopeless" stockings make good mops when cut open. Old silk stockings are fine dust cloths.

### DO YOU CLEAN RUGS?

Washing rugs.—The cleaning of large rugs or carpets presents difficulties to the housekeeper, yet the presence of dust in floor coverings is recognized as one of the greatest enemies to good health in the home. A rather easy way to remove dust and germs from the rugs is to first sweep thoroughly with sweeper or vacuum cleaner. (One should always wear a gauze mask when sweeping, by the way). The rug should then be washed with a lather made as follows: Two quarts of hot water made into a lather with Ivory or Naphtha or some other good soap. Add to this two tablespoonfuls of household ammonia and a cupful of gasoline. Use one-half the mixture at a time and scrub the rug with a clean scrubbing brush. Use old stocking legs or other clean absorbent cloths to immediately wipe off the excess moisture. It takes about 20 minutes to go over a 9 by 12 rug in this way, and if it is properly done the nap stands up firmly and the original colors are restored, the rug having all its original freshness.



*James H. Anderson*

BERLIN, Vienna and Petrograd all were scenes of fighting in January, with a long list of casualties.

EX-KAISER WILHELM II probably will be tried for capital offenses, the court to be selected from neutral nations.

TERRITORIAL claims of the Entente allies occasioned considerable dispute at the peace conference in Paris, in January.

PROHIBITION is now a part of the United States Constitution, and goes into effect thereunder on January 16, 1920.

PALESTINE, as well as Mesopotamia and Arabia, probably will have a government of its own, under modified British protection.

GERMAN RADICALS were defeated in the elections in Germany in January, the majority Socialists being the chiefly successful political party.

THE 145TH light field artillery, known as "the Utah regiment" of the U. S. army, was mustered out of service at Logan, Utah, January 21 to 24.

AN IRISH REPUBLIC was proclaimed in January, and British troops were demanded to be removed from Ireland. There was no such moving.

PEACE is receiving earnest and urgent discussion at the conference in Paris; civil war prevailing in Russia, Germany and Austria, meanwhile.

GERMANY continues actively at war, notwithstanding the armistice; this is required because of the attacks of Polish and Bolshevik armies on Germany's eastern borders.

NUMBERS OF ENGLISH GIRLS have become wives of American

soldiers in Europe; and numbers of English girls are married to Americans in this country.

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PORTUGAL joined with the Entente Allies in the "fight for democracy," and in January proceeded with a possibly successful revolution to restore the monarchy in that nation:

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BOLSHEVIK troops were defeated by the allied troops in northern Russia in the early part of January, but were victorious over the allies in a battle in the latter part of January.

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MELVIN J. BALLARD, made a member of the Council of Apostles in January, has been an able and humble teacher of righteousness from his youth. He is a native of Logan, Utah.

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EXTENDED GOVERNMENT CONTROL of railroads in the United States met with such general opposition in January that it would seem the people already have had enough of the experiment.

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INDUSTRIAL DISTURBANCES, in the way of serious strikes, caused much uneasiness in England, Scotland, Ireland, the Argentine Republic, parts of the United States, and other places, in January.

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EX-PRESIDENT THEODORE ROOSEVELT, than whom the people of Utah and other Rocky Mountain States never had a better friend in the White House, died at his home at Oyster Bay on January 6.

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INJUSTICE in army trials and methods received considerable airing in the United States in January, and the movement for reform therein gains impetus as soldiers are being demobilized and permitted to reveal true conditions.

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WOMEN took part in the discussions of the Republican national committee in the United States, in January, for the first time in history. One woman represented New York on the Atlantic coast and another Washington on the Pacific coast.

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UNIONIZING schoolteachers for higher wages is being attempted in Utah. Already the demand of the profession for more money and greater power of supervision over the youth make it look like a combination to "get power and gain."

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CHURCH services among the Latter-day Saints in the intermountain region were suspended after the October conference, except on the first Sundays in January and February, until the

second Sunday in the latter month, when they were resumed, the epidemic of influenza having abated considerably.

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THE WORKMEN'S AND SOLDIERS' government in Russia has decided to furnish husbands to all unmarried women there between the ages of 18 and 45 years, and to have the state take control of the children of such relationships. Ugh!

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ANOTHER WAR within fifty years, is the warning sent to Americans unless Germans is permanently crippled by the peace conference. The likelihood of another war within that time is by no means uncertain, but not on the same lines of cleavage as that now closing.

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THE NINETY-FIRST division of the United States army, still in France, composed of men from the Rocky Mountain and Pacific Coast States, saw some of the hardest fighting of the war, has in it more "Mormons" than has any other army division, and includes the 362nd Infantry, which has a larger membership of "Mormons" than any other regiment in the division, and also shows a larger casualty list than any other of those regiments.

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GERMANY has been deservedly censured for its destructive vandalism in France during the war. In Barnes' General History, telling of the war of the Second Coalition, 1688-1697, this is what is recorded of the armies of France when these were in the German territory between the rivers Moselle and Rhine, now occupied by American and French troops: "The French army, unable to hold its conquests, destroyed over forty cities and villages. Houses were blown up; vineyards and orchards were cut down. Palaces, churches and universities shared a common fate. Even the cemeteries were profaned, and the ashes of the dead scattered to the winds. A cry of execration went up from the civilized world." War still is war.

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AMERICAN WOMEN have something to think of in Mlle. Yvonne Galli's publicly given reasons for saying, in January, that probably 250,000 American soldiers in France will marry French wives; here they are: "Our girls are perhaps not as clever as yours, but they are more lovable, more appealing to the heart of a brave, good man. Here is the difference: The French girl follows her husband; the American girl wants to lead him. The French girl is happy in doing for the one she loves; the American girl demands he serve her. French wives are helpmeets to their husbands; not their slave drivers. French daughters obey their parents; do not dictate to them. French mothers are teachers of their children, not their servants."

# EDITORIAL

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*Motto—Charity Never Filleth*

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

Vol. VI.

MARCH, 1919.

No. 3.

## THE SOCIAL UNREST IN THE WORLD

The world is in commotion and everywhere men's hearts are failing them for fear. Kings upon their thrones—few though there be left—are no more disturbed and anxious than are the national representatives of republican governments everywhere in the earth; for the great mass of working people have awakened to the democratic fact that men should be equalized in environment and opportunity. There are not in any section of country in this wide world of ours, with the exception perhaps among the faithful Latter-day Saints in this Church and kingdom, any people who have the right ideals and the experience to make those ideals practicable. And even we have permitted ourselves to partake of the spirit of worldiness to a degree which would imperil our existence, as a Church, unless we take warning from the conditions in the outside world, and repent and prepare to do better. The Lord, who created the earth and the fulness thereof, sent His children here, as President Daniel H. Wells used to say, "to overcome, to serve and to endure." The gifts He gave to man, He intended for use in the service of one for the other, but the inborn selfishness,



which is the largest part of our earth inheritance, prompts man to serve himself and his immediate family, leaving the rest of the world to get along as best it may.

The Prophet Joseph Smith gave the revelation which we call the United Order, or the Order of Enoch, and which would, if followed, provide a perfect system of civil and social government. Brigham Young, in the last decade of his life, struggled hard to introduce that system amongst this people, but because he was unable to convert his own immediate associates, and because, too, of his sudden death, his plans were only partly developed and partially acted upon. He said, at the dedicatory services of the St. George Temple, that the people themselves were better prepared and more willing to try out this community plan of life than were their leaders. He added that he had found the worst obstacles to his plans amongst his own associated brethren. "And," he added, "if they and this people will not try to adopt and carry out the principles of the United Order, I don't want to live to see the kind of United Order which will come upon this world." If Brigham Young could look abroad today, he would realize that the spurious form of the United Order, which he feared, is now sweeping over the earth in place of the pure principles of unselfish brotherhood which were taught in the Order of Enoch. For that form of united interests which is now abroad on the face of the whole earth is robbed of the divine essence of inspiration, and only the husks and covering of the golden grain of truth is left for the children of men to feed upon. How his great heart would sorrow to know of the troubles that are already upon the earth and which unquestionably will increase in virulence and misery until the destruction of the wicked is complete. Men know that something is wrong with existing governments, but they do not know how to correct the evils.

The intelligent observer does not so much blame the working people who combine into socialistic groups, for they have cause enough to be weary and disgusted with the selfish rule of kings and selfishly made millionaires who flaunt riches and power in the faces of weaker men, and who oppress and abuse the families of those who lack the gift to achieve and acquire wealth. Gifts and money both should be and must be held as a sacred trust from God Almighty, with which to assist and bless mankind ere we can hope to be ready for the dawning of the Millennium. Granted that there are faults—and grievous ones—on the side of the Socialists, so there are faults—and grievous ones—on the side of the rich and the powerful; all of them need the leveling influences of the Gospel of Jesus Christ.

Without that neither side can hope to understand and sympathize with those of opposite belief.

And we Latter-day Saints—are we free from this canker spot in our own midst? Who are you that read these lines? My dear sister, does your husband own his houses and lands, farms and automobile? And how do you act towards your dependents and towards those who are poor and struggling around you? Do you help them with friendship, not pity, and with constructive opportunity, not destructive alms? And you, my dear, struggling sister, without a home and perhaps dependent upon the charity of others for your maintenance—do you resent your condition and hate those who are more fortunate than you, through circumstances or inheritance? You see, dear sisters, all this is a double-edged sword and cuts both ways. What are you doing, and what am I doing towards bringing about the pure socialistic conditions which are embodied in the United Order? I mean, what are you doing in your own home and in your own neighborhood? Suppose you ask yourself. But be assured that no matter what the answer be, this world is on the verge of a maelstrom of destruction—the war of the classes and masses is at our doors. The winding up scenes are coming swiftly into view and the saints should be warned and prepare themselves to take a sane, conservative and inspired attitude in the midst of the trying scenes which will grow in intensity from day to day, from month to month and from year to year.

“And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee to Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.” (D. & C. 45:68-71.)

People in Zion must first prepare themselves by overcoming selfishness, through serving each other, achieve calm endurance in the midst of these preliminary trials, so that we may be prepared to receive the hosts of stricken refugees who will come to Zion for safety, and to serve them with love and unselfish ministry. The end is not far off.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN APRIL.

#### THE SOCIAL ORDER OF THE PRINCE OF PEACE.

In our January lesson we asked that the United Order be discussed. This was by way of introduction to the lesson of today, which brings us to a time when the Nephites were living in this holy order; for so fruitful had been the ministrations and teaching of Christ among them that they were able to make this most advanced social order known to the children of men the rule of their lives.

Rarely have people attained such social advancement; but always a certain school of statesmen and economists, as well as poets and prophets, have been looking toward the day when such a system would be the governing social system of the world.

The city of Enoch, translated, had attained this happy, heavenly state. The early Christians, of the old world, arrived at it, as did also the Nephites after the advent of the Lord of glory upon this continent.

A few citations will serve to show that time and time again the idea of sharing all things in common, has come to the fore, in the history of the race.

Plato and Lycurgus, among the Greeks, had this idea. Sir Thomas More, among the British, advocated in his *Utopia* that all rank and caste should be abolished, that all the inhabitants should work, even the prince and chief magistrate, and that all things should be shared in common.

He proposed that people dine in public, and that six hours should be an allotted day's work. Everyone, women as well as men, should know something of agriculture. There were to be no lawyers in Utopia, for where everything is common there is no occasion for disputes of possession or legal interference. There are no alms houses, because there are no poor.

At a later time our attention has been called to these ideas in such books as Henry George's *Progress and Poverty*, Edward Bellamy's *Looking Backward*, and in the Brook's Farm Experiment which drew to its support such celebrities as Hawthorne and Emerson.

Turning to the Book of Mormon we have the following most gratifying account, beginning with IV Nephi, 1:2, 3:

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

And even after a hundred years had passed away since the advent of Christ among them, all was love and good will. Again, to employ the language of the Book of Mormon itself:

"And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God;

"There were no robbers, no murderers, neither were there Lamanites, nor any manner of ites; but they were in one the children of Christ, and heirs to the kingdom of God:

"And how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ has passed away, and there was no contention in all the land" (IV Nephi 1:15-18).

Thus we learn what is possible and practical where people actually serve the Lord in spirit and in truth.

In this latter dispensation the Lord has revealed His will in this matter, as it effects the Latter-day Saints. Surely the experience of the Nephites looms big with promises for us, when we shall have arrived at that state of righteousness that we may be partakers of God's glorious blessings.

No questions are more pressing at the present time than these same social questions. Much of Europe is in a chaotic condition, and it is taxing the best minds and the best blood of the nations to find a way to bring order out of this chaos. Is not the world terrified, at this very hour, with the thought that at any moment labor troubles of the most serious character may break out and plunge us into immeasurable confusion and misery?

Surely in that day, when the temple shall be reared in the center stake, and His Zion builded, we also, like the Nephites of old, shall be living God's higher social law.

## QUESTIONS AND PROBLEMS.

1. What demand does the United Order make in relation to the distribution of property?
2. How would the United Order settle the discontent and controversy always raging between capital and labor?
3. How would it tend to abolish police officials? Alms-houses, etc?
4. Why would it make the profession of law a superfluous profession?
5. What peoples have attained to this state of social perfection under the direction of the priesthood?
6. Tell some provisions More's *Utopia* made as a remedy for social ills?
7. What are the things that make the strongest appeal to you in the Book of Mormon account of the establishment of the United Order?
8. Do you think that any such social organization, apart from the priesthood, will succeed in the world?
9. Do the Latter-day Saints believe that they will some day live this law, and participate in all its benefits? Why?
10. Read, or better, sing the hymn, "Glorious Things are Sung of Zion."

## LESSON II.

**Work and Business.**

SECOND WEEK IN APRIL.

## LESSON III.

**Genealogy.**

THIRD WEEK IN APRIL.

## PEOPLE SURNAMED THEMSELVES FROM PLACES.

## Teacher's Outlines.

Many of the Anglo-Saxons were owners of small farms or home-places, so they were often surnamed from their places of residence.

Surnames derived from:

- (a) A town.
- (b) A river.
- (c) A street or wood.
- (d) Near a church or field, gate, hill, meadow or stream, etc.

## LESSON STATEMENT.

As we have seen, the original civilized settlers of England were Anglo-Saxons. They had conquered the Celts and Britons in England at least and had settled down to several centuries of more or less peaceful ownership of their lands and small villages. They lived like all their races and tribes, carrying on the tribal customs which they had inherited from their forefathers.

The Anglo-Saxons lived in settled communities, unlike the semi-barbarous tribes of the north who warred with each other constantly. The Angles or English built little villages, planted and sowed their crops, and conducted their public affairs through a council of elders of the village. This council met in the open space which was a gathering place for the villagers where they held sports or contests of skill. There were no classes amongst them except the captives taken in battle, and all were pretty much on the same plane of living.

All this was changed when the Normans came in, seized their lands, made serfs and bondsmen of the Anglo-Saxons, putting them under financial tribute to the baron who built a castle on some commanding hillside and who spent his time inside his castle walls with his soldiers drinking and rioting and making occasional excursions over to some other baron's holdings, amusing himself and his followers by having a pitched battle.

The Anglo-Saxons were the tillers of the soil or the agriculturists and the trades people; yet while the Normans were originally Anglo-Saxons themselves or Scandinavians, they had adopted the aristocratic customs of the French or Gauls in Normandy in their centuries of residence there; and now they lorded it over their Anglo-Saxon tribal connections in quite the aristocratic way.

Therefore, when the surname custom became general, first the Normans took surnames and soon it became very fashionable to have surnames. Everybody likes to follow the fashion, and, indeed, it was a convenient custom in all legal and civil matters.

When the Anglo-Saxons began taking up surnames they frequently named themselves from the places where they lived, from their trades, as well as from nicknames and sire names.

Place names are derived from: (a) a town; (b) a river; (c) a street or wood; and (d) near a church or field, gate, hill, meadow or stream, etc. The names of the rivers and towns of England are Anglo-Saxon names and these were incorporated in the names of the Anglo-Saxons themselves.

## QUESTIONS.

- How did the Anglo-Saxons live in their villages?  
 Who were the Norman barons?  
 Can you tell any surnames derived from towns?  
 Give a list of surnames derived from a river, a wood, a street.  
 What is the meaning of Eccles?  
 What surnames have you in your ward derived from places?

## NOTE.

We are pleased to acquaint our genealogical students with the fact that Elder George Milton Babcock, Capitol Heights, Maryland, (a suburb of Washington, D. C.), has decided to offer his services to the Saints who wish research work done in the wonderful genealogical archives found in the Congressional Library at Washington, D. C.

Elder Babcock has had a great deal of experience in this work, and he has lived here in Utah and knows our conditions. He is also associated with the Genealogical Society of Utah, and no doubt will keep in touch with the Librarian there, so that he will not duplicate information which can be obtained from our own library sources. We recommend him to our sisters everywhere.

His card contains the following suggestion:

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## LESSON 4.

**Home Courses.**

## FOURTH WEEK IN APRIL.

## THE INTELLIGENT OBSERVATION OF CHILDREN

Practical, trained Child Study has now become a world-wide, organized movement, and this close, skilled, systematic observation of children has resulted in a broader insight and better understanding of the essentials of normal, healthy child-life; but the abundant literature published on the subject has so far inspired relatively few parents to give more sympathetic consideration to the details of their children's development, though it has stimulated many teachers to undertake individual study of their pupils.

Many efforts have been made to classify children into groups, in order to assist in this analysis of their characteristics, and, if

not too sharply defined or closely pressed these are undoubtedly helpful. Such efforts date back to remote periods of history, and testify to the long existent desire to understand some of the leading features which distinguish different phases of childhood. Two accepted classifications by recent authorities are here given as illustrations of such efforts.

Classification No. 1 of Child Nature.

1. Normal.

a. Unemotional—(Impassive, of mediocre intelligence).

b. Emotional.

(1) Restrained.

(a) Self controlled and progressive, the finest type of human being.

(2) Unrestrained.

(a) Gifted, but unstable. (Liable to mental instability.)

2. Abnormal.

a. Neurotic.

b. Stolid.

Classification No. 2.

(a) Motor—(vivacious and very active); (b) Sensory—(sensitive, quiet, and often reserved) (c) Neurotic (a fine temperament if properly trained) (d) Precocious—(unbalanced, calling for special treatment) (e) Backward, or subnormal—(conditions which must not be confused, for they are due to quite different causes.)

There are two methods of direct child study: (1) Individual, which records the development of a particular child. (2) Collective; which utilizes an accumulation of data from the examination of a large number of children. Both have their place. Usually, for example, a complexity of reasons exists for a single manifestation, such as pallor, fatigue or irritability, all of which demand consideration if the true cause is to be treated. Hence the assistance of observations based on large numbers. Where experience is limited, the tendency is either to over emphasize or to under estimate one or other possible cause and probably to overlook the real source of the trouble.

Does a child look dull or pale? The mother must seek the answer through a review of that child's life for several previous days. Pallor may be caused by fatigue, over-excitement, great heat, nervous exhaustion as a result of want of sleep or overwork, fright, chronic malnutrition from defective or deficient diet, anæmia or debility from recent illness. Obviously, the weight to be attached to the pallor and the treatment depend upon its cause. Not slight, hourly variations in appearance, which are



natural, must be taken into account, but the duration of the changes and their degree of intensity.

How few mothers pause to consider whether volunteered advice as to treatment is applicable to the particular case. "They say" is too seldom reliable; and serious harm may be done by giving drugs of which parents do not know the actual dose, possible effect or suitability to the case. Nature's own methods—rest, warmth, quiet and plenty of water to drink, are now ever more and more employed as effective and safe remedies for most ills.

Information derived from reliable child study is based on observations of the general pose, movements and face. Family likeness is chiefly revealed when the face is in repose; when alert and interested, the same face reflects the individual characteristics of its owner; the face also throws light on the nutrition of the individual; though it is well to remember that especially in childhood, the face may be round and plump, yet the body may be thin and ill-nourished.

Authorities recommend the study of a face in three zones: (1) The upper third, which includes the hair and brow. Here attention should be given to the general appearance, form and condition of the head. Hair should be bright and vigorous in growth. If dry, dull and scanty, the usual cause is malnutrition. The forehead should be upright and even in contour: The skin, pink, smooth, and free from blemish or furrows.

(2) The middle zone includes the eyes, nose, cheeks and ears. Eyes should be bright and their gaze steady. Wandering eyes may characterize highly nervous children, when training will control them; or mentally defective children, when this is not possible, all over-action of any part is as undesirable as lethargy. Red rims, sticky secretion, scanty eyelashes, indicate eye strain and call for immediate attention from an oculist. Most so called "bilious attacks" or sick headaches are due to unsuspected eye strain. Baggingness or dark circles under the eyes are evidences of fatigue, debility or dyspepsia, and call for correct treatment. Apple cheeks are no longer considered a sign of redundant health. Such bright color is caused by want of nerve control of the blood vessels in the skin, and is associated with some nervous instability. Such children need an open air life, plenty of sleep and suitable diet, with no excess of sugar or starch food. The development and form of nose and ears are in their turn indexes to normal or abnormal conditions, which should be understood by all parents.

(3) The mouth and chin constitute the third zone. A firm, well closed mouth is a great asset; a slack, loose, open mouth suggests not only adenoid growths, but a slack, loose character.

Teeth are specially to be noted; diseased teeth at any age seriously undermine the health and permit the access to the body of serious infections, such as tuberculosis.

A student of posture notes if a child stands fair and square, or if the shoulders are round and one lower than the other, which means contracted lungs and constrained activity of the digestive organs. A slight swaying is normal when standing; if noticeable or over emphasized, the child is to some extent unbalanced, physiologically or mentally. Great care should be given to training in a good sitting posture, to ensure free movements of the lungs and digestive organs; all children require to have spines and feet properly supported, or bad habits of posture are sure to result.

Many lessons can be learned from observation on hand posture, most of which can be made in the form of play, which renders the child unsuspecting and natural. Suggest raising both arms to shoulder level—are they at the same level, which is the lower, are the hands stretched straight, do the thumbs droop, or are they in the same plane as the fingers? Dropped thumbs, for example, mean fatigue and the child is unfit for any kind of strain that day. Hands and their posture are typical of a neurotic or energetic temperament, or of fright, debility, low mentality or illness.

This brief outline will suffice to indicate how broad is the field and how valuable are the results of an Intelligent Study of Children, and at the same time, it should testify to the urgent need for more general attention to so important a subject.

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#### QUESTIONS.

1. What do you understand by Child Study?
2. By what methods can this study be carried on?
3. What types of children have you observed?
4. What lessons can we learn from a child's face?
5. How does posture influence health?
6. Give some observations you have made bearing on the subject of this lesson.

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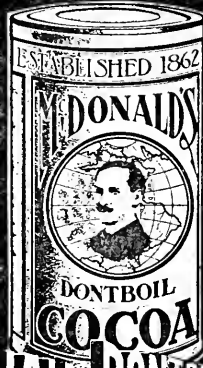
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THE LAST DAYS.

*By Maud Baggarley.*

The spring, like dawn embodied,  
Trailed her robes afar;  
And the summer was as beautiful  
As a new created star;  
But the autumn was so marvelous  
That I caught my breath in awe  
Enraptured at the beauty and the splendor  
That I saw.

A divine and wonderous radiance  
Seemed to veil the prescient skies  
And I pondered it, and waited,  
And at length my wondering eyes  
Saw, the while mad dreams impotent  
Allured and beckoned man—  
God was the earth renewing in  
Fulfilment of his plan.  
Paradisiacal is the glory that is clothing  
Land and sea!  
Look about, behold the vision!  
Who hath eyes then let him see!



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GENERAL ALLENBY ENTERING JERUSALEM.

THE  
**Relief Society Magazine**

Vol. VI

APRIL, 1919.

No. 4.

## The Passover and the Lord's Supper

*Mary Foster Gibbs.*

The release of Jerusalem and Palestine from the Gentile rule of the Turk has turned the mind and thoughts of the Latter-day Saints to the many predictions and hopes of the Prophet Joseph Smith and his associates as well to the prophecies of the ancient Hebrew seers. Particularly are our thoughts turned back to the historic visit of Apostle Orson Hyde, in 1841, to Jerusalem and the dedicatory prayer



ELDER ORSON HYDE.

which he voiced on the Mount of Olives. We give in the following pages this prayer as it was printed many years ago under his own direction. It should be read and preserved by the Latter-day Saints as marking an epoch in the history of this people and the history of the world itself.

It is an item of surpassing interest to know that when Madam Lydia Mountford was here lecturing, twenty-five years ago, her first words were of joy and gratitude that she could at last mingle with the people about whom she had heard her father speak many times. She stated that her father was a Russian refugee banished from his native country because he taught a religion which he and eleven others called an Ephraimitic religion, and when so banished he chose to go to Jerusalem

where our Savior had lived, preached and been crucified. There he kept open house for the rare European travelers who visited that ancient city in those early days, and there, too, he entertained Elder Orson Hyde and heard his story about the young man with the golden Bible, and often spoke of it to his children as a marvelous religious possibility. Poor Madam Mountford was a baptized member of this Church, but she could not quite bring her will and purposes to accept of the common sacrificial lot which accompanies the convert in his entrance publicly into the fold of Christ. She died in Florida in February, two years ago, and, therefore, did not live to know of the delivery of her beloved Jerusalem from the oppressive Turk who had ruled that land so long. President Lund, on his visit to Jerusalem, received many courtesies at the hands of Madam Mountford, and declared on his return that she was a person of the greatest importance and distinction in her native land. The Patriarch of Jerusalem, who received President Lund, called her "the daughter of Jerusalem." No doubt her spirit rejoices in the release of her native land and in the near approach of the fulfillment of the prophecies.

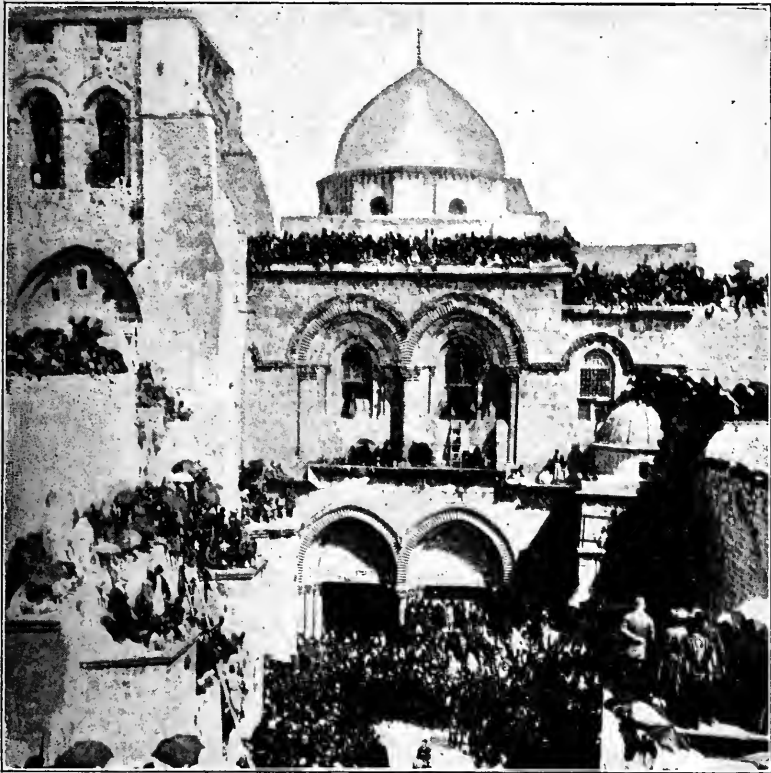
It is an interesting and unique circumstance that a grand-nephew of Apostle Orson Hyde was in General Allenby's company when the English entered Jerusalem and took possession of the city. His name is Cecil Reginald Talbot Joyce, and he is the son of Major Thomas Talbot Joyce and Mrs. Genevieve Price Joyce. She was the niece of Apostle Orson Hyde, whose wife, Mary Ann Price was the sister of the late Bishop William Price of Goshen, Utah.

Cecil Joyce, was a lieutenant in the British army when the war broke out, and after three and a half years service in France he was transferred to Egypt.

He was present at the taking of Jerusalem and made the march over the awful Tyrian desert from that city to Damascus, being attached to Allenby's cavalry.

He entered Damascus with General Allenby's forces. Under date of October 2, 1918, he wrote his mother as follows:

*"My darling Mother:* Have only time to send a few lines. The most remarkable, sweeping, swift advance of our cavalry, the world has ever known, landed us in Damascus, a glorious city, a paradise, especially to us after trekking over miles of lava desert. The scenes we have passed through baffle description; wild Arab tribes, King Hedjas' troops, fleeing Turks, sulky Germans; thirst, hunger, cold and heat; and to cap it all an earth-quake nearly 'did us in' while we were smashing the Ottoman Empire in Palestine and Syria. So you will quite understand, dearest



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THE BRITISH FORCE BEFORE THE HOLY SEPULCHRE.

mother, that I have had a thrilling time and wonderful adventures." \* \* \*

He states that the Turkish officers, whipped to their knees, gave their gold watches and chains to the English Tommies for their water bottles filled with muddy water. King Hedjas and his Arab troops flooded Damascus with English gold. There were mad, joyous celebrations. The liberated people fell on their knees and showered men and officers with roses, wreaths and kisses. Dancing went on day and night. The hill people all came to see the celebrations. The bazaars were gay and the whole place was paved with English gold. The Union Jack and the French tricolor floated from every window; camels and caravans from the desert, on their way to Jerusalem, camped there, every one wearing the English and French flags, the em-



blems of their emancipation from the Turks, slavery and cruelty. It was a thrilling sight, picturesque and wonderful.

THE PRAYER OF ORSON HYDE, APOSTLE IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, ON THE MOUNT OF OLIVES.

On Sunday morning, October 24th, 1841, a good while before day, I arose from sleep, and went out of the city (Jerusalem) as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives forever and ever:

“O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus, upon this land, where the Sun of Righteousness sat in blood, and thine Anointed One expired.

“Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of Thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for Thy name’s sake, until the end shall come, when all the Saints shall rest in peace.

“Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, 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 of Thy name. Everlasting thanks be ascribed unto Thee, O Father, Lord of heaven and

earth, that Thou hast preserved Thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

“O Thou, Who didst covenant with Abraham, Thy friend, and Who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their resting place. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward to the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of Him who never sinned.

“Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

“Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a

desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the Kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people as a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David to be their king.

“Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—‘Yea, those nations shall be utterly wasted.’

“Though Thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for Thy sake he has left. Though poverty and privation be our earthly lot, yet, oh! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

“The hands that have fed, clothed, or shown favor unto the family of Thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in Thy kingdom let them have an inheritance when Thou shalt come to be glorified in this society.

“Do Thou also look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when Thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do Thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, ‘Thou hast been faithful over a few things, and I will make thee ruler over many.’

“O my Father in heaven! I now ask Thee in the name of Jesus to remember Zion, with all her Stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said, ‘Ah, where is thy God?’ Her Priests and Prophets have groaned in chains and fetters within the gloomy walls of prisons,



while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of Thy strength, and make bare Thine arm in behalf of Thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her Prophets, and clothe her Priests with salvation. Let light and knowledge march forth through the empires of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the Presidency of Thy Church, for at them are the arrows of the enemy directed. Be Thou to them a sun and shield, their strong tower and hiding place; and in time of distress or danger be Thou near to deliver. Also the quorum of the Twelve, do Thou be pleased to stand by. for Thou knowest the obstacles which they have to encounter, the temptations to which they are exposed, and the privations which they must suffer. Give us (the Twelve), therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his Gospel, and to finish with fidelity and honor the work which Thou hast given us to do, and then give us a place in Thy glorious kingdom. And let this blessing rest upon every faithful officer and member in Thy Church. And all the glory and honor will we ascribe unto God and the Lamb for ever and ever. Amen."

On the top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Moriah, where the temple stood, I erected another, and used the rod according to the prediction on my head.

Let us add here an extract from a letter of Elder Orson Hyde written at "Trieste, January 1 and 18, 1842," see *Millennial Star*, Vol. II, pages 166-169.

"HIGHLY INTERESTING FROM JERUSALEM.

"We have lately received two lengthy and highly interesting communications from Elder Orson Hyde, dated at Trieste, January 1st, 18th, containing a sketch of his voyage and travels in the East, his visit to Jerusalem, a description of ancient Zion, the pool of Siloam, and many other places famous in holy writ, with several illustrations of the manners and customs of the East, as applicable to Scripture texts, and several conversations held between himself and some of the Jews, missionaries, etc., in Jerusalem, together with the masterly description of a terrible tempest and thunder storm at sea, with a variety of miscellaneous reflections and remarks, all written in an easy, elegant, and

masterly style, partaking of the eloquent and sublime, and breathing a tone of that deep feeling, tenderness and affection so characteristic of his mission and the spirit of his holy and sacred office.

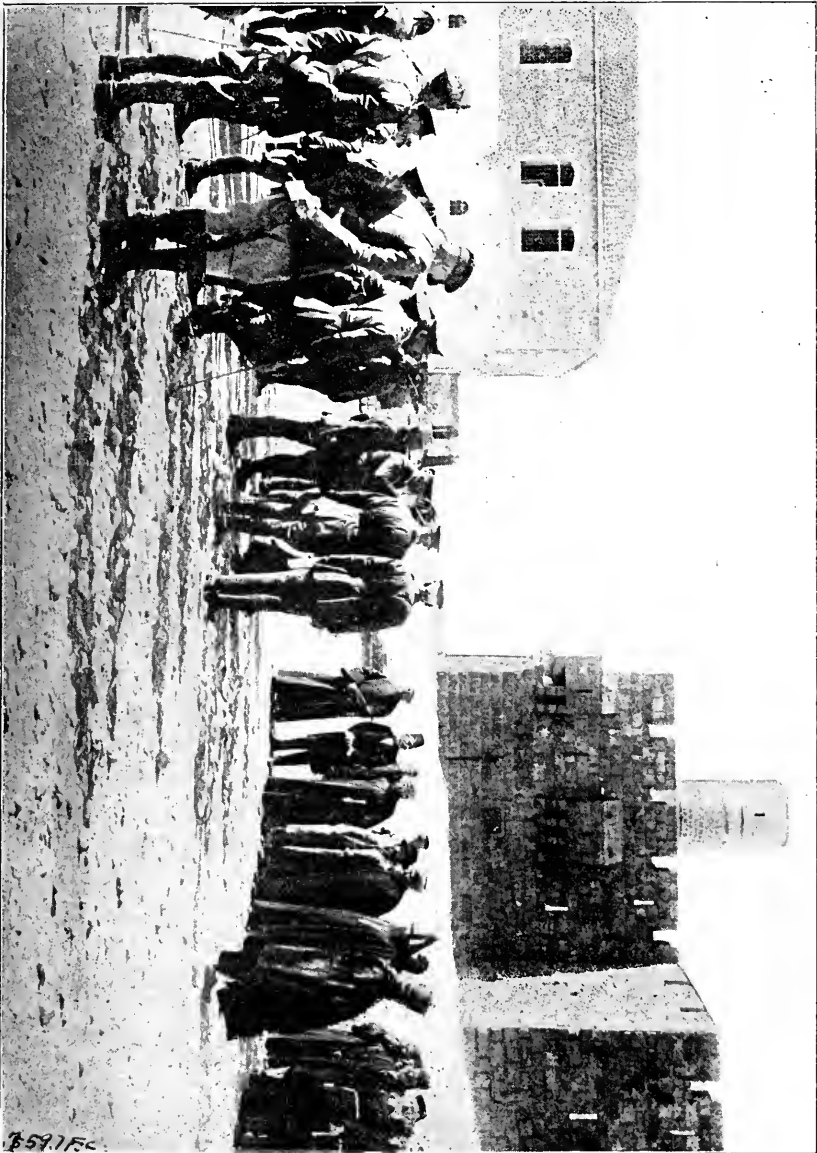
“Elder Hyde has by the grace of God been the first proclaimer of the fulness of the Gospel both on the continent of Europe and in far off Asia, among the nations of the East. In Germany, Turkey (Constantinople), Egypt, and Jerusalem. He has reared as it were the ensign of the latter-day glory, and sounded the trump of truth, calling upon the people of those regions to awake from their thousand years’ slumber, and to make ready for their returning Lord.

“In his travels he has suffered much, and has been exposed to toils and dangers, to hunger, pestilence and war. He has been in perils by land and sea, in perils among robbers, in perils among heathens, Turks, Arabs, and Egyptians; but out of all these things the Lord hath delivered him, and hath restored him in safety to the shores of Europe, were he is tarrying for a little season, for the purpose of publishing the *Truth* in the German language, having already published it in French and English in the various countries of the East, and we humbly trust that his labors will be a lasting blessing to Jew and Gentile.

“We publish the following extract of his communication, and we shall soon issue the whole from the press in pamphlet form. It will, no doubt, meet with a ready sale; and we purpose devoting the profits to his benefit, to assist him in his mission.

“Mrs. Whiting told me that there had been four Jewish people in Jerusalem converted and baptized by the English minister, and four only; and that a part of the ground for an English church had been purchased there. *It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will hazard the opinion, that by political power and influence 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.* The Lord once raised up a Cyrus to restore the Jews, but that was not evidence that He owned the religion of the Persians. This opinion I submit, however, to your superior wisdom to correct if you shall find it wrong.

“There is an increasing anxiety in Europe for the restoration of that people (the Jews); and this anxiety is not confined to the pale of any religious community, but it has found its way to the courts of kings. Special ambassadors have been sent, and consuls and consular agents have been appointed. The rigorous



GENERAL ALENBY READING THE PROCLAMATION.

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policy which has hitherto characterized the course of other nations towards them now begins to be softened by the oil of friendship, and modified by the balm of humanity. The sufferings and privations under which they have groaned for so many centuries have at length touched the main-springs of Gentile power and sympathy; and may the God of their fathers, Abraham, Isaac, and Jacob, fan the flame by celestial breezes, until Israel's banner, sanctified by a Savior's blood, shall float on the walls of old Jerusalem, and the mountains and valleys of Judea reverberate with their songs of praise and thanksgiving to the Lamb that was slain.

"The imperial consul of Austria, at Galatz near the mouth of the Danube, to whom I had a letter of introduction from his cousin in Vienna, told me that in consequence of so many of their Jewish subjects being inclined, of late, to remove to Syria and Palestine, his government had established a general consul at Beyroot for their protection. There are many Jews who care nothing about Jerusalem, and have no regard for God. Their money is the god they worship, yet there are many of the most pious and devout among them who look towards Jerusalem as the tender and affectionate mother looks upon the home where she left her lovely little babe." (*History of the Church*, Vol. IV, pages 495-6, 8, 9.)

When that temple is built in Jerusalem, we have often wondered if the Jews now living would be able to perform the baptisms for their dead; they could not unless records of their ancestors had been kept. When the Temple was destroyed in 70 A. D., by Titus it has been thought the wonderful Jewish pedigrees kept for centuries were destroyed at the same time. Considerable effort has been made to learn something concerning Jewish pedigrees in modern times.

A new and interesting point concerning the genealogy kept by the modern Jews is from a letter received from Mr. L. F. Strauss of Boston, Massachusetts, from which we quote the following:

"Orthodox Jews—which division still includes three-fourths of the Jewish people as a whole, although only one-tenth of the Jewish people in the United States—keep a record of their genealogy. Every religious Jew knows the tribe to which he belongs. I, for example, on my mother's side, am a Levite—a descendant of Aaron; on my father's side, I sprang from the tribe of Judah.

"Any Jew with a name of Kahn, Cohen, Cohn, is a descendant of Aaron. Any Jew with the name of Levi is a Levite; but not all the descendants of Aaron have the name of Kahn or Cohen, nor do all Levites today have the name of Levi.

"Any religious Jew necessarily knows his tribe, for on the

Sabbath, during the reading of the law, the members of the congregation are called up in the order of the tribe to which they belong. Priests and Levites have special functions in Jewish ritual."

How glorious will be the day when "the sons of Levi do offer again an offering unto the Lord in righteousness." Doc. and Cov. Sec. 13.

THE PASSOVER AND THE SIXTH DAY OF APRIL, 1830, 1836 AND 1917.

There are so many remarkable events connected with the Passover season which occurs always in the early spring, that attention is here called to some of them with the hope that the spiritual significance connected therewith may sink deep into the hearts of the readers of the *Magazine*.

The Passover was instituted by Moses; in Egypt at the last of the plagues and that fateful night he instructed the Hebrew people to kill a white lamb which was to be the firstling of the flock, a male and without spot or blemish; it was to be killed and roasted whole in the oven, a pomegranate wooden cross holding it during the roasting process. It was to be eaten by the family, who were to be dressed ready for flight, and it must be accompanied with bitter herbs and unleavened bread. The blood of this lamb was to be sprinkled, by each householder or patriarch of each family, on the lintels of the door so that the angel of death, in passing over Egypt to slay the first born male child in every family, would see the sprinkled blood of the sacrificial lamb and pass over that household. At midnight, immediately after the conclusion of the Passover supper, the Hebrews took their flight into the wilderness, released by Pharaoh.

This Passover service was perpetuated through divine law, and exact details are given in Exodus 12: 13:1-10; Leviticus 23: 4-8; Numbers 9:1-14, and Deuteronomy 16:1-8.

All down the centuries the Jews observed this great, early spring festival with pomp and ceremony. Every Jewish family was to be represented by practically all of its members in the city of Jerusalem, during the week of this greatest of all the feasts and fasts enjoined upon the covenant people of the Lord. Modification necessarily crept in: for instance, a whole lamb was sometimes too large for one family and other related families might join together and eat of the supper. Also, since the destruction of Jerusalem the orthodox Jews who still religiously observe the festival use a shoulder roast of lamb. Women were not legally obliged to go up to Jerusalem, yet we know from Scripture, and from the rules laid down by Jewish authorities, that such was

a common practice. The Passover week was a joyous time for all Israel. From all parts of the land and from foreign countries the festive pilgrims went up in bands, singing their pilgrim psalms, and bringing with them burnt and peace-offerings, according as the Lord had blessed them; for none might appear empty before Him. How large the number of worshipers was, may be gathered from Josephus, who records that, when Cestius requested the high-priest to make a census, in order to convince Nero of the importance of Jerusalem and of the Jewish nation, the number of lambs slain was found to be 256,500, which, at the lowest computation of ten persons of every sacrificial lamb, would give a population of 2,700,200 persons, while on an earlier occasion, (A. D. 65) he computes the number present at not fewer than three millions. Of course, many of these pilgrims must have camped outside the walls. Those who lodged within the walls



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THE MARKET PLACE IN FRONT OF THE CHURCH OF THE NATIVITY.

were gratuitously accommodated, and in return left to their hosts the skins of the Passover lambs and the vessels which they had used in their sacred services.

This service was observed, then, for hundreds of years, few, if any of those who partook of it realizing that every part and portion of it was directly symbolic of the Master's great atoning sacrifice.

Another important feature of the Passover supper was the unleavened bread which must form a principal portion of the feast. So particular did this matter become in later centuries that the head of the household made a ceremony of searching the house to the remotest corner for any bit of leaven that might have been left, or for any bit of bread that contained leaven.

Leaven, it must be remembered, is yeast, and the yeast plant of the orientals was first scraped from the skin of the grapes, and the culture made in something the same manner that it is today; but the Jewish women kept a little piece of the dough from baking day to baking day and raised the bread with this piece of leavened dough put into the middle of the new batch of flour, kneading it in; this was rather a common custom among the old New England families. Because of this, the bread was always a little bit sour; the same custom is followed in Northern Europe, and accounts for the little acid flavor in much of the black bread there found. The yeast plant is the lowest form of life and is, therefore, significant in that it was forbidden to be used in this symbolic feast which typifies the crucifixion of the Savior. The unleavened cakes, which were the only bread used during the feast, might be made of either wheat, barley, oats or rye, but they must be prepared and baked quickly before fermentation had begun. They were to be mixed with water and not with fruit liquor.

The ceremony in the temple at the Paschal season was interesting. In the lower courts they had many shambles where cattle and doves were kept. It was against the very profitable traffic in all such offerings carried on by the priests in the temple courts that the Lord Jesus cried out, only a few days before his death, when he overthrew the table and the money changers, much to the astonishment and indignation of the priests who had always thus made a generous if irregular fortune. (Matt. 21:12, 13; John 2:13-18.)

Before the evening incense was burned or the lamps were trimmed, the general Paschal sacrifice had to be offered in the temple courts, for the priests themselves had to offer this sacrifice as well as all the Jewish households. The householders who took the lambs to the Temple to be slain were divided into companies of thirty and as many as the great courts could hold at a time

crowded into the lower courts, and immediately the massive gates were closed behind them. The priests sounded a three-fold blast on their silver trumpets just as the Passover lambs were slain. In the two upper courts stood the priests in two rows, one row holding each a golden bowl and the other row a silver bowl. Into these golden bowls the blood of the Paschal lambs, was quickly poured, then handed to the next priest with the silver bowl; and so the bowls with the blood were passed up to the priests at the altar who jerked the contents of each cup in one jet at the base of the altar. All this time a solemn hymn of praise was sung, the Levites leading and the people responding in much the same way as the ritual services are now rendered in the Catholic and Episcopalian churches. Every first line of the Psalm was repeated by the people, while to each of the others they responded by a "Hallelujah," or "Praise ye the Lord."

Following this service in the temple, the head of each household retired with his lamb to his own home to prepare the feast for his family, and then other companies were admitted into the temple enclosure, as long as the evening hours would permit.

During the eating of the Passover feast another interesting ceremony occurred. It will be remembered that the Jews, indeed no ancient people, had printed books nor had they access to great masses of records and books such as we have today. The only way to carry on the religious ceremonies from generation to generation, to teach history and to impress principles upon the minds of growing youth was through oral tradition. Moses arranged, therefore, that after the first portion of the feast had been partaken of, the oldest or the youngest son shall arise and ask these questions:

"Why is this night distinguished from all other nights? For on all other nights we eat leavened or unleavened bread, but on this night only unleavened bread? On all other nights we eat any kind of herbs, but on this night only bitter herbs? On all other nights we eat meat roasted, stewed, or boiled, but on this night only roasted? On all other nights we dip (the herbs) only once, but on this night twice?"

"Then the father instructs his child according to the capacity of his knowledge, beginning with our disgrace and ending with our glory, and expounding to him from, 'A Syrian, ready to perish, was my father,' till he has explained all through, to the end of the whole section" (Deut. 26:5-11). In other words, the head of the house was to relate the whole national history, commencing with Terah, Abraham's father, and telling of his idolatry, and continuing, in due order, the story of Israel up to their deliverance from Egypt and the giving of the Law; and the more fully he explained it all, the better.



The Passover feast began usually about nine o'clock in the evening and continued till midnight or after.

“Jewish writers state that, the family or families having performed the required purifications, John 11:55, and being assembled at the table, the master of the feast took a cup of wine mixed with water and blessed God for the fruit of the vine, of which all then drank. After a washing of hands the passover was brought in, with unleavened cakes, bitter herbs, and a vinegar or fruit sauce, into which morsels of the food were to be dipped, Matt. 26:23; John 13:26. The father then blessed God for the fruits of the earth, and made the prescribed explanations, Exod. 12:26, 27. After a second cup and washing of hands, an unleavened cake was broken and distributed, and a blessing was pronounced upon the Giver of bread. When all had eaten of the passover a third cup, of thanksgiving for deliverance from Egypt and the gift of the law, was blessed and partaken of, Matt. 26:27; 1 Cor. 10:16; it was called ‘the cup of blessing.’ The repast was usually closed by a fourth cup and psalms of praise; Psalms 115-118 were sung here and Psalms 113 and 114 earlier in the feast. The whole week of the feast was one of rejoicing. (Deut. 27:17. *Dictionary of the Holy Bible.*)

The fact should be noted that the thin, sour wine which was used in this and other feasts was at certain seasons of the year the only safe liquid to drink. Water was kept in cisterns there, and sometimes under the tropic sun, it became putrid and unfit for drinking purposes. Hence it was often mixed with the weak, acid native wines.

Bear in mind the fact that although the bitter herbs typify their sorrow in Egypt, and the unleavened bread the lack of leaven in the Jewish households, as they were leaving for their flight from Pharaoh; while the blood of the sacrificial lamb, sprinkled upon the lintels and door-posts of the Jewish households, signified the covenanted homes where the first born was to be spared, all of these symbols were to receive a new meaning during the Last Supper of our Lord in Jerusalem. When our Lord partook of this Passover, he tried to convince his disciples of the sublime significance of the whole symbolic service. He was the Paschal Lamb, the first male of his Father's flock, without spot or blemish, and he was to die upon the cross. His blood was the sacrificial blood which should appear over the threshold of every householder that acknowledged him and his divine mission. As he took the bread and passed it he said, “Take, eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins” (Matt. 26:26-28).

But, alas, the disciples could not see the significance which he endeavored to give to this solemn Last Supper. His betrayal followed immediately upon that supper, and he was hung upon the cross for the period prophesied of. Taken down on the Sabbath day and resurrected on the first day of the week, which we now observe as the Sabbath day, his disciples for generations ate the Lord's Supper in memory of him. Sometimes they were obliged to hold their services in the catacombs at Rome and in the caves and dens of the earth; and at last apostasy and corruption caused the last principle of light to fade away, and "the bride went into the wilderness," and the great apostasy spoken of by John took place. The radical modification made by the Catholic church, which still administers the sacrament, and which puts forth the superstitious theory that through a miracle the unleavened wafer is changed into the very flesh of the Savior and the wine becomes his very blood—which is eaten and drunk therefore by the priests and the few communicants—appals the mind of the outsider and fulfils the prophecy of John concerning the general apostasy and the changing of the ordinances. This doctrine of the Catholic church is called transubstantiation.

When the Lord again revealed himself to his children in modern times, he instructed the Prophet Joseph Smith that leavened bread, strangely symbolic of His own resurrected body with life therein, might be used in the modern sacrament; and that water was also permitted in place of wine. Today we celebrate, every Sabbath day, the Lord's Supper in simplicity and in remembrance of his body and spilt blood.

The significance attaching to the Paschal season belongs, of necessity, to this subject and we desire here to present some of these points to our readers.

THE PASCHAL WEEK AND THE SIXTH DAY OF APRIL, 1830 AND 1917,  
AND THE THIRD DAY OF APRIL, 1836.

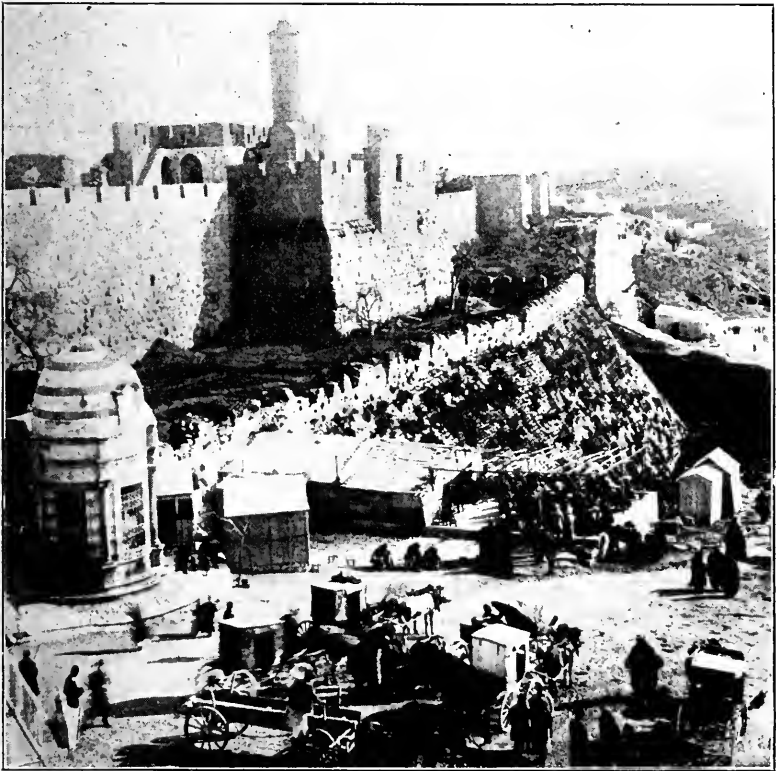
Great and momentous events have occurred on this earth during the few days which are celebrated by the Jews as their Paschal week. The death and resurrection of our Savior occurred during this period, as is amply indicated in the records preserved in the New Testament. He was the great sacrificial Lamb, and at the very hour when he stood before Pontius Pilate, in the gateway of the tower of Antonio overlooking the temple courts, the priests were offering up the sacrificial lamb, on the second day of the Paschal week.

The modern Christians have, for centuries, celebrated this Passover week, although there has been considerable dispute concerning the fixing of the date. This period is called the Easter

season, and Easter Sunday moves up and down our own calendar of days between about March 21 and April 21, exactly as does the Passover day. The Christians follow the Jewish calendar in fixing their Easter time.

When was the Savior born? What has been and is the exact day of the Passover?

The Jewish calendar is and has been so uncertain that the most abstruse Jewish scholar is unable to fix definitely on the exact time of this Paschal service. The Jewish year is governed by the moon; while if the Paschal night should occur on Sunday they set it back. The Jews still maintain the lunar year calendar in their religious festivals. Because of this fact there is published, from time to time, various descriptions of the calendar. We find this in the *Jewish Encyclopedia*:



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A PORTION OF THE OLD WALL AROUND JERUSALEM.

“The conviction reached by Hippolytus is that Jesus’s life from conception, or annunciation, was precisely thirty-three years and that both events occurred March 25th. \* \* \*

“The uncertainty of all the data discredits the computation. There is no historical evidence that our Lord’s birthday was celebrated during the apostolic or early *post-apostolic* times. The uncertainty that existed at the beginning of the third century in the minds of Hippolytus and others—Hippolytus earlier favored Jan. 2, Clement of Alexandria (Strom., i. 21) ‘the 25th day of Pachon’ (May 20), while others, according to Clement, fixed upon April 18 or 19 and March 28—proves that no Christmas festival had been established much before the middle of the century.”

It may be asserted with considerable degree of assurance, that the birth of the Savior occurred during the Paschal week while the organization of the Church in modern times also occurred on that day. Latter-day Saints have the revelation of the Lord Jesus Christ on this matter as follows :

(Revelation on Church government, given through Joseph the Prophet, in April, 1830. Doc. & Cov. 20.)

1. “The rise of the Church of Christ in these last days, being one thousand eight-hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April.”

Recognizing the fact that the Jewish calendar moved the Passover week back and forth on our own calendar dates, the question is pertinent at once: When did the 6th day of April, 1830, occur? Was it near the Passover day according to the reckoning of the Jews?

The writer has communicated with a number of Jewish scholars concerning this matter, and a book called *A Jewish Calendar*, and published in London, in 1838, was secured from a London bookseller; but, alas, the calendar began with 1838. Further correspondence ensued, and at last our friendly correspondent, Mr. George Harding, 64 Great Russell Street, London, W. C. 1, England, secured the two dates, for which we had especially written, from Rabbi Gerald Friedlander, 30 London Square, W. C. 1, London, England. Strange to say, the Passover night began, in 1830, Wednesday evening, April 7; so that on April 6, 1830, the Jews everywhere had secured their Paschal lamb and were ready to offer up the same on the next day. The Church was organized upon the day, one thousand eight hundred and thirty years before the Savior himself was

born into the world, while his crucifixion occurred 33 years after, on the second day of the Paschal week.

Other less striking yet marvelous events occurred upon this Paschal day and time. Abraham offered up Isaac on that day; at that season also Abraham entertained the angels; Sodom was destroyed on the second day of the Paschal week, and Lot escaped. On that date the walls of Jericho fell before the Lord. It was then that the "cake of barley bread," seen in a dream, led to the destruction of Midian's hosts on the second day of the "feast of unleavened bread." It was during this Passover week that "the captains of Sennacherib and the King of Assyria, who tarried at Nob, were overtaken by the hand of God. At the Paschal time also the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover, Esther and the Jews fasted, "and wicked Haman perished." The Jews, according to Edersheim, believed that "also in the last days it would be the Paschal night when the final judgments should come upon 'Edom,' and the glorious deliverance of Israel take place."

When you remember that Edom is the Turkish nation descended from Esau, the significance of this prophecy is understood; moreover, we all vividly recall the fact that the United States entered the terrible war on April 6, 1917, and that particular Friday, fell on the day of the Paschal ceremony.

Among the most remarkable circumstances, however, connected with this Paschal week we note the following related by Edersheim: "To this day, in every Jewish home, at a certain part of the Paschal service—just after the 'third cup,' or the 'cup of blessing,' has been drunk—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. Psa. 79:6; 69:25; Lament 3:66. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with this 'third cup.' But, in general, it may be interesting to know that no other service contains within the same space the like ardent aspirations after a return to Jerusalem and the rebuilding of the Temple, nor so many allusions to the Messianic hope, as the liturgy for the night of the Passover now in use among the Jews."

Let us see what significance attaches to the symbolic opening of the door for the entrance of Elijah in the Jewish households of the present age. It will be remembered that there is twenty-four hours' difference in time encircling the globe, but let us ask the question: Has the long-expected and eagerly watched-for Elijah visited the earth? Has he come to prepare the way for the great and dreadful day of the Lord? If so, where did he



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THE DAMASCUS GATE IN THE NORTH WALL OF JERUSALEM.

come, whom did he visit, and was his visit timed to the symbolic opening of the door by the Jews in every land at their Paschal season? Both the questions and the answers thereto constitute one of the most thrilling episodes of the writer's experience.

We answer: Yes, the Prophet Elijah came! He came to the Prophet Joseph Smith in a Temple of the Lord, built to the name of Jesus Christ, in Kirtland, Ohio. He came on the 3rd day of April, 1836, which day was the Christian Sabbath. The question now arises: When did the Paschal week begin in 1836? The British Rabbi, Gerald Friedlander, gives us the answer: "The Passover night began in 1836, Friday evening, April 1st." Therefore, the next day the Jews prepared their lamb of sacrifice and that night, Saturday night, ate the sacrificial or Paschal lamb. At midnight they opened the door for the entrance of Elijah—midnight in Jerusalem, Saturday night, April 2nd, would occur sometime in the day on the other side of the earth where Kirtland lay in Ohio, in the United States. Let us now quote from the *History of the Church*:

"Sunday, Apr. 3.—Attended meeting in the Lord's House, and assisted the other Presidents of the Church in seating the congregation, and then became an attentive listener to the preaching from the stand. Thomas B. Marsh and David W. Patten spoke in the forenoon to an attentive audience of about one thousand persons. In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us.

"Vision manifested to Joseph the Seer and Oliver Cowdery: (Doc. & Cov. Sec. 110.)

\* \* \*

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death stood before us, and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come.

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors" (*History of the Church* Vol. II, pages 435-6).

Intimately associated with the message of Elijah is the labor going on in the temples built to the name of Jehovah in this generation. The Latter-day Saints are the only people on earth to whom such a mission could be committed, and they are the only people on earth who are carrying on the message and mission given by the Prophet Elijah to the Prophet Joseph Smith.

Are the mothers in Israel spiritually cognizant of the signs of the times and of the events which have and are transpiring preparatory to the winding up scene? Let us give thanks during the Paschal season this year, and recall the marvelous events which have occurred and which will hereafter occur during this symbolic season of the year. The 6th day of April is and should be a sacred day to the Mothers of Israel.

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### LITTLE SON

*By Bessie Van Wagenen.*

O! how I miss you, baby boy,  
 Thy tiny body pressed against my breast.  
 The little rosebud mouth,  
 The glossy curls,  
 The chubby little neck I loved to kiss,  
 Thine eyes, deep, dark, like pools,—  
 All these, sweet little love boy, how I miss!

They say your mission here on earth is done.  
 Ah! well I know now what thy mission was.  
 It was to turn me from the shallow path of life  
 Into the path that leads to paradise;  
 And make me wake and realize  
 That life is nothing after all  
 Unless I live so as to gain eternal life.

They say your mission here on earth is done.  
 Ah, little boy, I could not call you back  
 Into this world of sorrow and of strife;  
 But, little spirit baby, hover close;  
 Help me to say, "My Father's will be done."  
 Help me to live the Father's laws so well  
 That when my work is finished here on earth  
 That I may meet our Father and my son.



# The Funny-Bone Route.

*By Ruth Moench Bell.*

"I'll have to get the raiment for the 'Little White Bird.' "

Edith Sherrill spoke diffidently, well knowing how Arch would take it. "I've put it off till the last minute. There is so much hand work. And hand embroidery is so much more beautiful and inexpensive than lace or embroidery one can buy."

"Oh, cotton goods are so high just now. Better wait a few weeks." Arch dismissed the matter easily. "Peace is here. No more cotton for munitions. It's bound to drop."

Archie Sherrill had a comfortable masculine assumption that the time to face any difficulty was when the difficulty was actually upon one. No preparedness for him! No crossing bridges before the bridge loomed up in sight. No cutting kindlings the night before or saving for a rainy day. Such care-free, take-no-thought-for-the-morrow existence resulted in an easy good nature that made Edith almost envious of her big, jolly husband.

And yet there are matters that cannot be postponed, as Edith very well knew. The quick tears sprang to her eyes after her husband had kissed her good-bye and hastened to his daily work.

"What 'little white bird,' mother?" Archie Junior enquired

Edith caught him to her heart. "It's a wonderful little white soul that flutters down from heaven into the arms of some mother waiting to receive it," she exclaimed.

"And why does it need—"

"Raiment?" she supplied.

"I thought birds had feathers and wings."

"Little White Birds have to give up their feathers and wings when they come to the waiting mothers," Edith explained.

"Else would they fly back to heavenly Father?" Archie Junior asked.

"I'm afraid they would, dear," the mother clasped her five year old boy close with that passion of tenderness an expectant mother feels for her brood.

Scarce three months and the Little White Bird would flutter into its nest. And there wasn't even a tiny shirt to put on her. Edith was sure it would be her. Archie did so need a small sister. And Archie, boy fashion, had gone through every fragment of clothing she had provided for him so there was not even a left-over.

Edith looked into her purse. Nothing there except the change she had "forgotten" to hand back to Arch when tradesmen had presented their bills, as they had a habit of doing, just at meal time. Tradesmen are quick to discern which carries the purse, and present their bills accordingly. Edith had sufficient perspicacity to know why bills came when her husband was at home, and it was as humiliating as it was to turn to her husband for change in the stores. But what could she do when Arch took such a boyish delight in slipping his hand into his pocket as though the pile of coins there had fathomless depths, and handing out the money with a Squire Bountiful air that was truly remarkable considering how little there actually was in that pocket.

"If I could only have my position back for one month," Edith sighed, "sixty-five dollars a month for a few hours a day of stenography and type-writing seems wondrous wealth now."

It was almost as much as Archie's eighty dollars is worth. In fact, sixty-five dollars for one was considerably more than eighty dollars for three. Still eighty dollars would have done if only Arch had not assumed the sole right to spend it.

"Sixty-five dollars! Just one sixty-five dollars would give enough for the layette and several incidental expenses besides. To earn it, I would have to leave Archie, Jr., with some one else all day," she reflected.

Leave Archie, Jr., all day! Edith caught him to her jealously. Let some one else tie up his precious fingers when they got cut! Some one else kiss his bruises and hear his marvelous plans and adventures! Why just one hour with him was worth several thousand sixty-five-dollar checks. And besides, no one would engage her as stenographer now! It was just as well! She was not asking any one!

Still, somehow, the layette must be purchased. And nothing would jolt Arch out of his complacency save a sale or the arrival of the tiny creature.

Evening came and with it Arch, his arms full of parcels, his face beaming like a Santa Claus. He did so enjoy spending like a prince. One glance at his face and arms and Edith's resentment vanished. It always did. How she loved his big hands and broad shoulders and strong arms and his unquenchable good-nature.

"Something to surprise you," he exclaimed giving her a hearty kiss in which personal satisfaction and anticipation of her pleasure were the chief factors.

"I swept up the whole counter at Longbecks. They had a sale on ready-to-wear children's clothes and I made them a lump

price on the lot. There must be loads of stuff you could make over for Archie, Jr."

Edith viewed the parcels with dismay. Arch's last purchase had been a pair of rompers for which he had paid \$1.85. She could have bought better goods and made them for one third of that amount. The rompers had faded in the first wash and had not been good to look at before that.

Then there was her kimona when she had the automobile accident and had to be taken to the hospital. Arch had brought it to her with glowing eyes and no one but a man could possibly have selected it. Edith had got Arch's sister, Meg, to exchange it without Arch's knowledge. And how Arch had adored her in the dainty garment that he never suspected was not his own choice. Part of his adoration had been his pride in himself for his generosity in anticipating her need and buying unasked! And then the compliment to his selection! She certainly did look squeezable in it.

And Edith, well how could a woman be vexed with a big, good-natured, over-grown boy like that? Hence, her eyes beamed into his. What matter how or why he arrived at his love? He loved her, that was all that really counted. "Carry all your domestic troubles over the 'funny-bone route.'" had been her grandmother's parting laugh. "A woman's wit and sense of humor will always solve her love troubles and help her to keep them love troubles."

"Well, it was easy this time," Edith reflected, trying not to laugh, determined not to cry, as she saw parcel after parcel unfolded, Arch proudly displaying his remarkable purchase. Almost enough money to have bought the layette had bought those same bargains. And, aside from one linen coat which Archie, Jr., might wear the next summer, every item would have to go to The Relief Society Extension committee who might find some one destitute enough and desperate enough to make use of it.

And the hole it made in the week's wages! How closely they must economize till next pay day!

After a desperate attempt to rejoice with Arch, Edith served the evening meal, put Archie, Jr., to bed and sat down with the table-cover she was embroidering.

"Some embroidery," Arch admired as he noted it grow. "It will be worth a neat little sum of money when it is finished, won't it? How much, say?"

"About fifteen dollars," Edith responded. She would have preferred to be embroidering little slips for the small fairy who was to brighten their home.

"It will look great on our table. I'll sure be proud to show it to our friends," Arch concluded.

Then suddenly, without warning, Edith began to laugh.

"What's the joke?" Arch laughed.

"Oh, something just got over my funny-bone," Edith smiled. "By the way, were there any sales on white goods today?"

"I didn't notice any," Arch sobered. "But they'll come.

"I hope, in time," Edith smiled demurely.

"Sure bet," Arch declared.

"Then we'll wait even if the little white bird doesn't," Edith smiled.

She was smiling far into the night as she sat alone embroidering the table cover. And she hadn't lost the smile as she still embroidered at the sewing circle the next day.

Whatever occasioned the smile was interrupted by an exclamation from Nancy Jackson, when Helen Smith entered in an elegant new set of furs.

"Such war-time extravagance!" Nancy chided.

"Not at all," Helen laughed. "These are a penitential check from my husband."

"In other words, you had 'words,' " commented the outspoken Nancy. "And you looked aggrieved and unhappy so the poor man wrote out a check to appease his offended goddess. And like as not the goddess provoked the quarrel on purpose to get the furs."

"Wonderful guess," Helen applauded. "And likewise something of a confession."

"Not at all," Nancy confessed. "I've seen it worked. Every woman has her method. I happen to be blessed with a husband whose memory is short. Hence I explain my financial shortness by ringing in the same items over and over. One month, for instance, I must buy a certain thing and the next month I must pay for it. And thus I manage to subtract enough to get what I want."

"How shocking!" Freda Houston remonstrated. "How can you love your husband and—well, work him that way?"

"A bride of a month has much to learn," Nancy laughed.

"Why, even the wealthiest men are somewhat near with cash," Mrs. Farnham interposed. "I have a cousin who is married to a man whose income is up in the thousands. He simply lavishes gifts on friends and spends like a millionaire, but his wife has to keep the change when the tradesmen present their bills as they always do at meal-times. She manages to have guests at the table most of the time so he won't dare ask for the change."

Edith's face went crimson. Did every one have that opinion of her husband also?

"How can she keep from hating her husband when he is so

unjust to her?" Freda pursued. "And besides, such methods must be harmful to the children."

"But what is a woman to do?" Nancy enquired. "It is even worse if a woman earns after her marriage. Then she has no excuse for asking for a cent. It almost separated Tom and Norma. I've heard him tell her 'to dig up for the gasoline,' if she wanted a ride in the car he bought, because she was supporting the home with her earnings. If their eldest daughter hadn't run away with a pedler, while her mother was clerking, and nearly married him, and so shocked them and brought them together, they'd have been divorced long ago."

"But I thought all homes were run now on the budget system," Freda protested. "Dick and I talked it over long before we were married and decided the amount we should save each week, the sum each should have for personal expenditures. The table, clothing, amusements, charities, education, etc., each has its own fund. It really is fun to go over our accounts every pay-day," Freda blushed, "pay-day is reckoning and dividing day with us. And really, it is so sweet to share and consider each other and go over it all together."

Edith looked up gratefully to the wise little bride, who believed in her husband, and had not built her home on the treacherous sands of deceit and beggary.

"It would be better if a couple started out that way," Nancy agreed, "but it would be frightfully hard to get around to it afterward. And really it is the rock on which half the matrimonial barques go down. A woman feels so resentful when her husband doles out charity pennies to her, and flings dollars about for himself."

"Yes, and it takes all the joy out of life if a woman can not plan and save for personal desires and ambitions for the home and children," Helen added. "But as Nancy says, what can we do if we get started wrong?"

"There is always the funny-bone route," Edith laughed. "The way to a man's heart is by means of his stomach, and the way to his pocket-book is over the funny-bone route. Every man has a sense of humor, and enjoys being out-witted by his wife. Grandma always said."

Edith was wondering if the funny-bone route was going to succeed for her, as she worked on the table-cover as though her life depended on it. And indeed her eye-sight did depend on it, long before it was finished. Arch's concern was not alone for his pocket-book, though the oculist relieved him of something like twenty-five dollars before Edith was successfully fitted with glasses. Arch had always admired his wife's beautiful eyes. And now to gaze at their luminous depths always aglow

with love for him, through blinds, as he called the obscuring lens, was almost more than he could bear. The one grain of comfort was the oculist's assurance that after the effects of the strain had been overcome she would again be able to do without them.

"Any sales yet?" Edith would ask demurely, whenever she saw that Arch was taking the glasses too seriously. At which Arch would wince but assure her doggedly that they would come.

And come they did. But the little white bird came first.

"What are we to do?" Arch exclaimed in dismay after he had phoned for the doctor. "Haven't you any clothes whatever for him—her—it?"

"There are some little shirts and two diapers that Archie left," Edith assured him.

"Well don't let the nurse know. Just have her wrap him—her—in my bath-robe till I can get into a store."

"What shall I get first," Arch whispered after his new daughter had been snugly wrapped in his bath-robe and the mother had been made comfortable. Edith suppressed a smile through her pain.

"Nighties," she whispered back.

Soon he was back his face beaming. The nurse discreetly left the room guessing by his expression that he wanted to be alone with his wife.

"Here are some beauties," he proclaimed proudly. "You'll really be glad you waited. They are knitted." And he displayed them with a flourish.

"Lovely," Edith exclaimed. "How much?"

"Two dollars apiece," Arch replied.

"Oh, Arch! But we need four of them, at least. That would be eight dollars just for nighties. It is almost enough to buy the entire outfit."

Arch's enthusiasm dwindled.

"Take them back, dear, and tell the clerk they won't do." Edith advised.

"But the girls were giggling before," Arch deplored. "They'll gey the life out of me this time."

"But we really can't afford to keep them, dear," Edith replied gently. "There are so many necessary expenses."

It was an Arch that had dropped considerably in spirits that returned presently with another bundle.

"I found just the ticket," he exclaimed, albeit somewhat dubiously. "An entire layette, if that's what you call it, only nine dollars."

Edith fingered the garments trying not to wound his feelings, but unable to admire the cheap materials and cheaper laces. Then there was such a medley of non-essentials and a meager

supply of essentials. And everything was so impersonal and unworthy of her beautiful daughter.

"I'll get Meg to take them back, dear," she sighed. "You can see that it sometimes is necessary to prepare in advance."

"Yes, and there are some things it is better to let a woman buy," Arch conceded, very much relieved that he did not have to face those giggling shop-girls again. "Wouldn't it be better if we divided our small income between us some way?"

"We might try the budget system," Edith suggested.

"The very thing," Arch agreed. "All modern families are run that way. Then we can tell exactly where we are all the time."

Arch stole a penitential glance at Edith. It was so sweet of her to forgive him so easily and harbor no ill-will, in fact not even to lecture him. In response Edith reached up her arms and drew his head down for a kiss. "Bring over the hamper with the blue bow on it," she whispered.

Arch brought the basket and lifted the lid as Edith directed. A dainty display of baby garments greeted his eyes. Everything a baby could need was there in fine materials and beautifully made. A mother's brooding love was woven into each tiny item.

"How did you do it?" Arch puzzled.

"I sold the table-cover," Edith replied.

Arch closed the lid and the quick tears sprang to his eyes. "You ruined your eyes to make that table-cover and then sold it and—"

"Got fifteen dollars," Edith finished. "And we paid the oculist twenty-five."

Arch laughed mirthlessly. "And every time I look at you I have to look through those windows."

"I hated to do it, dear," Edith breathed. "And hated most of all to deceive you, but I couldn't let us spoil our lives over a few miserable dollars. And I had to find some way to do so I took Grandmother's advice and tried the funny-bone route."

Arch caught her hands and kissed them. "Any other woman would have hated me forever," he exclaimed, folding her tenderly in his arms.

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*Numbers of Woman's Exponent Missing To Complete Original Volumes.*

Vol. 6, numbers 21 and 23; Vol 7, numbers 3; Vol 11, numbers 6, 7, 8 and 16; Vol. 15 numbers 24; Vol. 17, number 7; Vol. 20, numbers 11 and 23; Vol. 21, number 12; Vol. 41, number 10.

## Our Indian Cousins

Our Lamanite sisters on the Catawba Indian Reservation are imbued with the spirit of Relief Society work. In addition to other good works they have purchased an individual sacrament set, and have donated also to the Red Cross. They are spiritual-minded, and their faith forms a strong bond between them and the Lord. Recently, Sister Grace E. Callis visited this Relief Society. She was welcomed with much joy by these devoted women.



CATAWBA RELIEF SOCIETY OFFICERS.

A local newspaper paid the following well deserved tribute to the war activities of the Indian Relief Society members:

“THE INDIAN WOMEN SHOWING THEIR LOYALTY.”

“The women of the Catawba Indian Reservation are showing their loyalty to their country by doing knitting for the Red Cross and rendering any service they can.

“On Saturday morning they brought in \$8.00 in cash that had been raised by the Relief Society of the Church of Latter-day Saints at that place, and turned it over to the local Red Cross chapter.

“There are four boys from the Reservation now in service.



with one or more already in France. Nettie Owl, one of the tribe, has a daughter who is a trained nurse who has just been called into the service of the Army Red Cross."



GROUP OF CATAWBA INDIAN RELIEF SOCIETY SISTERS.

### *Samoan Mission.*

The following excellent letter has just been received from Elder Wood, Apia, Samoa:

I noticed in one of the recent issue of the *Relief Society Magazine* accounts of the work being done in the islands and other far-away missions and I felt very sorry that there was nothing about Samoa. I decided then and there that I would write you and let you know what we are doing; that you all may know—even if we are small and insignificant in the eyes of the big world—that Samoa is "on the map."

I am herewith taking the liberty of enclosing a picture of the Upolu Conference Relief Society, taken at our last October conference. The picture was taken at the adjournment of the Relief Society session, which was held in the large tin-roof house in the back-ground. The meeting of the sisters is the last, the longest, and generally proclaimed the best of all our conference sessions. Unlike many of our good sisters at home, these staunch Saints of the gentler sex delight in preaching and often feel slighted when not called upon.

We have a fine native sister, Mrs. David Fiauu Kenison, at

the head of the organization on this island. She spent twelve years in the colony of Iosepa, in western Utah, and talks English very well. She came down here "chuck full" of ideas of the way we do things at home, and she certainly makes use of them. She, together with her two able assistants, Viga and Lupe, make a strong head in leading and encouraging their sisters.

We have six organized branches of the Relief Society on this island of Upolu, besides several small ones not fully organized, with an enrollment of about seventy-five members. The work is also established on the other two islands of Tutuila and Savaii. Meetings are held weekly in each branch, and in addition the sisters meet one day a week in the larger branches to work. They weave mats, visit the sick, help to thatch houses, and work in their taro patches. The mats are sold, and contract work done in the various pursuits enumerated above, in order to raise funds to help along the work of the Relief Society. Recently one branch donated £12, (sixty dollars) to help buy an organ for their chapel. The President, Fiauu, has also started "basket parties" like we have at home. All the women and girls in the villages make little baskets and bring them filled with lunch. The men and boys then buy them for a shilling (25c) apiece. This idea was entirely new to the natives, but they seem to enjoy the parties immensely. As much as \$25 has been collected at one such party. This money is used to help the poor and needy and to furnish the missionaries' homes. The sisters of one branch (Sauniatu) are now planning to buy a community medicine chest. They are in hopes also of doing something to help out the great work caused by the war.



UPOLU RELIEF SOCIETY SAMOAN MISSION.

The Relief Society sisters also aid in preaching the gospel. They journey around the island holding meetings and preaching and explaining the gospel wherever they get an opportunity. Much good has been done in this way. Many boys and girls have been induced to attend our schools through these journeys and later have made some of our best Church members. It is quite a novelty to the outsiders to see women standing up in the pulpit. They are taught that all a woman is good for is to stay at home and slave for her husband, taking care of the children and waiting on him. When they see our sisters preaching, therefore, they become interested and want to know more about a Church which gives its women such liberty and freedom. Our Relief Society sisters are also well dressed and most of them talk a little English, especially the younger ones. These things also draw forth admiration and create a desire to investigate.

The natives do like to hear their president translate and read for them articles from your splendid little *Magazine*. They can hardly realize that they have sisters like themselves engaged in the same work in nearly every nation in the world. They are greatly surprised when we tell them of the grand and noble work the "Au-Alosa" (Relief Societies) of other countries are doing and they ask, "Why can't we help, too?" They are a brave little band, true to the callings that are made of them, and often, as is true at home, outshine the men, in faithfulness.

We all enjoy reading the *Relief Society Magazine*, and appreciate the efforts which are being put forth month by month by its editors to make it successful in fulfilling the ends for which it was established.

Your brother in the work,  
*Ray G. Wood*, Mission Secretary.

*Apia, Samoa, Nov. 2, 1918.*

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## RELIEF SOCIETY SONG BOOKS

As it will be several weeks before the Relief Society Song Books are ready for sale, we would suggest that stakes and wards hold their orders for the present. As soon as the book is ready, announcement will be made in the Relief Society Magazine, when orders may be forwarded. Orders which have been sent in will be held until such time as the books are ready to be sent.

# Planting Trees This Spring.

*Morag.*

"I will sing of the bounty of the big trees,  
They are the green tents of the Almighty.  
He hath set them up for comfort and for shelter.

"He that planteth a tree is a servant of God,  
He provideth a kindness for many generations,  
And faces that he hath not seen shall bless him."

—*Henry Van Dyke.*

One of our American holidays that is growing more popular every year is Arbor Day, or tree-planting day. It should be celebrated in every community throughout this land of ours. The government and state officials advise us each year to plant trees, and more trees, to add to the beauty and attractiveness of our towns and public highways. Trees in the garden and about the home place will not only provide us with fruit and so help reduce our living expenses, but will also enrich the soul, lend interest and color to life, and kindle a new community pride in those who live amongst and beneath them. Trees planted on our mountain sides, will save the soil from destructive erosion, our valleys from floods, and our wells and springs from serious shortage during the dry months of the year.

It has been suggested that memorial trees be planted in honor of our fallen heroes who will not come back. Truly this would be a splendid way to keep their memory "green." Another plan is to plant birthday trees. We are also advised to plant peace trees. Let there be a peace, indeed, and let us commemorate it by planting more trees in God's great out-of-doors.

Parley J. Hill, our State Horticulturist, advises us to plant the elm, ash and sycamore; others might be the linden, beech, native and English walnut, chestnut, European mountain ash, and evergreen.

Bulletins from the United States Department of Agricultural available. Write for them: United States Bulletin, No. 5; and Farmers' Bulletin, No. 173 and No. 358.

*Arbor Day Program.*

Sing.—"Arbor Morning," Sunday School Book, page 195.  
Address.—Subjects: Familiar Trees, Orchard, Nut, Shade

and Evergreens; or strange trees as Redwoods of California, Cedars of Lebanon, Mahogany and Teakwood; or trees famed in literature, Charter Oak, Washington Elm, King Arthur's Oak.

Readings.—“A Psalm of Friendly Trees,” *Henry Van Dyke*. “The Forest Primeval” (*Evangeline*), *Longfellow*. “The Trees and the Master,” *Sidney Lanier*.

A Forest Hymn.—“Planting of the Apple Tree,” *Byrant*. “Pictures of Memory,” *Alice Carey*.

#### *Typical Trees.*

For genealogists—The Date; For gouty people—Acorn; For schoolboys—Birch; For conjurers—Palm; For farmers—Plantain; For winter wear—Firs; For boarders—(H)Ash; For lovers (sigh press) Cypress; For dandies—Spruce; For your wife (her)—Willow; For young ladies—Mango written for Yew; For engaged folks—Pear; For actors—Poplar; For seamstress—Hemlock.

#### *The Garden in April.*

Plants growing in greenhouse, cold frame, or windows, will require increased ventilation and water this month, as they will be growing rapidly. Shift house plants into larger pots, if necessary.

Plant seeds of the hardy vegetables, as beets, cauliflower, lettuce, spinach, peas, parsnips, chard, radishes, turnips and onions. Thin out the cabbage, tomato, eggplant, etc., in the hot bed. If plants are crowded they will grow spindling and weak.

Remove all covering from the asparagus bed and hoe or dig lightly. The same applies to rhubarb and strawberries, but be reasonably sure that danger from frost is all over.

The planting of all hardy shrubs, bushes, climbers and herbaceous perennials may now be done in the flower garden.

Shrubs, which should find a place in every garden, are hawthorn (red and white), lilac, laburnum, spireas, bridal wreath, syringas, flowering almond, snowballs, honeysuckle, hydrangeas, altheas (rose of Sharon); climbers include, ampelopsis (Virginia creepers and Boston ivy), English ivy, honeysuckle, trumpet vine, wisteria, clematis, and the various climbing and rambler roses.

Chrysanthemum roots may be divided and cuttings taken; these, if properly cared for, will produce splendid blooming plants by fall.

Some perennials which are not so well known are: foxglove, perennial candytuft, lupin, phlox, scarlet lichen, forget-me-not.

cowslip, Woodruff valerian, tritoma (red hot poker), pyrethrum, and others.

All of these are of easy culture and perfectly hardy and once established will quickly spread, last for years and become as popular as golden glow, coreopsis, etc. All may be grown from seed, but quicker success is assured by root division.

Plant the seeds of all hardy annuals this month in the open ground. The soil should be enriched by fertilizer, thoroughly dug and raked level and smooth. Seed is usually sown in rows from six to twenty-four inches apart. Very fine seed, such as petunias and poppies, should be mixed with a little fine sand before sowing. After seed is sown, sift over it a little fine soil sufficient to cover the seeds, lighter or heavier, according to the size of the seeds, and then smooth over with a board or back of the spade. Label the rows and carefully pull weeds. After the plants come up, they should be thinned out, leaving the stronger plants. Provide support, if necessary.

Gladioli may be planted now. With a sharp pointed stick make a hole about six inches deep and plant bulb (right side up) at the bottom, fill with earth. Plant six or eight bulbs in a group, or in rows for a background. Gladioli may be planted every two weeks until the middle of July, if a succession of flowers are desired. Separate dahlia bulbs and be sure to leave a portion of the stem with each clump, or the bulbs will not produce shoots and flowers.

Dahlias need plenty of room and should be cared for like the potato. Cuttings from geraniums, marguerites, fibrous begonias, etc., should be taken and placed in the sand box or a corner of the cold frame, where they can make roots and be ready for the window boxes, or ornamental beds, when they are needed, about June.

For a small garden, where there are no trees or bushes, plant castor oil bean and tall sunflowers. These will grow tall and provide some quick shade and quite a tropical effect, especially if you grow datura, colens, cannae, Joseph's coat, and other plants with highly colored ornamental leaves.

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#### JANUARY NUMBERS WANTED.

All the numbers of the *Magazine* for January, 1919, are sold. Extra numbers are wanted at the office, Bishop's Bldg., Salt Lake City.



*Janette A. Hyde and Lucile Young McAllister.*

*The Lingerie Waist.*

For wearing with a suit there is nothing to take the place of a dainty waist. There are many beautiful, fine materials in lawns, voiles, silks and crepes, but most beautiful and most popular among these is the georgette crepe. So, for practicality's sake, we will make the georgette crepe waist the subject of this lesson.

Just a word, in passing, on the material itself. Many people condemn the use of georgette crepe because it is extremely sheer and transparent, and often garments made from it are immodest. This stand is not well taken, for a well made garment from this material could not be otherwise than beautiful, but the under-clothing worn beneath it is at fault. The very qualities of sheer-ness, transparency and softness are the secrets of its beauty. Let me suggest then that in planning a crepe waist you also plan an underwaist of India silk, crepe de chene or wash satin, and be sure it sufficiently covers the body. For women wearing the L. D. S. garments, I would suggest long sleeves and high neck so that none of the knitted material is visible. I have found it very practical to use old waists of crepe de chene or wash satin in this connection. White waists, a little yellow from laundering, can be tinted.

In the new waists of this spring there are some decidedly new points to be seen. Some of them are: the back fastening, the round neck, the peplins and panels below the waist and the embroidery of wool in oriental colors.

How to proceed with the waist.

After choosing the style and color very carefully, lay your pattern on the material preparatory to cutting, but be mindful of the following suggestions, which seem unimportant but which will have everything to do with the success of your waist: Do not try to cut on a table where there are other articles. Clear your table of everything save your material, which must be perfectly straight to begin with. You cannot cut georgette crepe with dull scissors, for every time you attempt to cut with dull ones you will pull the crepe out of place and lose the shape of your waist.

The suggestions on the use of the pattern given in the last

number should be carefully considered. If you desire a back fastening, place the center front of the pattern on the fold of the material, and the allowance for lapping and fastening should be made in the center of the back. Do not allow any fullness in the center of the front, but leave that space plain if you desire to embroider the front. All crepe waists are better with fullness, but make the allowance from the shoulder, as shown before.

Allow wide seams. This is very important with the crepe and all other materials which lack body, for the following reasons: the waist must be made large—it will neither wear or look well if it is too tight; then you must have plenty of material to make a good seam. It is impossible to make a smooth seam and work near the edge of the crepe. The difficulty some people experience in making these waists can be attributed to too small an allowance for seams. You will not find georgette crepe difficult to handle if you work back from the edge.

Baste the waist together carefully and use silk of the same shade for basting on the seams which are to be hemstitched. I advise this because after the hemstitching is done it is sometimes impossible to remove the basting, and where silk of the same shade is used it is not necessary to remove it. Baste the shoulder seam by placing the back over the front after first gathering the front, and baste from the top. See Fig. 1.

After fitting the waist, French-seam the under-arm seam and the sleeve. The sleeve should only be sewed as far as the elbow, if there is hemstitching to be done on the cuff. The seam can be sewed on down after the hemstitching is done.

The parts of the waist which are generally hemstitched are as follows: the shoulder seam, the armeye seam, the joining of the collar to the waist, bottoms of the sleeves and edges of collars. In the case of the last two, the edge is cut away so as to leave a picot edge. See Fig. 2. Seams should be very firmly basted. This will enable the hemstitcher to do better work for you. Where you desire the picot edge, mark the exact place where you wish the edge to be with a basting thread. This will serve as a guide in the hemstitching. See Fig. 3.

For the benefit of women who live in small towns and places where there are no hemstitching machines, I would advise you to mail it to the Hemstitching Department of any of the following stores: Z. C. M. I., Singer Sewing Machine Company, or other large department stores.

Enclose a paper stating clearly where you wish hemstitching done and also send money enough to cover the cost of the work and return postage. The work is now done at the rate of fifteen cents a yard on silk and ten cents a yard on cotton. You can





Fig I



Fig II

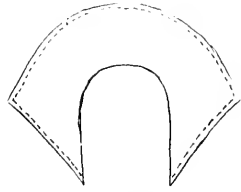


Fig III

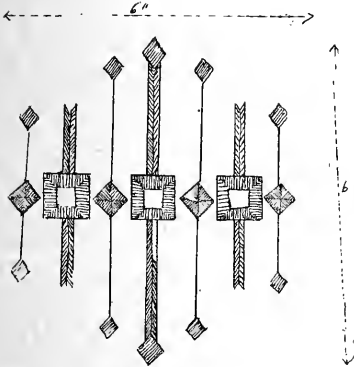


Fig 4

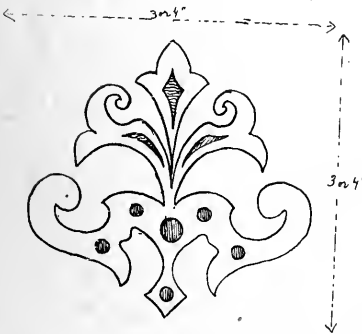


Fig 6

measure the amount of hemstitching on your waist with a tape measure and calculate the exact cost.

*Hand Trimming of the Waist.*

Where you trim your waist will depend entirely on the design of the waist, but one must be careful not to overdo the trimming. Do not spread the work too much over the waist, but center it in one place. A much more artistic effect can be obtained in this way. We find the waists this year trimmed in beads, silk and wool. In the wool especially do we find the designs and colors tending toward the oriental. The colors are bright and the majority of the designs are simple, straight line designs. The two most popular stitches are the satin stitch and French knots placed close enough to give an effect similar to Turkish toweling.

The georgette crepe may be easily embroidered in the following manner: Place your design on white paper; if possible do not use a carbon sheet to transfer it to the paper, as it often rubs off on to the material. Have the design drawn in ink. Baste the paper with the design and about six thicknesses of newspaper under the crepe. Small stitches must be used to hold the crepe firm. The design shows plainly through the crepe and can be worked from the top.

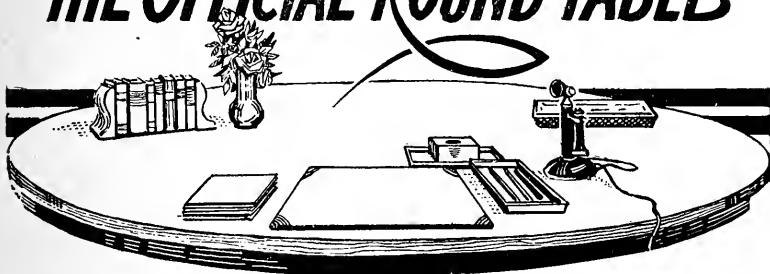
Fig. 4.—Design for front of waist, should be worked in wool in oriental colors, such as red, blue and green; or orange, blue and black. The lines show the direction of the stitches.

Fig. 5.—A design for band trimming. The figures should be worked in outline stitch, while the dotted background is worked in beads. A waist of tan or grey georgette crepe with these motifs worked out in delf blue and coral would be very effective. The portion of the motif marked "a" could be worked in two shades of blue, and the portion marked "b" in two shades of coral; beads of white or grey might be used for the background.

Fig. 6.—This design should be outlined with a line of beads with the dots worked solid in the satin stitch.

*Note.*—If help is needed in making designs write to the Editor of this department. Correspondence solicited on any point in these articles.

# THE OFFICIAL ROUND TABLE



*Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.*

## GENERAL ITEMS.

The resolutions prepared by the auxiliary organizations as an expression of love and respect to the memory of President Joseph F. Smith were beautifully written and embellished with an artistic title page and bound in soft leather. Five of them were thus prepared, one for each of the families of President Joseph F. Smith. A committee, representing each Auxiliary Board, who took the booklets to the homes of our late President's families, were received graciously and a pleasant, profitable half-hour at each home was spent. The committee consisted of: Edward H. Anderson for the Y. M. M. I. A., Wm. A. Morton for the Sunday School and Religion Class, President Emmeline B. Wells and Mrs. Susa Young Gates for the Relief Society, Mrs. May Booth Talmage for the Y. L. M. I. A., President Louie B. Felt and Mrs. Zina Young Card for the Primary Association.

The ninety and first birthday, or what should be the birthday of President Emmeline B. Wells, was celebrated as usual this year. The General Board held a comforting testimony meeting Friday afternoon, February 28, in their headquarters, with a few invited guests as follows: President Martha H. Tingey of the Y. L. M. I. A., President Louie B. Felt of the Primary Association, Mrs. Edna L. Smith of the Salt Lake Temple, Mrs. Mary Alice Lambert, Mrs. Susan West Smith, Mrs. Susan A. Wells, Mrs. Isabel Whitney Sears, Mrs. Annie Wells Cannon, Mrs. Zina Young Card, Mrs. Alice Merrill Horne and Miss Kate Wells. On Saturday, March 1, a public reception was held at the Hotel, Utah, on the mezzanine floor, between the hours of 4 and 6 p. m. Music for the occasion was furnished by an orchestra under the direction of Miss Romania Hyde. A most delightful time was enjoyed by all who were present. Our President looked particularly graceful and benign in her lovely blue silk dress, which was pre-

sented to her many years ago by a group of friends. Flowers were sent in profusion, and congratulations were showered upon this remarkable and justly-celebrated woman. She is almost the last living link between the past, which centered around Nauvoo and Winter Quarters, and the present, which encompasses the world.

The visit of Mrs. Eva Perry Moore, who is the President of the National Council of Women of the United States, to Salt Lake City on February 22, was made a gala occasion of by the women of the city. Mrs. Moore accompanied ex-President Taft's party who have been traveling in the West in the interest of the League to Enforce Peace. The Relief Society and Y. L. M. I. A., being members of the National Council, invited the President of the Federated Clubs in Utah, and representatives of ten other affiliated societies, as they, too, are joined to the Council, to cooperate in one great public luncheon and reception in honor of the distinguished lady. Our own Counselor, Mrs. Clarissa Smith Williams, was appointed chairman of the committee on arrangements, with Mrs. E. O. Leatherwood, who is the president of the Utah Federated Clubs, as secretary of the committee. The Hotel Utah dining-room, at noon on Saturday, was literally crowded to the doors, for four hundred women were seated in every available space around the tables of that great dining hall. Mrs. Williams presided and introduced President Emmeline B. Wells as the most historic figure in the West, herself having called the first peace meeting in Utah, twenty-odd years ago. President Wells was in a happy mood, and paid a graceful tribute to Mrs. Moore in introducing the guest of honor to the large assembly. Mrs. Moore spoke of the part taken by women in the late war, and of the need of unity of action in the conservation of child-life in the United States. At the close of her pleasing address, Mrs. W. F. Adams, chairman of the luncheon committee, presented the lady with a bouquet of red, white and blue flowers to symbolize her loyalty and patriotism. The occasion was a brilliant one, and reflected great credit upon all who had the matter in charge.

Recently the Salt Lake *Herald* asked for a brief sketch of the Society, with the addresses of the General Board, to use in a coming directory, which is to be published in that paper, and then in a later booklet for distribution. The following account was sent the *Herald*:

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Relief Society of the Church of Jesus Christ of Latter-day Saints was organized through revelation by the Prophet Joseph Smith with eighteen women members on March 17, 1842,

in Nauvoo, Ill. The Society is now national and international in scope, with a membership of 50,598, including 19,906 officers and teachers. There are over one thousand ward organizations or branches located in every state in the Union and in Mexico, Canada, Australia, New Zealand, Samoa, Japan, 100 in Europe, scattered in the British Isles and in Switzerland, Denmark, Sweden, Norway, Germany and in the Hawaiian Territory. The objects of the Society are philanthropic and cultural. Neighborhood visiting, including charitable help in times of need, was inaugurated in Nauvoo, and still remains the dominant feature of the Society. Extension courses in social and public hygiene, literature, genealogy, home science, and especially in theology, furnish programs of study at weekly meetings. The activities of the Society outside of the long established charitable and social service work embraces the Relief Society Home; the publishing of occasional text books, such as Art Studies, Lessons in Genealogy, and a Music Book for Relief Society choirs; a Burial Clothes Department; a School of Obstetrics and Nursing, which was begun as a nurse class in the old Fort in 1848, continued intermittently until 1872, when it was reorganized and carried on under graduate lady physicians until the Woman's Hospital was opened in 1882, with Dr. Romania B. Penrose, who was the first graduate woman physician in the West. This hospital operated until 1902. For twenty years the School of Nursing and Obstetrics has been carried on by the General Board of the Relief Society. Nurses who have taken this practical course number into the thousands and are scattered all over the West. The Relief Society owns, edits and publishes its own *Magazine*, with a paid-up yearly subscription of 15,000, is out of debt and has money in the bank. The saving and storing of grain was inaugurated by President Brigham Young, when he named Mrs. Emmeline B. Wells as chairman of the Central Committee on the Storing of Grain in 1875. Millions of bushels have been saved since that time; a carload was sent to the Mississippi sufferers; another carload to the San Francisco earthquake sufferers, fifty tons to China; and last summer over two hundred thousand bushels of wheat was turned over to our Government by the Society. As an illustration of annual activities, these figures are interesting: The Society received \$55,904.41 for charitable purposes in 1917, and paid out for the same object \$53,883.37; there were 36,581 days spent with the sick in that period, with 78,066 special visits. Families helped, 5,868; bodies prepared for burial, 2,311; wheat raised by ward Relief Societies, 4,691 bushels; potatoes raised by Ward Relief Societies, 88,347 bushels; fruit and jelly canned by Ward Relief Societies, 42,650 bushels; dried fruit conserved by Ward Relief Societies, 12,375 pounds; dried vegetables conserved by Ward Relief Societies, 21,097 pounds; fruit and jellies canned by individual members of

the Relief Society for family use, 3,264,804 quarts; dried vegetables conserved by individual members of the Relief Society for family use, 199,910 pounds. Paid for Liberty Bonds, \$24,855.61; others items such as remodeling clothing, making quilts, etc.—number of articles, 44,643; number Red Cross memberships taken by Relief Society members, 14,078; number articles made for Red Cross by Relief Society members, 49,569. The Society possesses as perfect and as close-knit organization as may be found on earth. In twenty-four hours every member who can be reached by telephone or telegram may be advised as to any event or desired movement. Independent in scope, complete in its living and growing organization, noble in its purpose and aim, the Relief Society stands first in history, first in social service methods, and first in its endeavor to be worthy of its origin and its development.

The United States government has undertaken the hygienic education for all citizens. This particular work is under the charge of Assistant Secretary of the Treasury, James H. Moyle. He is prosecuting this work with vigor and great wisdom. Much information in the form of pamphlets and placards have been prepared and distributed throughout the army camps and now are being circulated in all the states of the Union. The local work is under the charge of state and city boards of health, but recently we received a letter from Assistant Secretary Moyle, inviting the General Board of the Relief Society to cooperate with him in this active propaganda to educate the young women and men as to the moral safety and physical happiness which comes from a chaste and upright life. This people are fortunate in the fact that a single standard of virtue has been and always will be the foundation stone of our religious home life. Men who break the law of chastity are under greater condemnation in this Church and kingdom, if it be possible, than our women. But ignorance is not always a protection for innocence.

We shall have a series of sex hygiene lessons prepared for the summer months, during our recess period. Dr. Fela Beebe has been lecturing in some portions of the state on this subject and her talk was excellently prepared and modestly delivered. She spoke before the General Boards of the Relief Society and Y. L. M. I. A., Thursday, February 6.

NOTICE. Mrs. Annie P. Hepworth, Grover, Wyoming, is anxious to communicate with anyone having a good quality of the following dried vegetables for sale: Corn, peas, string beans (green).

#### FROM THE FIELD

The Salt Lake Stake Relief Society sisters have developed a unique and suggestive feature: During the past year the sis-

ters of that stake have met on Monday in the Bishop's Building, to sew for the Red Cross. Since war work has been given up the sisters conceived the idea of meeting on Monday and sewing for the needy and work-worn women of the stake. They accept gifts of cloth or old clothing from charitable people, and make this up for the worthy poor; or to sell to busy mothers of growing families, at a nominal sum. Anything from a baby's bib to a quilt is made and sold at actual cost, if not given away to the poor. One mother who is about to take a long journey, and who has a large family of small children, brought her cloth and patterns to the sisters, and they are making up the wardrobe for her. This is real Relief Society work, and we pass the suggestion on to other like-minded and broad-minded Relief Society officers.

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*Montpelier Stake.*—The Montpelier Stake is in excellent condition. The stake officers have found time to visit the wards, not only once and twice, but all of them have been visited three times during the past season. The teachers' convention, held last year, was most successful and will be an incentive for future efforts. Like all the other stakes, the work has been postponed during the visitation of the epidemic.

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*Snowflake Stake.*—During the prevalence of the influenza in Snowflake stake, a valuable worker in the Society, Mrs. Ada P. Ownes of Sholow, Arizona, fell a victim to the plague. Generally speaking, however, the people of that stake have escaped the dread disease with a comparatively few deaths. The temple work in this stake, although far distant from any temple, has been prosecuted with vigor. The sisters have donated \$148.75, and thus have redeemed 239 souls.

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*Pioneer Stake.*—The sisters in the Pioneer stake have done some original and stirring work during the war requirements. Classes were formed in surgical dressing in most of the wards of this stake. The surprising total of 32,123 dressings were prepared. "During the Belgian relief drive, 30 to 40 sisters assisted in sorting over the clothing, a number of them going several days. A complete record has not been kept of articles collected for the Belgians, for in some wards the teachers canvassed their blocks and wagon loads of clothing, shoes, etc., were sent into the receiving places. The sisters have been faithful in caring for the sick and poor. Many of them were out days at a time nursing those with influenza, and in one ward, a sister, when not out nursing, brought to her home and cared for many small children of mothers who were in the hospital. At Christmas 224 baskets or boxes, valued at over \$1186.00, were distributed to the poor. Saltair Branch was reorganized Feb. 11, 1918, with Sister

Pauline Peterson as president. This Society has been disorganized for several months. Garfield Ward was reorganized June 16, 1918, with Sister Elnora Day as president, Sister Olive Pendleton having resigned. The stake as a whole is in an excellent condition. The president of this stake, Mrs. Annie Wells Cannon, has many problems on her hands, as here are located many of the smelters with mixed groups of laborers; but the Relief Society sisters minister to the sick and needy without discrimination. The spirit of unity prevails throughout the stake.

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### *Big Horn Stake.*

On September 29, 1918, at the Stake Priesthood meeting, the Presidency of the Relief Society in the Big Horn Stake was released. Mrs. Elizabeth L. Snell, who had served faithfully as the Stake President, found it impossible on account of failing health to continue in this capacity. Mrs. Helen B. Croft, who had served as a counselor to Mrs. Snell, was made the President, with Mrs. Mary L. Welch as First Counselor, Mrs. Frances Crosby, Second Counselor and Mrs. Mary E. Meeks as Stake Secretary.

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*The American Spirit, a Basis for World Democracy.* Edited by Paul Monroe, Columbia University, and Irving E. Miller, Bellingham State Normal School. World Book Company, Yonkers-on-Hudson, New York. Cloth. xv+336 pages. Price \$1.00.

A well chosen and timely list of selections in prose and verse designed to give systematic instruction in practical American ideals and to focus attention upon the constructive aspect of patriotism. Believing that instruction in patriotism should not be left to chance, the editors have brought together the best thought and most inspiring utterances of American leaders from the colonial period to the present day with the purpose of giving the reader a wholesome regard for our own country and making him conscious of the rights of other nations.

This book is a reasoned and practical symposium, not a collection of emotional, patriotic literature. While it includes much that inspires true patriotism by appealing to the emotions, it also shows definitely the solid basis for democracy. It deals with facts as well as feelings.

This book has an especial value in cities and towns with a large foreign population, because it explains how American democracy came to be what it is.



# ON THE WATCH TOWER



THE TWO SUBJECTS of chief general interest in public discussion during February were industrial unrest and the league of nations. The industrial situation was growing more complex and unsatisfactory, not only in the defeated powers of the Teutonic alliance, but in both Great Britain and the United States; in the former nation, labor disputes became so critical that the British premier announced to parliament that the very existence of the British empire was endangered; and in the United States the spreading of strikes and the announced inability of employers to meet the demands for high wages presented an increasingly threatening condition of affairs. As to the league of nations, upon his return from France President Wilson stated that the league proposed would not prevent war but would tend to minimize the probability of war; the disputations in the United States over details has assumed a form of abusive criticism of leading men who are discussing the plan to an extent that is seemingly forgetful of the fact that converts are not made by calling hard names.

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FAMINE continued to spread in western Asia and eastern Europe during February.

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A "VICTORY LOAN" of five billion dollars is to be asked from the American people in April.

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A SIX-BILLION annual tax bill was passed by the United States Congress in February.

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PRESIDENT WILSON returned from France on February 24, and started back to Paris on March 5.

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TYPHUS FEVER is the most recent disease that is spreading death among the people of eastern Europe.

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KURT EISNER, Bavarian premier, and two of his ministers were assassinated in Munich, Bavaria, in February.

THE ARMISTICE with Germany was again extended in February, pending peace negotiations.

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ARMY DISCIPLINE amounting to gross cruelty has been uncovered by a congressional investigation during February.

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SEVERE BLIZZARDS tied up traffic between the Missouri river and the Rocky Mountains in the middle and latter parts of February.

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PREMIER CLEMENCEAU of France was shot in February, by a French anarchist named Emilie Cottin, but fortunately the wound was not fatal.

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THE INFLUENZA epidemic broke out anew in Spain in February; this is the country from which the disease spread over the earth in 1918.

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RAILWAY OPERATION by the United States government is likely to continue through 1921, by announcement from Washington on February 28.

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WOMEN are to be admitted to membership on some of the committees at the Paris peace conference, for the purpose of considering subjects dealing with women and children.

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FRAU ERNESTINE LUTZ, of Dresden, Germany, says that women can give a nation better government than the soldiers' and workmen's councils are striving for, and she isn't far wrong.

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THE WOMAN SUFFRAGE amendment to the national Constitution was defeated in the United States Senate in February, by a vote of 55 ayes to 29 noes—one less than the necessary two-thirds vote.

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BRITISH DAY was observed in Utah on Feb. 16, when the work of Great Britain as a great nation, for the period culminating at the end of 1918, was called to the attention of hundreds of congregations.

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JOHN M. BROWNING, of Ogden, Utah, who received one million dollars from the United States government for his gun inventions, is required to pay \$700,000 of it back to the government as taxes.

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"NO BEER, NO WORK," is the slogan of about 250,000 union workmen who have decided to go on strike in New York on

July 1. Much beer and little work has been the prevailing condition heretofore.

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THE COST OF THE WAR is to be paid by Germany, according to the declaration of the Entente Allies; but how to arrive at the figures of the cost is now the puzzle.

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FREDERICH EBERT, whom the Kaiser Wilhelm II left in charge of the German government upon abdication, has been elected president of the German republic.

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UTAH'S LEGISLATURE was not able to avoid all "freak legislation," as the people will have the opportunity of ascertaining when the enforcement of some new laws is applied.

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HEALTH CONDITIONS for American troops at Brest, France, were a subject of much discussion in Congress in February, the conclusion reached being that they were both bad and good, as the investigators looked at things.

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SENATOR LODGE, Republican leader in the United States Senate, stated in a speech on February 28 that the present plan outlined for a league of nations needed revision to safeguard the rights of America from European domination.

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CARDINAL GIBBONS, of the Church of Rome, introduced and had passed in a big mass meeting in New York on February 22, a resolution insisting that the United States demand independent government for Ireland. This has the appearance of the first gun fired by the Romish church in a war for the dismemberment of Protestant Great Britain.

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THE LEAGUE OF NATIONS as at present outlined is claimed by many of its supporters to be an assurance of world-peace, if adopted. For centuries past, men have been seeking a substitute for the true Church of Christ as the dominating factor in establishing universal peace; and the question now agitating the minds of many people is whether or not such substitute has been found at last.

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SECRETARY TUMULTY, for the President, made public announcement on February 27 that a report asserting that President Wilson had said that the matter of Irish national independence was outside the purview of the Paris peace conference was a falsehood, to which several members of the Senate committee who were present at the White House dinner responded that the President did make the statement referred to.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah  
*Motto—Charity Never Faisleth*

## THE GENERAL BOARD

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## RELIEF SOCIETY MAGAZINE

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

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

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Vol. VI.

APRIL, 1919.

No. 4.

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## WHAT SHALL WE DO WITH OUR BOYS WHO SMOKE?

One of the startling and unhappy results of life in army camps is the acquirement of the smoking habit by a limited proportion of our own boys. We may try to account for this deplorable condition by referring to the weak character of the youths who thus offend; or perhaps, to the breaking of the Word of Wisdom by their parents, or to the lack of proper training and environment in their youth. It may well be that the young man's unfortunate habit was framed in the camps or fields where he had tobacco and cigarets pushed on him by the cruel kindness of sentimental women, and even through Red Cross and Y. M. C. A. agencies to which our own people contributed liberally, little realizing the harm which would result to their own sons from the misplaced sympathy of worldly-minded people. Any or all of these causes, or none of them, may have started the youth on the wrong path, but we mothers have the situation to face, and what can we do about it?

First, let us consider the problem fairly and squarely, instead of pushing it out of mind with evasive excuses for ourselves and for the young man. He has acquired a spiritual disease with a vicious physical appetite and needs curative help. If it were a bodily disease only, we would dose him up with home remedies or hurry

after a doctor. Yet far more dangerous to his life here and hereafter is this deadly habit, because it enslaves the will. Therefore, our first duty is to face the situation and try to remedy it. If we have broken the Word of Wisdom, if only occasionally, let us cease at once to offer this stumbling-block to our son's reform. If the young man's environment has been at fault, then let us study how to remedy the defect. And if it is a weakness in his own character, then let us add strength and faith from our own prayer-sought fountain of hope and help.

Scolding, or fault-finding, is about the most deadly hindrance to the work of reformation known to mortals. Yet at the same time, there must be a calm, firm line of conduct and thought, which permits us to show love and tolerance for the offender, but which allows no sort of tolerance for the offense itself. If the mother, in her eagerness to show her love and sympathy for her boy, allows him perfect and unbridled license to smoke all about the place while she excuses it to her younger children or the neighbors, she is but fastening the chains of bondage more firmly about the soul of her erring son. If the youth cannot cease his smoking habit, he ought at least to have sufficient respect for his parents to refrain from smoking in their presence. Don't be deceived by the specious argument that it is dishonest to hide one's wrongdoing. If you must do wrong, I beseech you not to do your evil before the innocent eyes of my growing and undeveloped children. There is no virtue in open sin. Example is the devil's best weapon.

Smoking dulls the intellect and often produces heart disease or cancer. This is, however, not the worst result of this deadly habit; the moral sense is deadened, and the light of the spirit quenched. It is doubtful if a tobacco-user can obtain or retain that fixed and full testimony and communion with the Spirit of God necessary to keep a man in full fellowship in the Church.

What, therefore, may the mothers of such sons do to help? Two things may turn the tobacco user from his deadly habit. One is the conviction, by the victim, that the habit is a menace to life or health. The other, and by far the stronger incentive to reform, is the spiritual conversion of the victim to the divine message of the Word of Wisdom. In other words, the only one who can reform a tobacco user is himself. You may help a little, through love, and especially through prayer; but, after all, it is the grace of God which helps men and women to reform, and never in the history of the world has there existed a greater need for the preaching of the gospel than on this year of our Lord—1919! The gospel of Jesus Christ is the only key to health, happiness, and progress, here or hereafter.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN MAY

CHILDREN AND THE BOOK OF MORMON.

We frequently hear it said that woman's hour has struck. True as this is of the woman, it is equally true of the child. If women have been ignored in the past, so, too, have children. To-day the child commands an important place in educational and social philosophy. In her fight for political recognition, woman has always put forth the fact that her wish for political power is based, in no small measure, on her desire to protect the child from the crushing wheels of industrial tyranny.

We doubt if life holds anything more truly attractive and more distinctly charming than the child, and yet we had to wait for the advent of Charles Dickens to have the little child really magnified in literary art. To be sure, the *Mother Goose* melodies and such stories as "Little Red Riding Hood" did not ignore the child, but the class of literature has grown with the race and, consequently, is no deliberate effort to recognize it; Charles Dickens was deliberate in his portrayal of child life; in his novels he sought to arouse the public conscience against many abuses then borne by children.

In the Bible, three children stand out prominently: Samuel, David, and Jesus of Nazareth. Something specific is known concerning the individual life of each of these children. Let us see if it is possible to find anything specific about the individual lives of the children of the Book of Mormon. It may be a matter of passing interest to know that the words *boy* and *girl* were never found to be necessary to translate the Book of Mormon.

To be sure, Nephi, the son of Lehi, was very young when he played the important role he did in Nephite history; still we can scarcely regard him as a child. He had certainly reached that stage when he would be styled a youth, even as the boy prophet, Joseph Smith, is styled a youth.

Again, we have Lehi speaking to Jacob and saying, "In thy childhood thou suffered much affliction and much sorrow because of the rudeness of thy brethren," yet that appears to be the one

sentence that throws light on his childhood. Nearer the point is the record we find in Mormon 1:2-4:

“And about the time that Ammaron hid up the records unto the Lord, he came unto me (I being about ten years of age; and I began to be learned somewhat after the manner of the learning of my people), and Ammaron said unto me, I perceive that thou art a sober child, and art quick to observe;

“Therefore, when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age, go to the land Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people.”

“And behold, ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi, all the things that ye have observed concerning this people.”

A truly wonderful commission to give to a boy of ten, was it not?

So much for the very little information we are in possession of in regard to the individual child. A large part of the very meagre material that we have concerning the children of the Book of Mormon effects the child in group or in mass.

There is considerable evidence that both the fathers and the mothers were greatly exercised over the children in time of war and famine. In such particulars human nature suffers no change. In the terrible war through which we have just passed, the children of Poland, Servia, Belgium, and France, have often called for our deepest sympathy. Women in the large cities of the world are terrified at the slightest indication of labor trouble, lest the children may be deprived of milk, and thus deprived, sicken and die. The women of the Book of Mormon were, no doubt, victims of the same fears and misgivings, through all the trying scenes through which they were called to pass.

In the heart-sickening account given of the last struggle of the Jaredites, we read:

“And it came to pass that when they 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 breast-plates, 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.”

Fortunate it is that we are not compelled to close our lesson with the revolting picture of little children, armed and fighting in a great battle, destined to destroy their race, but that, like Shake-

spare, we may say, "Look on this picture and on that" (Ether 15:15).

The picture we close with is that which followed the great day of healing, when, in their gratitude, the people gathered about the Son and bathed his feet with their tears:

"And it came to pass that he commanded that their little children should be brought.

"So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

"And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

"And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel.

"And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: the eye hath never seen, neither hath the ear heard, before, so great and marvellous things as we saw and heard Jesus speak unto the Father."

And so, upon this continent, even as in the land of his nativity, did Jesus bless and exalt little children. No matter how grossly they may have been neglected by historians, philosophers, and men of letters, in the past, the Son of Man did not neglect them. He told of their purity, and how they were without sin, and redeemed from the fall through his atonement. The Church possesses no clearer and plainer doctrine in all its literature than that found in the Book of Moroni, chapter 8, concerning the redemption of little children, wherein he tells us that, "little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter to persons; for how many little children have died without baptism."

"Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

"Behold I say unto you, That he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity."

Christ's tenderness and compassion for little children comes ringing through the ages, in his immortal words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."



## PROBLEMS AND QUESTIONS.

1. What are some of the abuses little children suffer, in modern times, that make child welfare associations necessary?
2. How old must a child be in Utah before it is permitted to work in a factory?
3. Give some reasons for women and children receiving such scant recognition in the histories of the past.
4. How does the child Mormon compare with any boy or boys you have known of ten years of age?
5. Why are little children frequently the greatest sufferers in all disasters that overtake civilization?
6. Read the 8th chapter of Moroni in class, beginning with paragraph 10.
7. How did the doctrine of the salvation of little children, as set forth by Moroni, differ from the teachings of Christian churches at the time the gospel was revealed?
8. What abominable practice, in relation to children, did the Jaredites resort to in their last struggle?
9. Read the account of Christ's blessing little children, when he was with the Jews.
10. Read or sing the Sunday School song, "Suffer Little Children to Come Unto Me."

## LESSON II.

**Work and Business.**

SECOND WEEK IN MAY.

## LESSON III.

**Genealogy.**

THIRD WEEK IN MAY.

## SURNAMEN DERIVED FROM OFFICES AND PROFESSIONS.

*Teachers' Outlines.*(See Chap. 16, *Surname Book*.)

The Norman barons who came over with William the Conqueror appropriated all the court offices and paying professions. Hence such surnames usually derive from Norman stock.

Surnames derived from:

- (a) Military offices.
- (b) Church officials.
- (c) Landed barons and their retainers.
- (d) Civil and legal professional names.
- (e) Forestry office-holdings.

#### LESSON STATEMENT.

The Norman barons who came over with William the Conqueror appropriated all the court offices and paying professions. Indeed, it would be quite truthful to say that William and his nobles invented court offices and professions of all kinds so as to derive salaries from the government and also to acquire titles to satisfy their vanity and pride. Then they used their titles and offices and social positions to oppress and humiliate the conquered Anglo-Saxons. In other words, the Anglo-Saxons were the hewers of wood and the drawers of water, while the Norman professionals, officials and nobles, were the classified nobility and gentry who ruled England under their king.

The king himself multiplied officers and flunkies in every conceivable direction in his several castles and palaces. The man who tasted his food, the man who cooked it, the man who served it, the man who purchased it, and all the men who sat by him and ate it received titles of greater or lesser degrees according to their condition and the favor of the king himself.

First of all there were military offices. The soldiery were the noblest of the noble, and barons and knights, lords and earls, dukes and counts were bearers of arms under the king. From all of these, surnames have been derived.

Next came church officials, arch-bishops and bishops. Priests and ministers received a more or less sumptuous living as the gifts of the king, and although celibacy is a fixed tenet of the Catholic Church the offices borne by priests who were sometimes fathers outside of marriage gave surnames to descendants.

Next were the officials in civil and legal forms of social life. Clerks and lawyers, doctors and apothecaries, all helped to swell the list of surnames through descendants carrying on permanently the ancestor's profession tacked onto his original name.

The English nobility, that is the Norman English nobility, have always been extremely fond of hunting, so that great stretches of forest were kept intact on estates where wild animals might roam and serve their royal masters as prey in a "chase." Officials who kept the forest or the toll-gate and who looked after the dogs and the horses and who rode to the hunt or to the tournament—all these furnished some surnames amongst the English people.

It must also be stated that what the king did in his more magnificent homes and estates was imitated by all his under lords, barons and knights. They had their officials and flunkies with titles and offices in close imitation of their royal masters.

## QUESTIONS.

- Who were the Norman barons?  
 Why did the Normans appropriate the court offices and paying professions?  
 Name some military offices which have furnished surnames.  
 What can you say of church dignitaries and surnames derived therefrom?  
 Name some church surnames.  
 What is the difference between civil and legal professions?  
 What surnames derive therefrom?  
 What is the meaning of Woodreeve?  
 Describe an English chase.  
 Name some officials connected with hunting.  
 Relate the manners and customs as well as you can of an English baron in the middle ages.  
 Why would the knights and barons copy the manners and customs of the king?  
 Who were the aristocrats in England at that time?  
 What is an aristocrat?

## LESSON IV.

## Home Courses.

## FOURTH WEEK IN MAY.

## ADOLESCENCE.

The actual duration of the period of adolescence extends up to the twentieth year, during which certain substances, secreted by various glands, circulate in the blood and stimulate remarkable developments. Adolescence may be defined as the process of growing up from childhood to manhood and womanhood. It generally extends in the life of a boy from about 11 to 24 or 25 years, and that of a girl from about 12 to 21 or 22 years of age, but there are considerable individual variations.

Too often the term of adolescence is confined to the period of puberty, which is but one stage in the process of adolescent growth. Each phase must be lived through, if maturity is to be complete; should normal processes be arrested, warped or overstimulated, development is unbalanced and maturity is consequently incomplete. The actual incidence of puberty is much

influenced by race, climate, nutrition and type of environment; for instance, this period is hastened by overstimulating diet, heat, and abnormal excitement associated with life in a city or town.

There is no closely defined age law for this stage of development; in fact, it may vary with individuals all the way from the age of 12 up to that of 17 or 18, and yet be normal at these different age periods. For example, a boy or girl may be immature at 17, while another will reach puberty at the age of 13. Thus individuals, though externally similar, are actually widely different in capacity for self control, concentration, endurance and exertion; qualities much strengthened after this stage has been attained. Dr. Ward Crampton's Tables show that, at the same chronological age, the mature boy is more than 33 percent heavier, 10 percent taller, and 33 percent stronger than the immature; that is, than his companions who have not yet arrived at puberty.

Adolescence may be divided into three periods, described by their distinguishing characteristics as follows: (1) *Consolidation*,

(I) *Consolidation*, or the age of adjustment, extending from about the 10th to the 14th year. This period is marked by a steady growth, increased muscular coordination, good health and a receptive memory, which makes the child peculiarly adaptable to the formation of habits that will prove of lifelong benefit. Good building stones in the platform of Adolescence are similar to those for earlier childhood, namely: (1) Regular schooling, (2) Muscular exercise, (3) Varied surroundings, (4) Good food, (5) Abundant sleep.

(II) *Crisis*, or puberty, is the second period in adolescence, and covers the interim between fourteen and eighteen, in which growth is extremely rapid; there is a considerable amount of mental perturbation combined with a tendency to certain physiological disturbances. The process of transition from girlhood to puberty is of greater complexity than in the case of boys, therefore, while it is beneficial for the latter to be abundantly active and constantly occupied, girls need more leisure and repose, sufficient but supervised exercise, and precautions against competitive exertion, mental or physical.

Full as it is of contradiction and exaggerations, with inevitable instability, this phase has been nevertheless described as a physiological second birth. It is the golden age of life in healthy natures. Feelings are intense, though usually short lived; a craving for sympathy is accompanied by corresponding reserve; lines of development take new directions and changes are very sudden both in body and mind. Some of these normal changes may be briefly enumerated:

(1) Physical developments at Puberty.

(a) Greater blood pressure consequent on rapid growth in

size of the heart. (b) Slight rise in body temperature; (c) Increase of red blood corpuscles; (d) Bust development and rapid growth of hip bones in girls; (e) Change of features, etc. There is often perversity in respect of judicious care of health in both sexes at this age and fanciful fads in appetite. Weak points, such as eye strain, lung delicacy, etc., may manifest themselves, often the deferred results of early mismanagement, hitherto unperceived, or tendencies inherited from ancestors.

(2) Mental developments of Puberty.

(a) All the senses become more acute. It is (b) the Period of hero worship and ideals; of (c) Resentment against authority, of (d) Intense but short lived selfishness; of (e) Sudden growth in sense of responsibility; of (f) Religious emotion, of (g) Love of solitude, of (h) Self consciousness; which phases alternate and continue for varying periods, often causing great perplexity and tension to parents, teachers or employers.

(III) *Construction* is the third period, one as little popularly recognized as the first, but of immense importance. This period extends until physical growth is complete, and should be distinguished by steady development of the controlling capacity of the brain. Between the years of 18 and 23 or 24, there should be a marked development of self control in every relation. This quality must be stimulated and regulated along right lines, to diffuse high moral standards and a universal sense of civic duty. Selfishness is anti-social and barbaric. The brain faculty of most life long importance is control of self; this calls for special training in these years or the results are serious to men and women, who become mature in respect of animal passions, but remain at childhood's level in regard to self control.

The tendency to release young people prematurely from all physical control must be checked. Implicit obedience of course can no longer be imposed, but should be superseded by sympathetic suggestion; and unrecognized but nevertheless constant supervision. The undesirable is sometimes attractive because of narrow experience. More experienced elders must divert attention to the desirable, through well considered substitutions of the safe for the questionably safe. A patient study of adolescence actions often reveals them to be the logical outcome of limited knowledge. The natural craving for companionship should be guided to its satisfaction rather in out door sports and hobbies than in a preponderance of social functions. Late hours and associated excitements stimulate along lines better unemphasized at this period of life. Opportunities for wider and more responsible duties must be gradually introduced, always with the aim in view of producing the efficient adult, rather than the proficient adolescent.

The hygiene of sex must be properly taught, and the instinct to perpetuate life carefully trained. This power is the greatest gift to mankind; curiosity as to its use should be satisfied truthfully and gradually as it arises; and physical passion should be associated with the higher emotions of love, honor, chivalry, and self respect. A sense of responsibility for parenthood should be aroused and provision made for the necessary training of both boys and girls, for the duty of rearing healthy families devolves equally on father and mother, and skilled cooperation of effort is necessary to safeguard child life in the homes of the nation.

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## QUESTIONS.

1. Into what periods may adolescence be divided and how are these distinguished?
2. What are the special physical requirements of young people during this process of development?
3. How does the period of puberty effect the national problem of Child Labor?
4. What is necessary to the development of self control in maturity?
5. Give an outline of the course of training for parenthood which you consider appropriate.

## ERRATA.

The picture of Mrs. Vilate Kimball in the March number, in "The History of the Organization of the Relief Society," was named as Mrs. Elizabeth Ann Whitney.

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## Mother.\*

By Joseph H. Smart.

The sweetest, grandest, noblest word of all,  
That man with all his weaknesses is proud to speak;  
The word that moved men to their greatest deeds withal,  
And in its praise, e'en poets' sweetest words are weak—  
That word is "Mother."

There is a name more sacred far to me  
Than power or fame or even sweetheart's love;  
That name I'll love through all eternity,  
It is God's greatest blessing from above,  
That name is "Mother."

What pain or woe would she not bear for me?  
With courage strong and love that's stronger still;  
Great mental doubts and spirit pangs bore she,  
Yet slander could not move her changeless will,  
My loving Mother.

What may I do in part as payment here below,  
To Mother who has done so much for me?  
O, Surely, 'tis a life-long debt I owe;  
And will I shirk responsibility?  
No, no, my prayerful Mother.

That spotless name and honor that you gave to me,  
I'll keep as pure and spotless as I can;  
And all the stains from which your love hath saved me,  
I'll hold far from me, for I'm now a man,  
My pure and gentle Mother.

\*The Editor of *Relief Society Magazine*, Salt Lake City, Utah.

*My dear Editor*:—I am enclosing a "Mother's Day" contribution, which you may see fit to use in your Society publication.

It is not much of a poem, I know that, but perhaps a little help from you will make it presentable.

It was written when I was only 16 years old—in the summer of 1917, for the dearest mother in the world. I had been going through a particularly trying period—a period of temptation and wildness common to many boys, and my mother, with her loving cheer and enduring faith in her boy's possibilities, came to my rescue as only a true mother can, and understood me and sympathized with me when I needed it most. The verses were a spontaneous tribute to my mother, Mrs. Wm. H. Smart, of Roosevelt, Utah.

Your paper is a source of inspiration and material aid to the sisters in our conference, and therefore a great help to the elders. You have my hearty wishes and prayers for success.

Sincerely your brother,

ELDER JOS. H. SMART.

Box 417, Chattanooga, Tenn., Mar. 28, 1919.



MARGARET JUDD CLAWSON.  
Mother of President Rudger Clawson.

THE

# Relief Society Magazine

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## The Month for Mothers.

May has come into popularity as the month in which we should think of our mothers, remembering them, if alive, with flowers, and speaking of them, if dead, to our children and children's children. While it is perhaps not wise to over-emphasize children's loyalty to either parent as distinguished from the other, it is still permissible for men especially to speak tenderly of their mothers every month in the year; for men usually inherit much of the mother's temperament and character, while every gentle emotion of loyalty and love kept awake in their hearts for a good mother, blesses and cheers humanity through that enlarged loyalty and devotion of sons for mothers. We present this month the written testimonials of four of our Church leaders for their mothers, and these glorify all motherhood in the Church because of this public expression.

MARGARET JUDD CLAWSON.

My mother, Margaret Judd Clawson, was a woman of sterling integrity, of cheerful, optimistic disposition, of supreme faith in the gospel of Jesus Christ. As I look back on her long and beautiful life, I remember that she was always bright, vivid in personality, and a close companion to all of her children. She never brooded, nor was she pessimistic. Her family inherited the Yankee trait of humor. My uncle, Riley Judd, bubbled over with jokes and laughter; and while my mother inherited also the keen sense of humor which lifted the clouds of sorrow from many a toilsome task, large sacrifice, and her daily heavy labor, still she possessed also a quiet dignity and a modest natural humility which gave her admirable poise and charm.

She was a woman of great faith, which she demonstrated by entering the celestial order of marriage as the second wife of my father, Hyrum B. Clawson. I may be pardoned for referring to the fact, which is well known to all old pioneers, that my

mother and her sister Phoebe were old-time belles of Great Salt Lake City; and when my mother turned aside from other distinguished suitors, refusing young and gallant lovers to marry my father, she proved both her own good judgment and her implicit faith in the teachings of the Prophet Joseph Smith.

She was sympathetic and adaptable, which made her, of course, popular in her wide circle of friends. This trait, however, was not superficial but extended to her loving charity for the poor and unfortunate wherever she found them. What she did in this regard was done without ostentation and unknown to those about her. She was thrifty and restlessly industrious; work was her panacea for trouble and sorrow. She was never extravagant, and at her death we found that she had not only provided an ample sum for her funeral expenses and the up-keep of her grave, but there was also a little property left to each one of her children.

Mother was always respectful to my father. She taught her children to reverence him and to obey his counsel unquestioningly. We imbibed the teachings of faith and reverence from our earliest years, both through her example and through her stern refusal to listen to complaints which might arise upon our lips in the natural course of events. I never heard my mother gossip; she lived above tittle-tattle and laughed away slander. She was gifted, as the pioneers know, with unusual dramatic ability. This enabled her, undoubtedly, to put herself always in the other person's place and thus to visualize the difficulties of her associates, and even her opposites. She did not expect my father to wait upon her and do the family chores; she treated him with the same dignity that she exacted in our behavior to her.

During the later years of my mother's life, she once expressed a fear to me that she was losing her old-time vigor, and dreaded lest she might not die in the harness. I suggested to her that there was a beautiful way in which she could round out the course of her life and continue in the most active possible service to the Lord and to the Church: I referred to the labor in the temple, calling her attention to the fact that her dead were awaiting her ministrations and that no matter how many years she might be spared, the results would be glorious. She expressed to me, in the closing months of her life, that this temple work was the crowning joy of her life's activities. She had not realized the happiness and comfort which were hers through that unselfish labor; and therefore for the last few years of her life, instead of sitting around idle, or measurably so, in the homes of her children, or shutting herself up and dabbling over the necessary labor for her own few and simple wants, she devoted three days of every week to the temple work.



These few and insufficient facts concerning my honored mother will perhaps indicate her faith, her integrity, and the value of her life to her family and to humanity. Her children are, perhaps, the best exponents of her life and teachings.

RUDGER CLAWSON.

CHRISTEEN GOLDEN KIMBALL.

You ask me about my mother, and I am honored in replying to your query.

Our mother's name was Christeen Golden. She was born in Hopewell, Mercer county, New Jersey, September 12, 1822. Our mother died, January 30, 1896. At the age of 20 her parents sent her to Philadelphia to learn a vocation as a seamstress or dressmaker. A girl friend invited her to attend a "Mormon" meeting, and at this meeting, Elder Jedediah M. Grant was the speaker. Christeen Golden at once accepted the truth. She purchased the Church works and, with a glad heart, returned to her parents and placed before them these Church books, explaining that she had accepted the gospel. Her people were honest Christians, but they rejected their daughter's testimony, and she forsook her father, mother, brother and sisters for the gospel's sake and accompanied Elder Grant and wife to Nauvoo. She is the only member of her immediate race that ever joined the "Mormon" Church.

She married President Heber C. Kimball in the Nauvoo temple and emigrated to Salt Lake City, in 1848. Mother should be numbered among the pioneers. In the '70's she accompanied her children to Bear Lake, and for the second time, became a pioneer. Thus she made her way into the wilderness, slept in the open, and fought her way through the gates of pain. Through adversity and hardship, she developed her noble characteristics. She was able to choose for herself as well as having courage to act for herself. She then gave ample proof of her unflinching faith in God and his Son Jesus Christ, and in the gospel. She proved her faith by her works. She was handsome, proud, dignified and ambitious, but her greatness was not in riches or in her achievements but it was by her modesty, her humility, and her service to others that she became a successful servant and followed in the steps of the Master.

Christeen Golden Kimball faced the problems of life with unflinching faith in God and in the promises set forth in the gospel of Jesus Christ. She had the courage and strength of her convictions, and never faltered, wavered, whined or bemoaned her lot, but "learned obedience through the things which she suffered," and forgot self and selfishness. She had a vision of the future. Though her labors were onerous, she was never a slave to duty,

but performed her labors as a Christian duty, feeling always that "it is more blessed to give than to receive." She was true to her God, her religion, her husband, her covenants and her children. The closing days of her life were spent in the temple of God, and in doing work for her parents, brothers, sisters and relatives who had passed into the spirit world; and by doing this work, she became a savior to her race.

Our mother's influence developed character in her children, because of her frankness, truthfulness and honesty, her modesty, humility and service to all, both rich and poor, bond and free. These were the great lessons of a real life that has thus far developed the characteristics of her children's lives. She was our great teacher, not in words, but in the Christian life she actually lived. Together with my brother Elias, and my sister May M. Moffet, we revere her memory, honor her name, and are ready and willing, with gratitude in our hearts, to bow at her shrine with love and reverence in our hearts.

As one of her sons, I pay this slight tribute of love and respect we have for our mother, whose life was one of sacrifice and service, not only to her children, but to all who came her way, and to her honored husband.

You have this heart-felt expression of our mother, Crystalize these thoughts, and melt them down, but do not lose the thought, so poorly expressed, for it isn't a tithe of what could be said. We, one and all, thank you for the chance to openly express our love for mother, as at no time in her life did she have public notice. She lived and died, "true to the faith," and humbly served God, unnoticed by men.

Again thanking you, I am as ever, a true friend and advocate of the Relief Society, who are angels of mercy to suffering humanity. It was the kind hands of Relief Society workers and friends that cared for our mother at the time of her demise.

God bless you all: your brother and friend,

J. GOLDEN KIMBALL.

JANE A. BICKNELL.

I gladly answer the questions you ask concerning my dear mother. I take your questions and answer them *seriatim ad literatim*.

Mother's characteristics were patience, fortitude, undaunted courage.

Her love for the gospel, her faith and confidence in God's holy Prophet, her never failing testimony of the divinity of the Book of Mormon, are complete answer to the question of how she faced life's problems.

Her patient endurance, her uncomplaining spirit under the most adverse circumstances, and her making the best of everything, were always inspirations to me.

Her attitude toward my father was one of unbounded love and confidence; and to the principles of the gospel, unyielding faith. And now permit me to quote lines by Louisa May Alcott on the death of her mother:

The great, deep heart that was a home for all,  
 Just eloquent and strong in protest against wrong,  
 Wide charity that knew no fall.  
 The Spartan Spirit that made life so grand,  
 Meeting poor, daily needs with heroic deeds,

That wrested happiness from fate's hard hand.  
 We thought to weep, but sing for joy instead,  
 "Full of the grateful peace that followed her release,  
 For nothing but the weary dust lies dead."

Oh, noble woman, never more a queen  
 Than in the laying down of Scepter and of crown,  
 To win a greater kingdom, yet unseen.  
 Teaching us how to reach the highest goal,  
 To earn the true success, to live, to love, to bless,  
 And make death proud to release a royal soul.

SEYMOUR B. YOUNG.

#### SABINA SHIED-HART.

The characteristics of my mother, Sabina Sheid-Hart, were unswerving and unbounded faith in God and his restored gospel and Church. Her family of nine children (seven of whom were reared to maturity) were born and reared without any medical help, faith and reliance being placed absolutely in the blessings of the Lord. My mother was unassuming to the extent of being retiring in her disposition, but exercising influence for good not alone in her family but with all others with whom she came in contact. She was high-minded yet very humble; and integrity and devotion to duty were passions with her. She had profound respect and honor for God's priesthood and taught her children likewise.

She faced life's problems with unflinching faith in God's providences and with sublime courage that he would look after and protect her and her family. The gospel transplanted her from a luxurious life in the most fashionable part of the largest city in the world, to the harshest and humblest of pioneer conditions

in the Bear Lake country in the early days of its settlement. Upon being called by President Brigham Young with her husband, James H. Hart, to Bear Lake Valley, to begin with, she lived in a dirt-covered, one-roomed log house with straw for a floor and without windows or doors, and took up life's labors in rearing her family without murmur or discontent.

Her greatest influence upon myself and other members of her family was by reason of her simple and sublime faith, her confidence in the gospel, the priesthood and Church, her pride of ancestry, uncompromising honor and integrity and devotion to duty. She was a woman of literary tastes and accomplishments and had a remarkable memory. One of the great services performed for her family was in the use of her knowledge of literature in keeping her children about her, reading good and suitable books, or listening to her read them, particularly at night, when other allurements might have taken them from the hearthstone.

Her attitude towards my father was that of helpfulness. She was intelligently submissive to his position as head of the family, having entire confidence that his judgment would be for the best good of the family. His duties in the ministry took him away from home much of the time and placed the responsibility and burden of the care of the family upon her, but I never heard her murmur at this during all the many years of my father's life and active ministry.

CHARLES H. HART.

#### FAITH.

If you think you are beaten, you are.  
 If you think you dare not, you don't.  
 If you like to win, but think you can't,  
 It's almost a cinch you won't.  
 If you think you'll lose, you're lost.  
 For out of the world we find  
 Success begins with a fellow's will—  
 It's all in the state of mind.  
 If you think you're outclassed, you are.  
 You've got to think high to rise.  
 You've got to be sure of yourself  
 Before you can win a prize.  
 Life's battles don't always go  
 To the stronger or faster man.  
 But sooner or later the man who wins  
 Is the man with faith he can.

## Mothers' of Our Leaders.

The story told by Sister Clawson is as vivid and delightful as was her own cheery personality. She was greatly admired in her youth, and greatly loved in her later life. She was a charming local actress and her name was a popular household name in early pioneer days. Her simple dramatic pictures of Nauvoo and pioneer Utah life, especially the scenes on the plains, are unsurpassed in home literature for graphic power. They will be enjoyed by all. Sister Clawson died Feb. 10, 1912:

### RAMBLING REMINISCENCES OF MARGARET GAY JUDD CLAWSON.

I was born on the 6th day of September, 1831, in what was then called North Crosby, District of Johnstown, County of Leeds, Upper Canada, now Westport. My father's name was Thomas Alfred Judd; my mother's name was Teresa Hastings. My paternal grandfather's name was Joel Judd, paternal grandmother, Phebe Smith. My maternal grandfather was George Washington Hastings; maternal grandmother, Margaret Gay. I was the eldest of six children, namely, Margaret Gay, William Riley, Rosalie, Phebe Teresa, George Thomas, and Alfred Hastings.

My parents and grandparents were all living in Canada when I was born, but not one of them was born or reared under the English government, and they were always loyal to their native land, the United States. They were both born in the state of New York. In looking over father's papers since his death, I find the following: "I, Thomas Alfred Judd, married Teresa Hastings, December 27, 1830, in Canada West, County Leeds, District of Johnstown, by Esquire Denney. Here we embraced the gospel and were baptized by John E. Page, July 26, 1836. In 1838, we sold our farm and removed in February to the States, in order to gather with the Saints. My wife and myself were the first two baptized in that branch of the Church."

When my father's family arrived in the States, they stopped in a place called Hammond. They were preparing to go to Missouri with a company of Saints that were going that summer, but mother had gone on a farewell visit to her parents and relatives in Canada when the company of Saints passed through, and that was the only reason that saved us from being mobbed out of Missouri with the rest of the Saints.

I was a little girl at the time, but I remember hearing a lady say to mother: "Sister Judd, aren't you glad you did not get

to Missouri?" Mother said, with considerable warmth, "No, indeed; I wish I had been there with the Saints," and anybody knowing mother knew she meant what she said. I have heard mother tell what a sorrowful scene it was—the last parting with her family. They were a very affectionate family, and mother the most tender-hearted woman I ever knew. She was her father's idol. To leave them all and go far, far away, where she might never see or hear from them again in this world was a dreadful trial. It seemed to them all that she was going to the ends of the earth. Her mother said:

"Oh, Teresa, how can you be the first one to break the family link?" It rent mother's heart, for she loved her family dearly, but she was parting from them for the gospel's sake, and she would have made a thousand times greater sacrifice.

What a fearless, courageous woman mother was! She had the courage of a lion and the gentleness of a lamb. How few there are like her. I cannot do justice to her greatness and goodness. She was a born pioneer, for nothing daunted her.

After leaving Hammond, they moved to a village called Bonville, Oneida county, not far from Utica, and very near the Erie Canal, which was then being built. After that they went to another little place. They were all the time preparing to go to Nauvoo, Illinois. It took the strictest economy for poor people to make that long journey, and in their own conveyances.

Father went back to Montreal, Canada, to buy horses for the trip; they were cheaper in Canada, and were said to be the best and hardiest animals for traveling. How delighted Brother Riley was with the ponies! These ponies proved very good ones and when we had reached the end of the journey, father said that they were just as good as when we started.

Our journey was like all such journeys—it had its pleasant side, and its unpleasant side. When the sun was shining and the roads were good, we trotted along feeling that we would soon be at our destination, but when the rain poured down and the roads were so bad that we could not travel—then that was the other side. Another man and his family traveled with us. His name was Chauncey Noble. A better, pleasanter and more agreeable man never lived, but his wife was just the opposite—always grumbling, fault-finding and wanting to go back. She never would camp out with the rest of us. Her husband always had to get a bed for her at some farmhouse along the way. How often it happens that good, kind men get vixens for wives, and amiable women get brutes for husbands. So it is, and always will be.

What a pleasant trip it all was for us children. Nothing to worry us; that part of it was all left for our parents. Oh, why can't children appreciate the happy, careless life they have be-

fore coming to the years of responsibility! Trifling things make deep impression on children's minds. I remember today a sight I witnessed on our journey. After traveling all day, we camped just before sun-down in a nice place, not far from a farm-house. When mother commenced to get supper, she gave me a little tin pail and told me to run across the way for some water. When I got to the well-curb, there was a man sitting close to it, and looking right at me. He had no eyelids, no nose nor lips. Well, it didn't take me long to get back to mother, without any water, either, but almost scared to death. If mother had not gone for the water herself, she never would have believed that I had good reason to be frightened. He certainly was an awful sight. Those staring eyes! Those grinning teeth! That noseless face! He haunted me for nights. Father afterwards learned that this poor man had had an accident, while making potash, that burned his flesh off.

On the road to Nauvoo, we passed through Kirtland, and camped not far from the temple, and we were given permission to go through it. I well remember with what awe we entered it. My parents looked very serious, and spoke quite low and cautioned us children not to speak at all. The impression remains with me today.

I don't remember what time we started on our journey West, but I do remember in the fall we came to a little place in Illinois called Walnut Grove. There were several "Mormon" families living there and they persuaded father to stop over a while, and thus get better prepared to go to Nauvoo. They told him he could get higher wages in Walnut Grove, for the times were very hard in Nauvoo, so mother very reluctantly consented to stop. From the time she joined the Church her whole mind and thoughts were to get to the body of the Church.

The greatest recollection I have of the little place was the big watermelons, and the great amount of black walnuts that grew there. Riley and myself went one day with father and gathered up a heaping wagonload of them. We put them in the garret of the log house we then lived in, and feasted on them all that winter.

The next move we made was to a little town called La Harpe, twenty-five miles from Nauvoo. There was a pork-packing house there, and quite a demand for barrels. As one of father's trades was that of cooper, he could get plenty of work there at fair wages. He was anxious to lay in a good stock of provisions before going to Nauvoo, as they were very scarce and high there. Mother would have gone right on without a loaf of bread, she was so anxious to be where she could see and hear the Prophet.

I was about ten years old at that time, and can only re-

member what made an impression on me. My first great sorrow was then. Our next door neighbor had a little girl my own age; we were very intimate and quite inseparable. She was taken seriously sick and died very suddenly, and when I was told that Alice Carlisle was dead, I felt that there was nothing on earth for me to live for. I was inconsolable and refused to be comforted. Mother had to coax me to eat and sister Phebe offered me her doll and play things. Oh, I thought, how could I ever play again! But time, the great healer, did for me what it does for others, and I became reconciled to my loss. And then my sister Phebe wouldn't let me keep her doll after that, when I got so I could eat without being coaxed.

I recall another incident which happened there. One day, I was looking out of the window and saw several people running, so, of course, I ran too. One of the largest buildings in town was on fire. The lower room was a store and the upper used as a school, while a little room in the back was occupied by a widow and her two little girls. As at all fires, there was great excitement—people throwing books and furniture out of the upper room, and dragging the goods out of the lower part.

During this excitement, the widow who lived at the back came running and screaming out of the house. She said that her little two-year old girl was in there. They tore her clothes nearly all off her trying to keep her out of the burning building, in her frantic efforts to get her baby. After the fire had burned itself out and the walls had collapsed, the men and boys worked heroically to find the child. I was there when they took the little corps out of the ruins. It was a gruesome sight—one half of it seemed to be parboiled, the other half burned to a crisp. In getting it out they had pulled both of its feet off. For months I could not get that sight out of my mind. What it must have been for a mother to see! It seems that the fire started in her room where her youngest child was sleeping on the bed. She had taken the other one with her to visit her sister and have a neighborly chat. She often went out, and left her children asleep alone. It was probable that some of the school children had gone into her room to get a drink, or something else, and that the draft had drawn the bed curtain into the fire place. The bed was standing quite near the fire place. The fire was discovered about two o'clock and she was almost the last one to hear the alarm. This poor woman was then Mrs. Eanis; her maiden name was Mary Steadwell. She was the girl who was shot through the hand by the mob in Missouri. When the bullet struck her she fell over a big log and the mob thought her dead and left her, but she lived to have this great trouble, and many more, for she married the second time very unhappily.

At last, in the spring of 1841, we went to Nauvoo. How



happy mother was! She was a devoted Latter-day Saint, and her one thought from the day she was baptized was to gather with the Church, and finally she was in their midst. Well, when we arrived there, Brother Noble, who had gone right through, found us and insisted on our family sharing part of his home until we could get a place of our own. He said his house was larger than they needed. Houses were very scarce, but mother had her misgivings, for she knew Mrs. Noble too well to believe they could live in peace together. But as "Necessity knows no law," my parents accepted his (Brother Noble's) kind offer, and things went along pleasantly for a little while, but the lady of the house soon began to show the cloven foot; she did not belong to the Church herself, and was as bitter as gall, and very quarrelsome. She never let an opportunity pass without saying something disagreeable about the Church, and especially about the Prophet. All the apostate lies she could hear she took great pleasure in making mother listen to; but mother had made up her mind that she would not quarrel with her. It was pretty hard to have to hear her sneers, insinuations and abuse continually. I remember once mother had me sit down and read the Book of Mormon. That was too much! She took a cup of water and dashed it over me and the book.

Well, things went from bad to worse until mother could stand it no longer. In the meantime, father had bought a lot, so he got some lumber and built a shanty and mother was delighted to get out of a comfortable house with contention in it, into all the discomforts of a shanty, where, when the sun shone, it was hot, and when it rained, it was wet, yet where there was peace; mother never uttered one word of complaint. Not even that horrid woman could keep her from enjoying her religion.

My parents were faithful attendants at the meetings in the grove to hear the Prophet Joseph preach, and I have seen and heard him many times. Strange as it may seem, in about a year, that good Brother Noble took his wife back to the state of New York, where they came from, and never returned to Nauvoo; although before he came he had sold out everything with the firm determination of spending the rest of his life with the Church, yet her everlasting fault-finding and complaining had the desired effect at last, and the old adage, "A continued dropping will wear a stone," was verified.

Soon after we got to Nauvoo my brother Riley was taken with a white swelling on his knee. Poor boy, how he suffered! Mother used to be up with him night after night, working so hard trying to relieve his sufferings, but nothing seemed to do him any good, so she decided to have him baptized in the font. Before going she told him that the Lord could heal him, and he went with greatest confidence. When they got there mother

lifted him out of the wagon and carried him to the font, where an Elder took him in his arms and carried him down into the water. He could not take a step or put his foot to the ground without the most excruciating pain, but after he had been baptized and was carried to the steps where mother was waiting to take him in her arms, he called out, "Oh, mother, I can walk," and sure enough, he walked right up the steps, and from that time he had no more pain in his knee. The swelling gradually went down, and he was soon running and jumping with his playmates as usual, and never had any more trouble with his leg. How little I could then appreciate mother's feeling at the miraculous healing, for there never lived a more tender and devoted mother.

Mother was a natural born nurse, and well did she magnify that gift. There was a great deal of sickness in Nauvoo at that time. Often and often she would go around among her sick neighbors, nursing and helping them, and more than that, she made me go with her. I was only a little girl, but I could give a drink of water to the poor people burning with fever, also wash dishes and do many other little chores. Not inheriting any of mother's gift as a nurse, it was a great hardship to me. How I did hate it! Wasn't it bad enough to wash dishes at home but have to go to the neighbors to wash up all theirs? When any of them got well, I was delighted, yet it was only because I knew that I would not have to go there any more. Oh, the selfishness of human nature, even in children!

Father was working very hard at that time getting material to build us a house. He used to go to an island in the Mississippi river to get lumber. He would go Monday morning and stay until Saturday evening, getting out what was called shakes. Our house and many others were made of this material. It was an all summer's job getting out enough to build a little two-room house. I think our place was about a mile east of the grove—a nice location, on what was called the Bluffs. The Flats were down by the river. What a beautiful view there was from the Bluffs with the ever interesting sight of steamboats passing up and down the Mississippi; right on the Bluff was Joseph's home, the Mansion House, which was the center of attraction.

*(To be continued.)*

## LINES.

*By Grace Ingles Frost.*

The hills are ablush from the kiss of Aurora,  
 Blithe feathered folk are caroling o'erhead,  
 Bright crocus buds have broken from the prison  
 That held them fast since last year's blossoms fled.

A greening grass is carpeting the meadow,  
 In wake of busy plow, the gull flies low,  
 The laughing breeze is redolent with fragrance,  
 Of flowers erstwhile blown beneath the snow.

On every hand is wrought the springtime's magic,  
 From teeming loam to every budding tree,  
 Yet throbs no thrill responsive in my heart, love,  
 Because you are not longer here to see.



A VENERABLE MOTHER IN ISRAEL—FIVE GENERATIONS.

Hulda A. Holmes, grand-daughter; Ella Rohlhapp, daughter; Donnett Rheess, great-grand-daughter. Front row: Minerva Wade Hickman, 98 years old; Baby Iris Rheess, great-great-grand-daughter.



## Golden Wedding of Mr. and Mrs. Charles W. Nibley.

Presiding Bishop Charles W. Nibley and his wife Rebecca Neibaur Nibley celebrated their golden wedding anniversary, which fell on Sunday, March 30, with a reception at the Hotel Utah on Saturday evening, March 29. While many invitations were sent out for the affair, the bishop and his wife publicly invited friends who missed receiving one for the informal celebration of the passing of the 50th milestone in their married life. Music and refreshments accompanied the general festivities.

Bishop and Mrs. Nibley were married March 30, 1869, in the old Endowment House, President Daniel H. Wells performing the ceremony. The Bishop was but 20 years of age and his wife had just turned 18 on the day of their marriage. As days of taxicabs and cars had not yet arrived, the pioneer youth and maiden walked, through eight inches of snow, from the bride's home on Second East street to be married.

Alexander Neibaur, father of the bride and a well-known local Hebrew poet and scholar, and Mrs. Elizabeth C. Crismon, then Miss Cain, the bride's closest girl friend, witnessed the ceremony. Appropriately, Mrs. Crismon assisted Bishop and Mrs. Nibley in receiving their guests in the Hotel Utah.

Mrs. Nibley was born in Salt Lake City, March 30, 1851.

The Bishop's birthplace was near Edinburgh, Scotland. He was born February 5, 1849. When he was a lad of six years, his family moved to Rhode Island, saved up enough money to cross the plains, and arrived here in 1860. The 70-year-old financier and churchman today speaks smilingly of his boyhood here in Utah, when he gleaned wheat, and herded skeep. He tells of the days, too, when Mrs. Nibley dug segos on the hills, the bulbs being a considerable part of the pioneer food of those days.

Two weeks after their marriage the young couple moved to Brigham City, where Bishop Nibley was in partnership in the mercantile business with M. D. Rosenbaum, Mrs. Nibley's brother-in-law. The following autumn Mr. Nibley went on a mission to the Eastern States. On his return, he was for a time station agent on the Central Pacific railroad and the young couple, with their baby, lived down on the railroad track alone for some time. When the Utah Northern was built, Mr. Nibley was appointed general ticket and freight agent at Logan. They lived there for 22 years and there most of their children were born.

In 1877, Elder Nibley was called on a mission to accompany the late President Joseph F. Smith to Europe. He labored in the business department of the European mission for two years, and returned home in 1879. Later, the family moved to Baker City, Oregon, where Mr. Nibley engaged in the lumber business, and where they lived for 11 years. They have had ten children, four daughters and six sons, seven of whom are living.

The couple celebrated their silver wedding in Baker City and invitations were sent out to many friends who were present 25 years ago. Since 1903 Bishop and Mrs. Nibley have made their home in this city. In 1907 the Bishop was appointed to his present office in the Church and in the same year Mrs. Nibley was made a member of the General Board of the Relief Society. One regret in connection with the present anniversary, expressed by both the Bishop and his wife, was that their close friend, the late President Joseph F. Smith, could not be present.

Mrs. Rebecca N. Nibley has been a member of our General Board for twelve years, and has taken an active interest in the work of the Society, especially along practical lines. She has been a member of the *Relief Society Magazine* committee from its organization, and is Chairman of the Relief Society Home committee. She has successfully administered the financial affairs of the Home, keeping the place out of debt, and making it a haven of refuge for those who are sheltered there. She is invincible in testimony, quick in responsive loyalty to our leaders, and full of quiet generosity and sympathy to all her many friends and associates.

This Church has been blessed with many great and wise

leaders who have stood as pillars of strength to the people of God. Few have equalled, none have surpassed Bishop Nibley in integrity, sagacity and breadth of vision. He stands today as a mighty bulwark of strength and inspired leadership in his strenuous and important position as Presiding Bishop of the Church. His quick apperception of spiritual changes, his masterly yet simply expressed loyalty and devotion to our present Church leaders is both inspiring and fruitful of results. The people repose, with increasing confidence, their trust in their great financial and temporal judge in Israel, Charles W. Nibley. He is one of the most important figures in business and financial circles of the inter-mountain west. And besides his host of friends in Utah, many prominent citizens over the entire western section of the country extended hearty congratulations to him, and Mrs. Nibley on their golden wedding anniversary.

## Lines for a Golden Wedding Day.

*Written for Bishop and Mrs. C. W. Nibley.*

In harbored bay, with wavelets softly rolling,  
 Their boat rides out with bells all gayly tolling.  
 Two sit beneath a sail of pure and snowy hue,  
 And watch the sunrise in the distant, eastern blue.

A restless sea, with dashing waves athwart the bow,  
 Their ship rides heavily with children's boats in tow.  
 She comes to harbor on their silver wedding day,  
 That friends may come aboard to speed them on their way,

Storms well weathered, life's story nearly told,  
 The sails and decks a-shining in sunset's fairy gold—  
 The ship weighs anchor, while her bells are ringing  
 A golden message—old friends are happy wishes bringing.

\* \* \* \* \*

O ships, that sail life's stormy, billowing crest,  
 How like the lives of those who drift upon your breast;  
 How few to anchor come on golden wedding day,  
 How many know but sorrow's bitter, blighting way!

Yet fewer still may ride prosperity's wide waves—  
 And keep life's pilot's facing the Master's Light which saves.  
 Protect our vessels, Lord of Light, upon life's stormy sea,  
 And bring our convoys home to harbor close near Thee.

*Mary Foster Gibbs.*

# Municipal Kitchens in England During the War.

By Joseph A. West.

The following article was sent through the courtesy of Elder George F. Richards, of the Council of the Twelve, from Liverpool, in response to my request. It will doubtless be of interest to your readers, especially that portion which speaks of the economical features of the Community Kitchen. Of course, we do not know how the prices will compare with ours here.

Had we a careful record of the community kitchens and dining rooms kept by the several United Order communities which were established in different parts of Utah, under the presidency of Brigham Young, doubtless the favorable economic and other results of such movements right here among us would be equally apparent.

Some twelve or fifteen years after the Prophet Joseph Smith received that remarkable revelation upon the Order of Enoch, certain leading and influential men, and men of letters, too, including Horace Greely, editor of the *New York Tribune*; Charles A. Dana, editor and owner of the *New York Sun*; Nathaniel Hawthorne; Park Goodwin, of the *New York Evening Post*, and son-in-law of William Cullen Bryant; George Ripley, John S. Dwight, William Henry Channing, T. A. Whitney, and Albert Brisbane, noted editor and publisher of his time, succeeded, by extensive lecture tours throughout the East, in establishing what is known as Fourierism in the United States, numerous societies being established in Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, and Michigan. On the 4th of April, 1844, a national convention was held at Clinton Hall, New York, at which George Ripley was chosen president, and among the vice-presidents were such men as Horace Greely, Albert Brisbane, Park Goodwin and Charles A. Dana.

The movement, which was but one of some fifteen others of like purpose, but different in some features of their organization, established what was known as the *North American Phalanx* of Fourierism in Monmouth county, New Jersey.

A large tract of land was purchased, on which was erected a spacious three-story mansion for housing all the members of the Phalanx, who worked in the various industries of the organization, but who were mainly horticulturists and agriculturists.

All lived under one roof, and ate in the same dining room. The cost of meals which were served *a' la carte*, (this was in 1850) was remarkably small, coffee being but one-half cent per cup, including milk; butter, half a cent; meat, two cents, and other dishes in proportion; but in addition to this, each member paid 36½ cents per week for the dining room and his proportion of waiter service and lights. The rent of a good sized room in the mansion was \$12 per year. (See *Hilquist's History of Socialism in America*.) All this is another evidence of what may be saved to any community that can successfully adopt such measures of economic living.

The Phalanx, above referred to, numbering several hundred people ceased to exist after a few years, as they lacked the influence of true Christianity to cement and beautify their community life.

The following are extracts from Mr. Forshaw's address on "Municipal Kitchens," in England, and their use during the war:

ADDRESS ON "MUNICIPAL KITCHENS" AND THEIR USE DURING  
THE SCARCITY OF FOOD.

By *Mr. H. Forshaw*.

As you are all aware, the present crisis through which the World is passing has compelled men and women everywhere to consider new subjects and adjust their views regarding old ones.

Our municipalities organized National Kitchens rather from expediency, owing to conditions arising out of the War, than from economic principles.

Contrary to all experience and expectations, during this war traders have generally been experiencing an unprecedented time of prosperity, and so have a large number of wage-earners; but nevertheless, unorganized labor has received little or no increase in wages.

Those who have received a large increase in wages are able to satisfy their wants and buy goods unthought of in ordinary times and also to meet the enhanced prices charged, while those who have received little or no advance are the worst sufferers. Of course, it is well known that the art of good government is to keep people contented and give them no cause for grievance. The vulgar display of dress, seen in our streets, cannot but create a spirit of discontent amongst those who cannot get enough to keep body and soul together.

With a view to meeting the wants of the working-people the Liverpool Corporation are attempting to carry out the principle of Municipal Kitchens.

You all know what co-operation is, then what objection can there be to Co-operative Cooking? As is well known in all



enterprises the greater the output or turnover the more economically can any enterprise be worked. This is naturally so in the case of Municipal Kitchens and the cost of providing for 5,000 or 6,000 persons is much cheaper per head than for a family of six, the saving thus affected can be utilized in reducing the price of food. What 100 housewives will have to pay in bulk for say £20, the Manager of the Kitchens would pay about £9—this is no fallacy but a fact. Much food is lost by bad or indifferent cooking, and these kitchens will set a new example in the preparation and use of food, and so educate the tastes of people.

Briefly it may be said that the main objects of the Kitchens are to save food, fuel, worry, labor and to enable persons who cannot cook at home to obtain nourishing food whether hot or cold. These kitchens are not run for profit but aim merely to clear expenses. Consider the amount of money saved in fuel. For instance, instead of 100 fires going to cook (well or badly) 100 meals in 100 kitchens, we have one large fire, or stove, at a Municipal Kitchen which will cook the whole of the 100 meals with ease. The day may come, when Municipal Cooking may become an absolute necessity, in order to properly feed our dear young children and the aged and infirm who cannot look after themselves.

It may be of interest to know that Kitchens were started in London at the East End by two missionaries about 30 years ago. Messrs. Gregory and Chudleigh, who started a Soup Kitchen in one of the worst parts of the East End. In Holland they have a kitchen in each street. The success of these endeavors, coupled with other individual efforts, no doubt influenced our British Food Controller to suggest the idea that Municipalities should provide and equip Municipal Kitchens in the interests of National Food Economy. To many of the patrons the valuable properties and even the taste of vegetables are unknown. Few will care to return to poorer and more expensive habits after experiencing the advantages of variety in food and better methods of cooking.

It is a very common thing for a whole family to be supplied with dinners from our Kitchens, and it cannot be too strongly pointed out that the Kitchens are not open for the poorest of the poor only, but for any class of the community who wish to avail themselves of the facilities afforded for the obtaining of good cooked food at reasonable prices. This is a great boon to mothers who have been compelled to go out to work to supplement the income of the home and also to provide children with a good wholesome meal at the period of their lives when it is most needed. Of course these Kitchens are never intended to harass existing traders, but to help people to obtain a decent meal during the present strain and stress of the times. For your information we have now in Liverpool 10 Municipal Kitchens and

these are in such places as Scotland Road, Old Swan, Kirkdale Road, Earle Road, Netherfield Road, Park Road, etc.

Owing to the difficult times and scarcity of foodstuffs every effort is made to vary the kinds of foods supplied, the dishes being changed as often as possible. The following is a menu :

*Menu.*

Hot Water .....	1½d.
Porridge .....	1½d.
Cocoa .....	1d.
Irish Stew .....	4d.
Hot Pot .....	4d.
War Stew .....	3d. and 4d.
Municipal Pie and Gravy .....	3d.
Roast Beef .....	4d.
And Potatoes Boiled, Jacket, Baked or Roasted.	
Puddings .....	1½d. and 2d.
Soups .....	1½d.

The other day I saw a queue waiting outside a butcher's shop numbering about 200. These people were all waiting in the rain to purchase meat, and from what I could see the butcher had in his shop sufficient to supply each person with about 4 ounces. Only a few doors away, the people could have obtained meat at our Kitchen, ready cooked, which would have been sold at probably a less price than they would pay the butcher for the same meat, and then it would not be cooked. Passing along the same quarter on the first day of the week, I saw a queue of practically the same women waiting outside a pawnshop.

This war is teaching us that if human beings are to work at their best, their mental and physical conditions must be as good as possible. Miserable dwelling places, foul air, long hours of labor, labor made harder than is necessary, defeat their objects both in the world of industry and in the universal industry of keeping house, bearing and rearing children. The Municipal Kitchen is an institution which should bear no relationship at all to the charity soup kitchen.

As an illustration of the war Meat Rationing Order, note the following: One meat coupon from a Meat Card will ensure a meat meal for four days in the week. This meal would consist of say, Stewed or Roast Heart, Kidney or Ox Cheeks, Liver or Tripe, to the amount of nearly two ounces in each meal. A half of a coupon will ensure a cut from a joint either roast beef or mutton or stewed steak with onions or carrots and covered with nice hot gravy.

Three whole coupons if left at one of the Kitchens will

ensure a Meat Meal for the whole of the week including a portion to be used for the Sunday.

All the Kitchens are registered by the Food Controller, and the supplies are rationed out.

There is an idea in some quarters to the effect that Municipal Kitchens are all right in their way, but certain people cannot quite fancy the food cooked therein. In this connection it is interesting for me to be able to state that food cooked at one of the Kitchens, is at present and has been for some time past, supplied to a certain Club in Liverpool, and the food has been commented upon in laudatory terms by the patrons who to this day are absolutely in ignorance as to where the food comes from. The Committee of the Club have expressed the wish that the walls of the Club were made of rubber so that they could stretch or enlarge the premises when occasion requires owing to the large and sudden increase in the memberships. We are also supplying dinners to the Walker Art Gallery for the staff working on Food Control, at a cost of 7½d.

I may mention that a movement is on foot to start a National Restaurant where a meal can be bought for 8d. including a pudding.

The whole movement is of course only in its infancy.

H. FORSHAW,

Director of Food Kitchen During the Great War.

*Dear Mr. Richards:* Herewith please find a copy of an address delivered to the *Co-operation Society* during the worst part of the war when food was very uncertain.

I may state that in the north of England these kitchens have not proved the success that we anticipated, but I firmly believe that a kitchen or restaurant is necessary in every large district. I will be glad to give you any further particulars necessary. You have only to ask.

Yours truly,

H. FORSHAW.

#### RESIGNATION OF HEAD OF REORGANITE CHURCH.

The surprising news that the grandson of the Prophet Joseph Smith, Frederick M. Smith, had tendered his resignation as the President of the Reorganite Church, because of disagreement with his Twelve Apostles, is reported from Lamoni, Iowa, April 10. Later information states that the trouble had been adjusted and that the president will continue in office. The difficulty arose over whether the Twelve or the President should direct the 300 missionaries of the organization.

# A Lover of Grape Vines.

*Frank R. Arnold, U. A. C., Logan, Utah.*

It often takes a woman to get some things done on the farm or in the garden. My neighbor last summer "guessed" that his peartrees at the bottom of the garden would get enough water anyway, but his wife insisted on having a ditch made and seeing with her own eyes the water arrive at the tree roots and saved the pears. At Arbor Day time it is usually the wife who uses her influence to have the home orchard of varied varieties(?) planted which, with its many flavors, is so superior for home use to the commercial orchard which is restricted to two or three varieties. It is usually also the wife who picks out a sunny, protected corner by the kitchen door and suggests putting in a grape vine for table grapes and the joy of being able to sit under one's own vine and fig tree. Women are supposed to be more interested in figleaves than vines, but the true homemaker loves them both.

It is to be hoped that many Utah housewives will insist this year on putting in one or two grapevines, for although St. George is the favored vineyard spot of the State, there is no reason why the eastern benches of Utah, Salt Lake, Davis, and Box Elder counties should not be covered with grape vines and known as Utahs' Rhineland. Here you have similar conditions to the famous Chataqua grape district of New York. You have sunny hill sides with southern and western exposures to give the grape vines the warm feet that they love and the drainage, so necessary to their perfect development. You have two large lakes to temper cold weather in winter, equalize day and night temperatures in summer, lengthen the growing season and ward off early frosts, for in grape growing climate this more important a factor than soil. And the Utah bench soil is well suited to the grape, and if constantly cultivated needs no irrigation. If anyone does not believe that grapes may be grown in Davis county as easily and in as great a variety as in California he, or better, she, should make a visit to Mr. George Wood's vineyard on his ranch in the southeastern part of Bountiful. You leave the Bountiful car just before arriving at Val Verda and find yourself in an acre of Black Hamburg grapes. Up on the hillside is one of those stone houses that give Utah such an old-world look, while near by are stone barns with straw heaped upon the roofs like English thatched cottages. Here is a ranch of 300 acres, mainly given up to wheat and alfalfa, but remarkable for thirty acres of grapevines representing forty varieties. Paths shaded by almond trees lead

from the stone farm house to two bungalows where live two married sons of Mr. Wood, for the pleasant custom is growing in Utah of living on the paternal estate, but having a house of your own. Mr. Wood's vineyard is famous in the Salt Lake market every fall, and at times you may see as many as thirty automobiles at his door all eager to go out into the vineyard and pick grapes. Unscrupulous automobile owners will also sometimes at night turn out their lights and invade the vineyard and help themselves to grapes without money and without price. They mash the grapes and tramp down the vines in the darkness and one guilty woman even shed an ostrich plume which was picked up the next morning by Mr. Wood. It didn't pay for the damage done and the grapes purloined.

Some families in Utah, like the Caines in Richmond, take naturally and inevitably to stock raising. Others, like the Knudsons of Brigham City, have an inborn passion for horticulture, and Mr. Wood is a born grower of grapes. Next to his family his vineyard has been the great work of his life. He has built it up with local and California varieties, and now knows his vines so well that if you were to show him a vine cutting without leaf or fruit he could tell you immediately to which of his forty varieties it belonged. His father came from Dutchess county, in New York, where American grapes were first developed successfully, and though he did not have the New York horticultural passion it was recessive in his blood and he passed it on to his son. It is rare to find so many European and American grapes in an American vineyard, whether east or west. In the east you expect to find the American grapes and west of the Continental Divide you know the Californian or European varieties flourish, but Utah and Mr. Wood have given a royal welcome to both kinds and Mr. Wood is succeeding well with both. Thus the Black Hamburg does as well for him in the open air as it does in English conservatories. The Blue Malvoise he considers the best of table grapes, though it cannot be shipped far, owing to its tender skin. The White Tokay and the Flaine Tokay he has acclimated until they are as hardy in Bountiful as in California. He finds the Muscatel the most hardy of the white grapes. The Cornichon and the Emperor winterkill easily and need a long season. Most surprising of all, the Thompson's seedless grape, or Sultanina, as it is called in California, succeeds as well on Mr. Wood's land as it does in St. George. It is often ready by the end of August, and always by September 15, and some of the bunches weigh as high as seven pounds. Mr. Wood has also the Rose of Peru or Black Prince, a large black grape; the Verdell, a large white grape in loose bunches with a tender skin, and the Muscat, which with him is perfectly hardy.

Of the eastern or "slip skin" varieties he has the Worden.

Concord, Delaware, Niagara, Catawba, Isabella, and the Agawam, a red grape, much like the Concord. He finds the Malvoise and Muscatel the best market grape for Salt Lake, though the Concord is in such demand that he says he ought to have fifty acres of Concords to supply the demand.

When a man has so many vineyard favorites it is hard for him to say just what is the best variety to plant, if you can have only one or two vines. He says that the Concord, Worden, Thompson's Seedless and Verdell can be raised in protected spots even as far north as Cache Valley. "If, however, I were restricted to one variety of grape," says Mr. Wood, "I'd take the Valvoise for first choice and the Muscatel for second. But if the wife wanted jelly, I'd have to plant Concords."

Part of Mr. Wood's success with grapes is due to the fact that the Lord meant him to grow them, part also to soil and climate, and part to the care he gives his vines. When he has prepared his soil by ploughing from fifteen to eighteen inches deep, he dips his plants or cuttings in mud and sets them in straight lines, taking care to pack the soil very firmly about them and leave a hollow around each to catch the rain. The vineyard soil as a whole must be loose to hold air and warmth, but no roots or cuttings will start to grow unless there is firm contact between them and the soil. The cultivator is going all day long in Mr. Wood's vineyards until the grapes get so large there is danger of knocking them off. Then just as soon as the leaves begin to fall, pruning must be done so that ends may heal up well, otherwise the vines will bleed so that you would think it had been raining. Although you can get water by tunneling the hills east of Bountiful, the vineyard needs no irrigation all summer, for just enough water to secure a good growth of vine gives the largest crop with the best quality and freest from fungi. The chief enemies of the vineyard are the robins and the grasshoppers. The first Mr. Wood has to scare away, the latter he poisons.

"When the pioneers first came to this valley, says Mr. Wood," it froze every month of the year. But Brother Brigham stretched out his hand and said, 'This land is adapted to small fruits,' and I had to help prove that his words were right. I used to see lots of grapes shipped into Salt Lake, and when I took my first load to an Italian there he said to me, 'Be patient and you will arrive.'"

Patience, religion, and a love of one's work will get a man anywhere.

# Guidance of Children—Family Organization.

*By Lucy Wright Snow.*

While the all-absorbing topic of after-war readjustment is being discussed and plans are made to meet the many new conditions and requirements, while schools, churches, business houses and manufactories are being adjusted, what are fathers and mothers doing in the way of family adjustment?

There is now more than ever before, the need of our homes being kept in order, families working unitedly and family records being kept. Millions of men have been called to the great beyond in the great world war, many of whom have never heard the gospel of Christ, leaving behind them their preparatory work for receiving the gospel, to be done vicariously. Unnumbered mothers have died of pestilence or been widowed by war, leaving their families to be reared by those outside their home circle.

Are we ready for this extra work?

Are our houses in order?

How shall they be placed in order?

By mobilizing forces and bringing families to a unity of purpose and effort for that which is yet to come and for the work that there is to do.

Are parents sensing their responsibilities and covenants made to this end?

While trying to establish a League of Nations let us bear in mind that united families—families who know the law of obedience, form the basis of united nations.

Are Latter-day Saint mothers fully awake to their duties as heads of families, to meet all needs now at this time, when all forces available are required to make the necessary preparation for the coming events of which the prophets have spoken?

Families can be formed into great forces for good by organization. Great treasures of knowledge and power lie hidden and ready to be brought out by close association of families—by family organization and effort. Of course a family is a recognized organization, but if an organization is not active it will die, and many Latter-day Saint heads of families are failing to bring out the powers of their own family circle, that would mean much to the children individually as well as to the family as a unit.

Family meetings in the homes have been suggested by the head of our Church as a unity producing medium. These meetings would crystallize the family organization and assist materially in all branches of education, and both parents and children would find this to be a wonderful system of development. There is nothing that children delight in quite so much as to have their parents get down to their world and be students with them. There should be a family meeting held at regular intervals at which meeting each member of the family would be expected to attend. If any member is absent, his letter should be there.

The plans and methods of conducting such meetings are many and varied, and heads of families, by a little careful thought and consideration, should be best able to make the plan and live to that which would suit their own family needs best. A simple suggestive outline follows:

Let the father act as president with mother as his counselor; a member of the family as secretary and treasurer, another member as chorister and the young boys act as deacons.

Procure a good large record book for the minutes and have the secretary carefully record all minutes and important items concerning the meetings under the name of the Home meetings of the (father's name) family.

Deacons prepare the room in readiness for the meeting. All members should be clean and in proper condition to attend a meeting and the meeting be carried on with dignity and perfect order, though not tense and formal.

Father always presides but each member in turn may be appointed to conduct the meetings or even be responsible for the program and success of the meeting which he has been appointed to conduct.

There should be a free and happy spirit and the best way of assuring this is to assemble asking Divine guidance just as our Church organizations do, for the Lord has said where two or three are assembled in his name, they shall have his Spirit to direct them. Opportunities are afforded each member of the family including father and mother, to offer appropriate prayers for opening and closing, learning to select appropriate songs and in short, learning to "do things" appropriately and well, without fear.

Unnumbered subjects of interest may be introduced by the members in their turn, or some systematic study pursued. Paul said "search the Scriptures, and prove all things and hold fast to that which is good." This would surely be good advice for pursuance of a family organization.

The meetings furnish an ideal place and condition for parents to get close to the children and teach tactfully and force-



fully as well as gracefully, the many lessons that have to be taught, and a great amount of individual teaching can be done away with. By making each member in turn responsible for the meeting and allowing him to conduct that meeting, he will learn to love the work and if sufficient variety is introduced the meetings will never become tiresome.

The teachings need not be all of a religious nature, although as interest becomes stimulated it will invariably be found that Scripture literature holds first place if properly presented. Then there are Current Events, Studies of Animals, wild and domestic of the various countries; Stories of Travel illustrated by a stereoptican (which, by the way, can be purchased for about \$10.) illustrating subjects under discussion; Concert Recitations and Songs memorized, Stories, Talks of Great Men and Women of Ancient and Modern Times, Teaching the boy to save, Teaching the girl how to help in the home, the Value of Service.

Encourage and bring out the talents of the family. Parents will be repeatedly surprised and astonished at what their children can do and how they will develop their talents and learn to love their home circle.

One tactful mother brought about a wonderful penitence in a runaway boy, by withholding stinging reproof on his return, and then telling feelingly the story of The Prodigal Son at the family meeting.

There is a tendency in these days of school rush, for parents to relieve their children of all their home duties so that they can better master their school work, thereby overtaxing their mental powers and eliminating practical education. This should not be done. Home education is fully as valuable as school education, and parents should insist upon children giving good home reports as well as good school reports.

Lead the different members of the family to make their effort to increase human efficiency along the lines of Obedience, Good Manners, Conduct, Effort, Personal Hygiene and Responsibilities. Under the last heading a great feature might be awakened by outlining a plan of scout work for boys and girls; e. g., get up as soon as awake, morning prayers, attend to personal toilet, put room in order or any duties that parents might find profitable to their own children. A lively interest will be taken in these subjects if parents will mark their weekly reports on the subjects similar to the school reports, e. g., 1. Excellent; 2. Good; 3. Passing; 4. Poor.

The older members of the family will be pleased to report on these subjects willingly, setting the example and becoming co-workers with the small children. We never grow too big nor too old to take pride in efficiency on any of the subjects indicated.

The small children will take a wild interest in reporting on the same things as big brothers and sisters do. They love co-operation. Indeed co-operation is unity. An occasional report of the children's saving, earnings and investments, given by the treasurer, lends interest.

So numerous are the subjects that might be taken up with profit and so varied the plans, that it remains with the resourceful parents and children to find them and pursue them interestedly. But almost whatever plan is followed, if taken up earnestly and conscientiously with a view to education and advancement and unity-producing effort, will bring results that will far surpass expectations. "There is no excellence without labor," and so the more effort and conscientious thought that is put into family organization, the more will be realized from such effort. In truth, parents are responsible for seeing that their children are properly guided along all lines of education, whether they be at home, at school or at play, and no parent will be excused in this age for trusting their God-given children entirely to the guidance of others.

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#### SOLACE.

*By Lucy Wright Snow.*

Would that I could breathe to thee  
Words full of tenderest sympathy,  
To help thee on thy sorrowing way;  
But 'tis not given to human kind  
To comfort much the sorrowing mind.  
'Tis only given to me to ask;  
God bless my sister in distress;  
Hold her close that she may find  
Thy comfort to her sorrowing mind.  
Take courage, then, my sister dear,  
The loved ones aren't gone—they're near,  
'Tis but a day till we shall meet  
To worship at the Savior's feet;  
There fathers, mothers, children dear,  
Shall claim each other, never fear.  
The plan is made—the end is sure;  
Be faithful, trustful evermore;  
Thy treasures are laid up in heaven,  
And some on earth thou still art given,  
These shall thy glory be at length,  
And lives eternal bless thy strength.

# Real Economy in the Home.

*By Clara Fagangren.*

Mrs. Tobbs ran over to her neighbor, Mrs. Snobbs, to see if she could use the telephone, (her own having been taken out for economical reasons). She stumbled and almost fell over the full garbage can outside the kitchen door, and could not but take a casual look at its contents; bits of bread, the tough ends of steak, stalks of celery, even half eaten pieces of cake confronted her eye.

The door was opened by a half clad youngster, (although it was well after nine o'clock in the morning), having a pancake in one hand and a piece of candy in the other.

"Come right in," he said, "mother is in the dining room, writin' her lecture for the Ladies' Club this afternoon.

The neat and scrupulously clean Mrs. Tobbs crossed the untidy kitchen with its sink piled high with unwashed dishes, into the equally untidy dining room, where Mrs. Snobbs, attired in a soiled and frilly silk kimona and an elaborate boudoir-cap on her tousled head, was busily engaged in the task of writing out her speech on home economics, she being a prominent member of the leading women's club in the town.

"Sit down," she said cordially to her friend, "do tell me how you manage to live with your large family these times when everything is so high; it's all we can do to meet our bills with only two children to support, while you have a family of eight."

Mrs. Tobbs seated herself on the only chair in the room which was not streaked with grease or jelly. Folding her hands on her freshly ironed apron, she contemplated the other woman thoughtfully.

"That is getting to be quite a problem," she admitted, "my husband is not getting any more money now than he did when things cost half what they do now, and it seems that the children's appetites are increasing every day; but thank the Lord for that, it's cheaper to buy bread than medicine."

"But," Mrs. Snobbs persisted, "you must have variety in the diet. Here we are tired to death of roast and steaks, salads and cake, I wish I could think of something unusual. Yesterday I bought a lobster, it cost me forty cents a pound and two hours' work to prepare it and then we didn't seem to relish it."

"Perhaps you have the habit of eating between meals," vouchsafed Mrs. Tobbs, who knew the Snobbs children were seldom seen without candy of some kind in their hands. She had

also been informed that their mother frequented the downtown cafes in the afternoons and evenings. "I let my family get good and hungry for their meals, and they find they are only too glad to sit down to the plainest of fare, just so there is plenty of it. Now for breakfast we always have either cornmeal or oatmeal mush, and if eggs are cheap, say twenty-five cents a dozen, we have them also. If not, I cook dried prunes or peaches to be eaten with good home-made all wheat bread. Mr. Tobbs comes home in the middle of the day so we have our dinner then. The meat question doesn't bother me much since I made up my mind not to spend more than twenty cents for meat a day."

"What!" cried Mrs. Snobbs aghast, "tell me what you can get for a family of your size for twenty cents? Our meat bill must be twenty dollars a month. Mr Snobbs claims it is extravagant, but one must eat."

"I'll tell you," Mrs. Tobbs answered, "one day we have round steak cooked tender with an onion and potatoes. This makes a big meat pie, enough for us all. Sometimes the beefsteak is cooked pot-roast fashion. I make brown gravy and dumplings to make it reach; then for a change I get hamburger steak, add as much bread crumbs as there is meat, with an egg, a chopped onion, half a cup of milk and seasoning. Fried in cakes, this makes a dish fit for a king. Another way to cook this meat is to mix it the same way and put it in a deep, greased pan, cover with a package of cooked spaghetti and bake in the oven. Still another economical way is to drop spoonfuls of the meat and parboiled cabbage leaves and bake in the oven thirty minutes. This way we have a change every day. I stopped baking pies and cake; we eat our fruit plain and find it much more wholesome. Where I used to buy three pounds of butter I get two; our income hasn't increased with the high cost of everything, so the only thing to do is to figure on the cheapest and most nourishing food."

Mrs. Snobbs mentally added her expenditures; it dawned on her mind that she must have been extravagant, as she always ordered fruit and vegetables out of season, and the best cuts of meat because they were the most easily prepared. Her husband had double the income of Mr. Tobbs, still they never saved a dollar, while here were the Tobbs with their large family, living within their income and actually thriving.

"I'm glad you came in," she said, "I've learned a lesson this morning. After this I'll consult you about marketing. Run over again, you are welcome to use our 'phone any time, for your visits are profitable. Good-morning!"



## Rainbows on War Clouds.

*New Book of Poems by Col. James L. Hughes.*

The war has demanded great sacrifice, developed latent nobility, in the nations taking part, and in a few instances has inspired poetic speech from both experienced and inexperienced songsters.

No one tribute to the war and its sacrificial altar has moved America more than the clear and beautiful poetic stanzas written by Col. James L. Hughes, the famous educator, poet and soldier. He was Dr. James L. Hughes to us in Utah, fifteen years ago, when he came to visit us and to give his stirring lectures on "Kindling," "The Old Training and the New," and especially on the educational side of his friend the great Charles Dickens.

His only son, Chester Hughes, was an early hero who laid down his life, November 15, 1915. That great personal grief and the horror of war has not extinguished the Christian hope of life after death, one reads all through the book of poems which Col. Hughes has just published, *Rainbows on War Clouds*, which may be purchased from C. W. Bardeen, Syracuse, New York. The simplicity of Wordsworth and the spiritual insight of Browning mark these radiant tributes to life's richest values. It is impossible to indicate all of the lovely sentiments crystallized in musical verse, but note this:

## LIFE'S VITAL POWER.

"The battlefield has many scars,  
 But life has vital power, and so  
 New branches spring from broken trunks;  
 New leaves on shattered branches grow.

"Though some have feared that faith was dead,  
 And that no more its light would shine;  
 Through sacrifice and service, faith  
 Has grown in beauty more divine.

"So from the despot's ruthless war  
 True freedom will in beauty grow  
 O'er all the earth, till brotherhood  
 In human hearts will ever grow."

The poems which circle around the grave of his son Chester shine with the lustre of faith and hope, while his tributes to American loyalty demonstrate the new and close comradeship felt by both England and Canada for America and her flag.

## "OLD GLORY" AND "THE UNION JACK."

"'Old Glory' has new glory now.  
 Its message to the truly free  
 Is universal, unconfined  
 By boundaries of land or sea.

"Beside the flags of other lands  
 That love democracy and right,  
 Americans 'Old Glory' bear  
 To break the power of despot might.

"'Old Glory' and the Union Jack  
 Have waved good will a hundred years,  
 And smile across our border land.  
 Hats off to them, and rousing cheers!

"And they will float in harmony  
 Through all the ages yet to be;  
 And help to make the whole wide world  
 Join in fraternal unity."

Col. Hughes is a brother of the no less distinguished Sir Sam Hughes who has been so marked a figure in Canada during the war. Another brother is Gen. Garnet Hughes, and still another is also a colonel. Nine of the second generation were in active service, including Lieut. Chester Hughes.

# The Garden in May.

*By Morag.*

Welcome! merry month of May  
Sunshine all the livelong day;  
Apple blossoms pink and white  
Scent the air. With wild delight  
Birds are singing, flowers are springing;  
'Tis the lovely month of May.

Earth is clothed in wondrous green;  
Now we'll choose our sweet May queen,  
Deck her brow with garlands bright,  
Peer of flowers, carnations white,  
Honor Mother, there's no other  
Like her, for our "Queen of May."

The earlier part of May finds the garden beds irresistibly gay with the late tulips, hyacinths and daffodils, while the apple blossoms and lilacs fill the air with their perfume. Later in the month, the peonies and iris begin to show their rich colors, while at their feet bloom the pansies, primroses, pyrethrums and many of the spring flowering perennials and hardy shrubs. Seeds of cosmos, asters, stocks and nasturtiums may now be safely planted in the open ground, while plants of many varieties may be transplanted from the hotbed or cold frame. Many people set out plants immediately after a rain. A better method is to transplant on a dry day after sundown. Dig the hole the full depth of the plant's root length, place the plant in the hole, fill half full of water, throw in enough dirt to make a soft mud about the roots and fill with perfectly dry soil. The plant will seldom wilt, as the moisture at the roots evaporates very slowly, and there is none on the surface of the ground for the sun to bake or steam.

Let us make a sunshine bed, or garden of gold. For a background plant double sunflowers or rudbeckia (golden glow). In front of this sow seeds of the tall African marigold, lemon and orange colored. Next caliopsis, or coreopsis, and yellow marguerites, then California poppies, and border the bed with mig-nonette or dwarf marigolds.

If you want a flower bed which, in bloom, will rival heaven's own blue, plant giant larkspur at the rear, then anchusa, next a row of cornflowers, bordering with dwarf blue ageratum.

For a white bed plant nicotiana, white asters, snapdragon, candytuft and sweet alyssum.

For a quick growing hedge grow kochia or summer cypress. Its exquisite green, filmy foliage will grow about two and a half feet in one season and will turn to a glowing crimson in the autumn.

Four o'clocks make another delightful low hedge, and their varied colors and fragrant flowers are a source of daily delight.

The geraniums and petunias may be bedded out after the twenty-fifth of the month, and formal ornamental beds made. A good edging plant is the blue and white lobelia.

This is the month to plant out window and porch boxes and hanging baskets. The plainest and most unattractive house becomes cheerful with a few of them. And what won't they do for those monotonous apartment house windows? Fortunately window boxes are not expensive and can easily be made by the handy man at home, or the boy who learns carpentry at school. Whenever possible, boxes should be at least a foot wide and must have good drainage holes in the bottom, and filled with rich soil. Most of the common annuals are suitable for window gardening. Some of the best are petunias, salvias, parlor ivy, phlox, verbena and geraniums of all kinds, particularly the ivy-leaved varieties.

For windows which are partly shaded, use begonias, fuchsia, coleus, asparagus, sprengerie and *plumosa nanus* (lace fern).

Window boxes and hanging baskets must be watered thoroughly and often.

Remember Mother's Day, and bring her some flowers—carnations if you will, but preferably a growing plant which, if taken good care of, can be enjoyed not by mother alone but also by father and all the family. A thrifty syringa shrub, or snowball, for the home garden, or some choice lily bulbs may be purchased for the price of one florist's bouquet and would grow and continue in beauty for many succeeding years.

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#### MISTAKES.

When a plumber makes a mistake he charges twice for it.

When a lawyer makes a mistake, it is just what he wanted, because he has a chance to try the case all over again.

When a carpenter makes a mistake, it's just what he expected.

When a doctor makes a mistake he buries it.

When a judge makes a mistake, it becomes the law of the land.

When a preacher makes a mistake, nobody knows the difference.

When an electrician makes a mistake, he blames it on induction; nobody knows what that means.

But when an editor makes a mistake—Good night!!—*Ex.*



# The Angel Azrael.

By Sarah L. Tenny.

There was silence throughout heaven; hushed were the golden strings;

And cherubim and seraphim bowed low with folded wings.

The eternal One had spoken, like diapasons swell,

Yet in accents deep and tender rose the summons, "Azrael!"

Lo! one stood forth whose brightness outshone the myriad throng;

His wings of dazzling whiteness, his mein, majestic, strong,

A glittering spear he carried, as reverently he moved,

Fairest of all God's angels, of all God's most beloved.

"Azrael!" Lowly bending, he knelt before the throne;

Humility still lending new charms unto his own.

"Azrael! from my children on earth, come cries of woe,

I hear and fain would help them, thither, my angel, go.

"In pain and grief some languish, sighing to be set free,

And some in mortal anguish struggling for liberty,

Go, Azrael, release them from their prison house of clay,

And bring my children home to me, in my paradise this day."

Down through the boundless ether the swift-winged angel flew,

Past upper world and nether, till unto the earth he drew;

Entered the chamber's portal, where the weary sufferers lay,

Released their souls immortal, and bore them hence away.

On earth were sounds of weeping, and funeral bells were tolled;

But there was rapturous greetings, in the city paved with gold,

Hosannas filled all heaven; unto him upon the throne,

As the angel who was bidden, brought back to God his own.

"Well done, my faithful angel!" Thus the Almighty One;

"And welcome, earth-born children, your life work, too, is well done!

But thou art sad, oh Azrael, and sorrow dims thine eye,

Thy radiant wings are drooping, tell me, my angel, why?"

"O thou, whose matchless glory fills earth and sky and sea,

Who art from everlasting, and to the end shall be—

Joyful I heard thy summons and hastened to fulfill,

Glad to be counted worthy to do my Maker's will.

"I thought I should be welcome, since I came to set men free  
 From their chains of earthly thralldom, but they looked with fear  
     on me,  
 And everywhere they saw me, men spoke with bated breath,  
 They turned away and shuddered and whispering called me  
     Death.

"They know not it is life's sweet life the angel Azrael brings;  
 And thus it is my spirit grieves and therefore droop my wings,  
 And now, O loving Father, bend low thy gracious ear,  
 And in thy tender mercy; grant Azrael this his prayer:

"Lift but for one brief moment, the shadowy, mystic veil,  
 That hides earth's children from their loved and lost ones they  
     bewail,  
 And never more, kind Father, shall they look on me with fear,  
 Or bow their heads in anguish when Azrael draws near."

"Rise, Azrael, beloved, I may not grant thy plea;  
 These earthly children of my care, must learn to trust in me;  
 I have told them of my heaven and many mansions fair,  
 My Son, the crucified, I've given, that they may enter there.

"But if a moment only, it were permitted them;  
 To gaze with earthly vision on the new Jerusalem—  
 Her princely towers and turrets, her glory all untold,  
 The rapture of the shining ones, who walk her streets of gold—

"Think you they would be fitted, for the victory they must win,  
 Ere they can hear the welcome, 'Good and faithful, enter in?'  
 Their efforts would be palsied with longing to be there;  
 Nay, Azrael, it were not kind to hearken to thy prayer.

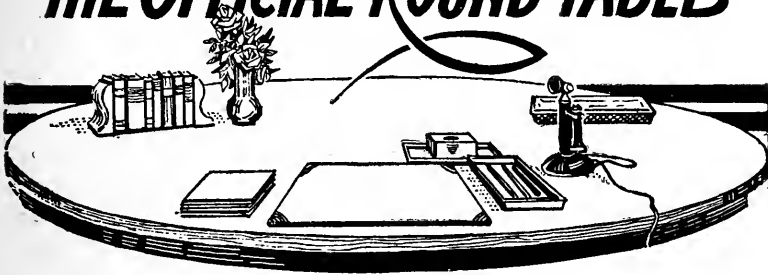
"But this I grant thee, angel, from henceforward it shall be,  
 When thou dost go to earth to set a spirit free,  
 Unto the hearts left desolate, this message thou shalt tell;  
 Mourn not thy loved ones, for with them it is and shall be well!"

And so, when'er the sorrow of the Angel's drooping wing  
 Falls on our hearthstone, and we sit speechless in suffering,  
 Rising o'er all our anguish, deeper than hope's deep knell,  
 We hear the angel whisper, "with thy loved ones it is well."

Oh, sweet and blest assurance, it soothes our nameless dread,  
 And though Rachel still be weeping, her heart is comforted,  
 Beloved, let us fear not, knowing it shall be well  
 When comes for us God's angel, the white-winged Azrael!

—*Boston Evening Transcript.*

# THE OFFICIAL ROUND TABLE



*Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.*

The most important and interesting happening for women in the last month has been the recognition by the Paris Peace Conference of equal civil rights for the sexes. This surely will put an end to opposition for women suffrage in our nation, as well as in all other enlightened countries. Women everywhere are rejoicing over this triumph of right.

The National Woman's Suffrage Association met in St. Louis, March 28 and 29, under the able leadership of Mrs. Carrie Chapman Catt. Mrs. Emily S. Richards, who is not only a member of our General Board, but is also President of the State Suffrage Association, with Miss Alice L. Reynolds, of Provo, who represents the women of that section, were our delegates at this great convention. The jubilee convention of the National Woman Suffrage Association elected Mrs. C. H. Brooks, of Wichita, Kansas, as permanent chairman of the League of Women Voters to serve until the next national convention of the suffrage association, which will be held in February, 1920, as a centennial celebration of Susan B. Anthony's birthday. By that time it is expected that the federal suffrage amendment will have been passed, and the National Suffrage association will take the name of League of Women Voters. The League of Women Voters is composed of women of twenty-five states, in which there are more than 13,000,000 women voters. As other states are granted suffrage they become units of the league. The league decided to erect a monument in Cheyenne, Wyoming, where women were first granted the franchise; endorsed a plan of Americanization for the United States, and appointed committees to take up at once the study of laws on citizenship, elections, social morality and hygiene, unification of laws, food supply and demand. The Americanization plan as approved, provides: Compulsory education for all children between the ages of 6 and 16, with school attend-

ance provided for nine months of each year; education of illiterate adults; stricter provisions of naturalization; votes for women to be given only to those who are naturalized in their own person or through naturalization of their father or mother or husband, after a residence of five years; naturalization laws to be so changed as to permit a married woman to be naturalized on her own qualifications; English to be the language of all public and private schools; oath of allegiance to the United States, as a qualification of the vote of all citizens; establishment of schools of citizenship in all school districts, and an educational qualification for every voter. The Illinois delegation has invited the next national convention to be held in Chicago.

The outstanding feature of the convention was the adoption by the women delegates of the League to Enforce Peace and their determination to stand by the Peace Council sitting at Versailles. While women of both political parties may differ from President Wilson in some of his expressed views and points for a League constitution, every woman who loves freedom and an opportunity for self-expression must be grateful to President Wilson and his associates for the splendid recognition afforded them just recently in Paris. Men in high places politically, and men in low places, will have to reckon with women voters in the future.

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The campaign for the collection of clothing to relieve the terrible conditions in Europe, especially in Belgium, has been eminently successful in this state. The Red Cross has handled the matter with wisdom and dispatch, and the results have been overwhelmingly successful.

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The Fifth Liberty Loan has found Utah able and willing to meet her obligations to the country and to prove her loyalty through the thrift and patriotism of her citizens. As usual the women did the most of the detail work, and as usual they did it well.

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The postponement of the April conference was a great disappointment at headquarters. The General Board had prepared a full and instructive program for our own two days' conference.

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This summer many of the Societies will wish for some chance to catch up with lesson work, as so much has been lost because of "flu" conditions. The General Board are arranging some articles on Music and Special Hygiene. They will appear in the *Magazine*, as supplementary or informal studies. The choir leaders may or may not use the articles as lessons.

## NOTES FROM THE FIELD.

*Alpine Stake.*

A neat little folder has just been received at the general offices of the Relief Society. It is entitled "A Tribute to the Relief Societies of the Church," and was written in commemoration of the first organization of the Relief Society. It is signed by the Presidency of the Alpine stake: Stephen L. Chipman, James H. Clark, and Abel John Evans. In the introduction it states that this tribute is to be read to every family in the Alpine stake of Zion by the ward teachers for the month of March, 1919. Following this is the date of the first organization, in 1842, with the original officers of the Relief Society. Next are the present general presiding officers, then the Relief Society officers of the Alpine stake.

The General Board is indeed grateful for this splendid *Appreciation* of the work of the Relief Society and with the spirit which prompted it. Such splendid support as is indicated in this article would make any stake Relief Society successful. The folder closes with the following tribute:

"The labors and services of these noble and virtuous women are free, without money or price. Such service cannot be found in all the world, in any other Society known. In fact the organization of the Relief Society, in 1842, was the first known for the women in all the world.

"Women as a rule have a keener sense of the needs of suffering humanity, than have men; in their administration, they are gentle and kind, and become angels of love and mercy to those who are cast down.

"They are women of faith, of hope and of charity, and consequently administer spiritual food, as well as physical strength.

"They were organized under inspiration, and should receive the earnest support of every member of the Church of Christ.

"Reports are made annually, and every cent accounted for that goes through the hands of our sisters.

"March 17th of each year is celebrated in all the wards in commemoration of the first organization.

"We recommend that every young woman, and especially our married daughters, join this benevolent organization and become active workers.

"We solicit the support that the Society requires from our brethren and sisters and friends, with their means and influence. We sincerely hope that the Relief Society will grow and prosper, until every family can be well cared for, and that no one will be found hungry or destitute in our midst.

"We also recommend that as many of our sisters as can, should attend the Relief Society conferences of the Church, so they can keep in touch with the workings of the Society.

"Praying that comfort will come to those who need comfort, and that faith will come to those who need faith, and that the poor will always be cared for, is the desire of the Alpine Stake Presidency.

"STEPHEN L. CHIPMAN,  
 "JAMES H. CLARK,  
 "ABEL JOHN EVANS."

#### *Oneida Stake.*

Mrs. Lucy M. Cutler, first counselor to President Nellie P. Head of the Relief Society of the Oneida stake, departed this life January 30, 1919, of influenza. In the passing of Mrs. Cutler, the Oneida stake loses not only a capable and conscientious officer, but a devoted and faithful member. Mrs. Cutler was a woman who understood and appreciated the gospel and who endeavored at all times to live in accordance with its teachings. During her life she served in various offices in each of the three women's organizations of the Church, and at the time she was chosen counselor in the Stake Relief Society, she was acting president of the Primary Association of the Oneida stake.

While Mrs. Cutler was very active in the Church and public work, she neglected none of her home duties. She was the proud mother of twelve children, all of whom are left to love and cherish her memory.

#### *Cassia Stake.*

In a letter from Cassia stake we learn that several of the Relief Society women have attended a Chapter Course in Home Service, given at Twin Falls by the Northwestern Division of the Red Cross. This course, which was under the supervision of Miss Virginia McMechen of the Division office, was very interesting and instructive. Several home institutes have been held in this Division, at Seattle. Mrs. Ida Smoot Dusenberry of the General Board attended the Institute held in Seattle, in June, 1918.

The teachers' training classes have been organized in this stake, and the president, Mrs. Tine I. Jack, feels that these courses will be very helpful to the class teachers in the Relief Society.

From the stake report recently received, we learn that in spite of the siege of influenza a great deal of work has been accomplished and the membership has an increase of 59 over last year; 492 days have been given in nursing care, and 823 special visits to the sick, in addition to the 257 regular visits made by the Relief Society ward teachers. The sum of \$1,300 has been subscribed by ward Relief Societies in Liberty Bonds; and in

addition, the individual members of the stake have subscribed to the amount of \$8,920. One or two items from the Red Cross report will indicate the activity along that line: number of hospital garments made, 456; hospital supplies, 754; number of knitted articles, 1,254; articles collected for Belgian relief, 1,570.

#### *Tahitian Mission.*

The following very interesting letter has been received from Mrs. Venus R. Rossiter, of the Tahitian Mission:

"I am today sending the annual report of the Tahitian Mission Relief Society, and trust that it will not be too late to be included in the 1918 general report; but since at this port all local vessels have been held under quarantine with the Spanish influenza since last November, I have not been able to communicate with the different island branches and get the material to compile the report.

"We have had a terrible siege here of the influenza, people dying in such numbers that they could not be buried, and were therefore burned. Entire families were wiped out, and houses are standing empty all around us.

"Five of our elders contracted it, but fortunately had very light cases. The rest of us escaped it entirely, for which we are very grateful.

"By the report you will see that our members have been very diligent the past year in raising funds for different purposes. The sisters of the Takaroa and Hikueru branches have purchased organs for their respective branches, the Takaroa sisters raising \$145 in one day by voluntary donations of \$5 each, for that purpose. The remaining amount was raised by diving for pearls, and making coprah (dried cocoanut).

"In the erection of a new chapel, at Hikueru, the sisters assisted with the sum of \$217.60, and also prepared the meals daily for the brethren who turned out *en masse* to build it.

"You will find enclosed \$30 for the 'Temple Building Fund.'

"We all send our love and heartiest congratulations to 'Aunt Em,' and hope that she may yet live many years to lead this great Relief Society work and to inspire and lead us on by her revered presence.

"I remain sincerely

"Your sister in the gospel,

"VENUS R. ROSSITER."

In the Tahitian Mission there is a total membership of 118. During the last year the theological and home economics lessons have been studied. With the sick, 190 days have been spent, 591 special visits have been made to the sick, 25 families helped, and ten bodies prepared for burial; \$292 have been paid for charitable purposes, and \$296 for general purposes.

## RELIEF SOCIETY STAKE CONFERENCES FOR 1919.

Relief Society Stake Conferences for May, June and July will be held in connection with the Stake quarterly conferences, wherever and whenever the latter are to be held. We are advised from the General Church Offices that the holding of quarterly conferences for the next quarter will depend upon health conditions in the various local communities and upon the recommendation of the stake presidents. Relief Society stake officers will, therefore, consult with the stake presidency and learn from them as to whether or not conferences will be held.

The Conference dates following have been arranged tentatively pending local conditions. Relief Society Conferences held in November will be held independently.

### *Conference Dates.*

May 3rd and 4th—Curlew, Alberta, Boise, Maricopa, Raft River, South Sanpete, Wayne.

May 10th and 11th—Emery, Millard, Juab, Taylor, St. Joseph.

May 17th and 18th—San Juan, Shelley, Bannock, Malad, Blackfoot, Big Horn, Teton, Juarez.

May 24th and 25th—Portneuf, Bingham, Pocatello, Young, Bear Lake.

May 31st and June 1st—Rigby, Panguitch, Moapa, Idaho, San Luis.

June 7th and 8th—Kanab, Morgan, Oneida.

June 21st and 22nd—St. George, North Sanpete, Uintah, Star Valley, Union, Montpelier.

June 28th and 29th—Sevier, Fremont, Deseret, Duchesne, Parowan.

July 19th and 20th—Beaver, Benson, Hyrum, Tooele, Tintic, St. Johns.

July 26th and 27th—Wasatch, Woodruff, Cassia, Yellowstone, Snowflake.

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. Saturday, 2 p. m. Public Session. Quarterly Conference. Conjoint meeting Relief Society and Primary.

Second Session. Saturday 4 p. m. Stake and Local Officers Meeting.

Third Session. Stake Officers Meeting. (Time and place to be decided by Stake President.)

AMY BROWN LYMAN,  
General Secretary.





### HELPFUL POINTS IN WAIST FITTING.

When a waist is basted, ready to fit, the different parts should be adjusted in the following order:

1. Center of front and back.
2. Neck—trim, if necessary.
3. Shoulder.
4. Armeye.
5. Under arm.
6. Waist.

The center of the front must be pinned in place so that in fitting, the material is not drawn too far to either side.

The low cut necks are very easily adjusted, but in a high neck exact adjustment is absolutely necessary. The best way to insure a perfect fitting neck is to fit it to the collar line and then trim it out to the shape desired. Fit the neck a little above the collar line and make it tight enough to necessitate a little stretching of the material in the curve of the neck. If much trimming or changing of the neck is necessary, unbaste the shoulder. See Fig. I.

The dotted line indicates the collar line. By fitting the material as the upper line indicates and a little tight, it is possible to stretch the material so that it fits down into the curve of the neck.

The adjusting of the shoulder is, without doubt, the most important feature of waist fitting. Amateurs will often try to correct a fault in shoulder by merely taking up the seam. If the fault is ever so little, take out the basting and see that your front and back pieces come together correctly in the neck. Then proceed from the neck toward the armeye. The front shoulder should be from one-fourth to one-half inch shorter than the back shoulder. This results in a little stretching of the one and a slight fullness of the other and makes a better fitting shoulder. If there is any unevenness let it come out over the shoulder, where

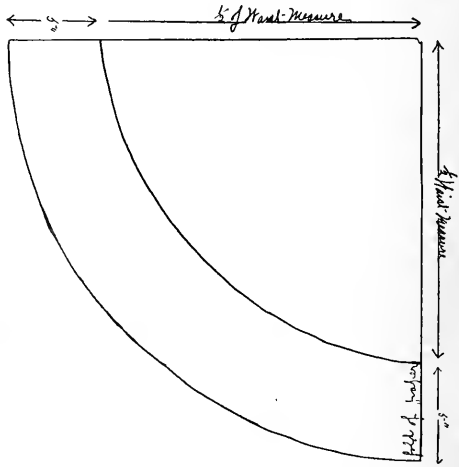
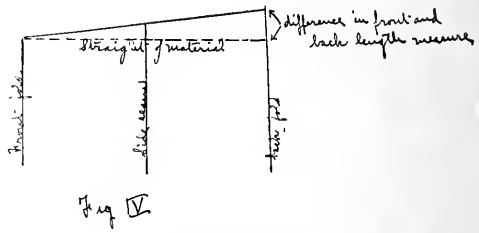
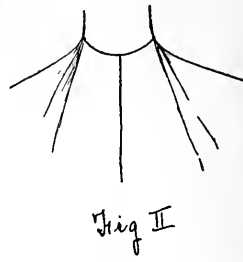
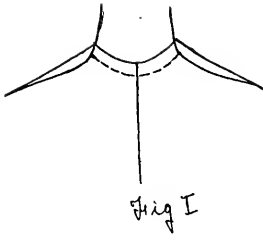


Fig III

it can easily be trimmed off, but do not trim it until you are sure the shoulder is correct.

When the front and back of the waist do not fit together, wrinkles such as shown in Fig. II result. This is a very common fault with home made dresses.

When the shoulder is satisfactory, turn the armeye. Make a line with pins where the line seems to come and observe it carefully before cutting.

The adjustment of the underarm seam should be just as carefully adjusted as the shoulder and this also should be unbasted to make any changes.

#### THE SKIRT.

All fitted skirts are based upon the yoke pattern. The upper part of the skirt remains practically the same though the bottom changes with the style. The matter of cutting a plain skirt from the yoke pattern is comparatively simple and a good fitting pattern may be made following these simple directions.

The measures required are the waist, the hip and the length (the front and side). Take the waist measure in the waist line. Take the hip measure about five inches below the waist line. It is well to use two tape measures and take both of these measures at the same time. Three length measures are taken from the waist to the floor, then subtract from each the number of inches you desire your skirt to be from the floor.

For cutting the yoke pattern, brown wrapping paper is best, but newspaper will do.

Take half the waist measure and make two lines of that length at right angles. Connect the two outer ends with a curved line so as to form a quarter of a circle. Five inches further out from this curved line make another curved line. See Fig. III. The space between these two lines forms the yoke. It may be exactly correct, so cut out the yoke after having drafted the pattern on a double piece of paper so that one end of the pattern is on the fold as shown in Fig. III. Then fit it to the person, being careful to place it as the skirt is to be placed at the top. You cannot fit the yoke pattern low and expect to make a skirt with a high waist line. Place the fold of the paper in the center of the front and make little folds, wherever necessary, all the way around, being careful to cut off any extra length in the pattern and have the ends just meet in the center of the back. Do not use this same paper (with the folds in it) for cutting your skirt, but cut another paper the same shape as the first yoke is after being corrected.

The next lesson will explain how to use the yoke for cutting a skirt.

## THE STRAIGHT SKIRT.

The spring styles of this year give many suggestions for the use of the straight skirt. These skirts are made of two widths of material a yard wide. If a slight peg effect is desired, slope off about four inches at the bottom of each side of each width. The top may be either gathered or pleated on to the belting. The difference in the front and back lengths must be made at the top of the skirt (as shown in Fig. IV.) instead of at the bottom.

## HOW TO COOK BEANS.

The despised tepary bean will become as popular in the West as they are in the East and South when we learn how to cook them. They are not to be cooked as the ordinary bean, and unless they are par-boiled in soda-water, and then reboiled for a few minutes, in order to clear them of the soda and natural smell, they cannot be enjoyed; but they can be enjoyed if you will soak them over night in soda water, a teaspoon of soda to a quart of water, then boil half an hour, then pour the water off and reboil for a minute or so; then cook two or three hours, or until nice and tender. Serve like green peas, with rich milk or cream.

*Recipe No. 2.*

Prepare as for peas, then eat dry with mayonaise dressing, garnished as salad, with boiled eggs and onions. They are very delicious.

## WHY HE LOST HIS FRIENDS.

He was not loyal to them .

He was suspicious of everybody.

He borrowed money from them.

He measured them by their ability to advance him.

He did not know the value of thoughtfulness in little things.

He seemed to forget that he who uses his friends loses them.

He was always jealous of those who were more prosperous than himself.

He never thought it worth while to spend time in keeping up his friendships.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He used his friends in all sorts of ways and for his own ends, and never hesitated to sacrifice their reputation for his own advantage.—Orison Sweet Marden, in the *New Success*.



*James H. Anderson.*

BESSARABIA, formerly part of Russia, declared itself a republic, in March.

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THE AMERICAN CONGRESS is to be convened in special session about May 15.

---

KOREA attempted to break from Japan, in March, but the rebellion was suppressed.

---

EX-KAISER William of Germany and Charles of Austria found a home in Switzerland in March.

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IN NORTHERN RUSSIA, the allied troops fought Bolshevik forces in March, being waist deep in snow.

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FOOD-SHIPS from America reached German ports on March 26, with supplies for needy people there.

---

IN THE ARGENTINE REPUBLIC, during the last week in March, nearly 2,000 Jews were killed in anti-Jewish riots.

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WOMEN are to be eligible for office in the proposed league of nations, as the plan was amended on March 26.

---

AMERICAN army casualties (exclusive of deaths from disease) during the war in Europe numbered 240,197 men.

---

BOLSHEVISM in Russia, Austria and Germany, began a definite campaign in March for a world-wide revolution.

---

SLEEPING SICKNESS of a fatal character, following influenza, was reported during March, from various sections of the United States.

EGYPT was the scene of a considerable revolt against British rule, in March, but the uprising of the natives was quickly suppressed.

---

ITALIAN troops advanced into Hungary on March 25, in enforcing Italy's demand for territory on the Dalmatian coast.

---

THE JEWS in Poland and Lithuania were subjected to further indignities and loss of life during March, in anti-Jewish riots.

---

PRESIDENT WILSON is announced in Paris dispatches to be "the most carefully dressed person attending the peace council."

---

JAPAN demands that the proposed league of nations shall provide for race equality, but the English-speaking people refuse their consent.

---

INFLUENZA recurrence in the Rocky Mountain region during March was occasion for postponing the annual April conference of the Church.

---

HOLLAND, when asked in March if it would surrender the former Kaiser William to the entente allies, replied that it would do so only upon legal procedure. There is no legal precedent for such surrender.

---

AVIATORS of America, Great Britain and France were making preparations in March to cross the Atlantic in April, in special airships.

---

SPAIN was placed under martial law during the latter part of March, owing to a section of the nation trying to set up an independent government.

---

A MONARCHY or a lapse into Bolshevism seemed to be the alternatives presented to Germany in the near future, by events of the last week in March.

---

THE KILLED, or died of wounds received in battle, during the great war in Europe, from August 1, 1914, to November 11, 1918, numbered 7,354,000 men.

---

THE JUGO-SLAVS, a new nation carved out of Austria, finds itself so much at variance with Italy that war between the two nations is not an improbability.

---

IN BERLIN, during the second week in March, an uprising

of Spartacans, who are akin to anarchists, was suppressed by the killing of several hundred people.

---

POLAND was attacked on three sides, in March, by Bolshevik troops, and may not be able to maintain national independence without help from the entente allies.

---

IN GREAT BRITAIN, it is said, there are now a million and a half young women who never will marry, or even be asked to marry, owing to the scarcity of men.

---

TURKISH atrocities, such as the disemboweling of Armenian women who were supposed to have swallowed jewelry, were reported in March as being continued.

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IN AUSTRIA, on March 28, a general railway strike paralyzed all traffic, prevented the movement of relief trains, and produced a most critical situation in that land.

---

HUNGARY was taken over by a workmen's council government in March, and joined with Russia, thereby creating much anxiety to the nations of western Europe.

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GERMANY's present government has announced that it adheres to "President Wilson's fourteen points," and will not surrender any German territory, east or west.

---

IN MEXICO, in March, President of the Juarez stake, Bentley, and two other "Mormons" were taken prisoner by Francisco Villa's troops, but were released in a few days.

---

ADMISSION to the league of nations is to be on condition of each nation therein guaranteeing freedom of the press, religious liberty, and protection to property and to its people.

---

THE LONGEST FLIGHT yet made by an airplane was recorded in March, a British aviator being in the air above the North Sea for 40½ hours continuously, during which time he traveled 1285 miles.

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BODIES OF AMERICAN SOLDIERS who died in France are either to be brought home or left where they are, as relatives may desire, according to official announcement made from Washington on March 25.

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TELEGRAPH OPERATORS belonging to the Commercial Telegraphers' Union decided in March to strike all over the United

States in April, against Postmaster General Burleson's attitude respecting their union.

---

THE PHILIPPINE ISLANDERS took action in March toward insisting on their independence from the United States under President Wilson's theory of "self-determination of peoples." There was no violence.

---

RADIO telephone communication (without wires) was established between the office of the secretary of the navy at Washington, D. C., and a naval aeroplane flying 150 miles distant, during the last week in March.

---

THE MID-EUROPEAN UNION, comprising the new efforts at small state governments in middle Europe, have requested munitions of war from America, Great Britain, and France, to aid in resisting the Russian Bolsheviks.

---

SEMI-OFFICIAL announcement was made from Rome in March, that prior to the meeting of the Paris peace conference, when President Wilson visited the Vatican, he and Pope Benedict came to an agreement on the league of nations plan.

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CENSORSHIP on the cables between America and Europe was so strict in March that action in the United States Senate against the first draft for a constitution for a league of nations had to be transmitted to Europe by special messengers on steamship lines.

---

COAL-OPERATORS in the United States broke off negotiations with the government railway administration, on March 27, giving as a reason that the government railway director had broken faith and was insisting on coal at less than cost for the railways, thus compelling an increase in price for all private use.

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THE BRITISH government has prepared plans for a tunnel under the strait of Dover, from England to France. The cost will be about 25% greater than the Panama canal, the distance twenty miles, and the lowest point for the tunnel 265 feet below sea level, or 95 feet below the ocean bed at the deepest point in the channel.

---

POPE BENEDICT, in his allocution at a consistory in Rome on March 10, announced that "It would be a great grief to the holy see if in Palestine the preponderating position were given to infidels, and still greater grief if the holy places were given to a non-Christian power." The infidels referred to are the Turks, and the non-Christian power the Jews.



# EDITORIAL

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## RELIEF SOCIETY MAGAZINE

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## MODERN SUPERSTITION.

Intelligent people flatter themselves today with the thought that superstition is an out-worn and very much discarded habit of mind. The ancient Oriental belief in magicians and incantations is supposed to be shaken to its foundation, even in the most remote pagan countries, while all forms of Middle Age witchcraft beliefs are supposed to be absolutely routed and thrown into the discard. There never was a greater fallacy. Belief in God and in the devil and refusal to believe in either was just as fixed anciently, and at the same time as much in a state of constant flux amongst those old Egyptians, Chinese, Assyrians, Greeks and Romans, as it is today in our so-called enlightened modern civilization. When a man like "Alexander" can come into the state of Utah, and in less than two weeks extract over \$20,000 in clear profits from the pockets of the credulous and superstitious living in Salt Lake City, we certainly cannot lay any claim either to much enlightenment or to lack of superstition.

It is most surprising that even Latter-day Saints would throw good money and more precious time away upon such a mixture of shrewd charlatanism and hoary superstition as was embodied in this man Alexander. What he could not accomplish through familiar legerdemain methods, he achieved through spiritualism. Either one is surely not very refined nor intelligent amusement for Relief Society women.

The longing to know something about the future is one of the most deep-seated passions of the human heart. Every fortune or fortune-telling method that promises results obtains hordes of eager seekers after the veiled events ahead of us. It is very

evident that if the Lord wanted his children to know what would come to pass he would have provided constant and easy means for them to receive this information. Knowing, as we do, that the most vital lesson his children were to learn on this earth was faith in the future, we can see why he withheld knowledge of the future in order that we might develop that faith. He has provided a legitimate and satisfying mode for looking into the future. He has given us, through the mouths of prophets ancient and modern, general descriptions of the history of the earth and of the human family. He himself has avoided dates and set times. It is the devil who gladly leads on his curious followers after illegal knowledge of the future with dates and names and times.

We suggest to our sisters that neither they nor their families shall indulge in fortune telling through tea cups, cards, necromancers, spiritualists, or fortune tellers of any sort whatever. Keep right away from such people, remember what Brigham Young once said: "Don't get on the devil's ground."

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#### PATRIARCHAL BLESSINGS.

The destiny of this people and the history of this Church are prophetically foretold in sacred writ. We have also amongst us the evangelists or patriarchs, whose duty and obligation it is to bless the Saints and through the inspiration of the Lord acquaint them with the promises of the future. Do the mothers of this people encourage their daughters to visit the patriarchs of the Church, presided over by our beloved and noble young Patriarch, Hyrum G. Smith? Certainly every woman in the Church should instruct her children and children's children concerning their privileges, if they will take advantage of the opportunity afforded, through the blessings of the patriarchs. Great indeed is the responsibility resting upon the evangelists of this Church, but never, so far as the writer knows, has any patriarch in the Church been led astray in the exercise of his priestly functions. The father of any family is the head or patriarch of that family, and it is his prerogative to bless his children, and his children's children to the latest generation; but the public exercise of the priestly blessing belongs of right to the Church patriarchs. Women sometimes bless each other and their little children, which is eminently proper and fitting both in times of sickness, sorrow or distress; but neither they nor other lay members of the Church are justified in announcing the lineage of the person blessed, which is the prerogative of the patriarchs of the Church, upon which in no sense should any one trench. There is order in all these matters, and by observing the order of the priesthood we shall be blessed, and happy in blessing each other.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN JUNE.

#### THE DOCTRINE OF INSPIRED ONES AS SET FORTH IN THE BOOK OF MORMON.

“And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

“And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

“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: 12, 13, 144.)

All real Christians believe that God holds within his hands the destinies of the nations and the world; many people believe that the United States constitution was divinely inspired, because they have watched its course and growth among the nations. On this point the Latter-day Saints can have no doubt, and surely in all sacred literature there is no other place where the faith of God directing the course of nations is stated in a more entirely positive way than in the passages already quoted.

The Book of Mormon tells us that the Spirit of God wrought upon the man, who was Columbus, and he went forth upon the mighty waters to the seed of Nephi's brethren; a statement showing that when the due time of the Lord came for this continent, folded in darkness for many centuries, to be brought into the lime-light, it was done.

There were many centuries between the Christian Era and the discovery of America, when on both continents civilization all but perished from the earth, when the world, whose earlier maps indicated that they had known of a continent beyond the great seas, gave no further evidence of such knowledge. Nevertheless, in the Lord's time that knowledge was again revealed, in this latter time, in all its fulness.

And yet, our Father in heaven works on natural principles. He took a man to whom no doubt it was natural to ponder over these things, from the most forward nation of Europe, for Italian civilization was in advance of that of other countries at that time, and led him to another nation moving rapidly towards the fulness of its power, and there he obtained the political and financial backing necessary for his great venture.

How forcefully has this item of history been brought to our minds in these days; for while England reminds us that America is her daughter, of her laws and her speech an heir; and Fraace, of Lafayette and Rochambeau; Italy tells us that an Italian discovered America, and she now wants America to discover Italy. In line with the significance of that fact the chief executive of our nation made special provision in his program in Italy for a visit to Genoa, and while there placed a wreath upon the statue of Columbus.

As it was with Columbus and the Pilgrims, it has been, no doubt, with other men and with other groups of men. We have no doubt about this matter, as it affected Lehi and his little colony, nor have we doubts about the inspiration of Jared and his brethren. We recall the finding of the Liahona and its effective work, and are reminded that both the barges of the Jaredites and the ship that Nephi built were builded under the inspiration of the Lord of hosts, and the latter was really a submarine.

It certainly should not be difficult for Latter-day Saints to conclude that men and groups of men, in all ages, have been inspired that his righteous purposes might be fulfilled. How marvelous the translation of the English Bible, under the supervision of King James, and the preserving of the Mook of Mormon in the Hill Cumorah! May we not pause here for an instant to consider how important a translation of the Bible of such signal excellence is to the world at this time; for no other language in the civilized world is as widely spoken as the English language, and the extent to which it is destined to serve the children of men no one can foresee. Truly James Russell Lowell was right when he characterized the English language as the best product of the confusion of tongues.

The flood-tide of invention, since 1830, from the railroad on the one hand, to the automobile and the flying machine on the other, all bear evidence of the fact that God is inspiring men to do these things that shall eventually lead to the consummation of all things in righteousness.

Thomas A. Edison and John M. Browning, each by original nature no doubt, had strong inclinations to seek after the highly specialized type of knowledge which their inventions reveal, but each, no doubt, has been inspired by the Lord to do the thing that he has done,

And thus we move on, and thus God continues to work on natural principles for the consummation of his will. The late war reveals no brighter spot, perhaps, than the spectacle of the smitten Turk, who must surely relinquish his land to God's ancient covenant people, the Jews.

QUESTIONS AND PROBLEMS.

1. Relate the story of the discovery of America as it is set forth in the Book of Mormon.
2. Show that while God inspires men to great achievements, he works on entirely natural principles.
3. Show that our Father in heaven is a great economist in operating thus.
4. To what Spanish monarch did Columbus make his appeal for political and financial backing?
5. What events of recent history had caused the Italians, French and English to remind us of our connection with them?
6. How does this desire for co-operation make for international good will?
7. Give evidence that in all ages God inspired men and groups of men to do the acts that have made for growth and advancement in the world.
8. Explain how an expert translation of the Bible preserves the Bible for humanity.
9. Why is the expert translation of the English Bible of prime importance at the present time?

LESSON II.

Work and Business.

SECOND WEEK IN JUNE.

LESSON III.

Genealogy.

THIRD WEEK IN JUNE.

SURNAMES DERIVED FROM TRADES AND OCCUPATIONS.

*Teachers' Outlines. (Chap. 16 in Surname Book.)*

The Anglo-Saxons were the farmers and trades-people. Surnames from trades are originally Anglo-Saxon.

Surnames derived from:

- (a) The farmer and his helps.
- (b) Builders and carpenters, etc.

- (c) Freemen or hinds.
  - (d) Millers, carters, ostlers, coopers, clerks, turners, etc.
- Guilds or trades unions were powerful in the middle ages.

## LESSON STATEMENT.

We learn in a former lesson that the Anglo-Saxons were farmers and trades people. This being so we would naturally conclude that surnames derived from trades and occupations show a pretty clear descent from Anglo-Saxon stock and not from the mixed Norman stock.

As Anglo-Saxons formed the great body of the English people, we would expect to find the large majority of English surnames derived from trades and occupations. Such indeed is the case. We might add that this fact is true of all European countries. The great mass of surnames are trade and occupative surnames, because the great mass of the people are the yeomanry, who are either agriculturists or trades people.

First we have the farmer and all his helpers in toil, the plowman and the reaper, the sower and the binder—these all are well represented in surnames. Next came the builders and carpenters, who are represented almost as extensively as are the farmers.

We must make allowances, however, for the changes in language which have taken place in the seven or eight hundred years which have elapsed since surnames were universal, so that terms which were used then such as cotter, hind, freeman, thegn and laet are obsolete with us today, but we find traces of them in English surnames. There is a cloud of surnames derived from the millers, carters, ostlers, coopers, clerks, turners, weavers, etc., and all of them point plainly to Anglo-Saxon origin. When the name originated it would be William the Miller, Thomas the Carter, and John the Cooper; but soon *the* was dropped and the trade was attached to the family as a permanent addition to the various personal names.

During the middle ages the trades unions were the most powerful cogent social influence known. Indeed so dominant did they become that courts and nobles were obliged to join with them and adopt some guild as a part of social and civic life.

## QUESTIONS.

- Why do we suppose that surnames are derived from trades?
- Indicate Anglo-Saxon inheritances for those who bear them.
- What can you say of the Anglo-Saxon farmer?
- Name some surnames derived from agricultural pursuits.
- Give a list of surnames derived from the carpenter's trade.

Who were the Anglo-Saxon freemen?

Who were the yeomen?

What is the meaning of the word *hind*?

How many surnames have you in your class or in your ward derived from trades and occupations?

What is a trades union?

Describe the guilds of the middle ages.

We suggest to all our students and workers in genealogy that they cultivate a plain round style of penmanship in making out records, both for their own use and for use of temple recorders. The illegible and undecipherable penmanship that is often handed in to the temple recorders is not only extremely puzzling and annoying, but it is also a great waste of time for them, and above all, it renders the records unsafe to use. The recorders are not able, at times, to spell names of persons and places correctly, nor are they able to decide what figures mean; 7's, 9's, 2's and 4's, u and n, with w and v and i are all mixed up and written so abominably that not even the person who wrote them is able always to tell what is meant.

Sisters, we suggest that as a side line, in your genealogical work, you organize classes in penmanship and teach people how to write clearly and unmistakably.

## LESSON VI.

### Home Courses.

FOURTH WEEK IN JUNE.

#### THE INFLUENCE OF DOMESTIC FACTORS IN HEALTH CONSERVATION.

It is now an accepted fact that the quality of the Nation depends on the right care, conduct and methods of the home; so that upon parents devolve the responsibilities and duties of home organization and the moulding of character, by which is determined the standard of individual national worth. Seeing then, that homes are the source of efficient human beings, that is, individuals contributing their quota of energy, labor and intelligence to the universal welfare, the continuation of untrained domestic methods is rapidly giving place to the recognition of Home Making as a profession, requiring the greatest skill, and adequate preparation, as well as the co-operation of both parents.

Homes are designed for the protection and security of their inmates; but are they rightly called means of physical shelter

when yearly there is such an appalling loss of, or damage to, child life, from accidents by fire, water or preventable diseases? Again, are they justly described as moral shelters, when the parents' attitude towards life, which largely colors that of the household, is often harassed, depressed, or over fatigued. In some houses the smiling face is preserved for visitors only, just as are carefully served food and mutual politeness. Such standards are detrimental to a harmonious home atmosphere, impair health through the nervous tension which prevails, and offer unsatisfactory examples to impressionable young people. No double standard of "Manners" is permissible, one in the family circle, another for visitors. Here also are established social and civic standards which later dominate state and country. Illegitimate expenditures on social functions, give false impressions of income, sacrifice daily healthful essentials, and react upon national efficiency by fostering false ideals in youth.

Home Life should be so happy that children will there find ample opportunity for amusement rather than seek entertainment from outside attractions, which excite and over stimulate young minds: The character of books and periodicals drawn from the public library, the kind of plays presented in theatres, the most patronized type of "movie," are one and all decided by the moral standard cultivated in each home. Music, games, pets, books, daily reading aloud, habits of sharing bits of news, all tend to unite the members of a household and promote a moral atmosphere of harmony, most conducive to healthy existence. Often unconsciously, a mother sacrifices personal recreation and mental refreshments in serving the physical needs of her family. The father returns immersed in business cares, without realizing that their individual efficiency is thereby curtailed and a bad example set to the children. Much fatigue and time could be saved by a more intelligent division of home duties, which lightens labor and cultivates the essential spirit of co-operation.

In the next place, parents must know that mere abundance of food does not nourish children, but the wise selection, preparation and service of the right food stuffs. The formation of good eating habits is a national duty. Authorities insist that diet is a relatively complex thing; none of the essential constituents can be ignored in its planning without loss to the consumer; but they also assure us that the observance of certain general rules insures the reduction of common faults to a minimum. For instance, a diet which consists chiefly of peas, beans, potatoes, roots and meats will not promote adult health or child growth. There may not be actual illness, but there will not be optimum health, unless there be a sufficient addition of milk, eggs and leafy vegetables, such as cabbage, lettuce, etc.

No care is too great to establish early good habits of internal



as well as of external bodily cleanliness; to include, in the one case, regularity of the functions of excretion, and in the other, care of the bed; that is, the daily throwing back of all the covers and arching of the mattress to permit free circulation of air. This is necessary to dry off the bedding, which receives an average of one pint of perspiration per night, evaporated from the skin during sleep.

The death rate from pneumonia and kindred diseases is a serious source of national anxiety at the present time. To what extent may the cause be found in unwise selection of clothing, which by its unsuitability to season lowers the wearer's capacity to resist attack of infections? For instance, thin shoes on snowy side-walks; short socks or bare arms (because mothers think the child's bare limbs look pretty); unequal distribution of clothing; all impose a strain on the nervous system, lowering vitality and predisposing to many forms of internal congestion.

Reference must also be made to the detrimental results of overheating the houses. "Man requires cool air and moisture around him," writes Dr. James J. Walsh. "Overheated dry air makes him too susceptible to disease. In a temperature of over 68 degrees, it is difficult, for men and women to exist healthfully. Fresh, cool, moist air is the foe of pneumonia, and persons who keep their houses cool and breathe fresh, moist air need have no fear of it."

It is a new thought to many that national efficiency is promoted by the wise choice of household equipment; health is maintained where fatigue is diminished and efficiency promoted. For instance, the steam pressure cooker, if used daily (instead of being shut away as it is in many homes, except during the fruit canning season) saves not only about half the fuel otherwise used, thus releasing cash for other purposes, but saves much time and energy by the rapidity with which it accomplishes its work. Few women realize that they actually control the quality and efficiency of utensils on sale in the stores. Were they to purchase only the best types of food chopper, fruit presser, cream whip, etc., the poor designs which are now bought by unobservant purchasers would disappear, while through the improvement of domestic processes, diet and health would improve, and nerve strain would diminish, a finer type of citizen being the result. The same criticism applies to the purchase of textiles, shoes or furnishings.

Any failure to maintain the highest health standard in each home imposes an unrecognized burden on public finances. One individual unable to contribute his or her full quota to productive national life diminishes the national income to that extent. Each premature death robs the country of a potential producer; each maimed, sickly weakling (mental or physical) costs often a large

sum for state maintenance over many years, for which the tax payer is responsible.

#### QUESTIONS.

1. Give four reasons why Home Making can be no longer considered an unskilled occupation?
2. Suggest means by which parents can find more time to become the companions of their children? How would this react on National Welfare?
3. In what way does careless homemaking involve civic expenditure?
4. Give illustrations of what might be described as false domestic standards?
5. How does the early formation of good habits contribute to civic work?

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#### HEAVENLY MUSIC.

*By A. A. Ramseyer.*

The following circumstance will interest our readers:

Sister Annie D. Watson, who has been very diligent in arranging records for temple work, engaged in this work after being deprived of her hearing, since her affliction hindered her from continuing her labors as a temple worker. Her deafness, however, has turned to be a blessing in disguise to herself and those whom she has helped.

President Anthon H. Lund promised her once that she should "hear the softest strains of the sweetest music." One summer night of 1916, about 10 o'clock, while she was tending her lawn, she heard some beautiful singing, and the following verse was sung three times, which riveted it upon her memory, so that she was able to dictate it:

When grief and affliction, and war's stern command,  
Have blighted affection and wasted the land,  
And the proud, haughty nations each other assail,  
The grandest will envy your home in the Vale.

#### **"DON'T WORRY"**

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## In This Number:

“In Memory of the Martyrdom,”  
frontispiece.

Two timely articles on Health—  
“Germs and Disease,” “The House  
Fly,” by Dr. Martin P. Henderson.

The continuation of the character-  
istic autobiography by Margaret  
Judd Clawson, and “Mothers of Our  
Leaders.”

Two stories, “The Paymaster,” by  
Lucy S. Burnham; and “The House  
of Gifts,” by Clara S. Fagergren.

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Vol. VI

No. 6

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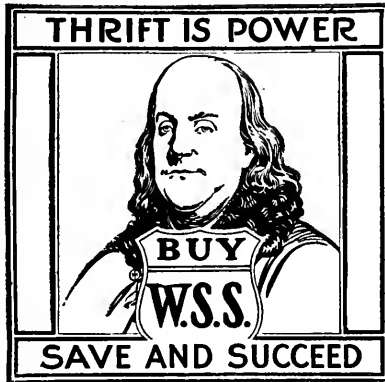


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VERSES SUNG AT THE FUNERAL OF PRESIDENT  
BRIGHAM YOUNG,

Words by Charles W. Penrose. Music by George Careless.

Death gathers up thick clouds of gloom  
And wounds the soul with anguish deep.  
Gaunt sorrow sits upon the tomb,  
And round the grave dense shadows creep.

But faith beams down from God's fair skies  
And bids the clouds and shades begone.  
We gaze with brightened, tear-dried eyes,  
And lo! There stands the Holy One!

"The Resurrection and the Life,"  
What hope and joy that title brings!  
Death's but a myth with horrors rife,  
And flees before the King of kings.

Then, shall we mourn and weep today  
Because our chief has gone to rest?  
He slumbers not in that cold clay,  
But lives and moves among the blest.

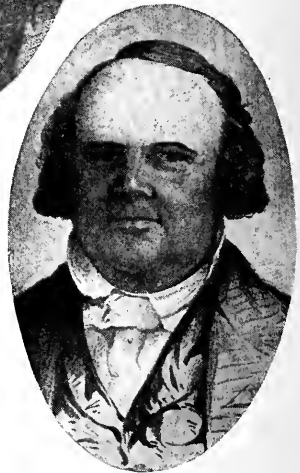
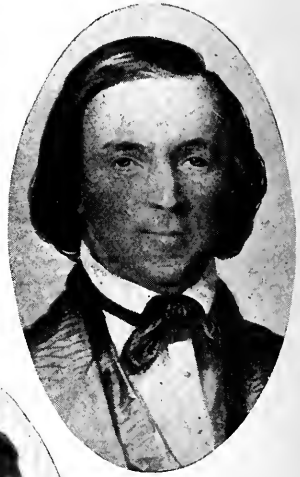
We lose a leading Master Mind,  
And spirit hosts behind the veil,  
New strength and added wisdom find,  
To make our mutual work prevail.

Hosannas greet his entrance there,  
And Joseph waits with words of praise,  
While here sit thousands bowed in prayer,  
And funeral notes in grief we raise.

Farewell, dear Brother Brigham Young,  
God called thee through the eternal gate,  
Thy fame shall dwell on every tongue,  
And Saints thy worth will emulate.

Thy work on earth was nobly done,  
And peace smiles sweetly on thee now.  
The crown celestial thou hast won,  
In splendor waits to deck thy brow!

Salt Lake City, August 30, 1877.



IN MEMORY OF THE MARTYRDOM.

Joseph Smith, the Prophet in center; upper left, Hyrum Smith, the Patriarch; lower left, John Taylor; upper right, Brigham Young; lower right, Willard Richards.

THE

# Relief Society Magazine

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Vol. VI.

JUNE, 1919.

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No. 6.

## Mothers of Our Leaders

SARAH FARR SMITH,

*Mother of Elder George Albert Smith.*

My mother was born in a Latter-day Saint home. She was a daughter of Lorin Farr and Amanda Chase, both being pioneer families. She passed through the experiences of pioneer life in such manner as to develop the best there is in a human being. She began life with a strong physique and a cheerful disposition, thus entering into the struggle of existence with assurance of success. Her training made her exceedingly frugal and economical so that when, as a young girl, she married my father, John Henry Smith, she began home-making under the most favorable circumstances.

My parents had no home of their own, and their few belongings were packed in a box. Father made some of their furniture, and they began married life in a log house, with a mud roof. Mother was and is one of the most industrious women I ever knew. I well remember, when I was a child, how she was the first one up in the morning and the last one to bed at night. And during her experience of giving birth to eleven children and rearing eight of them to man and womanhood not one of us was ever neglected in any way. She was a strict disciplinarian, and we always knew that when she told us to do anything she meant it.

She has had to economize most all of her life, and now, at nearly seventy years of age, she is perhaps more comfortably situated than ever before. Although we were very poor, and my father was on a mission when I was five years old, I never remember of hearing my mother complain, and I never saw her shed a tear because of conditions that surrounded her. She could make a dollar go as far as anybody I ever knew. She is a wonderful housekeeper, and during the rearing of her large family, she did not have much assistance from hired help. She is a great lover of beautiful things; she always kept her home properly, and in

good repair. She had a faculty of mending things with tin. If a mouse got into the cupboard, she found the hole, and the next time he paid a visit, he discovered his entrance barred with a piece of tin.

She is a woman of remarkable endurance, and until after her last child was born I do not remember to have ever heard her say she was tired. She seemed to feel she had a certain amount of work to do and she proceeded to do it in the most rapid and painstaking manner. Although she was not able to attend meetings often, yet her children were always made ready for Sabbath School, and we were encouraged to attend to our duties in the Church in every possible way.

No husband was ever more devotedly sustained by his helpmeet than my father was by my mother. She loved him with all her heart, and seemed to find the greatest possible pleasure in doing the thing that she knew would satisfy him. She retained her youth to the extent that when I was a young man we were taken for brother and sister. When father was absent from home on a mission, mother took his place, and she was really the head of the house in his absence. We attended to our prayers, and had a blessing on the food, and in case of sickness, she called in the elders, for she has great faith in the ordinances of the gospel. She has always been a strict tithe-payer, and as far as I have been able to discover, there has never entered her mind a thought that perhaps there might be a mistake and "Mormonism" not be true. She believes it with all her soul, and has sustained the authorities of the Church in every possible way. She always had a good word for all people, and it is a rare thing for her to speak in any other way than that of commendation of any soul. I never knew a more charitable woman, or one more willing to impart of what little she had to those who needed more than she. I know that many, many times she has given to others of her small substance and has gone without things that most people would have considered really important.

Of course, I look upon her as a wonderful mother, and from the depth of my soul, I thank my heavenly Father that she is my mother. Her strict honesty, her scrupulous truthfulness, and her great care to fulfil any promise made, was always an inspiration to me. Like most mothers, she was slow to believe that her children could do anything that wasn't just right. But if an accusation was made, she went to the bottom of it before rendering a decision, and if her child was in the wrong, the child knew it had to make the matter right. Her strict determination to be just in all things has always had its effect upon me.

She had a faculty of always presenting a neat appearance, no matter how ordinary her clothing might be, and she always looked well dressed.

She gave her consent for father to marry Aunt Josephine, and was loyal to her and to her children in every way. They have lived the principle of plural marriage as well as any family I have ever seen, and the two have been like sisters and still are.

Your brother,

GEORGE ALBERT SMITH.

ANNA L. IVINS,

*Mother of Elder Anthony W. Ivins.*

My mother, Anna Lowrie Ivins, was the daughter of Caleb Ivins, Jr., and Edith Ridgway. She was born at Philadelphia, Nov. 18, 1816, and was a sister to Rachel Ridgway Ivins, the mother of Prest. Heber J. Grant.

Caleb Ivins, Jr., was the son of Caleb Ivins and Sarah Wright. Caleb Ivins was the son of Moses Ivins and Kezia Shreve.

My father, Israel Ivins, was the son of Anthony Ivins and Sarah Reeves Wallen. Anthony Ivins was the son of Israel Ivins and Margaret Woodward. Israel Ivins was the son of Moses Ivins and Kezia Shreve. It will be seen by the above that the grandparents (great-grandparents) of both father and mother were the same.

Like many others who identified themselves with the Church at an early period, and came to Utah during the pioneer days, my parents found themselves in a new environment, and entirely different to that to which they had been accustomed. The families of both parents were well to do, they were merchants, manufacturers, and owners of large tracts of land in New Jersey, and adjoining states. My father was an engineer by profession.

We were among the first settlers in the St. George valley, and in common with other pioneers of the Dixie country passed through the hardships incident to the development of that inhospitable region. The resources brought from the old home were soon exhausted, and we were reduced to a condition of poverty in strong contrast to our early life.

The one thing which impressed me most in the character of my mother was, that during all of these experiences, of poverty and different family conditions from those to which she had been accustomed in her early life, she did not for a moment lose her patience, dignity, or self control. She was the same dignified, patient, pleasant woman under all circumstances. She did not at any time in my life inflict corporal punishment upon me, nor do I remember a word spoken in anger. Where correction was necessary it was administered in kindness and by reason, which never failed to leave a profound impression.

I never, at any time, heard her speak in anger to my father or any other member of the family. The debt of gratitude which I owe her has not, and cannot, be paid in this life, I hope that in eternity it may be.

She was a convert to the divine mission of the prophet Joseph Smith, and a believer, without reservation, in the doctrines of the restored gospel. She lived in accordance with her profession of faith, and taught me, both by precept and example, to live a virtuous, honest life. That I have succeeded as well as I have is largely due to her teaching and example.

Perhaps you can glean from the foregoing what you would like to have for the *Magazine*.

With assurances of confidence and esteem I remain,

Sincerely yours,

A. W. IVINS.

---

## A Utah Morning.

*By Maud Baggarley.*

Veiled in mist, the mountains lie  
 Like poet's dream or faint mirage  
 Against the April sky.  
 A little teasing bee at play,  
 (Like sweet but naughty child)  
 At threshold of the day,  
 Starts like humming bird,  
 Or honey bee, about each blossom-laden tree.  
 Upon the grass the jocund sun  
 Hath scattered largess for each one  
 Whose eager hands can grasp and hold  
 His measure of the fairy gold.

Little jostled birds complain;  
 The dim earth glows with sudden light;  
 The peach trees burn with magic flame;  
 And lo, the morning bright  
 Unfolds her wings upon the azure hills,  
 And through the veins of earth there thrills  
 New ecstasy of life.

# Rambling Reminiscences of Margaret Gay Judd Clawson.

*(Continued from page 262.)*

I have heard mother tell a little incident about the Prophet: Soon after we went to Nauvoo, she had occasion to do a little shopping, and on her way to the store, she passed the Mansion House. The Prophet was standing on the lawn conversing quite earnestly with several very elegant Gentile gentlemen. As she passed along, very naturally she looked at the Prophet. She knew him, but he did not know her. All at once he reached his arm over the fence, grasped her by the hand, and gave her a hearty shake. He did not hesitate in his conversation with the gentlemen but kept right on talking, and mother passed on. I need not say she was delighted. I am sure he divined what a noble-spirited woman she was.

When our house was furnished and we moved in, my parents were delighted. It was their own home, and built in the city of the Saints, where they expected to live the rest of their days. Our family consisted of father, mother, brother Riley, sister Phebe, and myself, with grandfather and grandmother Judd, who lived with us part of the time. My grandparents were most welcome in our home, where mother and grandmother Judd were always on the best of terms. Grandmother said: "I would rather live with Teresa than any one I ever knew." Mother was not like many daughters-in-law, who look upon their mothers-in-law as their natural enemies, so their association was always most harmonious. I was very fond of my grandmother Judd. I have only a faint recollection of my grandmother Hastings, as I never saw her after I was six years old, but I have heard father say that she was a very kind, liberal-hearted woman.

I think it was about in 1842 or '43 that the mob began again to harass the Saints very frequently, and we had a repetition of the old exciting times. It was generally known when the mobs were prowling around outside of Nauvoo. The brethren were advised to always be in readiness to meet them and to protect their homes and families.

One morning I saw something more than usual going on at one of our neighbor's, an English family by the name of Thompson, so I ran over to see what it was. Well, the word had been brought in that the mob was coming, and very near, and "Little Thompson" (he was a very small man) with others had

been called to the defense. His wife was hurrying to get her protector ready to go. I was filled with patriotism when I saw him staggering off under the weight of his lunch and gun. After bidding him good-bye, she stood there and called after him, as long as she could see him, these encouraging words: "Now Thompson, stick to thy post and don't thee flinch." No doubt, they stimulated him to greater deeds of valor; but the expected did not happen. It was merely a false alarm and the mob was not there, and Thompson came home covered with glory and as brave as a lion, bragging what he would have done if the mob had been there, much to the admiration of his wife and myself.

Times were very hard and provisions were scarce. Father



JOSEPH SMITH'S HOUSE IN NAUVOO.

It was unfinished at his death, and completed by Mr. Biddamon who married the widow of the Prophet.

was an industrious, hard-working man and could work at two trades, but it seemed almost impossible for him to get the right kind of pay for his work, so as to provide the necessaries of life for his family, and for this reason he went back to La Harpe to work. He used to send us flour, meat, etc. Transportation was not as easy in those days as it is now, and father had to watch his chance for sending us provisions, and if he missed we ran short. Father often walked the twenty-five miles home to see his family. He was a splendid walker. He told us once when he came home of a mad dog overtaking him. The dog was a



terrible sight—his eyes were blood red, his tongue hanging out, and he was frothing at the mouth. Father was quite pleased when he passed by without a salute. In a very short time a lot of men and boys with clubs and guns came running after the dog. They said he had bitten a boy and several animals. In a little while father heard them yelling and heard the shots from the guns, so he supposed they had killed the dog.

At one time, that I remember, father had not had an opportunity of sending us any provisions for some time, and we got up one morning to find ourselves without anything in the house to eat, except some shelled corn. There were five of us at that time—mother, grandmother, Brother Riley, Sister Phebe and myself. What were we to do? We had heard of a woman who had a hand-mill for grinding. She lived about a mile from us, and as our only chance for food was to get the corn ground, mother said:

“Children, do you think you could take some and grind it? and when you come back I will make a nice johnny cake for our breakfast.”

Of course we could; so brother and I started out in high spirits, with all the corn we could carry, much impressed and feeling our importance in being allowed to help to support the family. Well, when we got to the neighbor's, she took us into the back yard and showed us the mill, telling us that we would have to pay her toll for the use of it. We had heard that before. We started in real brisk—it didn't seem so very hard. We talked and laughed and encouraged each other. The meal seemed to run out of the hopper quite fast, and we thought mother would be surprised to see us home so soon with such a lot of meal. Well, when we had got nearly half of the corn ground that horrid woman came out and took it all in for her share. Oh, didn't our hearts sink! And didn't that mill get awfully hard to turn; and then the handle slipped off and struck me on the finger-nail and hurt me dreadfully. Then it was Riley's turn to grind, so I could stop and cry awhile, but it was not long before the handle slipped off again, and knocked his finger nail nearly off. Poor fellow, how he did cry, and how the blood ran. He always got the worst of every hurt. I went into the house and asked the woman for a rag to put around his bleeding finger, but she would not take the trouble to give me one, saying, “It won't hurt very long.” So I tore a piece off my apron and wrapped his finger up.

Now, it was my turn to finish grinding the corn. I could not expect Riley to work any longer with his aching finger. As everything must have an end, our grist was ground at last, and we started home, “wiser but sadder children.” When we came in sight of home there was mother watching for us, and when she

saw our bunged-up eyes and sore fingers, she could scarcely restrain her tears. I don't think she expressed herself half as emphatically as she felt, for her eyes were unusually bright, and her cheeks were very red. If mother had met that woman then, there would have been quite a flow of eloquence, I think.

In a very short time mother had the meal sifted and the corn bread in the spider baking, and when it was done, oh, what a delicious breakfast. No sweeter morsel was ever set before a king than that hard earned johnny cake was to us. As good luck would have it, father sent us some provisions from La Harpe that very day. With all our poverty and hardships, I never heard mother speak one word of complaint, she was so thankful to be with the Saints and hear the teachings of the prophet!

Father planted us a garden that spring. The vegetables grew very fast, but the weeds grew faster, and mother made Riley and me do the weeding (or some of it). We used to say if it were only shady, and we could sit down, it wouldn't be so hard, but to go right out in the hot sun, and stoop over to pull the weeds, we thought it awfully cruel of mother to have us do it. She often used to show us how to do it. It seemed so easy for her. Why, she could pull more weeds in five minutes than we could in half an hour, and still she insisted on us doing it. Oh, the hardships of childhood!

I think it was the latter part of 1843 that my uncle and grandfather went to Springfield, Ill., and from there they kept writing to father, telling of what good times they had found and that coopers were getting higher wages than in any other trade, and if he would come there for awhile, he could get a good start, and would not have to live from hand to mouth, as he was then doing. Although father was hard-working and industrious, he did not seem to get ahead at all, so after awhile he decided to go. Mother was very loth to leave Nauvoo and hoped it would be for only a short time. There was quite a little branch of the Church in Springfield.

In the spring of 1844, we went to Springfield. We had not been there more than two or three months when we got the news of the prophet's death. Mother would not believe it, saying it was a false report, but when it was confirmed, our house was a house of mourning, and I don't think mother could have felt worse if it had been one of her own family. Father got all the work he could do at fair wages, but with a family to support, clothe, house-rent and other expenses to pay, he did not get rich very fast. Then there was another child added to our home. On New Year's day, 1845, Brother George came, and that made us six in family.

My second great grief of childhood came on the fourth of October, 1844, when my dearly loved grandmother Judd left us



EXTERIOR, CARTHAGE JAIL.

for a better world. She was so pleasant and kind to all! Mother loved her as if she were her own mother. I shall never forget how dreadfully I felt! It seemed the sun would never shine again. I was then thirteen and could fully realize our great loss. I could not eat, and slept very little until mother became worried about me, but youth and time obliterate sorrow. Grandmother was sick about two weeks and said from the beginning that she did not want to get well again. After she was in her coffin, one of my young cousins came to look at her. As soon as he saw her he said: "Oh, grandma is laughing," and if that beautiful smile on her face was an indication of her happiness, it was indeed supreme.

After the Saints left Nauvoo, my parents redoubled their exertions to get an outfit to go to the Rocky Mountains. In the meantime, father had one or two quite sick spells which put him back considerably. How well I remember what a hard time he had breaking in the animals to draw the wagon. There were six cows and two oxen. The oxen were well broken and quite sedate, but the cows were wild and unruly. He would get help to yoke them up, and then would start to drive them. All at once, they would run off in an opposite direction to where he wanted them to go, or would run around the back of the wagon, and get all tangled up. Well, this went on for days and days, and while father was breaking the cattle, mother was praying. She told me afterwards that many nights when we were in bed asleep that she would go out into the orchard at the back of our house, and there pour out her soul in prayer, asking the Lord to open the

way for us to go with the Saints. She was willing to share their privations for the sake of being with them.

Another source of anxiety to mother was that I was now in my 'teens, at the romantic age of seventeen, and mother, knowing the susceptibility of the human heart, was afraid that some young man might persuade me to think more of him than I did of her, and induce me to remain in the east. She could not live away from the Church, and she could not leave a child behind. So my parents said we must not stay at Springfield any longer.

After weeks of hard work, father had the cows broken so that he could drive them, and on the ninth day of May, 1849, my brother Riley's sixteenth birthday, we said good-bye to our friends and relatives, got into our wagon, and started on our long, eventful journey. Oh, how mother's countenance beamed with joy!



ROOM IN CARTHAGE JAIL WHERE THE MARTYRDOM OCCURRED.

What did she care for hardships, if she could only reach the goal?

I will relate one of many little romances. The night before we left, my true lover, Henry Ridgley, came to bid me farewell, and under our trysting tree (a big tree close by) we each vowed eternal constancy—for four years, at least. At the end of that time, he would be of age, and then he would come to claim me for his own, even if I was at the end of the earth. Well, he did come to see me, but it was forty years after instead of four years. He had a wife and three children. I had a husband and was the mother of thirteen children. The romance of youth was gone—

the reality was here. How we did talk of the long past, and laugh at each other's inconstancy. After a pleasant two weeks' visit with us, he returned to Springfield, and in five years after I received a letter from his wife, telling me of his death.

On our first night after starting on our journey, we camped on the prairie. Father unyoked the cattle, and turned them out to feed on the grass, looking after them carefully to keep them from straying away. We had packed up enough fuel to make a good fire, and mother was getting supper, when all at once there came a most terrific thunder storm. The rain poured down in torrents, and we were all drenched, although we got into the wagon as soon as we could. The wind blew the rain with such force that the wagon was very little protection. Of course, the fire was put out, and it was cold comfort for supper that night. However, the next morning the sun shone brightly, everything got dry, and we jogged on our journey.

I don't remember how long we were in reaching Council Bluffs, but I do remember that we camped there one month waiting for companies to be made up. They had to be organized for protection against the Indians. Oh, the monotony of camp life when we were not traveling. How delighted we all were when we started on our journey for good. Everything was bright and beautiful. I was young and healthy. All was "color de rose" for me. The responsibilities, anxieties and cares rested on my parents.

In traveling as we did, one day was very like another. After jogging along all day we camped at night. The men took care of the cattle, while the women got supper. After that was over the young folks generally made a bon-fire and sat around it, talked, told stories, sung songs, etc. There were several nice young men in our company, which made it interesting for the girls.

On the Fourth of July we camped for the day, not entirely to celebrate, but to wash and do mending and various other things that were necessary. We camped in a pretty place near a creek. I was to wash, with Phebe's help. She was only twelve, but very energetic. We selected a place, quite secluded, close to the creek where we could have plenty of water. Well, we were making suds, when a dapper young gentleman from New York, a nephew of our captain, who was on his way to California, discovered us and brought a bottle of wine and a large piece of delicious fruit cake which was made to celebrate the Fourth on the plains.

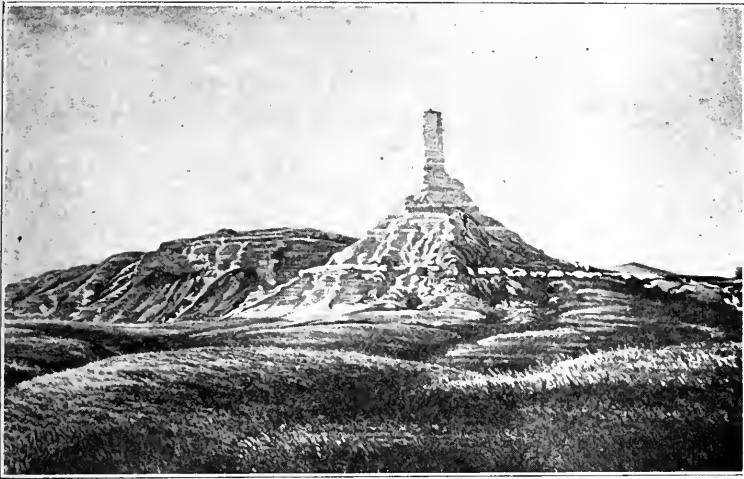
It was a rather embarrassing position to accept this compliment in the midst of soiled linen and soap suds, and I had not been introduced to him before. However, I accepted the cake and wine with great patriotism, and from that time on he often called at our wagon—that is, our wagon yard. Everyone was supposed to own all the land that was occupied by ox yokes, camp

kettles, and everything that goes to make an outfit for traveling, so when any of the young folks called, I was as much at home sitting on an ox yoke as if I were sitting in an easy chair in a parlor. Such is life on the plains.

There were several very nice young men in our company, especially one. He used to say such lovely things to me—told me that I was beautiful and intelligent, and even went so far as to say that I was amiable, something I had never been accused of before. Said I was the only woman that he ever loved, and that we were just suited to each other. I began to believe him, and when he proposed, what could I say but yes. Well, the course of true love did run smooth, at least, until we got into the valley. There we had the usual lover's quarrel, but not the usual making up. In a short time, he let me know that another girl appreciated him, if I did not. He married one of the girls of our company, whose ignorance he had ridiculed to me many times while on our journey. Such is the constancy of man! I understood she made him a good wife, but stood in great awe of him, the man who had honored her so highly. The fates sometimes do interfere with our plans, all for our best good.

My brother drove an ox team across the plains for a widow and her little girl. The little girl was very sweet and amiable, the mother rather peculiar. He said that she would ask more questions in a day than ten men could answer in a week. He was a born joker, and could no more help joking than he could help breathing. He could never tell her anything so absurd or ridiculous but what she believed it. He got so tired of her questions, such as, "Riley, I wonder how far we have traveled today, and I wonder how far we will travel tomorrow," "I wonder if we will get to water," "I wonder if we will see Indians, and I wonder what they will do," "Will they be friendly or savage?"

The "wondering" got so monotonous Riley could hardly stand it. At last he had his revenge, when we came in sight of Chimney Rock. (Anybody who has crossed the plains either by wagon or rail will remember seeing this landmark). It is very tall and shaped something like a smokestack, and probably centuries old. At the rate we traveled it could be seen several days before we reached it. She began her speculations about the rock, and he told her in a most confidential way that as soon as we got to it, he was going to push it down; that he was sick and tired of hearing so much about Chimney Rock, and that it had stood there long enough anyway. As soon as he got his hands on it, over it would go. Well, she begged and implored him to let it stand, that other emigrants might see it who came after us, but he was obdurate. She then threatened to tell "Brother Brigham" when she got to the Valley. That was always her last resort. He



CHIMNEY ROCK, WYOMING.

kept her anxiety at fever heat for two days until we were within about a half mile of it. He then gave in to her pleadings, and said he would let it stand. She was so delighted that she gave him an extra good dinner and supper that day.

He little intended that his last joke with her should turn out as it did. By the way of amusement, he had been telling her before we came to the last canyon, Emigration, that her wagon was going to tip over, in fact, he knew it would. She said that if it did she would tell "Brother Brigham." Sure enough it did tip clear over down the hill, and lit on the bows. It was a very hard canyon for men to drive down, and Riley was awfully surprised. He was only a boy and was terribly frightened. No one worked harder than he did to get it righted. With the help of the men in camp, he got it up into the road, which was very sideling. The wagon looked very dilapidated, with the bows all smashed down, but very little damage was done to the contents, and as it was our last day before entering the valley, the widow managed very well. Riley never heard whether she told "Brother Brigham" or not.

After jogging along several hundred miles without incident, the monotony was finally broken by our cattle stampeding. It seemed the longer we went and the harder the cattle worked, the easier they became frightened.

The one that terrified me the most was the night stampede. We had had one or two before in the daytime, so the cattle were prepared for another at any moment. Our company was coun-

seled to corral their animals every night, perhaps on account of the Indians, or it might have been because of the large herds of buffalo that we saw daily.

At night the cattle were always turned out to feed for a while. They were watched and herded, then brought into the corral for the night. The corral was made with wagons formed in a large circle, with the wheels touching each other, with one opening left to drive them in, then log chains were put across the opening, so that the enclosure was perfectly secure. We were in a buffalo country. We had heard what a terrible thing their stampedes were, and that not long before a large herd had started on their mad run, and when those in front came to a high bluff of the Platte River, they dashed in and made a bridge for the last ones, who trampled to death and drowned their companions.

One night, about two o'clock, our whole camp were peacefully sleeping, when all at once there came an awful sound of tramping and bellowing. The ground shook, our wagon trembled and rocked. It flashed through my mind in a moment that a herd of buffalo was stampeding, and that we would all be trampled to death, so I covered up my head and prepared to die. Mother soon called out to Phebe and myself; as there was no sound from our little bed-room (the front end of the wagon), I gave a smothered answer from under the bed clothes that I was alive. All at once there was another crashing noise. It was our own cattle, broken out of the corral. Something had frightened them, and then they started on their wild, mad run. They ran around and around inside, and then broke through the log-chains. Nothing could stay them, and they scattered over the country for miles and miles. It took our men days and days to gather them back again, and a sorry looking lot they were, those that were left, for some died from exhaustion, and others were killed.

One pair of the captain's cows had run up a very steep hill, fallen backwards and broken their necks—which made one pair less to pull his wagon and one pair less to milk. (Oh, the delicious milk! What a luxury on the plains.) In that stampede there were two or three men hurt—one quite badly. He was a gold digger going to California, who had overtaken us and was traveling with our company awhile. The California emigrants traveled much faster than the "Mormon" emigrants. In trying to stop the cattle this emigrant was knocked down and trampled on, and his groans were piteous.

I did not see the injured man again until one day the next winter, when he called on us in the Valley. During all the time he was there he was down on his knees. He could stand up, but could not sit down. I never heard from him again after he left for the gold mines.



Old cattle-men say that tame, domestic horned cattle are the craziest and wildest of all animals in a stampede. It is very singular, but they seem to start all at once, just as if a bolt had struck every one at the same instant.

(*To be continued.*)

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## There was an Unhappy Woman.

*By Annie G. Lauritzen.*

There was an unhappy woman—of dignity, pride and reserve.  
Thinking that all should serve her, her mandates all should serve;  
Wherever she went she was slighted, and while everything said  
applied  
To her delicate, finer feelings, and often she wept and sighed.

She decided to search the Scriptures, some comfort in them to find;  
And oh, what sweet joy and comfort was brought to her sinking  
mind.

She read of the mission of Jesus who went about doing great good,  
Teaching, comforting, healing, saving all that he could.  
She read in the blessed beatitudes those promises he let fall,  
“Let him who would be greatest among you, become the servant  
of all.”

Deciding to copy her Master, whose complete effacement of self  
Caused him to be worshiped by Saints, despisers of pride and self,

She's now a most happy woman, whose life is grand and sublime.  
She has a kind word for all—she's doing good all the time;  
Earth's good things are hers to enjoy, from duty she doesn't  
swerve,  
She is the happiest woman alive, for she now has learned to serve.

She is cheerful and gentle and loving, since she has learned how  
to live,

Her sorrows are swallowed in joys, since she has learned how to  
forgive;

She is free from the cunning of Satan, who sought to allure her  
to sin,

Her hours are spent in seeking the souls of her loved ones to win;  
Honor and glory and wisdom wait on her unselfish call,  
For she loves and has patience with all, and she is now loved by all.

# The Paymaster.

*By Lucy S. Burnham.*

Teta stood in the open doorway, gazing with anxious eyes across the dreary stretch of desert land.

As far as the eye could see, there stretched before her gaze, sand, hot, dazzling sand. Teta was alarmed at the strange, new rebellion that filled her heart today, and a question as new and strange seemed to stand out in letters of fire before her weary brain. Had they been over-zealous in the work of the Lord that they had given their all for the gospel's sake? It was just before little Edith was born that Dwight had been called on his mission. How tender Dwight had been to her during the long, anxious time of waiting, and when the call had come he seemed stunned at the thought of leaving her to go down the valley of deep shadow, without him there to comfort and help her with his love. During the days that followed before his leaving, Teta often caught him looking at her with a gaze that was almost worshipful.

She wondered now at the strange, new calm that had settled upon her as Dwight took her in his arms at parting, his face all white and drawn and the laughter all turned to pain in his big, blue eyes.

How she ever endured the month that followed she never knew, but when her first born was laid in her arms, by her own dear mother, she took a new hold on life and was soon her old self again.

She had seen all their hard savings dwindle away and even the little home, to which Dwight had taken her as a bride, sold that Dwight might fill his mission.

Job's comforters there were, who told her plainly they had been silly to make such sacrifices, and that it was not required of any one to undergo such hardships, and she had very spiritedly replied: "Perhaps it is not necessary or required, yet if we do it willingly, I am sure God will accept and bless us for it. I am so glad for Dwight's sake, for he needed the experience so much."

And yet today this question would gnaw at her vitals, for within the darkened room lay her baby, sick nigh unto death, for want of help, and she was alone in this desert.

Pacing back and forth between the crib and the open door in her sleepless agony, as one in a dream, she lived over the past and what had brought them to this lonely place. On Dwight's return from his mission in the late fall, penniless, work was scarce, so he had accepted the first position offered him, that of foreman on a

big cattle ranch in northwestern New Mexico. He had not intended to take her with him.

"It is too lonely a place, Teta," he had told her; "I will get along somehow, and in the spring, perhaps, I can secure work nearer home."

She had answered him out of a full heart: "Dwight, where you go I will go. Your home shall be my home."

The winter had not been altogether bad. Dwight had worked hard during the day, but he was near her, and the long evenings together paid for all the day's loneliness. The summer which followed had been hot and dry, no rain falling, and the big stretches of meadow land were now only patches of hot, dry sand. Water was scarce, and the worried foreman and weary cowboys were in the saddle constantly trying to keep the roving, restless herd under control.

At last the owner had decided it necessary to move the cattle, and yesterday Dwight had ridden with his cowboys on a round-up and had left Teta with only an Indian boy for company.

Soon after he rode away little Edith had shown symptoms of illness. All day and all night Teta had applied her scanty remedies, but baby Edith steadily grew worse. Goaded to desperation but a few hours ago, she had sent the Indian boy to find Dwight.

The desert and its loneliness had never seemed as terrible to her as now. Oh, if she could only get help of some kind!

How she longed for her mother, or even the good old country doctor who had attended the people of her home town for years! She had never known his skill and his faith to fail. If she were only in her old home town! Had they then been truly unwise, and must they suffer for it now?

A little moaning sound aroused her from her deep thought; giving the landscape one last hurried search, she flew inside to the cradle. A sharp pain pierced her heart as she noted the little flushed face and gasping breath of her baby. She must have help of some kind, and that soon, too. No tears came now, her eyes were dry and hard. This, then, was how they were to be paid for their sacrifice, foolishness—call it what you would! To see her baby die and she alone, alone, indeed, if God was deaf to her cry.

With a low, choking sob, she ran to the door, to take up her blinding search once more.

This time was she to be rewarded? Or was she crazy? Had her mind become so intent on one thought, help, that her weary brain reproduced, in the distant haze, what she so desired to see?

Wearily she brushed her hand across her eyes in an uncertain way, then fairly gasped. In the distance now could be seen two human beings slowly approaching. It could not be Dwight and the Indian boy, for these two men were walking. The fretful voice or her baby was calling again. She bathed the little hot face,

soothed it as best she could, and then kneeling by the bed and burying her face in the pillow, she sobbed out her gratitude: "Oh, baby Edith, help is coming. God has not forsaken us!" Then in a repentant mood she prayed, "Oh, God, forgive me, forgive."

She arose from her knees and went to the door. The men were very near now; she could not distinguish their features, but she could see they were respectable-looking men. One man carried a small grip. He kept changing it from hand to hand as he walked—a gesture she knew so well as belonging to Dr. Lloyd, the one person she longed for most beside Dwight. Could it possibly be he? He went often to Crown Point (an Indian agency) she knew.

Nearer and nearer they came, and she bounded out to meet them, now recognizing him beyond a doubt.

"Oh, Doctor Lloyd," she sobbed, "it was God who sent you here, I am sure."

The doctor took both hands of the now hysterical girl, and added dryly:

"I thought it was a broken-down machine, but maybe you are right. Be it as it may, I am glad I am here, if you need me. Is Dwight sick?"

"No, no; it is baby Edith who is sick. Oh, doctor, she is dying, I tell you, dying."

"Come, child," the doctor said kindly, "you must calm yourself. If the baby is sick, she needs our best efforts at once."

He led Teta into the house, and while she was bravely fighting for calm, he took off his dusty coat, opened his medical case, and then, as the examination went on, Teta told him of the baby's symptoms and all she had done for her. She had great confidence in the good old doctor. Of course, he could save Edith. Had he not done so time and again?

"Pneumonia," the doctor told her, "you have done all any one could do, and now it is up to me, and I will do my best. Where is Dwight? I wish he were here."

Teta told of Dwight's absence and how she had sent the boy for him. "I feel sure they will come soon," she added.

Swiftly they worked, the doctor giving instructions and Teta calmly carrying them out.

The afternoon faded away, the sun sank to rest beyond the low hills, twilight came and slowly the darkness settled round about them.

In a quiet room, lighted by a single coal-oil lamp, the doctor and Teta sat on either side of the little bed watching the life of the little sufferer slowly ebb away.

Teta was strangely white and quiet. She seemed stupefied by what she saw in the countenance of her child. She had such confidence in the doctor's ability, now even that had failed her.

Oh, if only Dwight would come. He seemed her one hope now. It would be terrible to have him come home and find the little girl he loved cold and still forever.

"Oh, Dwight," she murmured aloud, "come, come," and as if in answer to her cry, the sound of a galloping horse was heard. Nearer and nearer it came. A man's voice was heard, sharp and quick, a clink of spurs and Dwight stood in the doorway, his big, stalwart bulk filling the opening.

For one moment he stood, while his eyes took in the two silent watchers and the white, spent form of his baby girl in the cradle. The laugh slowly faded from his eyes, leaving only a dumb questioning. He seemed robbed of power of speech or movement.

Then Teta with a little moaning gesture held out her hands towards him, and in one bound he was kneeling beside her, calling out his baby's name in low, broken tones.

At the sound the little eyelids fluttered and opened, but the blue eyes so like his own, were blurred with delirium.

Dwight took his now sobbing wife in his arms, and over her bowed head he looked squarely into the eyes of the doctor with a mute appeal.

The doctor winced as he slowly shook his head in answer.

Dwight understood, and rising to his feet, he walked with unsteady step to the door. He must have one moment alone, under the stars, to steady himself. The suddenness of the blow seemed to crush him. The Indian boy had told him the child was sick, but to find her thus—

The doctor followed him from the room, leaving Teta still sobbing by the bed. He went directly to the young father who stood in the starlight, bowed in grief like an old man.

Dwight turned sharply at the footsteps, but before he could speak the doctor was addressing him in low fatherly tones.

"Dwight, my boy, you must brace up for your wife's sake. She has endured so much, I really fear for her. I cannot keep from you the fact that your baby is dying now. I would give my right arm if I could save her for you, Dwight, but I can do no more, and we must think of Teta now."

The doctor, forgetting the open door, had spoken louder than he knew, and Teta, kneeling by the bed, had heard every word.

Like one suddenly awakened, she lifted her head, and slowly but surely the faith that had been dormant for hours came to life.

Dwight's voice came to her now, low and broken: "Please allow me one moment to myself, doctor, and I will be strong."

"It is all so sudden. My baby, oh, my baby," he was sobbing now as only a strong man may.

What was the matter with Dwight? cried the mother-heart.

It was not like him to give up so. Was he going to let their baby die without an effort to save her? And she had counted so on him. All her fighting blood was up now, a mother fighting for her young.

With a low cry she ran to the door and the doctor and Dwight turned at her cry.

But this was not the Teta they had left, this woman with head held high, and in her eyes the light of unflinching faith.

"Dwight, doctor," she said, and her voice was low and calm, "what are you talking about? My baby is not going to die."

"Oh, my husband," she said, as she came near and put two strong arms about his neck, "where is your faith? Is it sleeping as mine has been? Dwight," her pleading tones cut the silence, "have you forgotten the wonderful gift of healing you were blessed with while on your mission? Wake up, my husband, wake up. Surely, dear, when your faith availed so much for others, you can exercise it now for our own precious child."

She lifted her eager eyes to his, and as she did so he shook himself as if to get rid of some gripping power.

"You are right, Teta, I was sleeping. Come, doctor," he added, "you will come with us and we will ask the help of the greatest physician of all."

He kissed Teta as reverently as one would a saint, and still holding her hand he walked with a firm, steady step into the house.

He took a bottle of consecrated oil from a shelf near the door and said, "Come, we will pray for our baby."

Pouring some of the holy oil upon the crown of her head, he anointed her in the name of Jesus Christ, and then sealing the anointing, he prayed, as the astonished doctor, now kneeling near Teta, had never heard any one pray before.

The pleading voice filled the room. This man was not praying to a spirit, a Father of doubtful personage, a God without body, parts or passions, everywhere and yet nowhere present. Oh, no! Dwight was praying as if he were face to face with a Father who was very near, and ready and able to bless his children. A new wonder began to dawn in the doctor's heart, a new respect for the strange people called "Mormons." After all, could it be possible they were right in their strange views of God? When, in earnest tones, Dwight finished his prayer, the doctor's "Amen" was as earnest as Teta's, and still they knelt in silence. Not one sound could be heard but the ticking of the clock and the labored breathing of the baby.

A moment passed and the breathing seemed to be growing less difficult. The three bowed heads were raised in wonder to see the little eyes wide open.

Two little arms reached for Dwight's neck, butt fell helpless, from weakness, upon her little breast; and a voice so weak, the big boy bending over her could scarcely hear, as she murmured, "Daddy."

The doctor took the little hands in his and, to his joy, found the little pulse growing stronger. He put his hand upon her brow and found it moist. Turning to the still kneeling father and mother, he said, "Lo, a miracle has been performed. Your child will live. All she needs now is good care and a continuation of your great faith."

The next morning, just as the sun came peeping over the hill, flooding the world with its glory, the doctor came into the room to find Teta and Dwight kneeling by the baby sound asleep. The baby was sleeping sweetly. Dwight lay near the baby, his hands still upon her head as if in prayer. Fearful that he would yet lose her, he had knelt with his hands upon her head until, from sheer exhaustion, he had fallen asleep. The sunbeams at the window sill lit up the scene and glorified the bronze and golden head, so near each other, as if in benediction.

The doctor turned to go, but two heads came up in alarm, and the movement awakened the baby. Putting out one little hand she said, "Daddy, Edie hungry."

An hour later, as the doctor was leaving, he took Dwight's hand in evident embarrassment and said, "Dwight, I am going home to read that Book of Mormon you gave me so long ago; and if you will give me more information on your gospel I will promise to read and consider it."

With a hearty handshake the doctor and Dwight parted, Dwight to wonder at the doctor's words and the doctor to wonder at his new experience.

When they were once more alone, Teta confided to Dwight all her bitter rebellion and strange questioning, adding, "Oh, I feel so chastened, so ashamed, I wonder if God can forgive me."

"Of course, he can, and already has forgiven you, dear, for you were not to blame. It was terrible for you to be alone with baby so sick, and I will not chance it happening again. I will send you in to stay with your mother until the round-up is over, and move."

"Dwight took his wife tenderly in his arms as he spoke.

"No, Dwight," Teta replied, "there is no need of your going to all that trouble and expense, for I will not doubt my heavenly Father again. I have had my lesson. He gave to us what no one else could have done. He gave us our baby's life. Surely God is a good paymaster, and he that giveth his time and means to his service, shall some day be paid in full."

# Helps for Health Talks.

The main cause of ill health is lack of cleanliness.  
The human body is the most wonderful machine in existence.  
With proper care it will keep in good order for seventy or more years.

Good food, cleanliness, fresh air, exercise, sleep, will keep this machine in good running order.

## HEALTH HINTS.

Brush teeth at least once daily.  
Keep articles handled by others from your mouth.  
Cover mouth when coughing or sneezing.  
Wash hands before eating.  
Sleep and work with the windows open.  
Bathe frequently.

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## Why Not?

*By Mrs. Parley Nelson.*

The pathway is rugged, my feet have grown weary,  
The skies are o'ercast and the day seems so dreary;  
My burden grows heavy as onward I go,  
Dear heart, if you love me, why not tell me so?

Love would smooth the rough path, and my heart would be singing,  
The skies would seem bright and the joy bells be ringing,  
My cross would grow lighter as onward I go,  
Dear heart, if you love me, why not tell me so?

Do not wait 'till I've passed through the gateway eternal,  
Where the peace and the rest and the joys are supernal;  
There the winds of adversity no more shall blow  
Dear heart, if you love me, why not tell me so?

More precious are loving words now, than the flowers  
Which may cover my grave when I've finished earth's hours,  
Then rest will be perfect from sandal to brow;  
Dear heart, if you love me, why not tell me now?



# History of Instrumental Music.

*Brigham Cecil Gates.*

Instrumental music is probably nearly as old as vocal music. A baby delights in making rhythmic sounds with his pounding hammer on a convenient tin pan or wooden board. Drums are so ancient that we have no record as to when they came into existence. The bird-cries and the twittering melodies were soon imitated by the shepherd on the banks of a river who blew his notes into the reed and learned that various sizes and lengths of reeds made various sounds. The assembly of various sizes of reeds, made from hard woods, constituted the first organ and man soon learned that the pipes could be handled through a key-board and bellows instead of blown upon in turn with his own lips. Flutes and modified instruments grew out of this primary discovery. The horns of animals furnished suggestions for the blasts of trumpets, while conch-shells, on the sea shore, were used by savages for similar purposes.

Bows and arrows furnished the suggestion for the first stringed harps. The twang of the bow differed in sound from its thickness and length and thus taught the early descendants of Cain how to fasten gut strings in varying lengths and thicknesses across a wooden frame. Thus the first lute was made. Harps and, in very modern centuries, violins are the natural outgrowths of these discoveries. Annette Hullah in *A Little History of Music*, says:

"Anybody can make an instrument something like Hermes' lute. A small wooden case does quite well for a sound-box, and if you have gut strings instead of fibre or a thong, as some savages do, it will give quite a good sound. Some of the early instruments of this kind had no box, but a soundboard underneath the strings, with a little bridge under them to prevent them touching the wood, but the sounds are not nearly so loud as when there is a box, because the sound-waves are dispersed instead of being collected."

A piano, which is less than 200 years old, is only a harp laid flat, while a violin, not much older in point of discovery, is merely a string box with a handle added and a cover put on.

Instruments are divided into three classes: percussion instruments, which are struck; stringed instruments, those which are plucked or bowed; wind instruments, those which are blown. The Chinese like things they can bang, and have bells, slabs of wood and slices of bamboo all arranged in rows on a frame, to be hit with a hammer. They have many varieties of flutes and

drums and trumpets. The Hindús used drums, bag-pipes, cymbals and trumpets. The Hebrews loved the lyre and harp, while they had also cymbals and drums. The Egyptians and Assyrians used all of these instruments, only the Egyptians made them longer and noisier than anybody else. The Greeks refined their music and had flutes, trumpets, pan-pipes, cymbals and small drums. They developed a system of music writing, but they used their alphabet instead of any other note. They had time and rhythm marks for instrumental music, but none for their songs as the singer followed the words of the poems, making each note lasting as long as the syllable. The Romans liked noisier music than the Greeks. They used noisy instruments such as trumpets, cymbals, gongs, castanets, bells and bag-pipes, scorning the soft Greek instruments as not fit for fighting men. Their music was mostly martial music. There was a very powerful musical guild in Rome with special privileges in the temple of Jupiter, and once, when the Roman senate took away their temple privileges, the entire guild went on strike and left the city. The senators had to send a special embassy to beg them to come back, for no entertainments could be given without them, and the priests could not conduct their services. The Romans preferred orchestras or an assemblage of players rather than solos and solo players. The tyrant Nero, however, was so proud of his singing voice and his fiddling gifts that he would sit up all night practicing the odes he was going to sing in public. He used to lie on the floor every day and do breathing exercises, with a chunk of lead across his waist to make him breathe from the diaphragm. He naturally won all the musical prizes. One day an organ was sent him by a Greek inventor, different from any he had ever seen, and while he was unpacking it and trying it, his legions revolted and Rome burned.

Perhaps the Welsh people had the earliest music in Europe, that is the Celts; but the Teutons were also fond of music and had their crude instruments and sang their warlike songs.

In Rome the Christians had been meeting in the catacombs, singing their hymns and psalms together. When Christianity became popular, the Christians refused to adopt the pagan music about them, and so there was a great sameness in their church singing. We do not know whether the early Christian music was taken from the Romans, Hebrews, or Greeks, but we do know that they sang their hymns and chants alternately, because Pliny, who lived 112 years after the Christian Era, writes about their music.

When Constantine, in the fourth century, made the Christian religion popular, fine churches were built, with large choirs, and the priests took over the singing altogether.

In the beginning of the fifth century a bishop named Ambrose, in Milan, did a great deal for music. He shortened the chants, made new ones, wrote cheerful music and had his singers practice hard, adding to their voices the organ and lyre. However, even these singers sang only one note to each syllable, so that everyone could hear what was said. Over in Rome they sang two or three notes to each syllable, so that one word had a whole string of notes sung with it. This was called the Gregorian style or fashion, after Pope Gregory. There was a great deal of contention over these two methods, and for many centuries Charlemagne (King of the Franks 800-814) the Great, was as fine a musician as he was a soldier. He played the lute, composed songs and had singing taught in all the schools as one of the fixed studies. He himself went about in his travels through the schools and churches correcting, advising and encouraging music. He introduced organs from Constantinople, where they were made in his day.

The mediæval monks introduced harmony, using fourths and fifths, but the parts were all the same length, just the same quantity of notes in each and lasting the same time. A monk named Guido Arezzo, in 1020, invented the syllables to sing by, although they used only what we would call the white notes on the piano, and their school was different from ours.

The evolution of the violin took place in the 17th century. Some say it came from the Welch *crwth* and some think it evolved from oriental lutes, but certain it is that the violin, as we know it today, developed rapidly and culminated sharply in 1611 at Cremona, Italy. The Amati family and Stradivari, who died in 1737, made the most renowned and perfect violins known to history. Even modern art has not equalled, much less surpassed, these wonderful and rare violins. Many instruments grew out of the little fiddle: little viols and big viols, some with long necks, some with short, some round, some flat, others with large curves and some with small.

The next wonderful instrument evolved in these modern times is the piano. The organ itself had a natural evolutionary process from pipes and reeds, while the piano is simply a harp laid down in a box. The earliest piano was called the spinet; then came the harpsichord, used as early as the 16th century but associated with the organ until the 17th century. In the 18th century Paris and London had excellent manufactories of good harpsichords. The pianoforte is essentially a keyboard-dulcimer. It was not, however, before 1800 that the pianoforte began to take the place of the harpsichord and these were exceedingly small and confined as to keys and action. And not until the middle of the last century were there pianos such as we now use. Erard, in 1831, invented the repeating action and made a

grand piano. The organ, too, although of ancient manufacture, was not known in its present splendid condition until the recent centuries. The last hundred years has seen wonderful growth and development in all musical instruments.

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#### MUSIC IN CHURCH AND RELIEF SOCIETY SERVICE.

We know that music has formed a great part of divine worship, from the creation of this earth, as doubtless it does in the worlds beyond this life. All intelligent Latter-day Saints should learn some primary facts concerning the history of music, and its value to us as a people, and they should acquaint themselves with the foundation principles of vocal and instrumental music. Music has developed as rapidly in the last hundred years as science or education have. The complex and intricate forms and modes of music known today require years of study and application to understand, much more to produce. However, there is no reason why all women in the Relief Society should not know a few of the elements of good music and how to enjoy that which they hear.

Harmony is, musically speaking, a just adaptation of parts to each other in musical concord. We know that our Father in heaven loves harmony. We should see that all our children are trained to have an accurate sense of time and tune, even if they do not inherit it. The ear of the natural musician is as greatly pained by discords in music as he would be by listening to people quarrel. Some voices sing a little off pitch, either too flat or too sharp, especially too flat. Such singers are an abomination in a choir, especially if the voice be strong and dominating.

When music began to develop and was divided, in the middle ages, into sacred and secular music, the church music was very slow, with prolonged notes and few but swelling chords; while the secular music was gay and cheerful, with tripping notes and trilling cadences which expressed merriment and pleasure. The first attempt at writing opera music took cognizance of these facts, and the music was written in tripping measures, enriched with trills and rulades for the principal singers, while the music in the churches remained quiet and soft, delivered in slow time and with careful emphasis. It was supposed that in this way religious people expressed their worship of God, for they imagined ordinary human emotions, such as laughter and gaiety, with birds singing and the breeze playing, could not be expressed properly in church music. Even today this distinction is kept with more or less clearness.

A very potent union of emotion or feeling is expressed through the words which accompany the music. Indeed, the mu-

sician usually has a set of words to which he composes his music, suiting the strains and harmonies he devised to fit the meaning of the words which are before him. Note the martial music composed by Elder George Careless for the words, "Hark, listen to the trumpeters." Observe, also, the pathos of that lovely music which he wrote for Henry W. Naisbitt's funeral poem, "Rest for the weary soul."

This thought suggests suitability in choice of music which the choir leader should study, and adapt her music to the time and the occasion. Love songs do not fit in well at religious assemblies, nor do rollicking instrumental pieces belong on our religious programs. If you are to have a special service for Anniversary Day, or Christmas, or Easter time, see that your choice of music fits in with the spirit of the occasion.

Melody is as susceptible of variety and change as our human emotions are, or as are the songs of birds and bees and waves. Now, when harmony is added, and there are chords of music developed, these add infinite sources of variety and change, the combinations are infinite, and almost an inconceivable number of composers exist today writing so-called new melodies and devising new combinations of harmonic chords and accompaniments.

We hear people speak of classical music and romantic music, of good music and poor music. Just what they mean is difficult for the ordinary person to understand. An ordinary definition would be that classical, or good music, never tires those who hear it, while cheap and poor music soon wearies and bores the hearers. Yet all music serves a purpose in life, and adds to its enjoyment, quieting the nervous, stilling the evil impulses, and developing within a love of God, nature, and man. As an example of classical music united to beautiful words we have: "Rest on the hillside, rest," by our two home authors, Henry W. Naisbitt and George Careless; "Come, thou glorious day of promise," also by home authors, Alexander Neibaur and A. C. Smyth; "O awake, my slumbering minstrel," by Eliza R. Snow and Evan Stephens. As an example of cheap and poor music we have such ballads as: "Smiles," "I'll say she does," and "Wee, wee, Marie."

# June Magic.

*By Morag.*

June, 'tis June, Year's high noon ;  
Earth's a-bloom with roses rare,  
Honeysuckles scent the air,  
Flowers springing everywhere.  
Hearts in tune, Honeymoon,  
June, 'tis June!

June! 'tis June, Life's high noon ;  
Perfect days, pleasant ways,  
Life's rich blessings crown your days.  
Lift your soul in grateful praise,  
Night comes soon! Keep in tune.  
June, 'tis June.

The month of June brings to us the magic fulfilment of our hopes of early Spring, a reward for our labors during the planting time. Many of the earlier annuals and perennial plants are now in full bloom. Here we find the hardy buttercup, the sweet williams and columbines. The lilacs, iris and peonies are followed by the wonderful roses, honeysuckles, and many others. Now is the time to thin out the plants in the annual borders, transplant zinnias, snapdragons, stocks, asters, cosmos, etc.

Plant out all your winter flowering geraniums, fuchias, etc. Cuttings may now be taken and rooted in the sand box, or tiny pots of earth. Pinch plants back to promote branching, and remove all buds, and your flowers for next winter are assured.

Cut back your houseplants and repot into larger pots, using a mixture of one-third good soil, one-third sand, and one-third well-rotted manure. Set the pots out of doors in a partly shaded spot, water sparingly, and let them have a rest period during the hotter months of the year.

One flower that should be grown in every home garden is the aster. The easiest way to grow asters is to sow the seed in an especially prepared bed. This can be done in late April or the early days of May. Asters will do well in any ordinary soil, but do best of all on sandy, mellow soil which has been well fertilized during the previous summer or autumn. If manure is added in spring, see to it that it is well rotted, for fresh fertilizer is certain death to asters. When the seedlings are about three inches high, transplant to permanent bed or border. Plant when

soil is moist but not wet, and have plants from ten to eighteen inches apart, according to variety; the tall, branching variety need more room. Cultivate deeply. Water thoroughly, but not too often. Asters do well in partial shade.

When the flower buds have formed, a mulch of lawn clippings will help retain the moisture in the soil and prevent the opening flowers from being soiled by the storm. Asters usually find a good market as cut flowers, and for bouquets and decorative pieces are especially prized, both for their wonderful range of colors and the length of time they will keep fresh in water.

Full particulars as to varieties, time of blooming and culture may be found in any good flower catalog or garden guide. We can especially recommend the one issued by James Vicks Sons, Rochester, New York, who are aster specialists of international reputation, and whose flower and vegetable seeds are thoroughly reliable and moderate in prices.

All spring bulbs, as hyacinths, tulips, etc., should now be dug up, dried, and put away ready for next fall's planting, and their places filled in with summer flowers.

Lawns now require to be mowed weekly, and edgings trimmed nicely, and the flower beds hoed and raked after each shower or watering, for if weeds are not kept down as they first appear, double the labor will be required to eradicate them next month.

Cuttings, or young plants of chrysanthmums, if started now, will give fine flowering plants for fall flowering.

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## FAITH.

*By Grace Ingles Frost.*

There sounds from the dusk of the even,  
No longer the katydid's cry,  
The rain drips from eaves and from branches,  
A veil hath been drawn o'er the sky,  
That hides all its blue from my vision,  
And the gold of the sun is hid, too,  
But well do I know still is gleaming,  
'Round the mist and the gray of that pall,  
The shine of a wonderful gladness,  
And God within reach of my call.

# The House of Gifts

*Clara S. Fagergren.*

The month of May was a veritable month of birthdays in the house of Hopkins. Mother's birthday came on the fifth; Jane's came on the day following. Father celebrated his on the seventeenth, and Jim squeezed in his birthday on the last day of the month.

It had always been the custom in the Hopkins family to duly acknowledge and celebrate every birthday anniversary of its members by appropriate gifts and ceremonies. This year was to be no exception to the established rule, and preparations for the coming birthdays had been under way for some time in much secrecy, and much inward enjoyment of the various members of the family.

Mother's birthday dawned cold and clear. She was greeted on her descending into the living-room by the assembled family; a bright log-fire—built with elaborate care by Jim in honor of the occasion—shone upon Jane's colored crepe paper decorations on the curtains and chandeliers and rested warmly on a bowl-ful of fragrant violets, the first of the season, gathered with much patience and care by six-year-old Elsie, from under the south bay window.

Mother glanced about the cheerful room appreciatively, and smiled. Noticing the listening attitude of the family, and knowing she was expected to make the customary complimentary speech, she exclaimed in honest admiration:

"How beautiful!" Great delight and satisfaction among father and the children. "How exquisite!" she went on, in genuine ecstasy, "and to think of your going to all this trouble for me. I'm sure I appreciate it and I thank you all," she concluded, feelingly, kissing them all in turn.

But the real treat was yet to come. Mysterious-looking bundles were brought from impossible hiding places, and mother was compelled to sit in the seat of honor—the big Morris chair by the fire-place, the while untying and commending the gifts.

Jane brought out a high, thick, and round package—a great curiosity and many guesses as to what it could be—when mother cut the string which was wound around the thing horizontally, perpendicularly, and diagonally, revealing to their admiring gaze an expensive aluminum cooking set, the kind in which the pans fit one on top of the other so as to save gas, by cooking the whole meal over one flame, all joined in gleeful shouts.



"Now, *that's* what I call real thoughtfulness," said mother, noticing the eager look on Jane's rosy face. "Perhaps I'll get a gas range some day, then I'll be able to use these pretty utensils. I'm not so particular about the space on the coal range; I will save these useful pans for future use." She put the aluminum ware to one side with a little inward sigh, mentally figuring that the amount of money that had been spent on them would have bought her goods for a new dress.

Elsie now brought out a long, curious-looking package, tied up in a lot of newspapers with much string. It proved to be a brand new broom, bought with her savings of nickels and dimes. Mother was visibly affected by her youngest daughter's act of unselfishness—because it was an open secret that Elsie hated to part with money; she preferred to make her presents out of the scrap bag—and she fairly hugged the breath out of the delighted girl.

"To think that a child of your age could notice that I needed a new broom," she exulted. "You'll make a good housekeeper some day, if you thus keep your eyes open to the needs of your house."

Father was seen to be looking rather nervously out of the window every once in a while. He looked anxiously up and down the street while consulting the clock every few minutes as if he were expecting something or somebody. At last he drew a sigh of relief as a furniture van came in sight and finally stopped in front of the house. Two husky fellows yanked a piece of furniture out, and lifting it on their broad shoulders, came up the steps leading to the front door, which was opened by father who told them to bring their load right into the living-room.

"A new dining-room table! How nice of you to think of one," ejaculated mother, noticing with one glance that it matched neither the dining-room chairs nor the buffet, but had a peculiar style all its own with its carved legs and square corners. She had secretly wished for a round table, and had hoped to get an entire new dining-room set some day; the chairs were battered up and shabby-looking, too.

Father surveyed his gift proudly. "I overheard you saying that our dining-room table was a disgrace, and I don't wonder if it is. Think of the many years it has been in use. No wonder it is all scratched and banded up. I picked out a good substantial table this time, one that will last us for the rest of our lives." He stroked the shining surface of the table and looked at mother for further approval of his gift.

"It is just the very thing I've wanted," she fibbed bravely, determined not to mar the pleasure of the day by any remark that might hurt his feelings. "You always did anticipate my wishes, and I'm sure you have an excellent taste for choosing

furniture. You must have paid a big price for it, too," she concluded, wistfully, picturing in her mind's eye the large, massive table, in the somewhat cramped-for-space dining room.

"Don't let the price of it bother you in the least," retorted father, generously. "It pays to get a good article. What's a few dollars more or less when you get something for the house, something that we can all enjoy."

"Now we can have regular dinner parties," said June, joyfully. "That table, when pulled out to its full capacity, should seat thirty people."

Mother readily assented to this proposition, though she knew it to be an utter impossibility to crowd that many people into the dining room.

It was now Jim's turn to give his present. He fumbled bashfully in his pocket for a moment and brought out a handful of loose change, which he laid in his mother's work-seamed hand.

"Here's two dollars and seventy-nine cents," he blurted. "It's all I've been able to save since Christmas. Perhaps it will buy you a pair of gloves or something." He backed away shamefacedly for not being able to give more, when the others had given such magnificent presents.

Tears stood in mother's eyes as she frankly kissed the embarrassed boy and whispered in his ear that his present was the best of them all. He had given all he possessed; that was an unselfish and noble act.

The boy glowed with pride and satisfaction on hearing the praise that was meant only for himself, and repaired in high spirits to the dining-room for the belated breakfast.

Mother spent the rest of the day in the pleasant living-room receiving her old-time friends who called to wish her many happy returns of the day. In the evening the regular birthday dinner was served, when mother was not allowed to rise from the table, but was waited upon by the other members of the family, as if she were a queen. Taking it all around, mother's birthday was a huge success.

The same decorations served for Jane's birthday anniversary, which was celebrated the day after mother's. Jane came downstairs earlier than usual, eager and expectant for the presents which she knew would be hers. The whole family was there to greet her, and her quick eyes swept the room in search of packages, of which several were in full view on the table.

Father gave his offering first. There was an exclamation of delight from Jane as she opened a small box and gazed at a pretty necklace. She must try it on immediately. It certainly did look well against her white neck. How the girls would envy her! This last thought gave her an inner feeling of satisfaction that increased her geniality considerably. Jim gave her a box of

handkerchiefs, and Elsie gave her a little bag that she had made, of the use of which she didn't have a very clear conception herself, but it was left for Jane to figure out its value. Jane duly acknowledged the gifts and thanked them all, waiting breathlessly for mother's present; it would surely be something that she wanted; she had hinted openly at wanting a blue silk party dress.

Mother finally pulled a big box from under the table. Great excitement and curiosity from the assembled crowd. Jane untied the wrappings with trembling hands and disclosed to their curious looks a set of dishes.

A set of dishes! She looked up, too much disappointed for words, at mother, who was regarding her seriously.

"I thought this present would be most appropriate," she explained, "You always complain when washing dishes of their being cracked, and of their being odds and ends of them. You said dish-washing would become a pleasure if you had pretty dishes to wash. I'm sure you'll enjoy washing these; each dish has a bluebird on."

Jane swallowed her tears and thanked her mother dutifully, though a trifle listlessly. The idea! A set of dishes! Something that the whole family could have the use of. What could be the matter with mother? Somehow she felt as if the day were spoiled, although her mother had taken great pains to prepare her favorite dishes for dinner, and had made a gorgeous birthday cake for her which was resplendent with eighteen candles.

Father came downstairs smiling on the morning of the seventeenth, enjoying beforehand his reading of Carlyle's books, a set of which he was sure would be his gift from mother. He had voiced his preference for that set of books more than once, and mother's mind was marvelously quick to grasp suggestions.

He found the living-room decorated in flowers in honor of the day—a sunburst of twisted crepe paper radiating from the chandelier to the four corners of the room—like a huge, green, four-cornered emblem. Ferns were fastened to the curtains, and a boquet of carnations occupied the center table. Father looked around approvingly, habitually seating himself in his accustomed chair and waited for the beginning of the ceremonies.

The children waited expectantly for mother to bring out the present—it was to be only one, because the family had pooled their savings and combined their gift. Mother made the presentation speech a trifle tremulously, while father looked curiously at the big, odd-shaped bundle—very much unlike a package of books—on the table.

"You have always taken such an interest in the house," she said, "on that account we have bought you something very useful.

It is a wonderful invention and time-saver, as well as being sanitary and a device you will enjoy using."

The wrappings were undone wonderingly by father, and his astonished eyes beheld an electric vacuum cleaner, so useful in cleaning carpets and upholstered goods, but not exactly the present he had been wishing for.

"Now you won't have to beat carpets any more!" chipped in Jim, cheerfully. "Let me show you how it works," and he suited his actions to his words, fastening the cord in a socket and running the vacuum cleaner lustily up and down on the carpet.

Father looked at his son's performance in silence. The gift was appropriate in a way. It was incredible, however, for mother to be giving household presents. She had always given something personal, something individual, some little surprise intended only for the receiver of her present; and now to begin to give something that can be used in the housekeeping apparatus! Father felt puzzled and aggravated.

The usual birthday dinner was served that evening to the assembled family and a few of father's old cronies. The bouquet of carnations had been transferred to the dining-room table—mother's birthday present—the ornamented birthday cake reposed close by them; father's favorite oyster scallop and roast beef were served out in generous portions, and the meal was finished off with caramel ice cream, and after-dinner candy.

Father, warmed and satisfied by the delicious meal, looked over at mother a couple of times before clearing his throat and saying his little speech:

"There seems to have been something wrong with the presents we have been giving you, mother," he said, apologetically. "We have always given you something that could be used in the house or for the comfort of all of us. Have you ever received anything but lace curtains, teaspoons, rugs, dishes and pictures! We have never given you anything for your own personal self, and you, being the most unselfish person in the world, have never uttered one word of complaint or dissatisfaction. For my part, I'm going to remedy this fault in the future. I'll give you the money that I will lay aside for your birthday present, providing you promise to buy something for yourself; something that the whole family can't use; something that you want in the way of clothes or amusement. Not one cent of it is to be spent for the family; let them have their turn on their birthdays."

Mother looked at father and smiled gratefully. She knew in her heart there had been times when she had wished her presents to be different. But she had always been loyal and cheerful

about her gifts, making the givers believe that they had given her the very things that she had wanted.

Jane flushed guiltily when she recalled the various gifts she had given her mother. They were mostly things to be used in the house. Jim spoke in opportune time from the other end of the table: "Since we are to have our choice of gifts, let me tell you right here that I want a baseball suit for my birthday. I've been afraid you might give me a rake and a shovel with which to make a garden in the spring. If I can't have a baseball suit, I don't want anything, so there." He clinched his appeal by looking at mother for approval. She answered him with an understanding smile and said:

"I'll tell you what we will do. You can have the money with which to buy your baseball suit and go down town and pick it out yourself; then you will be sure to be suited."

## Our Temple Mothers.

*By James Kirkham, Sr.*

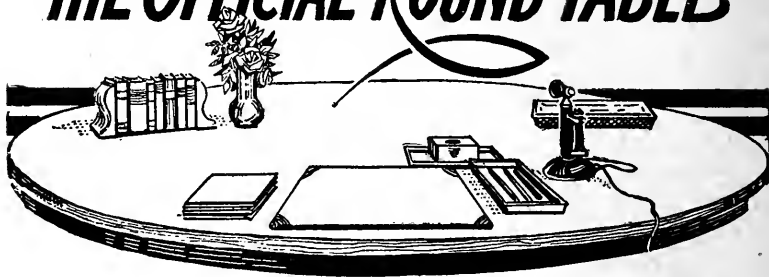
Mothers of virtue, truth and right,  
Adorned in garments pure and white,  
They're guiding stars for those who will  
Battle for truth and Israel.

Aiding those who enter in  
To temple courts for blessings holy,  
Redeeming souls from death and sin,  
Their reward in heaven only.

Cheering those who are poor and aged.  
Counseling our favored youth,  
Helping up the lost and fallen,  
Teaching them the ways of truth.

Then blessed be our temple mothers.  
Ever cherished may they be,  
Clothed in robes of righteousness,  
Crowned with immortality.

# THE OFFICIAL ROUND TABLE



Conducted by Mrs. Clarissa S. Williams and Mrs. Amy Brown Lyman.

The *Boston Transcript* in a little article entitled "Women Out-rank Men," says: "The woman continues to be a better student than the man. There has not been a great deal of evidence on the subject of late, probably because conditions have not been just right for making comparisons, but in the news from Cornell this morning is the announcement that the co-eds have won twenty-one of the thirty-one elections for membership in Phi Beta Kappa, the honorary scholarship society.

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Mrs. William Riter, residing near Lehi, has been appointed a hunter and trapper for the state live stock board. Her husband is already in the employ of the federal government in a similar capacity.

Mrs. Riter is reputed to be an expert trapper and an accurate shot and will devote her time to destruction of predatory animals in the interest of the state live stock industry.

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The National Council of Women of the United States held a meeting of the board of directors of the organization in Washington, on Friday, April 18. The object of the meeting was to discuss the further policy of the National Council with reference to the Peace Conference and League of Nations: also to hear the report of the special committee on reconstruction and permanent peace.

Mrs. James H. Moyle, wife of Hon. James H. Moyle, Assistant Secretary of the Treasury, attended the session to represent the National Women's Relief Society, and also the Young Ladies' Mutual Improvement Association.

Have you ever noticed the trifling, and sometimes the apparently important things which arise to prevent us from attending our Relief Society meetings? If one wants, a dozen different excuses can be made, and absence from meeting seems legitimate and necessary. The little domestic difficulties which arise—the social calls, the ringing of the telephone, a slight misunderstanding with some other member of the Society which makes us rather unwilling to face our neighbor—all these things too often arrive and prevent our members from attending meeting. Do not be kept out of heaven by trifles nor by your enemies. Make your enemies your friends; control the circumstances about you and rise up in the dignity of your womanhood and be a true Relief Society woman.

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The conduct of our business meetings in the Relief Society is a subject of considerable importance to the members thereof. Let us suggest to officers and teachers that when they gather in their business meetings order shall obtain. Chatter and laughter are excellent antidotes to care and trouble, but they have no place in the regular and ordained meetings of the Society. Confusion results where two people talk at the same time, and no matter how harmless the exchange of neighborly gossip may be, the Relief Society meeting is not the place for it. We suggest that perfect and quiet discipline shall mark the conduct of all our Relief Society gatherings.

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#### NOTES FROM THE FIELD.

##### *Hyrum Stake.*

Mrs. Sophia Christensen of Hyrum Stake, although 78 years of age, and partly crippled with rheumatism, knitted last year over 58 pairs of socks, two sweaters and 17 large blocks to be used in the Red Cross quilts. Another member of this ward knitted 26 sweaters. To stimulate an interest in knitting, Mrs. H. P. Nielsen, Chairman of the Red Cross knitting in the Third Ward, instituted knitting parties which were very successful.

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##### *Benson Stake.*

Seven thousand bushels of wheat was turned over to the government from Benson Stake. During the past year the teachers have made 100 per cent visits. All ward presidents attend sacrament meetings regularly.

One of the Stake Board members who took a course in Child Welfare under Miss Ravenhill of the A. C. has had charge

of the Child Welfare work in the stake. She has given three lectures in each ward on this subject.

#### *Bannock Stake.*

On September 7, 1918, Mrs. Gwen H. Redford was released as president of the Relief Society of the Bannock stake. She resigned her position because of the fact that she had moved to Logan to place her children in school. Although she had held this position only a few years her splendid work in the Relief Society was already bearing fruit. Mrs. Redford is a capable, progressive, well trained woman, deeply spiritual and a student of the gospel. She will be greatly missed by Relief Society workers in the Bannock stake.

Mrs. Minnie Sorenson of Lago, Idaho, was appointed to succeed Mrs. Redford. We are pleased to welcome Mrs. Sorenson in our group of Stake Presidents and feel sure that she will be able to carry on the good work so well begun in her stake.

#### *Japan Mission.*

The following interesting letter has just been received from Joseph H. Stimpson, president of the Japan Mission:

For some time we have been trying to get a Relief Society started among the women of this land but it seems impossible at the present to effect such an organization. We wrote to you about this a long time ago, and Sister Stimpson was appointed to take charge of that work, but the small number of women now attending our meetings, and especially the few women saints, have made it impossible to even get the organization completed. Women in Japan have very few rights, if we speak from the woman's rights point of view, as known in America. They are not even able to go and come where they wish. So we are sorry to state that as yet we have not been able to get enough together to hold a meeting. I am sorry we are not able to make a better report, but we have not given up hopes that conditions will be such that we may get started sometime.

However, lately we have done a little in the line of genealogical work. Some of the saints are starting to get their genealogies collected. I have helped in the arrangement of this data in logical order and find it very interesting. It is hard to follow out the family, often because men as well as women change their names at marriage and adoptions are so common that it is difficult to keep the family lines straight. I find the work very interesting, though, and hope to get more done in the near future.

The *Relief Society Magazine* is very welcome in our midst. We thank you very much for sending it to the mission and we feel that with it you are filling a place not reached by any other publication, and desire to congratulate you on your success.



## RELIEF SOCIETY ANNUAL REPORT FOR 1918

### CASH RECEIPTS AND CASH DISBURSEMENTS

#### CASH RECEIPTS—

Balance on hand Jan. 1, 1918:	
Charity fund .....	\$ 19,575 67
General fund .....	54,304.34
Wheat fund .....	78,368.55
Total balance.....	\$152,248.56
Donations:	
Charity fund .....	57,321.05
General fund .....	55,042.89
Wheat fund .....	7,056.93
Annual Dues for General Board.....	7,911.54
Dues for Stake Board .....	1,531.16
Received for wheat sold .....	137,454.23
Other receipts .....	44,897.40
Total donations and receipts.....	\$311,215.20
Total.....	\$463,463.76

#### CASH DISBURSEMENTS—

Paid for charitable purposes.....	\$ 59,061.21
Paid for general purposes .....	54,148.54
Paid for wheat .....	20,471.14
Paid to General Board for membership dues..	9,066.48
Paid to Stake Boards for dues.....	2,400.51
Paid for other purposes .....	50,135.57
Total expenditures.....	\$195,283.45
Balance on hand Dec. 31, 1918:	
Charity fund .....	20,885.48
General fund .....	50,665.56
Wheat fund .....	196,629.27
Total balance.....	\$268,180.31
Total.....	\$463,463.76

### WHEAT ACCOUNT.

#### Received and Disbursed.

#### RECEIPTS—

Wheat on hand Jan. 1, 1918.....	10,867,660 lbs.
Wheat donated during 1918 .....	90,199 "
Wheat purchased during 1918.....	567,412 "
Other wheat receipts .....	259,113 "
Total.....	11,784,384 lbs.
	or 196,406.4 bu.

## DISBURSED—

Wheat credit with P. B. O. ....	5,401,899 lbs.	
Wheat in local Relief Society granary..	1,434,888 "	
Wheat in other granaries .....	211,403 "	
Other wheat deposits .....	185,200 "	
		<hr/>
Total wheat on hand and wheat credits with P. B. O.....		7,233,390 lbs. or (120,556.5 bu.)
Wheat sold locally .....	4,381,919 lbs.	
Shrinkage, waste and loss.....	169,075 "	
		<hr/>
Total sold and loss.....		4,550,994 lbs.
		<hr/>
Total.....		11,784,384 lbs. or (196,406.4 bu.)

## RESOURCES AND LIABILITIES.

## RESOURCES—

Balance on hand Dec. 31, 1918—all funds.....	\$268,180.31	
Value of wheat on hand and wheat credits with P. B. O. Dec. 31, 1918.....	189,421.74	
Value of real estate, buildings and furniture....	239,316.97	
Value of invested funds .....	38,906.93	
Other resources .....	35,588.60	
		<hr/>
Total.....		\$771,414.55

## LIABILITIES—

Indebtedness .....	\$ 3,287.99	
Balance net resources .....	768,126.56	
		<hr/>
Total.....		\$771,414.55

## STATISTICS.

Membership Jan. 1, 1918:		
Officers . . . . .	6,516	
Teachers . . . . .	13,658	
Members . . . . .	24,337	
Admitted to membership during year.....	5,699	
		<hr/>
Total.....		50,210
Membership Dec. 31, 1918:		
Officers . . . . .	6,511	
Teachers . . . . .	13,795	
Members . . . . .	24,990	
		<hr/>
Total or present membership.....		45,296
Removed or resigned.....	4,288	
Died .....	626	
		<hr/>
Total withdrawn.....		4,914
		<hr/>
Total.....		50,210

General officers and Board members.....	23
Stake officers and Board members.....	1,037
Number of meetings held .....	29,589
Average attendance at meetings .....	15,473
Number of Relief Society organizations .....	1,146
Number of L. D. S. families in stakes.....	67,860

### ACTIVITIES

Number of Relief Society Magazines taken.....	13,686
Days spent with the sick .....	42,380
Special visits to the sick .....	87,858
Families helped .....	5,138
Bodies prepared for burial .....	2,967
Number of visits by stake Relief Society officers to wards.....	3,962
No. visits made by Relief Society ward teachers during year..	85,273
Number of days spent in Temple work.....	26,899
Assistance to missionaries or their families.....	\$2,275.62

### CONSERVATION WORK AND LIBERTY BONDS.

#### CONSERVATION WORK—

Grain raised by ward Relief Societies.....	1,644 bu.
Fruit and jelly canned by ward Relief Societies.....	36,000 qts.
Dried fruit conserved by ward Relief Societies .....	3,361 lbs.
Dried vegetables conserved by ward Relief Societies.....	3,002 "
Fruit and jellies canned by individual members of ward Relief Societies for family use .....	2,564,705 qts.
Dried vegetables conserved by individual members of ward Relief Societies for family use.....	574,138 lbs.
Other items such as remodeling clothing, making quilts, etc. ....	52,850

#### LIBERTY BONDS—

Amount subscribed by ward Relief Societies.....	\$ 44,417.80
Amount subscribed by memers of ward Relief Societies....	397,032.00

### RED CROSS WORK.

Number of Red Cross memberships taken by ward Relief Society members .....	24,297
Number of Surgical Dressings .....	371,455
Number of hospital garments .....	71,013
Number of hospital supplies .....	58,939
Number of knitted articles .....	91,795
Number of refugee garments .....	41,175
Articles collected for Belgian relief .....	226,784

#### RED CROSS LINEN SHOWER—

Number of sheets .....	2,818
Number of bath towels .....	6,307
Number of hand towels .....	8,934
Number of handkerchiefs .....	9,276
Number of napkins .....	16,220



### *The Plain Tailored Skirt.*

The materials suitable for tailored skirts are the heavy woolen materials such as serges, broadcloth, etc. It is useless to try to make a tailored skirt from a cotton serge, or other similar materials, as cotton does not require tailoring. So the directions here given for making a plain skirt are only to be applied to the all-wool materials.

In making the selection and purchase of material, first of all make sure you are buying woolen material. As to color, the conservative woman will select a quiet color which will be in good taste for street wear and all occasions appropriate for the wearing of tailored clothes. Quiet colors are more practical in their combination with different colored waists. For the ordinary home dress-maker, plain materials will be more easily laundered than checks, plaids or stripes, unless the figure is very small. The colors I consider most practical for a tailored skirt are, navy blue, greys, browns and black.

After careful selection, find out if the material has been shrunk. If not, you must either shrink it or have it done. To shrink it, press it on the wrong side, using a heavy, damp cloth, and allow the material to remain in place on the board until the steam from the cloth thoroughly penetrates. Shrinking will lessen the gloss or finish on broadcloth and similar materials, but all things being considered, it is wisest in the long run.

Next, the style must be considered. The styles change less in tailored clothing than they do in other types, and are invariably plain. In this article we will consider the making of the two-piece skirt with little fulness in the back, as that seems to be the most favored style this season.

The amount of material required will vary with the size of the person to be fitted, the width of material and the style selected. A medium-sized or small person will require twice the length (allowing about six inches extra for curving at the top

and hems at the bottom) of yard wide material, or one length in the seventy-two inch material. Many of the heavy materials come in this width. A large person will, of course, require more material.

*To Cut the Two-Piece Skirt.*

First, cut and fit a yoke pattern as described in our last number. Be very accurate and careful in doing this, as the skirt perfectly shaped from the beginning is always more successful than the one which has to be altered greatly. The drawing will show the use of yoke pattern, in shaping the two-pieces, front and back. The skirts having the seam directly over the hip and exactly half way between the center of the front and the center of the back have always appeared more satisfactory to me, though many of the models have the seam just a little toward the front. This is merely a matter of taste, but you must decide and then divide your yoke pattern into front and back accordingly. Personally, I prefer to fold half the yoke pattern (from the center of the front to the center of the back) into two equal parts, but be careful not to confuse them as there may be some difference in their shape.

The width at the bottom, of course, changes with the style. This year they are very narrow. However, the sensible woman

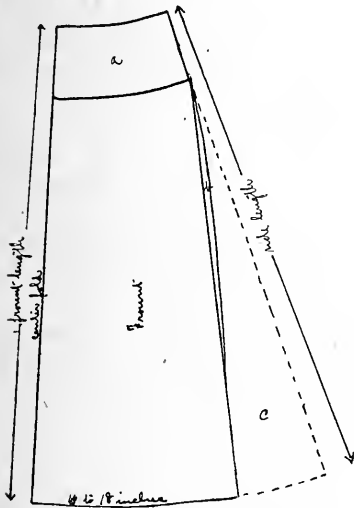


Figure I

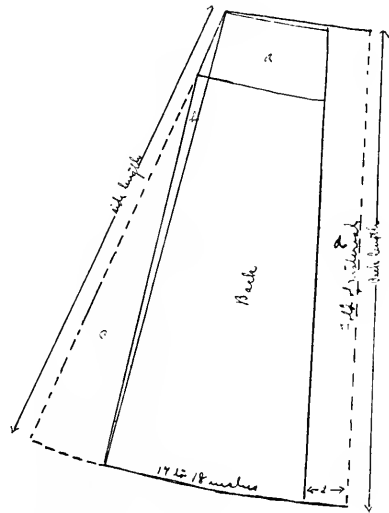


Figure II

will not wear a skirt less than one yard and twenty-one inches, which allows a comfortable step. Stout women require at least two yards at the bottom of the skirt.

The pattern may be cut of brown wrapping paper, or if one has had experience in cutting it, the shape of the gores may be marked on the wrong side of the material with chalk. A yard ruler is a great help in drafting a skirt.

Figure I shows the front gore. *A* is the front half of half the yoke pattern, *B* shows the treatment of the side. The straight line from the bottom of the yoke pattern to the bottom of the skirt leaves a sharp angle at the hip. In narrow skirts, round the side out as shown here. This will make the skirt more ample through the center. *C* shows how the skirt may be added to and made fuller.

Figure II shows the back gore with fulness allowed in the center of the back. At least two inches on the fold can be used in the back for gathers. Many women in making their skirts are allowing still more—enough to make an inverted pleat down the center of the back, to be used in making the skirt fuller when style so demands, as may be the case even before the skirt has been worn one season. *A* shows the back half of the yoke, *B* shows the method of treating the angle at the hip line. The fulness allowed in the back makes the curve over the hip unnecessary, so a straight line may be made from the top of the skirt to the bottom. *C* shows how the back gore also may be made fuller, *D* shows the fulness allowed in the back.

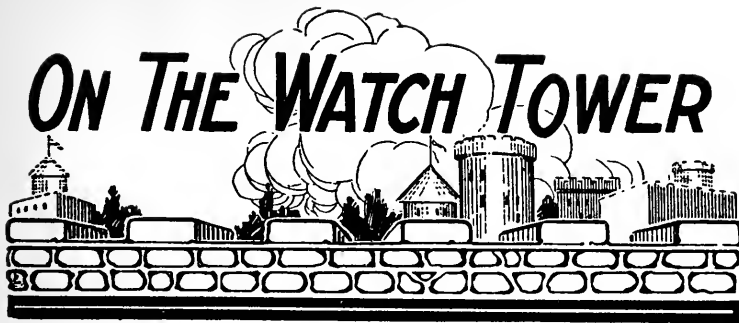
In case you have divided your yoke pattern so that the seam comes a little to the front, you cannot divide the fulness at the bottom in half. The back will, of course, have to be wider in order to be consistent with the top.

Note how the curve at the top is extended over the fulness at the back.

In cutting, allow one inch seams and about three inches for a hem.

The proper length of the tailored skirts at present is about five inches from the floor. It is to be hoped that it will remain so, as it is very much more becoming and sensible than shorter or longer skirts.

Next number will treat the making and finishing of the tailored skirt.



YOKOHAMA, Japan, had a seven-million-dollar fire on April 28.

AVIATORS anxious to fly across the Atlantic made a start May 8.

PEACE DAY was observed in all the churches in Utah on April 13.

BREWING BEER in the United States stopped on May 1, under Federal law.

AMERICAN LOSSES in the late war, up to April 30, aggregated 275,800 men.

COAL prices in Utah came down 40 cents per ton, or about 5 percent, on May 1.

BRITISH INDIA had six million deaths from influenza for the year ended April 30.

FRANCISCO VILLA, the Mexican bandit, renewed his fighting activity in Mexico in April.

WOMEN comprise one-half of the 20,877 stockholders of the American Sugar Refining Company.

BRITISH INDIA had a considerable uprising of natives in April, but it was suppressed by force.

THE KOREAN rebellion against Japan was suppressed in April, at a cost of several thousand lives.

MESOPOTAMIA is now being heralded as the greatest prospective grain producing country in the world.

INTERNATIONAL LABOR legislation received a considerable share of attention in the peace treaty made at Paris.

AN I. W. W. CONVENTION scheduled for Salt Lake City on June 27 has been forbidden by the municipal authorities.

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EGYPT's efforts in April, to break away from Great Britain, proved futile under the pressure of superior military force.

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A TORNADO in Texas, Oklahoma and Kansas, on April 10, caused the death of over 100 persons, besides injuring many others.

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JEWS continue to gather to Palestine, notwithstanding objections by Mohammedans and others to making that land a Jewish state.

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IRELAND's advocates of a republic for the island failed to secure such a provision in the treaty framed at the Paris peace conference.

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A BUTTER BOYCOTT in Utah, in April, for a reduction in prices, received general support from the women folks in the larger cities.

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THE GERMAN peace party which reached Versailles, France, on April 30, to consider the peace treaty, included thirty women representatives.

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AN EARTHQUAKE in San Salvador on April 29 caused a loss of forty lives, the injury of hundreds of people, and great destruction of property.

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MRS. LOUISE P. HOLBROOK, a Salvation Army captain, addressed the congregation in the "Mormon" Tabernacle at Salt Lake City on April 27.

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RUSSIAN WOMEN are making vehement protests against the communism of women adopted by some of the soviet governments there—and well they might.

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DAVID LLOYD-GEORGE, British premier, warned Great Britain, in April, that Europe was facing "a real danger—the gaunt specter of hunger is stalking through the land."

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NATIONAL FINANCES in the world are summed up by Senator Smoot, of Utah, in the statement that the United States may meet its obligations, but the other nations never can.



TELEPHONE RATES in the United States were increased 20 per cent and upwards on May 1, under government direction. The lines are to go back into private operation on May 10.

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WOMEN in Salt Lake City and Ogden are evincing much antagonism to the new law passed by the Utah legislature regulating hours of work, and which went into effect on May 12.

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THE "MORMON" CHURCH now has twenty-two large mission fields in the world, the latest one formed being known as the Canadian mission, over which Nephi Jensen has been called to preside.

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THE HAWAIIAN TEMPLE of the Church is to be opened in the near future. Elder D. M. McAllister, who has had long experience in the Salt Lake and St. George temples, is to be in charge.

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PHILIPPINE independence is being urged upon the United States government by Filipino representatives, who came to Washington in April and awaited the return of President Wilson from France.

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BOMBS containing high explosives were sent by mail from New York in the later part of April, and two women were seriously injured in opening one. Two were received in Utah for prominent citizens.

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CZECHO-SLOVAKIA and Jugo-Slavia are the names of two new nations formed in north central and south central Europe, respectively. The names will bear a translation into simpler English, for pronunciation.

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RAILWAY men in the "four brotherhoods" received another increase in wages by the government, in April. The wages increase for these employees during the past three years averages \$690.00 per year each.

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WOMAN SUFFRAGE will win on the matter of a national constitutional amendment through Congress within thirty days of the convening of an extra session, is the prediction of Senator W. M. Calder of New York.

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FUTURE WARS are by no means an impossibility, according to the British premier, who announced in parliament in April that

a blunder at the Paris peace conference "might precipitate a universal war which might be either near or distant."

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THE ATLANTIC cable lines, taken over by the United States government, were ordered back to private operation on May 3.

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THE FIFTIETH anniversary of the completion of the Union and Central Pacific railways, at Promontory, Utah, was observed at Ogden on May 10. January 10, 1920, is the fiftieth anniversary of the completion of the first railway into Salt Lake City.

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CHURCH UNION throughout the world is again being advocated in some of the larger religious denominations. The Catholic church says the union with that body comes only through its designated channels of admission, while many Protestants insist that they will never consent to that.

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ITALY was greatly offended at the Paris peace conference in April, by President Wilson's refusal to permit the Adriatic seaport of Fiume, in the Italian Irredenta formerly held by Austria, to be transferred to Italy. The Italians were so wrought up that one illustration of their anger was the changing of the name of a street in Genoa, once designated in honor of President Wilson, to Fiume street.

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A WOMAN DEFEATED the "nationalization" of Women in Hungary in April. The new Hungarian ministry had agreed on the law, and one of the ministers, Herr Weltner, explained its workings to his wife. "Do you mean to tell me that you can get rid of me from one day to another, and marry the next day if you like?" demanded young Frau Weltner. "That's how the law stands," replied the husband. Then the storm broke; both wife and mother-in-law began to scream and a frenzied scene ensued; they demanded that the minister should stop the law, or they would leave him and get the wives, mothers and mothers-in-law of all the ministers to take similar action. Herr Weltner was glad to take up the cudgel with the other ministers, and the law was stopped. Honor to this Hungarian woman, who had more decency in her make-up than the whole batch of the male soviet propaganda!

# 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
Business Manager	JANETTE A. HYDE
Assistant Manager	AMY BROWN LYMAN

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

Vol. VI.

JUNE, 1919.

No. 6.

## RECONSTRUCTION.

The result of any cataclysm such as the world has just passed through, necessarily leaves in its wake a vast trail of difficult problems and unsettled conditions. It is true that our own country has not been devastated as France and Belgium have been, nor have we approached the verge of bankruptcy, as perhaps England is doing. Yet the calling of 5,000,000 men from regular avenues of domestic and civil life, thrusting them into the preparation and conflict of war involves no light process of readjustment in order that these men shall be returned to social life without injury to themselves and their interests, and without loss to the people of the country. Moreover, the changing of manufacturing plants from the peaceable pursuits of ordinary life into institutions for the manufacture of strictly war materials, and *vice versa*, constitutes another problem in readjustment which statesmen must face. Added to this is the unbelievable increase of the credit system, which means that everybody is buying on credit—for that is what paper money is—which has caused prices to soar beyond the wildest dreams, while everybody clamors for lower prices on what is bought, yet all the workers want higher wages and salaries than has ever been earned in the history of the world.

This reconstruction need is the foundation of our Fifth Liberty or Victory Loan, and there may be another in the future; while the vexing and difficult process of administering needed re-

lief to families robbed of their wage-earners, through war's necessities, and finding profitable jobs for returned soldiers, hangs like a threatening cloud over the heads of civic relief workers and public officials. Then there is the sex problem. Women have crowded by the hundreds of thousands into the ranks of the wage-earners, and they are very loth to go back into their homes and become a seeming burden on the shoulders of men. They have tasted the sweets of financial and social independence and in most instances refuse to return to old conditions.

The biggest problem of all, that which contains the germ of world-suicide, is the dissatisfaction of the working classes everywhere with existing conditions. Labor is not satisfied with more wages and shorter hours. Men feel that the crux of the labor problem lies in the ownership of the producing industry. They find themselves without power or influence in the matter of governing industries which they themselves create and continue. The human spirit, when released from the pressure of fear, rebels against any form of authority which is not delegated from itself; yet the masses of the people are the masses because they lack the initiative and creative governing power to organize and control human and mechanical forces. The whole world, therefore, is whirling around in this vortex of confusion and dismay.

It may well be that all the prophecies made concerning this people shall be fulfilled in a shorter period of time than we now realize. We have all the foundation of truth with the basic principles which underlie the government of the world. The reconstruction question with you and me, however, is an individual question. Always keep that in mind, my sisters. The people in this Church and kingdom are the Church and kingdom, as the citizens of this Government are the Government. No stream rises higher than its source, and the strength of the chain is its weakest link. Look well to your individual link, that it shall be strong, not corroded with evil passions, rusted with envy, nor ground upon by the friction of sordid ambition and the lust for the vain things of this world. This is the message of reconstruction for this people: learn to construct and adjust all your own life-forces so that you shall be ready, not to drive and force men into the true Church and kingdom of God, but to lead them by loving them, to win them by serving them. The gospel is the plan under heaven by which men can be saved.

# Germs and Disease.

Dr. Martin P. Henderson, Professor of Biology,  
B. Y. University, Provo.

(This takes place of Guide Work for July.)

The existence of a world of microscopic life with its wonderful manifestations, was but vaguely suggested at the beginning of the Nineteenth century. Fermentations and decay were not understood. Disease was a mystery. Epidemics came and went without any apparent cause. Decaying organic matter had been observed to swarm with bacteria, but these were supposed to arise spontaneously as a product of the dead cells, and to take no part in causing the decay. Similar structures had been seen in the tartar from the teeth, but it was not supposed that these tiny organisms normally grow and reproduce in the human mouth. About the middle of the century, however, the question of the origin of these lowly forms engaged the attention and genius of the leaders in the fields of chemistry and medicine, and out of their controversies and experiments came a recognition of three fundamental facts: first, that these simple organisms do not arise *de novo*, from the air or from any other substance either organic or inorganic, but like all other living things must have their origin in antecedent parental forms; second, that fermentation, putrefaction and decay are results of the life activities of these forms; and third, that they are causative agents in diseases of plants and animals.

Despite this information, which has been current for almost sixty years, and in the face of the certainty that a majority of our common contagious diseases are caused by germs, and that others on very good evidence are believed to be thus caused, the idea seems to prevail in the popular mind that an epidemic of disease, such as that of the past season, may arise spontaneously out of the air or have its origin in some other intangible manner. The disease germ is thought of as a mysterious something which as mysteriously transports itself from one person to another without the intervention of any material mediator.

A germ is either a minute plant or animal. It differs from the higher forms of life primarily in its size and simpler organization. Usually it is a single cell, so small that hundreds or even thousands of them would have to be grouped together to form a mass of sufficient size to be visible. Germs are subject to the same laws of the universe and dependent upon the same principles of life as are higher organisms. Their need for food

is no less imperative and their necessity for right conditions of temperature and moisture is just as real. They take food, grow and reproduce their kind. What constitutes them disease germs is the power which they have acquired to operate upon and within the human body and to draw from it the nutrients requisite for a complete cycle of life. They may be simple saprophytes such as the colon bacillus, which is always present but does not cause specific disease, active parasites which are able to wrest their nourishment from the living cells, or less virulent forms such as the pneumonia germs which attack the host only when he is weakened from some other cause. Germs may attack and destroy living tissues, as in the case of diphtheria bacteria in the lining of the throat, or the typhoid bacillus in the walls of the intestinal tract; they may remain localized as to place of development but in their operations produce poisons which are distributed by the blood to all parts of the body, as in diphtheria and lockjaw; or they may get into the blood stream and be carried to various parts of the body, as in syphilis and typhoid fever.

Contagious germs develop normally only in connection with the body or its immediate wastes. When a person "catches" an infectious disease it means simply that the germ causing it has been transferred from an infected individual to a vulnerable portion of his own body, and finding there requisite environmental conditions, has established itself and is continuing its natural processes of growth and reproduction. The germ is not at fault any more than the weed is at fault in growing in the choicest spot of the garden. It is merely satisfying the greatest demand of its existence—the perpetuation of its kind.

The transfer of germs from one individual to another takes place in a variety of ways all of which might be avoided, and which would no doubt be avoided, were the true significance of germs realized. But their small size makes them very difficult to study and entirely inaccessible, so far as the unaided senses of man are concerned. If it were possible to see them as they are in their normal places of growth, many of the practices of the present would be substituted by more sanitary ones, and many thoughtless acts would be discontinued. Suppose for example it were possible to see and recognize the myriads of living forms that swarm on the lips and in the mouth of a person infected with influenza, diphtheria, "colds" or tuberculosis, or suppose the individual could thus see himself. What would be the possibilities of quarantine? What would become of the habit of promiscuous kissing? Suppose such an infected individual could see these same forms swimming in the droplets of saliva as they issue in clouds from his mouth and bespatter his friends whenever he sneezes or coughs. Would he be guilty of performing these acts except behind his handkerchief or some other adequate

screen? Imagine the possibilities, could a tuberculous individual see that the sputum from his mouth is filled with a writhing mass of living forms, the germs of this terrible disease. Would he be willing to take the risk of expectorating indiscriminately about him, either in private or public places, or would such a thing be at all permitted? Assume the results, were it possible for us all to really see the various forms of life which adhere to our hands, and recognize among them those that produce typhoid fever, diphtheria, tuberculosis or syphilis. Would the deplorable "hand to mouth" habit be continued? Would careless handling of articles touched by others particularly those infected with contagious diseases, continue? Suppose the possibility of seeing the millions of typhoid germs with their numerous whip-like swimming appendages, as they writhe and swarm in the feces of a typhoid patient, of watching these same germs as they are washed by the rains into the well or other water supply, and finally as they would appear in the glass of clear cold water on the table. Or imagine watching them taken up by the thousands on the body and feet of a fly and carried direct to the nearest kitchen where they are deposited on baby's "comfort," on his hands, on his lips, on the dishes, on various articles of food and finally washed off the insect by a bath in the milk. Would human excrement be left exposed? Would open privies be maintained? Would decaying or putrefying filth of any sort be permitted to encumber the premises?

These are the things that are happening around us every day, but due to the natural limitations of vision, the majority of us do not see them except through the eyes of others. Shall we for that reason reject them? The day of preventive medicine is rapidly approaching. Will we hinder its approach by dogmatic persistence in theories and traditions of the past, or shall we rather hasten its coming by an intelligent acceptance and application of the truth as it is now known?

# The House Fly.

*Dr. Martin P. Henderson, Professor of Biology,  
B. Y. University, Provo.*

(This takes place of Guide Work for July.)

The fly is too cosmopolitan to require introduction, but in common with many other individuals often encountered in "polite society," it will probably be the less appreciated the more its history and habits are understood. Of the various kinds of flies commonly found in houses but one really deserves the name of "house-fly," since it represents rather more than 95 per cent of the entire number.

A careful examination of its body reveals the fact that it could hardly have been better designed for the role of filth distributor. The head is composed mainly of two large compound eyes. These at first appear to be smooth but closer observation proves them to be dotted with myriads of fine hairs. In front, between the eyes are the antennae, the last joint of which bears a short feathery brush. Other parts of the head are provided with bristle-like hairs of varying lengths. From the under side of the head arises the proboscis. This is an elongated, fleshy tube covered with hairs on the exterior and expanded at the tip into two broad membranous lobes provided with many fine corrugated ridges. This structure is admirably fitted for sucking, and through it food is taken in a liquid or semi-liquid form. When hard substances, such as sugar, are to be taken up they are first moistened and dissolved "with vomit which is regurgitated from the crop" laden with germs and filth which have previously been sucked up. The body is densely covered with bristles and hairs of varying lengths, so arranged that they carry with them large quantities of any dirt or germs encountered. The wings, although apparently bare, have a very dense covering of fine hairs admirably suited to the collection of germs and filth. The legs are provided with bristles arranged in rows and interspersed with denser mats of fine, short hairs. The last joint of the foot bears at its tip two large curved claws and a pair of sponge-like pads from which project myriads of glandular hairs which secrete a substance by means of which the fly adheres to polished surfaces, a most admirable provision also for the collection and distribution of any kind of foul matter encountered.

The fly's breeding habits likewise fit it for the role of filth distributor. Its eggs are laid in filth, the larvae or maggots wallow in filth, the pupae spend their "sleeping" period in filth, and the adults emerge laden with filth to begin their duties in a near-



by household. Horse manure appears to be the favorite larval food, but when this is not immediately available it does not hesitate to appropriate to its needs any corrupt mass of organic material. It has been observed to breed in pig, cow and chicken manure, in human excrement, in dirty waste paper, decaying vegetation, putrifying meat, slaughter-house refuse, sawdust sweepings, slops, fermenting vegetable materials, such as spent hops, bran and ensilage, and in rotting potatoes.

The rate at which flies increase is astounding. A female deposits an average of one hundred twenty eggs at one time, and will produce at least two, and frequently four, such batches between April and September. In twelve to fifteen days the new adult generation is also ready to lay eggs so that ten to twelve generations may result from a single individual during a season. It has been estimated that the progeny of one female under favorable conditions would amount to hundreds of billions in a summer.

The omnivorous habits of the "house-fly" are matters of every day observation. It has a keen sense of smell without any sense of decency—so is attracted alike by the delicate odors from the kitchen and the foul-smelling stenches arising from putrefying organic wastes. It does not hesitate to eat its fill from and wallow its body in the filthiest germ-laden mass, and then at first opportunity to plunge its reeking feet and "snout" into the most delicious cream cake on the pantry shelf. It will feed ravenously on excreted wastes of the typhoid patient, suck up with avidity the sputum from a tuberculous individual, wallow in the pus of an open sore, and then pass directly to any food upon the table, to the nipple of baby's bottle, to healthy mucus membranes or uncontaminated wounds. "There is nothing to tell whether the fly that comes blithely up to sup with you is merely unclean, or whether it has just finished feeding upon dejecta teeming with typhoid bacilli."

That the fly is a distributor par excellence of all kinds of filth and disease germs, has long since passed the stage of experimental demonstration. It has been repeatedly examined not only for surface contamination, but also as to the number of germs that may be carried in the digestive tract. The number of surface forms on a single fly has been known to vary from about five hundred to more than six millions, and those of the digestive tract from one hundred to more than three millions. The number of germs carried varies with the season and the quantity of exposed filth of the district in which the flies are collected, in fact the quantity of filth carried by the flies as well as the number of flies in any locality seems to bear a definite relation to the habits of the people and to the conditions of their surroundings. In one experiment in which the fly was permitted to fall into a vessel of sterile

water and swim about for several minutes—just as sometimes occurs in many households—the number of surface germs washed off was five hundred million, and those from the digestive tract over three hundred million. This perhaps represents extremes as to number of germs, but it is often repeated as to the bath, except that milk serves as the medium and an unsuspecting child as the incubator.

As to specific germs of disease, the evidence is no less certain and convincing. Flies fed on material contaminated with the typhoid bacillus have been found to distribute this germ in their feces for two days after feeding. From flies naturally infected, this germ has also been repeatedly recovered, so we know that the typhoid bacillus is carried not only accidentally on the surface of the insect's body but within its alimentary canal. Similar results have been reached in experiments with other disease germs, notably that of tuberculous, and there is abundant evidence that infantile diarrhea, dysentery and cholera may be so spread.

Consider the possibilities of the fly coming in contact with these germs in nature. Typhoid bacilli are abundant in the excrement and urine of the person suffering from the disease, and are often in the dejecta for months or even years after the individual has recovered. Human excreta is very attractive to flies both for feeding and egg-laying. It is frequently carelessly exposed in waste places or open privies and left to contaminate myriads of insects not only with typhoid bacilli but with the germs of other intestinal diseases. The sputum of tubercular individuals is also greedily devoured by flies, and they have been shown to distribute the germ for several days after feeding on infected material.

The fly, then, is most admirably adapted in bodily construction, breeding habits and life activities, to the nefarious practice of filth and disease distribution. But is the fly to blame? Is it not merely responding to environment in the only way in which nature permits it to respond, and incidentally turning back upon man the natural results of his own unclean habits?

## “O My Father.”

*Adapted to the tune of “The Nephite Lamentation” as arranged  
by Professor Henry E. Giles.*

### HISTORY OF “THE NEPHITE LAMENTATION.”

The melody of the “Nephite Lamentation” has a very interesting and impressive history. It was given to Thomas Durham of Parowan, Utah, in a dream. Because of its connection with Book of Mormon history it is of special interest to Latter-day Saints.

The history of the melody and the story of the dream as given to the publisher by President Canute Peterson of Sanpete Stake are as follows:

A promise had been made to Thomas Durham that he should be visited by heavenly beings. In fulfilment of the promise a young man, who proved to be one of the twenty-four Nephites surviving the last great battle between the Nephites and Lamanites at the Hill Cumorah, came to his room and played this melody on a brass horn. Apparently for the purpose of impressing the tune upon Brother Durham’s memory, it was repeated three times. In its rendition it seems that the high note in the second strain of the melody was beyond the range of the instrument but by the expression on the face of the young Nephite it was apparent that he was trying to reach a higher note. Brother Durham, being a musician, readily placed the missing note to complete the melody. The rendition so impressed him that he was awakened and immediately arose and wrote the music of the tune to preserve it.

The history of the melody, as given to Brother Durham, connects it with the battle of the Hill Cumorah, as related in the Book of Mormon, Mormon, sixth chapter, eleventh verse: “And when they had gone through and hewn down all my people, save it were twenty and four of us, (among whom was my son Moroni, and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of my people who were hewn down, being led in the front by me.”

Fifteenth verse: “And it came to pass that there were ten more who did fall by the sword, with their ten thousand each;

yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had dissented over unto the Lamanites, had fallen, and their flesh, and bones, and blood lay upon the face of the earth." (There were 230,000 slain.)

When the twenty-four had gathered at the Hill Cumorah the morning after the battle, the young man who appeared to Brother Durham played this same melody as a lamentation for the dead. As he played, he was sitting on the bank of a stream, facing the west, probably overlooking the battle field of the previous day.

The melody, having been preserved by Brother Durham after the dream, he later adapted it to the words of the favorite "Mormon" hymn, "O, my Father," and frequently sang it in public. When the melody was given to the writer who, on one occasion at Cedar City, heard it sung by Brother Durham, he arranged it in its present form and has frequently used it as an organ solo for sacramental music. It has created a deep impression whenever played, and is now very frequently requested.

The melody is now published as choir music for the first time, and it is hoped and believed that it will be widely used throughout the Church:

## O MY FATHER.

Tune—Nephite Lamentation.

THOMAS DURHAM.

E. R. SNOW.

Arr. by H. E. GILES.

*Solo. Andante moderato.*

The musical score is written for a single melodic line on a treble clef staff with a key signature of one flat (Bb) and a time signature of 9/8. The melody is divided into four numbered lines of lyrics. The first two lines are the main body of the hymn, and the last two lines form the chorus. The tempo and dynamics are indicated as 'Solo. Andante moderato.' and 'CHORUS. p Very distinct.' respectively. The score includes a final measure with a fermata over the note 'I' in the fourth line.

1. O my Fa - ther, Thou that dwell - est In the  
 2. For a wise and glori - ous pur - pose Thou hast

*CHORUS. p Very distinct.*

3. I had learned to call Thee Fa - ther, Through Thy  
 4. When I leave this frail ex - ist - ence, When I

high and glorious place! When shall I re - gain Thy  
 placed me here on earth, And with - held the re - col -

Spir - it from on high; But un - til the Key of  
 lay this mor - tal by, Fa - ther, Moth - er, may I

pres - ence, And a - gain be - hold Thy face?  
 lec - tion Of my for - mer friends and birth,

Know - ledge Was re - stored I knew not why.  
 meet you In your roy - al courts on high?

In Thy ho - ly hab - i - ta - tion, Did my  
 Yet oft - times a se - cret some - thing Whispered,

In the heav'ns are par - ents sin - gle? No; the  
 Then, at length, when I've com - plet - ed All you

*Rit.* spir - it once re - side;  
"You're a stran-ger here;"

*A tempo.* In my first pri - me - val  
And I felt that I had

*Rit.* thought makes reason stare!  
sent me forth to do,

*A tempo.* Truth is rea - son, truth e -  
With your mu - tual ap - pro-

child - hood, Was I nu - tured near Thy side.  
wan - dered From a more ex - alt - ed sphere.

ter - nal Tells me I've a moth - er there.  
ba - tion Let me come and dwell with you.

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JULY, 1919

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*Sermon of President Joseph F. Smith.*

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Vol. VI

No. 7

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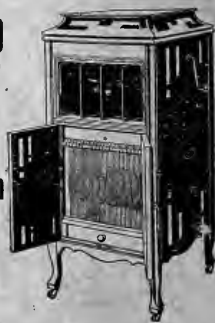
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# The Relief Society Magazine

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APPEAL.

*Lillia Pamplin Lee.*

How long dost thou think, O mortal man,  
The power of God thou canst withstand?

Wilt thou continue thy downward way,  
And steep in sin till the dawn of day?

And dost thou think, when morning comes,  
With its golden rays of many suns,

To hide thy garments besmeared with sin,  
And with the spotless, to enter in?

× Has thou no thought that thou shalt hear  
When the trumpet sounds, that judgment's near?

These words of Jesus, thine ears shall fill:  
He that is filthy, is filthy still.

O mortal, awake and cleanse thy soul,  
That thou mayest be ready to win the goal;

Put away evil and desire to sin,  
That you may be ready His glory to win.



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FAMOUS STATUE OF MOSES, BY MICHAEL ANGELO, IN ST. PETER'S  
CHURCH, ROME.

THE

# Relief Society Magazine

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Vol. VI.

JULY, 1919.

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No. 7.

## Medical Needs in the Days of Moses and Today.

*Mary Foster Gibbs.*

The Latter-day Saints are peculiarly open-minded in their attitude towards life. The cardinal principle of the gospel of Jesus Christ is faith in God and his ever-renewing revelations. Truth never changes, but because times and circumstances bring new angles upon any truth or principle, the gospel comprehends the living adjustment of truth's atmosphere to suit men's minds and conditions.

Because of this flexible quality in our spiritual attitude we are given to extremes at times. If we speak in terms of politics, we are inclined to be partisan in the extreme. If we consider education, not even the newest and latest fad is sufficiently advanced for our quick apperceptions; while in all other avenues of social and spiritual life, we are ever on the watch-tower, listening for the swift approach of events and up-do-date appeals which shall alter and amend our fortress to admit the restless troops of ideas and ideals that constitute our outer mental assailants. We are extremely hopeful, and were, in olden days, devout and childlike in faith and trust. Philosophers tell us that such an attitude of mind sometimes renders its possessor a fearful man and a credulous one. Happily our faith is founded on the Rock of Ages, so that in common with most of our American citizenry, we possess admirable poise and our final judgment restores the perfect equilibrium.

Just now our western communities, and indeed the world at large, seem beset with the clamor of medical appraisalment, and the glamor of medical achievement. Let us consider wisely and calmly the case of wives and mothers in this Church and kingdom on this subject of medical need and medical aid.

First, then, we are confronted with the high cost of medical

assistance, which has affrighted the young married people of this community more than their elders care to admit. So rapid has been the increase in charges, so insistent and socially benumbing are the financial requirements made by doctors and nurses, that parenthood has become well nigh prohibitive, unless young people are well-to-do, or have wealthy relatives. Operations are the order of the day: teeth, tonsils, appendixes—although these later operations are getting a little out of fashion—feet with fallen arches, and corns, and all sorts of internal embellishments for women, strew the triumphant pathway of the successful surgeon. Concealed poison, pus, microbes and neuritis have become familiar terms in the daily vocabulary of even the proletariat.

A young couple who are trying to live on \$75 or even \$100 a month gaze into the future appalled at the cost of a hospital room for the prospective mother costing \$35 a week, with nurses at \$25 and \$35 a week, very possible operations—especially if physicians are in a hurry—with medical trimmings extra. What are young people to do? Fortunate the young wife who lives in the country and has a mother who is able and willing to nurse her in the old-fashioned way. The good old-fashioned midwife has been driven out of our communities, and statistics fail to testify of very much improvement in conditions because of their loss.

The old world has been staggering along with babies coming into the world by the aid of midwives for over 5,500 years, yet now-a-days a woman is practically barred from the chamber of birth, through public opinion, and shrewd, indirect manipulation of press and social exchange. It may well be that some day the careful and God-fearing midwife may find her way back into her own beautiful kingdom.

No one, least of all myself, dares to say very much about this condition, lest we shall be called unprogressive, narrow-minded, bigoted, and lacking in intelligence and culture; for we are all, as was said in the beginning of this article, very open-minded to the call of progressivism and very sensitive about refusing truth in whatever guise it may appear. Just what is truth in these matters of medicine is rather difficult for even an intelligent reader and student to determine. We are told by very distinguished physicians that surgery has practically become a science, but that the practice of medicine, with its sometimes pompous silences and frequent experimentations, is as little understood and as uncertain as it was in the days of Hippocrates and Galen. Said a distinguished patient who died not long since: "I am weary of having my body made an experiment station of by doctors who try one thing for a day or two and change it for something else, and then something else, all the time wishing to see its results, knowing no more than I do, and suffering not at



all, while I bear all the pangs and horror of their instruments of torture.”

It would seem that each individual invalid case becomes, as it were, a law unto itself, for no one is just like anyone else in face or form. So, too, it may be assumed that our internal machinery differs in like manner, and no matter how trifling the differences may be, together they constitute internal idiosyncracies which



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THE TRADITIONAL MOUNT SINAI TOWERING ABOVE THE PLAIN OF THE ASSEMBLY.

make the art of medicine a daily surprise and a constant experiment. General rules fit general cases as general coats fit general sized men, but no two are just alike and the off-size people, like the unbalanced internal organisms, require individual study for years in order to even approximate an understanding on the part of the patient or physician.

The science of surgery, the art of medicine, and the laws of

hygiene, while all closely allied, are separate and distinct subjects. What is known as hygiene or the laws of life, comprised usually in the one word, cleanliness, is and always has been a necessity and has been so acknowledged by ancient and modern prophets. The Lord was very careful to instruct Moses concerning the primary principles of hygiene. That great law giver knowing that his vast multitude of 8,000,000 people would not practice these rules unless they formed part of a religious ritual, incorporated them in his divine regulations and laws. He discovered an herb at the waters of Marah which turned the bitterness of the stream into a life-giving fluid (Exodus 15:23-27). He taught them the use of olive oil and spices, showing them how to compound the sacred ointment, which was both incense and disinfectant (Ex. 30: 23-38). He instructed them in the most precise manner concerning the offering of sacrifice, enjoining upon them the cremation of offal from their continuous and vast sacrificial rites (Lev. 1:13-16). He forbade the eating of fat or blood, while contamination with decaying substances and possible germ cultures were likewise strictly forbidden (Lev. 5:2; 3:6; 7:25-27; Ex. 17:10). Cleanliness was enjoined in every branch of temple service, especially in eating and sacrificial offerings (Lev. 8:6; Ex. 29; Ex.: 10:14). Animals which were unhealthful for humans to eat were most zealously forbidden, and men today would be healthier and happier if they observed these strict laws (Ex. 11).

Women in childbirth were particularly protected through religious enactment, and even in the distant isles of the sea where descendants of Abraham dwelt, and among the Indian women, at this period of time as well as during their monthly need of rest, women in confinement and at monthly periods were isolated in specially constructed houses or huts where no male was permitted to enter (Ex. 12). The Sandwich Islanders, as well as our Indians, kept up these customs until very recently.

Leprosy, which was a sexual disorder, brought over to Palestine from Egypt and taken to the Sandwich Islands from the Chinese, was carefully treated in a list of special laws (Ex. 13, 14 and 15).

No priest could officiate in the tabernacle ordinances if he had any bodily blemish, so exacting was the Lord concerning possible infection and contagion (Ex. 22).

In all oriental countries physicians were members of the priesthood, and as people fell away from the truth, the spiritual exactions of the priests along with their superstition, made a yoke grievous to be borne by the people. We wonder if political conditions of today are going to fasten upon the necks of our moderns similar heavy medical burdens too grievous to be borne.

The Lord has not left his people in latter days without light



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MONASTERY IN SHADOW OF MOUNT SINAI, WHERE OLD BIBLE MANUSCRIPTS ARE TREASURED.

upon this question. He gives a few succinct and careful instructions in the Doctrine and Covenants in what is known as the Word of Wisdom. Even more direct and comprehensive are the hygienic and psychological laws embraced in the following verses from Section 42: 40-52:

“And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands: And let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the Church, two or more, shall be called, and shall pray for and lay

their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me, shall not taste of death, for it shall be sweet unto them; And they that die not in me, wo unto them, for their death is bitter. And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to hear shall hear; the lame who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

"A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion.

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the

Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

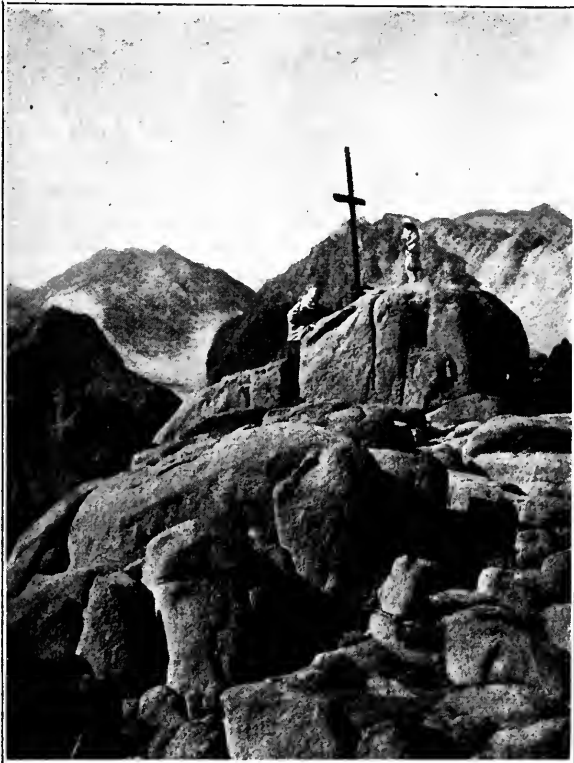
“And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

“All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

“And these hath God made for the use of man only in times of famine and excess of hunger.

“All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

“Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all



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THE TOP OF THE MOUNT WHERE MOSES RECEIVED THE LAW.

beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Who among the people today have abiding faith in these life-giving words, or who among us are following thoughtlessly after the teachings of men and the precepts of so-called scientists and expert practitioners?

We have faithful Latter-day Saint physicians amongst us, men who are devoted to the service of God and man. Cannot some one among them suggest a remedy for this condition, a solution of this very grievous problem? Would it be a good plan for our young couples to begin married life with paying a monthly maternal or medical insurance which would cover the expenses of childbirth and ordinary sickness? Or what plan could be evolved? Come, physicians, brothers, friends, let us reason together!

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### RICHES.

I sit and sew by the window,  
 And out in the garden I see  
 A little plaid bonnet, bobbing about,  
 In the shade of the old apple tree.  
 I hear little feet softly patter,  
 A sweet, rosy face I behold;  
 I am richer by far than most millionaires are,  
 For my treasure is better than gold.

MRS. PARLEY NELSON.

*Rexburg, Idaho.*

## Gems from the General Conference.

The Annual Conference of the Church, postponed because of "Flu" conditions, was notable, particularly as the first conference presided over by President Heber J. Grant; and the rightful succession to the high office which he holds was the key-note of the conference. The freedom and sympathetic response of the people was most marked and gratifying. The beautiful weather, the joyous crowds, helped to make the occasion auspicious and inspiring.

### PRESIDENT HEBER J. GRANT.

President Heber J. Grant said he felt humble beyond the power of any words to express in occupying the position in which he had just been sustained. With the help of the Lord he expressed a determination to do his best to fill the position of President of the Church. "I will ask no man to be more liberal with his means according to his ability, for the upbuilding of the Church, than I myself shall be; I will ask no man to be more strict in the observance of the Word of Wisdom than I am willing to be; I will ask no man to be more conscientious and prompt in the payment of his tithes and offerings than myself; I will ask no man to be more ready and willing to come early and go late and to give more of his time and talents to the work of the Lord than I am willing to do and to give." He felt that without the help of the Lord he would meet with no success in the high and exalted position to which he was called by the Lord and sustained by the people. But, as Nephi of old expressed it: The Lord will require nothing of his people save he will open the way for them to accomplish that which he requires of them." With this knowledge in my heart, I accept the calling, knowing that God will sustain me, provided always, I shall labor in humility and with diligence." He called the attention of the Saints to Section 121 of the Doctrine and Covenants, wherein the Lord told the Prophet Joseph Smith that the priesthood should and must exercise authority with kindness, with persuasion, and with love unfeigned; and President Grant said this will be his guiding motive in administering the affairs of the Church. "God being my helper, those words shall be my guide."

No man could so inspire love and confidence in him as President Joseph F. Smith, the speaker said. No man on earth he loved more. He told of calling on President Smith in his last illness, and how President Smith grasped his hand, with a strong pressure even in his last hours, and said: "The Lord bless you, my boy; the Lord bless you. Yours will be a great responsibility. Always remember that this is the work of the Lord." Pres-

ident Grant said he had hoped that President Smith might live to see the 100th anniversary of the organization of the Church and at one time prayed that he might, and felt that his prayer would be answered; but it was not to be so.

PRESIDENT ANTHON H. LUND.

President Lund said he rejoices in a knowledge of the gospel and during the sessions of conference thus far he had thought, how marvelous is the work of the Lord. He bore testimony that Joseph Smith was a Prophet of God. Testifying that the Prophet Joseph Smith's successor, Brigham Young, was a true prophet of God, and all who followed in the Presidency.

During President Smith's presidency of the Church, said President Lund, many meetinghouses and temples were built in the stakes of Zion and abroad, and temporal affairs prospered. President Smith was a spiritual man, always kind and always possessed of the spirit of the Lord. We all miss him. He prayed that President Smith's memory may ever be great in the minds of the Saints and his example always remain before them. President Lund said that the Lord will bless President Heber J. Grant, and he exhorted the Saints to uphold and sustain him.

PRESIDENT CHARLES W. PENROSE.

President Penrose said there are some thoughts of which he felt sure President Smith would speak if he were present in person. One was the divinity of the mission of Jesus the Christ and another the power of the priesthood. Another: members of the Church belong to the body of Christ and there is no need for members to go outside of it for anything on earth, particularly in a religious, spiritual or social sense. This is not new, said President Penrose, but it should be impressed anew on the minds of the Saints. Within the Church is all that its members need; no need to join other organizations or associations. This, he said, is not saying anything against those who see differently, but as for the Saints, let them keep out of entangling alliances. In the order of the holy priesthood all things for the welfare of the Lord's people are embraced, and there is no need to join other orders. In these perilous times, when marvelous things are taking place and still more marvelous things will shortly take place, it is well for the Saints to stand in holy places; not to waste their time and talents in orders and societies that shall perish and pass away, but give their time and talents to the work of the Lord and to be prepared for any marvelous event that may come to pass. This, he felt sure, would be the admonition of President Joseph F. Smith if he were present in person: That the Saints withdraw their support and influence from orders not of God, and give their entire support, influence, time and talent to the priesthood and auxiliary organizations of the Church.



PRESIDENT RUDGER CLAWSON.

President Clawson said the voting indicated to him an irresistible, compelling power. He was reminded of the saying: "In union there is strength." And surely, he said, the Latter-day Saints are strong, for they have a united priesthood and people. Where could be found, in all the world, men such as Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant? They were pure, good men, free from the sins of the world, and men whom the Saints could safely follow. He exhorted the Saints to honor the priesthood and the ordinances of the gospel, and to rear their children in fear of God.

ELDER GEORGE ALBERT SMITH.

Elder George Albert Smith was the next speaker. He said that the world today is in distress. Men are bewildered, for their own wisdom is failing them, and they are seeking blindly for light and truth. If men but knew it the gospel is the panacea that will bring peace on earth and harmony and accord. Now that the barriers are down for the spread of the gospel, let all Latter-day Saints prepare to preach the gospel to all the world, to go on missions. He exhorted the Saints to pray always for the Spirit of God to guide them through the perilous times coming.

ELDER ORSON F. WHITNEY.

What made Joseph F. Smith a great man? Two things, said Elder Whitney. First, he was a big, broad-minded man; and, second, he had constantly with him the Spirit of God. The one may be called the machinery, the other the power that moves or impels it. Every president of the Church has been the man needed at that particular time, and so it will be with President Heber J. Grant: he will do the work God has for him to accomplish, with the help of the Lord, and with the support of the Saints.

ELDER DAVID O. MCKAY.

Latter-day Saints, said Elder McKay, know that in the home there is nothing temporary, all is eternal in the relationship of the family and the marriage covenant. The home is the cell unit of society, and in the home lies the safety of society and of the state. All the auxiliary organizations of the Church are designed to assist in training the youth of Zion, but none of them can supplant the training and influence of the home. He said that the word honor with all its synonyms—reverence, obedience, love, etc.—is the keynote of the successful home. Elder McKay said he

believes that during the first five years of a child's life parents sow the seeds of obedience or disobedience. Every member of the family should help and serve every other member.

ELDER ANTHONY W. IVINS.

Elder Anthony W. Ivins spoke of the time that has passed since the Declaration of Independence, and said that the great changes that have taken place since that time were neither hoped for nor expected. Great as were the expectations of the patriots, who fought and obtained their freedom, they did not dream that future events would be fraught with such great import as they have been. Especially important are the events to Latter-day Saints.

He referred to the trying times through which the people have passed since the last general conference: the great war, the influenza epidemic, and the loss of our Church leader, the late President Joseph F. Smith. The Lord has raised up another leader to direct His affairs upon earth in this new era, for, said he, the world of 1919 is not the world of 1918. He referred to the stupendous effort put forth by the nation to bring the war to a close, the gigantic scale on which troops were massed and transported, and the unflinching and marvelous courage of the American soldiers. Men will not hesitate to attempt to discredit the administration of President Woodrow Wilson, said Elder Ivins, but the fact will be written in history that Woodrow Wilson was confronted with the most difficult problems with which to grapple that any President probably ever had before; and he met them with wonderful success; and the Lord he praised that Woodrow Wilson met the situation as well as he did. What has all this to do with the Church? asked Elder Ivins. The Church and the State are both entering on a new era, and if one is in danger then the other cannot escape. Elder Ivins said he fancies he sees danger ahead; selfishness is the great element of danger. The rich grind down the poor, and by selfishness governments have been wrecked in the past: "why close our eyes to experience?" he asked.

The enactment of laws is not nearly so essential as is their execution. What the country needs is more unselfish statesmen and fewer professional politicians. The selfish politician and greedy capitalist and labor agitator who grind down the poor, close factories, corrupt legislative bodies and thereby sow seeds of unrest among the people are the great menace to society. Elder Ivins exhorted Latter-day Saints to put selfishness and greed out of their lives, and give their time and talent to the study and execution of righteousness in government, and in the Church of God.

ELDER JOSEPH FIELDING SMITH.

The priesthood is eternal, and no man can preside in this Church without the consent of the people.

No man could preside over any body within the Church or over the Church itself without the assenting vote of the people. The Lord will not permit any man not qualified, one whom he does not choose, to reach the position of president of His Church.

ELDER JAMES E. TALMAGE.

Joseph F. Smith was foreordained for his epoch. He was one of the real prophets of God. I have heard his testimony and have heard him preach in his conversation. His face was never so lighted up as when he was bearing his testimony of the truth of the gospel. He seemed to be personally acquainted with Christ. While he was the connecting link between the first and latest authorities of the Church, he was always up to date. There was no clinging to the things of the past with him. He was the living embodiment of the truth that schools and colleges do not make the scholar.

There was no tint of bombast in his speeches. He did not speak to the ear, but to the heart. He was the preacher of righteousness on earth.

ELDER STEPHEN L. RICHARDS.

President Smith, Elder Richards said, lived a life of usefulness and value seldom achieved by any man. He was the very incarnation of faith and made it a living principle of the gospel which he lived. It radiated from his person. When one heard his testimony one never doubted his faith. He possessed a great faculty of making things plain to others. He contended that men must live the gospel as well as preach it. No words of his were ever so much of a sermon as his life. He was kind, considerate and compassionate towards sinners, but intolerant of sin. His words always held encouragement for those who had sinned. He upheld the gospel and extended a helping hand to those who needed it. There was no deviation from the truth in his life, and never was there a more sincere, just or noble man than Joseph F. Smith. His friendship lifted one up and not down, and all loved him. God so mixed the elements in him that he could withstand all temptations and trials. I firmly believe that at the time of his death he was the greatest man in the world. View it from any angle, and few can equal his record of service.

ELDER RICHARD R. LYMAN.

Elder Lyman said that it is also interesting to note the changes made in this valley during the life of President Smith

here. When he came as a boy of nine, there was but one green spot in the valley. Today it is a land of beauty and a garden of roses. No fairy tale unfolds a more marvelous story of transformation than occurred in this man's life.

Like David of old, Joseph F. Smith was chosen of God to preside over his people. He was a poor boy, herding cows on the desert. David was herding sheep when Samuel called at his father's house to choose from his family a king of Israel. God chose and placed both David and Joseph F. Smith in the positions which they occupied on earth. Joseph F. Smith made no compromise with sin.

ELDER MELVIN J. BALLARD.

The Lord is speaking to the world and pouring out his judgment by war, pestilences and scourges. Men have tried to regulate the judgments of God to the sphere of accident or coincidence, but the great afflictions are no more nor less than the Lord speaking in wrath because the children of men will not repent. Elder Ballard said man cannot build so secure as to protect himself from the judgments of God. The great *Titanic*, which was sunk by an iceberg, was supposed to be unsinkable; it was a great and necessary lesson; nothing is secure from the hands of God. The great war, the scourge of influenza; and other diseases that are baffling science, are the judgments of the Lord. Elder Ballard said he had asked the Lord in anguish why babes, mothers, the innocent as well as the guilty, should be stricken, and he said he was given an answer that the Lord is calling the world to repentance, because the time is near at hand when the Savior shall come and the wicked shall not stand in his presence. It may not be influenza but it will be one scourge, and affliction after another, until the world turns from wickedness and repents.

Why are the Saints afflicted? Because, said Elder Ballard, the Lord is chastising them for their own degree of disobedience. If they are touched, the Lord is preparing them to stand as lights to the world. Those whom the Lord took from among his people did not need the chastisement individually; but the Lord spoke through them to his own people. Elder Ballard expressed gratitude that those who were taken in most instances were prepared to go, and many were left who needed to repent. He believed the wisdom of the Lord was apparent in every instance.

BISHOP C. W. NIBLEY.

Within the revelations of God, said Bishop Nibley, is contained principles that embody the only league that will ever bring peace on earth. The word of the Lord, he said, will bring about

peace: for it will and it alone, accomplish what mankind is groping for today. The word of the Lord is greater than anything man can concoct. In the league laid down in the covenant of the Lord there will be no I. W. W., no labor troubles, and no unrest, for the word of the Lord says the idler shall not eat of the bread of the workers.

In the league and covenant that the word of the Lord provides for, there will be men who shall live long and be strong; for the word of the Lord tells how to live the Word of Wisdom; there will be no sin, no crime, because the word of the Lord tells his children how to live in peace; and when the world accepts the word of the Lord there will be peace on earth.

Freedom shall rule, said Bishop Nibley, and force shall never again hold sway for any length of time.

#### ELDER THEODORE TOBIASON.

Elder Theodore Tobiason, new president of the Swedish mission, bore his testimony that the Latter-day Saints are engaged in the work of the Lord, and he testified that the Lord had made known to him that President Heber J. Grant was the proper successor to the late President Joseph F. Smith. He had never doubted, but, nevertheless, he testified that in a fast meeting some four weeks ago in the temple, Heber J. Grant was speaking. Elder Tobiason said he was gazing intently at President Grant, and all at once there seemed to appear in his place the beloved late Church head, President Joseph F. Smith. He looked away and then back again to assure himself—the manifestation still remained. It was just as true as the circumstance was when the mantle of the Prophet Joseph Smith fell upon Brigham Young at that historic meeting in Nauvoo, and Elder Tobiason said he has heard numerous Saints who were present in the temple a month ago testify that they had similar manifestations.

#### STATISTICS.

During the year 1918 there were 4,761 baptisms and 15,963 children were blessed. There were 5,752 deaths, which is the largest number on record for any year. Of this number, 1,054 died of influenza and 862 died of pneumonia.

*Military.*—Over 20,000 members of the Church were in the military service of the United States and its Allies at the close of the year 1918. Of this number, 383 died in the service. We should have been allowed not less than 20 chaplains, and we made application for permission to furnish our quota, but for some reason, unknown to us, we were only allowed to furnish three chaplains, two of whom saw active service at the front in France.

*Priesthood.*—There has been a better attendance of the priest-

hood at the ward weekly meetings, but there are still 9,078 persons who hold the priesthood whom the Bishops report are willing to labor, but have not been assigned to any duties in the stake or ward.

*Tithes.*—There has been a considerable increase in the amount of tithes paid for the year 1918. The tithing has been well handled by the bishops. Very little loss has been incurred, except through the failure to find a market for the large potato crop of the year 1917.

*Temple Work.*—There were 175,525 baptisms for the dead performed in the temples, and there were 78,001 endowments for the living and dead. The Hawaiian temple is now practically completed at a cost of about \$200,000. The Cardston temple is nearing completion and will cost, when finished, about \$600,000.00.

*Sacrament Meetings.*—In consequence of the quarantine and conditions prevailing during the epidemic of influenza in the latter part of the year 1918, the attendance at Sacrament meetings has fallen off and the visits of the ward teachers have not been as regular as in other years.

*Finances.*—The following are some of the expenditures paid out of the tithes and other Church funds during the year 1918.

There has been expended for assisting the worthy poor	\$279,244.30
For missionary work and building of meetinghouses in the missions, mission houses and return fares of elders . . . . .	345,761.51
For the maintenance and operation of the Church school system, including the erection of new school buildings . . . . .	695,561.70
For the maintenance and operation of the St. George, Manti and Salt Lake Temples . . . . .	170,000.00
For the construction and equipment of the Hawaiian and Cardston temples . . . . .	340,036.17
For the erection of meetinghouses (This does not include donations for the same purposes by members of the respective wards) . . . . .	288,766.76
For the maintenance of stakes and wards in all their various departments . . . . .	526,002.91

Attention has been called to the fact that the work which the Pioneers did in planting trees and in beautifying homes, farms, ward meetinghouses, schools and other buildings is being sadly neglected in the Latter-day Saint communities. Our advice and counsel to the Latter-day Saints is to plant more trees, to get the best kinds adapted to each locality and grow them wherever they can be grown.

# Reminiscences of Margaret Gay Judd Clawson.

(Continued.)

Our next thrilling adventure occurred one pleasant afternoon, as we were slowly jogging along. All at once our whole train was flying in every direction, with lightning speed, over the plains. I don't think the fastest horses could have kept up with our cows. Father sat in the front of the wagon talking to and whipping his staid old oxen to keep them going right along. He was afraid the cows might get mixed up with other teams that were running, or might whirl around and tip the wagon over with us all in it. We went over humps and bumps. Sometimes our heads would be thrown up to the top of the wagon bows, then we would alight anywhere it happened, inside the wagon. Nobody can appreciate the situation without the experience. Again death was staring me in the face and again I covered up my head. If I had to be killed I didn't want to see the process. Mother soon snatched the covering off my head, and when we came to a stop she gave me a sound lecture to always be on the lookout and watch for the best chance for escape. Well, after the cattle had run as long as they could, they stopped. There were several accidents, and one woman was killed. She was knocked down and trampled to death. She left a family of children.

How we dreaded the stampedes! There is something dreadful in a lot of panic-stricken cattle. Even human beings are not responsible when fright overcomes reason. One cow in our team was very intelligent, in fact, she was so bright that she used to hide in the willows to keep from being yoked up, but when father found her and yoked her she was a good worker and a good milk-er. She got very lame at one time and could scarcely travel. My parents were very much worried, having already lost one cow. They were afraid they could not keep up with the company, and so mother said she would make a poultice and put it on as soon as Bossy laid down for the night. Mother made a very large plaster that covered all the cow's lame hip. Well, the next morning when father went to get the cows up he called out, "Why mother, you have poulticed the wrong hip." Mother said, "Never mind; it's all right, it has gone clean through;" and sure enough, Bossy limped a very little that day, and was soon as well as ever. I know there was a great deal of faith mixed up with that poultice.

Along in the early fall, we used to find wild fruit, such as

choke cherries, service berries, and a little red berry called buffalo or squaw berries, all of which we enjoyed very much. One day I decided to have a reception that evening, so after we camped, I asked some of the girls and boys to come and spend the evening at our camp fire after their chores were done. Verbal invitations and short notice never gave offense then. All were delighted to come; no regrets. In the meantime, I had asked mother to let me make some buffalo berry pies. Of course, she did. Pies were a great luxury and were seldom seen on the plains. I wanted to surprise my guests with the sumptuousness of my refreshments; and I did. Well, I had hardly got the ox yokes and some other things artistically arranged before my company arrived. Not so fashionably late then as now. After we had chatted awhile and sung songs together, I excused myself to go into the pantry (a box under the wagon) and brought out my pies. In passing the pie, I rather apologetically remarked that they might not be quite sweet enough. One gallant young man spoke up very quickly, saying, "Oh, anything would be sweet made by those hands." And I believed him. After serving the company, I joined them with my piece of pie. Well, with the first mouthful—oh, my, how it set my teeth on edge, and tasted as if it had been sweetened with citric acid! That ended my pie making on the plains. I often wondered how my friends could have eaten it, but etiquette demanded it. I don't think there was enough sugar in the camp to have sweetened that pie.

The best of all meals to me while on our journey was our midday luncheon. Mother used to make a kettle of corn meal mush in the morning, then she wrapped it up to keep it warm. After the milking was done, the milk was put in a tin churn and the churn was wrapped to keep it from slopping over. When we camped at noon to let the cattle feed, mother used to bring out the mush and milk. Why, it was too good for poor folks. Sister Phebe never liked it; she said it always made her so hungry. I never heard any one complain of a poor appetite while crossing the plains. Any kind of food was sweet except my pies. Bread and bacon was more delicious than plum pudding or pound cake now. How environments change our tastes.

The greatest hardship I passed through on our journey was on the day before we got to Laramie. The cattle were tired and foot-sore and the traveling was very hard, so father told us that morning we must all walk—no riding that day. I shall never forget that memorable walk—sand ankle deep to men and women and much deeper to the cattle and wagons. When we camped that night, we had traveled ten miles. I thought it was a thousand, and wished many times that day that I was where people didn't get tired.

At last we came to the end of our long, tedious journey, and



on the evening of October 15, 1849, we camped at the mouth of Emigration Canyon. Oh, what a glorious sight it was to look down the Valley of the Great Salt Lake!

The next morning we were up bright and early, and soon drove down. In the meantime Brother and Sister George Stringham, old friends and neighbors in Springfield, who came to the Valley the year before, sent word to my parents to come to dinner, and to camp on their lot. Never was invitation more gladly accepted. Their little two-roomed adobe house stood on the corner where the Kenyon hotel now stands.

That dinner—can I ever forget it—never before nor since have I tasted anything like it. I remember everything we had that day. There was a nice, juicy, fat beef pot-roast, baked squash, boiled potatoes, mashed turnips and boiled cabbage. It seemed very extravagant to have so many kinds of vegetables, but Sister Stringham wanted to give us a real treat, knowing that we had not eaten any kinds of vegetables since leaving home. They had raised the vegetables in their own garden that summer. Everything tasted as if it had been sweetened with sugar. It was a feast fit for the gods. I wonder how our fancy cooks nowadays would like to get a full dinner in an open fire-place with wood for fuel and very few cooking utensils. That was the way we got our meals in those early days—no cook stoves then.

In a very short time after we got into the Valley, Brother Riley started for the gold mines. There was a large train being made up to go to California. They were going to take the southern route that fall, as it was too late to cross the mountains. Mr. Pomroy, I think that was his name, offered to take men and boys through as teamsters. Brother Riley, with many others, got the gold fever. He coaxed and begged my parents to let him go. Mother very reluctantly gave her consent. The morning he left, we were standing around the camp fire; mother was looking very sad. He picked up a frying pan and said: "Mother, when I come home, I will bring this full of gold." I wondered how mother could be so downhearted, when he was going to make us all rich so soon. Wise mother! Poor boy, he little knew what he would have to pass through before coming home.

It was a very hard journey to the coast, under the best of circumstances, and in crossing the desert Riley's company had a great many animals die, and had to leave many of their wagons right there. Their provisions got scarce and short rations and walking were the order of the day. Sometime before they got over the desert the water gave out and their thirst was terrible. The last day on the desert several men gave out and could go no farther, but Riley, with others, struggled on, their tongues so dry, and parched they could hardly speak.

At last they came to a stream of clear, running water. Some

older heads had cautioned the younger ones not to drink too much at first. What did Riley care for that advice. He laid down on the bank on his stomach nad drank, and drank, and drank, and when he tried to get up he could not. So he rolled over in the hot, burning sun and went to sleep, and when he awoke in two or three hours afterwards, he found the grass very wet all around him, and little rivulets of water running from all over his body. That saved him from the serious results of over-drinking.

On arriving at San Bernardino, the teamsters were discharged. From there they had to make their way up to San Francisco as best they could, and from there to the gold mines. When Riley left the train he took his gun. Before he had walked many days, it grew as large as a cannon, so one day he threw it down by the roadside, and said he would rather be killed than carry it any longer. He must have been a sorry sight—not seventeen, very tall and bony, barefooted, clothes in rags, and his hat without a crown.

On their way one day they stopped at a kind of eating house and found there was a looking glass, the first Riley had seen for months. He did not know himself. After that he no longer wondered why people laughed as he passed along.

At last Riley got to the gold mines, and like thousands of others, he got gold and spent it. Being young and inexperienced, he did not know how to save. Mother waited and prayed for her boy to come back, for she was afraid he would get weaned away from home and never return. All our letters to him ran: "Riley, come home; never mind whether you have gold or not, you are just as welcome without." "Mother wants you home."

In two years he came back, and instead of a frying pan full of gold, he and all his belongings were on a little bit of a pony, his feet nearly touching the ground. He had grown a great deal during that time. How glad we all were to have him with us again. Mother's joy was boundless, for she had her little flock once more together where she could hover over them all. Riley told us afterwards that he did not know how when he ever would have come back, had it not been for mother; he said he never dreamed or thought of her without seeing her with a sorrowful countenance—a very unusual expression for mother. It seemed to draw him back. I am sure it was her faith and prayers that did it.

We had been camped about two or three weeks on the Stringham lot when my parents began looking for a shelter for winter. There had been quite a few mud roofed adobe houses built during that summer and the summer before. Great Salt Lake City had been surveyed and laid out in wards. Each ward was fenced in with poles and in going from one to another we had

to stop and let down the bars to pass through the gate. Of course, there were not as many wards then as now.

After hunting days and days, father found a very small room owned by William Brown in the Fifteenth Ward. He had built a three-roomed house—a living room, bed room, and a little ten by ten kitchen with one door at the back, a small window in front, and a fire place.

The Brown family (six in number) seemed to have more room than they needed, so they rented this back one to us. We were delighted to be so comfortably located. Our furniture consisted of a home-made bedstead—father made it, four parts made of poles, and it was corded with rope or raw hide, and with a straw bed and a feather bed on top of that, it was luxurious.

Father, mother and baby George occupied that bed. The table was a chest, that we used for carrying our clothes in while crossing the plains, and was about four feet long and two feet wide, as near as I can remember. There were no trunks in those days. An old chair or two and a stool or two made up our furniture. When we had extra company we seated our guests on the bed and on the table. The cooking utensils were a bake kettle, a boiling kettle, and a spider. Mother always made such good bread and she baked it just to a turn. When she put me in charge of the cooking, the family all knew it for the bread was either burned or doughy. I never could get the knack of baking in those old iron-lidded bake kettles.

Sister Phebe and myself had a bed room all to ourselves. It was our wagon box, set on the ground in the back yard. The winter of '49 and '50 was very cold and a great deal of snow fell. Many nights have we waded knee deep in snow to our little bed room. Mother made us just as comfortable as she could, but a straw bed on the floor of the wagon box and a canvas cover on the bows was not very inviting. We sometimes put a kettle of hot coals in the wagon to warm up to go to bed. It would be very pleasant for a while, but before morning, oh, my! Then there was a big dog who found us out, and insisted on sharing our bed with him, so we had to barricade the entrance to keep him out.

Our greatest trials were when father used to go to the canyon for wood. He would sometimes go prepared to stay all night, thinking he could not get his load in one day; then mother would have sister Phebe and myself come in the house and sleep with her. Oh, how we did enjoy it. There was not another bed like it in all the world, we thought. After we had all got snuggled down in that nice, warm bed, and just got into the land of nod, all at once we would hear, "Whoa, haw! Buck, Whoa, Haw! Wright!" and then we knew that father had come home with his load of wood. Our pleasant dreams were dispelled by our getting up and going out into our own little bed room. We wished

the canyon longer and the wood farther off, but with all these little inconveniences we were a happy family.

Our requirements in those days were not so many as now. Sociability prevailed. Then our dressmakers' and milliners' bills were very small. Socially and financially we were all on an equal footing in the very busy days. Afternoon visits and dancing parties were the rage and these were the only amusements. Everybody danced, the young and the old, especially the old who had never danced before. They did it with zeal and devotion. No poetry of motion was thought of nor did we indulge in the mazy waltz; just our quadrille dancing. Our ball dresses? Why, if we had a new calico once a year, and especially a gingham, we were delighted—all hand made by ourselves at home. In a few years the costumes and fashions of Babylon came here. How eagerly we followed them.

Wheat flour was pretty scarce our first winter, so we often had to substitute buck-wheat flour. It seemed to be composed of grit and sand. How I did hate it, and do to this day. We had excellent meat. The old cattle that hauled the Saints over the plains on arriving here were turned out on the range, fatted up and they made good beef.

While living in the little Brown room, mother sometimes had some of her old friends bring their knitting and spend the afternoon. Of course, she must have thought of it before or she could not have given them such a rare treat as she did. I have a faint recollection of the first course—think it was meat, potatoes, baked squash and a dish of stewed, dried peaches. These dried peaches were only brought out on great occasions. But when mother passed around the mince pie, oh, my, it was then, "Sister Judd, where did you get your ingredients; we have not tasted such pie since we left the States." Mother very modestly gave them her recipes. Beef was the foundation, mixed with pickled beets, chopped moderately fine, wild dried currants ground, cherries and service berries, native wild fruits, all well cooked before mixing, sweetened with the molasses which had been boiled down from the juice of the beets, seasoned with salt, pepper and ground allspice, chopped suet added to it give the required richness. The pie crust was shortened with beef drippings; not exactly puff paste, but it was delicious anyway. Who could have made such pies but mother! She was a good cook and excelled in many dishes.

After her children had all left the home nest, they nor their children could ever drop in to see her without seeing some tempting little morsel brought out. The house we spent the winter in was located on First South and Second West, and is still standing (1905), with several additions added. The little room

we lived in has been enlarged. I never pass it without the old time comes over me.

In the spring of '50 we moved and camped on our own lot—an acre and a quarter (the regulation size), which father bought. It cost one dollar and a quarter; that was the price of lots then, located on Fourth West between First and Second South streets. Father built a board shanty for our living room, and two wagon boxes for our bed rooms. The shanty had three sides and an open front with a fire on the ground outside of the shanty to cook on. When it rained we had the full benefit and the horrid dust storms, if possible, were worse than the rain, with no place under cover. That summer father was getting material together to build in the fall. He made all the adobes himself, and bought the lumber by doing mason work for other people. When he started our one-room story and a half, mud-covered house, he was the mason and had two splendid helpers—sister Phebe and myself. We were the mortar mixers and adobe carriers, and father said we were as good as a great many hod carriers who had waited on him in the States. Of course, we couldn't carry as big loads, but we took great interest in our work and stuck to it manfully. We realized that when it was finished we would have a good, warm room in winter and a nice, cool one in summer.

When our house was finished that fall we were very proud of it and felt that we were half owners in it, for hadn't we worked just as hard as father? After our day's work was done, we used to count the adobes to see how fast it was going up, and it seemed to go awfully slow. However, as everything must have an end, our house got to the roofing point, and the hod carriers were discharged with thanks. The less said the better about the architectural beauties of that house. Suffice it to say, there was one good sized room below and one above in the half story; medium windows below and very small ones above; a mud roof—very good in dry weather—and when it rained and leaked, there was nothing to do but put on more mud. These roofs are much cooler than a single roof. The ceiling was boards laid on the joists.

Phebe and myself occupied the upstairs room; the entrance was outside up a ladder, and we became quite expert climbing that ladder. This was a great improvement on a wagon box bed room anyway. In a very few years father improved it by ceiling it over head above and below, and building a kitchen, with stairs to go up on the inside, and in a few years more built two wings.

My parents had brought all kinds of seeds with them from the States from a locust tree to pepper grass. They planted a garden that spring. How we did revel in vegetables of all kinds that summer; especially do I remember the great, luscious water-melons. I was very fond of them, but sister Phebe seemed to have

an insatiable appetite for them, in fact, more than father thought was necessary, so surreptitiously she helped herself quite frequently. Between the house and the melons there was a corn patch. In that she would go and devour watermelons to her heart's content. Father often said that the boys were stealing the melons constantly and he could not catch them. In the fall, after the corn stalks were cut down, young melon vines were coming up all through the patch. It was a great mystery to father, but none to "Sissey," for she had planted the seeds and rinds after her marauding. The evidence of her guilt stared her in the face, but it didn't seem to trouble her conscience. I don't think she explained the mystery to father for a considerable time after.

In those days we could have two free baths a week by taking a walk of two miles out to the Warm Springs. It was a large pool of warm sulphur water, flowing constantly out of the mountain. President Young made the rule that Tuesdays and Fridays should be women's days, and no "peeping Toms" were allowed near the place. The other days were the men's. The bathing was delightful. It was great fun for a lot of girls to go out there together to play and splash in the water for hours. The banks of the pool were our dressing rooms, without any kind of shelter. We have gone in winter in a sleigh and dressed in the same old outdoors room, with snow on the ground. Oh, my! didn't we dress quickly. Anyway, we did have bare ground to stand on, as the steam melted the snow quite a little distance around the spring.

In those days, dry goods and groceries were very scarce, but merchants began hauling wagon loads of goods over the plains from the States. A few days before the train of goods arrived, word was sent in when it would be here, so everybody could be getting their gold dust ready. That was the exchange then. There was considerable dust brought here from California. After the train got in, and the goods opened, everybody outside was waiting when the door opened—and then what an awful rush! Domestic, bleached and unbleached, with calico brought a dollar a yard; cotton thread, twenty-five cents a spool, and only one of a family was allowed a certain amount. Many women used to get their neighbors to buy for them after their own amount was exhausted. A very excusable mode of cheating.

One day the word was passed around the city, that a wagon load of sugar would soon be in, and mother made up her mind to have one pound of it, for that was all the merchants would sell to one family. When it arrived mother gave Sissey (that was what we called Phebe then) a dollar (one dollar a pound was the price) and a little two-quart tin pail. The store on Main Street was about two miles from home, and was situated in a little one-room log house with a front and back door. When she

got to it there was the usual big crowd around the place, and when the doors were opened there was the usual rush. Sissey got into the jam and being young and slender was carried right through and nearly squeezed to death. When Sissey came home she was a sorry sight—her dress nearly torn off, her hat all jammed up and the tin pail mashed together, and not one ounce of sugar! Of course, we were disappointed, but mother cheerfully said, "It might have been worse."

The first year is generally the hardest for newcomers. The year of '48 was called the cricket famine, and many suffered the pangs of hunger. That was the year before we came. There was a Norwegian family living near us. When asked what they had lived on, they said: "Vell, ve lived off grass and weeds all summer." How eagerly the sego lily roots were dug and eaten to satisfy hunger. How soon we forget these discomforts when they are over! Had it not been for the sea gulls that came in great flocks and ate up the crickets, many people might have starved. But they saved the crops.

The next famine came in '50. This one was called the grasshopper famine. The insects came in millions and ate up everything green. People had to fight them constantly. In the spring of '67 we had another siege of them. They came thicker than ever and seemed more voracious, for they stripped trees of all their foliage. The air was black with them. I don't remember whether it was at that time, or before, but all at once they flew up and over to Salt Lake and into Salt Lake and were drowned. Myriads of them were washed up in great banks for miles and miles along the shore. How plain the hand of the Lord can be seen in their destruction.

Mother was an indefatigable worker in the Relief Society of the Fifteenth Ward. In the winter of 1857, at the time of the Echo Canyon War, she voluntarily went through the ward getting contributions of warm clothing for the brethren who were in the mountains and sadly in need of them. She sat up many nights knitting woolen stockings to protect them from the inclemency of the weather. She gave her time and what little means she could spare for their comfort.

Father shared in the trials and hardships of the brethren at that time in protecting us from the invasion of the U. S. Army, who were sent here to subdue the people. The soldiers were kept out of the Territory until the next summer and when they did pass through Salt Lake City it was a deserted village—not one family was left in it, only a few men left who were detailed to burn up every house in case the soldiers attempted to make permanent quarters therein.

In the meantime (in the early spring of 1858), President Young had sent messages to every town north of Lehi to take

their families and all they owned and go south without any expectation of ever returning. Oh, what a sacrifice it was! After struggling to get a little home and a few little comforts around them, it was hard for the people to leave all for a dark, uncertain future. The Saints, scattered all through the settlements in the southern part of the Territory, did not know how soon they would also be told to start out again, and stop they knew not where.

I can never forget that great eventful move south. Brother Riley was married and had a little one-room house in Lehi, so father and mother moved there. It is easily imagined what conveniences and comforts they enjoyed during their stay. President Young made arrangements for his family to move to Provo and had some board shanties put up for their use. Hiram Clawson, to whom I had been recently married, being in his employ, was given two little rooms and a covered wagon. It was the same old '49 bed-room for me. Well, after packing all of our household belongings, the loads were sent down a day ahead of the family. Ellen, who was my husband's first wife, and her four children, myself and my three children were loaded into a three-seated spring wagon and arrived in Provo one spring day, after sundown.

(*To be continued.*)

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#### MODESTY.

When every pool in Eden was a mirror  
That unto Eve her dainty charms proclaimed,  
She went undraped without a single fear or  
Thought that she had need to be ashamed.

'Twas only when she'd eaten of the apple  
That she became inclined to be a prude,  
And found that evermore she'd have to grapple  
With much debated problems of the nude.

Thereafter she devoted her attention,  
Her time and all her money to her clothes;  
And that was the beginning of convention,  
And modesty, at least, so I suppose.

Reactions come about in fashion's recent;  
Now girls conceal so little from the men  
That it would seem, to get back to the decent,  
Some serpent ought to pass the fruit again.

—*Yale Record.*



# A Quaker Girl's Dream,

*Sabina L. Baxter.*

I dreamed I was on my way to school, when suddenly I noticed a great crowd upon a green park-like place. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why, do you not know? It's measuring day, and the Lord's Angel has come to see how much our souls have grown since last measuring day."

"Measuring day," said I, "measuring souls? I never heard of such a thing."

I began to ask questions, but the girl hurried on. After a little while I let myself be pressed along with the crowd to the green park.

There in the center, on a kind of throne under the green elm, was the most glorious and beautiful being I ever saw. His clothes were of shining white, and he had the kindest yet most serious face I ever beheld. By his side was a tall golden rod, fastened upright in the ground, with curious marks, at regular intervals, from top to bottom. Over it, in golden scroll, were the words, "The measure of a perfect man."

The Angel held in his hand a large book in which he wrote the measurements, as the people came up at the calling of their names in their turns. The instant each one touched the golden measure, a most wonderful thing happened: no one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned—for it was an index of the soul-growth which was shown in this mysterious way.

The first few who were measured after I came I did not know, but soon the name of Elizabeth Darrow was called; she is president of our Society, and she is in ever so many other societies and clubs, too, and I thought, surely E. Darrow's measure will be very high indeed. But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the Angel's face grew very serious as he said: "This would be a soul of high stature, if only the zeal for outside works, which can be seen of man, had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth."

I pitied Elizabeth Darrow as she moved away with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsy Lines, the seamstress. I never was more aston-

ished in my life than when she took her stand by the rod, and immediately increased in height till her mark was higher than any I had seen before, and her face shone so that I thought it must have caught its light from the Angel who smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the Angel wrote in the book, he said: "Blessed are the poor in spirit, for their's is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such clothes and so much money. The Angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death—and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes of the bright Angel beside her. And the Angel said in a solemn tone: "Oh, child, why take thought of raiment? Let your adorning be not that of outward appearance nor the putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only canst thou grow like the Master."

Old Jerry, the janitor, came next—poor, old, clumsy Jerry. But as he hobbled up the steps the Angel's face fairly blazed with light, and he smiled on him and led him to the rod; and behold, Jerry's measure was higher than that of any of the others. The Angel's voice rang out so loud and clear that we all heard him saying: "He that humbleth himself shall be exalted."

And then, oh, my name came next! And I trembled so that I could hardly reach the Angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it, I felt myself growing shorter and shorter, and though I stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all—and I had been a member of the Church for two years!

I grew crimson for shame, and whispered to the Angel: "Oh, give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do it all so gladly, only do not put this mark down."

The Angel shook his head sadly. "The record must go down as it is, my child. May it be higher when I come next time. This rule will help thee. Whatsoever thou doest, do it heartily as to the Lord, in singleness of heart as unto Christ."

And with that I burst into tears, and suddenly awakened, to find myself crying. But, oh, I shall never forget that dream. I shall never forget my humiliating mark!

## A Friendly Rhyme in Honor of E. Wesley Smith and Family.

*Lillie T. Freeze.*

You are saying farewell to the ocean,  
The seagull and sands of the shore,  
To the fisherman's boats and the sea shells,  
To the spray and the ocean's roar ;  
To the storms and their wild commotion,  
To the rainbow's hues on the foam,  
Creating a memory picture  
To carry where'er you may roam.

To the song birds and lovely flowers,  
To the hum of the wild honey-bee,  
To the trailing vines and the palm trees,  
As far as the eye can see ;  
To the purple and gold o'er the islands,  
To the glorious tints o'er the hills,  
To the calm and balm of the climate,  
That the soul of all nature thrills.

To the peace and rest of "Deseret",  
With its orange and green lemon trees,  
Where sweet odors are wafted over  
On the wings of the mountain breeze.

But you are going back to your mountain home,  
To its canyons, its rocks and its rills,  
To the home of your happy childhood,  
This thought with gratitude thrills ;  
To the arms of a loving mother,  
To brothers and sisters kind,  
These ties to the heart of a rover,  
Forever to homeland will bind—  
And you're taking—let's count o'er the treasures—  
There must be a wonderful store,  
To fill all your thoughts in the future.

There's the love of the Saints in the branches,  
Great respect from mountain to shore,  
For kindness and thoughtful attention  
Made manifest o'er and o'er.  
In seasons of sickness and trial  
You've extended a helping hand,  
And been as a friend and a brother  
In the hearts of this ocean band.  
With smiling suggestion and counsel  
Have you helped o'er some difficult place,  
Inspiring with faith, hope and courage,  
And charity's saving grace.

And the beautiful truths of the gospel,  
You have sown with a willing hand,  
Some time there will be a rich harvest  
From seed sown in this fair land.  
In the hearts of the little children  
You've implanted a love for the truth  
That will guide and direct their footsteps  
O'er the perilous pathways of youth.

To the aged and poor you have given relief,  
While seeking for rest and health—  
To all have you ministered graciously,  
Though in poverty or in wealth.

So we have every reason to miss you,  
And regret that a parting must come  
At the close of a useful mission,  
With its duties so faithfully done.

And we say, *God bless you, our brother,*  
Your children and charming wife,  
And grant you, in all the future,  
A happy, successful life.

A tribute from the Relief Society of Santa Monica,  
February, 1919.

## An Indian Story.

We present to our readers a vivid and simple narrative related by our well-known Lamanite Canadian convert, Elder J. J. Galbreath, whose own life and conversion is full of dramatic interest and spiritual testimony.

This story was told by Curley Bear, to Elders Frank Warner and J. J. Galbreath, on the 13th day of March, 1917, while they were acting as special missionaries on the South Piegan Reservation:

"I know you are presenting the truth, and was told four or five years ago that there was a book coming in our midst and that you people were going to deliver us the truth; and by that description and Mr. Galbreath's actions we must admit the truth that this book (Book of Mormon) is our history that you bring us. Now I feel impressed to relate to you a story in connection with this.

"In the fall of 1913, in September, I had a friend, White Calf, a very dear friend who lived on the North Piegan Reservation, who has been known as a Christian Indian; years back all his ancestors were the same way, and have always worshiped Deity. He said during the fall of 1913 he was riding in Calgary, or some place near Calgary. On his way the earth shook under his horse and a terrific wind arose. He looked up to the sky where a cloud rested about 20 feet ahead of him. The cloud vanished and there stood a personage four or five feet high who said: 'My Father has sent me here to reveal a few things to you. You have been very faithful in your prayers, and our heavenly Father feels very sorry for your people, and you being a believer in Christ we want to tell you some things. The Father is coming to preserve this race of people, and you are in the safest place of the earth along these Rocky Mountains. Now will you continue to obey our laws which I am about to give you?' The Indian said, 'Yes.' The personage said, 'Get off your horse and picket him and come out over here and undress.' There was a little skiff of snow on the ground and the chief said, 'It is quite a cold, chilly morning.' But they kicked the snow away and the personage said to the Indian, 'Take that dirt and rub on your body; that is one of the laws given you,' which he did. 'Now close your eyes.'

"The chief obeyed and felt himself going through the skies until all of a sudden his feet hit the earth and he was told to open his eyes. There, on the pinnacle or high mountain (somewhere near Calgary as near as I could understand), which mountain the

Indians claim has not been climbed by man, when he opened his eyes there stood before him a larger personage.

"The small being said, 'Do you know this man?' He said, 'No.' 'Well, we will call him Thunder.'

"The large man said, 'Do not fear me.' The Indian replied, 'No, I am not afraid, I am just chilly.' The personage said, 'We will have heat.'

"The snow disappeared for a space of 20 feet and they stood in the center of the green grass and heat came up like a furnace. Then the guide said, 'Look across there. We are going to reveal a few things that will come to pass in the future.' There was shown to the chief the old country and the sea, and across the sea in the old country were bodies piled up on one another, great explosions happening in cities and the highest civilized nations murdering one another in cold blood. His guide explained: 'The same has happened to this people which brought you to your state; through your disobedience to the laws. Your people have had wars like this. I will not allow the white race to exterminate each other entirely. You see your prayers have been answered which makes known to you that Deity exists. So go back and be honest, true, chaste and benevolent to your fellow man. Tell this to the Blackfoot nation. They will not believe you, but you are to obey.' He was permitted to close his eyes and to return to his horse and told to return the next fall to the same place and at the same time.

"So he returned the next fall to the same place and the same cloud and the same figure appeared. He went through the same performance as before but did not undress. He had been faithful and true and was told to close his eyes, and when he opened them he found himself sitting in a cloud with the earth beneath him. There appeared a big, fine figure. The small figure said, 'Do you know this man?' He said, 'No.' 'Well, we will call him Lightning, and I am called the Sun. Now look up. See that eagle flying there? Well, you want to catch him and take his feathers and wear them in your hat and hair. Look down. See that large light right on the north side of the lake? You dig down two feet in the earth and you will come to some white dirt, like chalk, and some coarser. Take that also. That your wife must use, and the fine dirt you use and keep it on you. The element in this dirt is for a purpose.' Here some of the dirt was exhibited as the story was told. 'Whenever an explosion or calamity is to come on a city that you might be in, or any other Indians, this white earth shall be a protection unto you. We travel the world over, and we sometimes make mistakes as the Indians have changed their customs of dress, so it is hard to detect them from other men. You are a chosen people and we

are going to protect this race. So you may return to your people and explain this to them, but you must be prayerful and faithful and deliver this message to your people. They will not believe you, but you must obey this law. This is all for a purpose.'

"The next fall was in 1915, and the chief went to the same place and at the same time.

"In the fall of 1915 he went through the same performance and took the dirt and covered his body with it. He was told to close his eyes and travel with the small figure, who told him he would show him where the wicked Indians went to. He also told him the Indians had friends amongst the white people who were dear to them.

"So they traveled on to the place of departed spirits, where he was allowed to open his eyes and look. He saw thousands of Indians and other people who looked wicked and who were making no progress. The figure said, 'Close your eyes and go on to the next place, or to heaven.' He was permitted to open his eyes, and there he saw a better class. There were a few flowers and a little more progress. He closed his eyes and returned to his horse and was given instructions the same as before, to pray and be faithful and the next fall to go direct West, clear to the Rocky Mountains, and was told to bring with him his wife as witness. So he went to the mountains. Before he got there he was told to tell his wife of what was going to happen. He invited other people, but they would not go. He found lots of feed and water and unhitched his team there. While he was doing so the same little figure appeared and was helping him with his horses. He said to his wife, 'There is the little man I told you about who came to meet me. Hurry up and pitch your tepee.' The little figure said, 'I am going to take your husband for a long trip. He cannot take his body this time as we are going to my Father's house. We are going to leave his body here. You must keep it well wrapped and protect it and do not be alarmed. He will be dead for two days. When the body quivers it is a sign that the spirit is leaving it.' So he felt himself leaving the tepee and body, and he looked back and felt the same as before. He saw his body there. They traveled until they got to the first Heaven with the wicked Indians. He looked all over it and was then permitted to go on to the next one, and the figure said, 'This will show you the different heavens you will attain by being faithful.' Coming to the second Heaven they found things brighter and a little more progression there. So they traveled a long time at a good rate of speed, but his eyes were closed. Finally he was told to open his eyes. There were flowers blooming and a beautiful building covering a large space, and this was pointed out as his Father's

Mansion, the cornice of which appeared to his eyes like a chandelier with diamonds hanging around the corners, so brilliant he could hardly look at it, and the people's countenances were so bright that he could hardly look at them. There came to him a woman. The little figure said, 'You are permitted to talk to this woman and she to you.' In this place the buffalo and the lion were all playing together in harmony. The woman's countenance was very bright. She said, 'Do you know me?' He said, 'No.' She said, 'I am a Blackfoot woman. We must labor to lift up our people to this sphere. We must work for them. You can do wonderful work for our people and the Son will give you further instructions.' The little man then told him this was the high Heaven where all people could go by being faithful and true to their God. These things were shown to him as evidence of a book that was going to come amongst them. 'There will be a book delivered amongst your people giving you instructions which comes from an unpopular religion; but the rules and laws are for your safety and protection.' He also told him to obey the commandments which were in this book, but he must help himself also. 'Close your eyes and we will return to your family,' which he did and was told to go to his people and tell them about this experience, which was surely true.

"Curley Bear showed the people present some of the first earth which he received on the north side of the lake. His wife, Whitecalf and Curley Bear could neither read nor write; and they told the story in their own simple way. But it was impressive, and it was true."

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### WHAT DO YOU KNOW?

How are you preparing for the coming season? What plans are you making about fixing up the premises outside and the house inside for hot weather? How are you going to safeguard the health of your children? Have you given any thought to the school and playground? Are the women of the neighborhood doing anything to get it in good shape? Are you letting the children share in the fruits of their labors in the home and garden? What are you going to do toward conserving food? Have you given one thought to the summer recreation?



## The Jews.

The present physical, moral, and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness as a nation, and their repulsion of alien elements, resisting every assault from without, in the shape of hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state—far from it. They are neither a united nor an independent nation, nor a parasitic province. They are peeled and scattered into fragments; but broken globules of quicksilver, instinct with a cohesive power, ever claiming affinity and, ever ready to amalgamate. Geography, arms, genius, politics, and foreign help do not explain their existence; time and climate and customs equally fail to unravel it. None of these are, or can be, springs of their perpetuity. They have spread over every part of the habitable globe; have lived under the rein of every dynasty; they have used every tongue, and lived in every latitude. The snows of Lapland have chilled, and the suns of Africa have scorched them. They have drank of the Tiber, the Thames, the Jordan, the Mississippi. In every country, in every latitude and longitude, we find a Jew.

It is not so with any other race. Empires the most illustrious have fallen, and buried men that constructed them; but the Jew has lived among the ruins, a living monument of indestructibility. Persecution has unsheathed the sword and lighted the faggot; Papal superstition and Moslem barbarism have smitten them with unspeakable ferocity; penal rescripts and deep prejudice have visited on them the most ungenerous debasement; and, notwithstanding all, they survive.

Like their own bush on Mount Horeb, Israel has continued in flames, but unconsumed.—They are the aristocracy of scripture—sets of coronets—princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known to history only; their shadows alone haunt the world and flicker its tablets. A Jew walks every street, and dwells in every capitol, traverses every exchange, and relieves the monotony of the nations of the earth. The race has inherited the heirloom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of water's pe-

cular nature, they have flowed along every stream without blending with it or receiving its flavors, and traversed the surface of the globe amid the lapse of many centuries distinct—alone. The Jewish race at this day is, perhaps, the most striking seal of the sacred oracles. There is no possibility of accounting for their perpetual isolation, their depressed but distinct being, on any ground save those revealed in the record of truth.—*Frazer's Magazine.—Times and Seasons*, Page 520. City of Nauvoo, Ill., Monday, May 1, 1844.

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### THRIFT HINTS.

To keep white crepe de chine waists from turning yellow: After washing, wrap the waist in a Turkish towel overnight and in the morning it will be damp enough to iron. If done in this way white crepe de chine waists will keep the dead white of new material. Hanging in the air is what makes them yellow.

To restore flesh-colored crepe de chine waists and underwear: Put a piece of red crepe paper in the rinse water. Test the color with a piece of cheesecloth and when of the right shade immerse the waist in the colored water.

To clean kid gloves: Put on hands, dip in soap solution, and then wash with gasoline. After washing, pass the gloves through a wringer between two clean cloths, pull them in shape, and hang in the air to dry. After drying, dust white gloves with powdered pipe clay, chalk, or magnesia.

Once a month, in the evening, pour a cupful of kerosene down the sink drain, and next morning follow it with a pailful of boiling water. The kerosene dissolves the grease from the sides of the drain pipe and the boiling water carries it away.

Tablecloths and napkins will last longer if when ironed they are folded in three parts one week and four the next ironing.

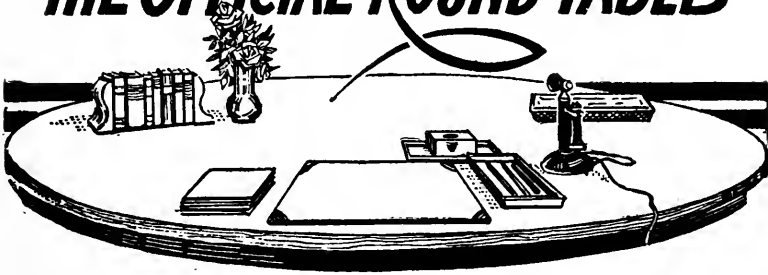
Try putting a teaspoonful of salt in the starch on wash day. The clothes will not be so apt to stick to the line, neither will they lose their stiffness.

Pin small articles on a towel before taking out doors. It will take but a moment to fasten the towel to the line and will save space and clothespins.

Narrow strips of rubber cut from worn out hot-water bags or rubbers make fine weather strips for drafty doors or windows.

Why not shade your back porch with a screen of lima beans? The crop may surprise you.

# *THE OFFICIAL ROUND TABLE*



At the recent meeting of the Executive Board of the National Council of Women, held in Washington, D. C., many interesting subjects were discussed. Mrs. Anna Garlin Spencer, Chairman of the Committee on Reconstruction and Permanent Peace, presented resolutions favoring the League of Nations. In these resolutions, it was stated that at this most critical time in human history, the future of the world depends largely upon the decision of the plain people of the United States. Every patriotic, responsible citizen is called upon to study carefully the proposed constitution for a League of Nations and to remember that though it is not a perfect document and needs some amendments, the failure to secure a two-thirds vote of ratification for it in the Senate, will mean that we have lost the fruits of victory.

"Most of the critics of the League fail to recognize that in a world now become organic, it is impossible for us ever again to separate our fortunes from those of the rest of mankind.

"We believe it is important to emphasize the necessity of the Covenant as an integral part of the Peace Settlement, and to oppose all efforts to postpone consideration of it. It is now that the decision must be made. Revolution and anarchy are sure to follow a failure to achieve a League which shall be a guarantee for the carrying out of the provisions of the settlement.

"We urge local study classes, mass meetings and individual letters sent to Senators conveying an expression of your convictions on this momentous question."

Mrs. Hussey spoke for her committee on the Legal Status of Women, and offered resolutions which were adopted. These resolutions stated that women at the present time, in practically all countries, are requested, upon marriage to aliens, to relinquish

their own citizenship and accept that of their husbands; this is unjust to women who have as strong a love of country as men.

It was resolved that no distinction shall be made by any court in matters of naturalization of aliens whether in declaration of intention on final application or proof or otherwise, because of the sex of such alien, and that women shall have the same rights as men in deciding the matter of their citizenship.

Dr. Kate Waller Barrett gave a verbal report of her most interesting work in behalf of immigration, and outlined briefly the plans of the government in caring for immigrants. She was leaving for France immediately, to attend the Peace Conference, as a member of Jane Addams' delegates from the Woman's Peace Party.

Mrs. Morgan brought up the housing problem in Washington and it was decided that the National Council would urge upon the President and Congress that wherever large bodies of women are employed in the government service the conditions under which they live shall be under the immediate supervision and control of women with adequate authority; and also that since the government has erected in Washington, buildings housing 2,000 women at the present, that the policy and administration of these government residents be placed in the hands of women.

The matter of physical training and wholesome recreation for children and adults was discussed. Attention was called to the fact that many men and boys were unfit for full military service because of bad physical condition. It was decided that the Council use its influence toward securing state and federal legislation for establishing in the schools a universal system of physical education, including instruction in the principles of health, periodic physical examinations, and health giving activities. A committee was appointed to further these aims through co-operation with other interested agencies.

Mrs. James H. Moyle of Utah was named on this committee.

The U. S. Government Employment service, which has been operating during the war, formed another subject for consideration, and it was decided that the National Council of Women should use their best efforts to secure the legislation required to establish the U. S. Employment service within the Department of Labor on a permanent national basis.

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The meeting of the Better Film committee of the National Council of Women was held in New York, April 24. The General Boards of the Relief Society and Y. L. M. I. A. were invited to send delegates to this conference. Miss Marie Haselman, President of the Relief Society in the Eastern States mission, represented the General Board of the Relief Society, and Miss Louie

Sloan, who is at present laboring as a missionary in the Eastern States, represented the Y. L. M. I. A.

It was decided at this meeting to organize a National Federation of Better Film Workers. The object of this federation will be to work for the presentation of better pictures in our own country as well as abroad. The film unit going to France, under the direction of this committee, will aim to teach sanitation and hygiene. It will also show the industrial conditions prevailing on this side of the sea, and will endeavor to bring back the smile on the faces of the children in Europe. It will exhibit children's classics, and will have for the deepest meaning, the thought to bring the women of all the world together in the spirit of service.

It was stated that ten million pictures are in motion in France all the time, that every film is carefully selected by competent people, and all undesirable features, such as ladies smoking, elopements, men starting to drink, etc., etc., are eliminated. The committee will work for the same supervision in America.

In the organization of this federation, Miss Sarah M. McLeland of the General Board of the Relief Society was selected as the Fourth Vice-President.

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Women all over the U. S. are rejoicing over the fact that national suffrage for women was endorsed by the House of Representatives for the second time on May 21, when the Susan B. Anthony amendment resolution was adopted by a vote of 304 to 89. Supporters of the measure immediately arranged to carry their fight to the Senate, where, although twice defeated at the last session, they are confident of obtaining the necessary two-thirds vote.

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The so-called "wet" forces are trying venomously to impugn the motives and character of the Prohibition leaders. *The New York World* has given itself wickedly to the character-traducing policy. It would seem that the "wet" forces have even won President Wilson partly to their side, as he has asked to have light wines and beer set aside from the National Prohibition law. There are, it is hoped, enough wise and sane Senators and Representatives in Congress to carry the prohibition law through. When the women of the country get the vote they will see to it if necessary that the law is enforced.

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Elder John C. Cutler, Jr., has prepared a very interesting and charming leaflet giving an account of his trip to Rotterdam in the Hague just before the opening of the war. We commend the story to our readers.

## NOTES FROM THE FIELD.

*Nurse School.*

The commencement exercises of the Relief Society Nurse School were held on Friday evening, May 23, 1919, in the Relief Society reception rooms. The following program was given:

Hymn, "Oh Ye Mountains High."

Opening prayer..... Mrs. Julina L. Smith  
 Soprano Solo (Selected)..... Mrs. Lizzie Thomas Edward  
 Remarks..... Miss Ruth Lewis  
 Address to Graduates..... Bishop John Wells  
 Solo..... Prof. A. C. Lund  
 "Ideals In Nursing"..... Mrs. Louetta Brown  
 Awarding of Certificates to Graduates.. Pres. Emmeline B. Wells  
 Benediction.

In her opening remarks, Miss Ruth Lewis, who has been the regular teacher for the course, explained that the work had been largely theoretical, and that those receiving certificates realized fully their limitations in the nursing field. She stated that the students had had courses in anatomy, nursing technique, bacteriology and dietetics, and that lectures had been given in obstetrics, contagious diseases, care of children, etc.

Bishop John Wells, of the Presiding Bishopric, for many years Superintendent of the Latter-day Saints Hospital, gave an address full of practical suggestions to the class. He urged upon them the importance of following out the orders of physicians, and the necessity of being resourceful and helpful in the various homes where they will labor. He especially urged the importance of cheerfulness and optimism on the part of all who serve in the sick room.

Ideals in Nursing was the subject of a very interesting paper given by Miss Louetta Brown, a member of the class.

President Emmeline B. Wells and Counselor Clarissa S. Williams addressed the gathering. Mrs. Williams gave a short sketch of nursing in the Relief Society, and called attention to the fact that these nurses graduating had cheerfully signed contracts to give a stipulated amount of volunteer service in their various communities.

President Wells urged the class to cultivate faith, stating that this is one of the best assets for any person who deals with those who are afflicted.

The opening prayer was offered by Counselor Julina L. Smith and closing prayer by Elder Rudger Clawson. Mrs. Lizzie Thomas Edward and Prof. A. C. Lund gave vocal solos which

were greatly appreciated. Mrs. Williams, who is chairman of the Nurse Committee, was chairman of the evening.

Certificates were awarded by President Emmeline B. Wells to the following:

RELIEF SOCIETY NURSING CLASS.

Miss Esther Allen, Hyrum, Utah; Miss Zina Allen, Hyrum, Utah; Miss Leola Anderson, Vernal, Utah; Miss Louetta Brown, Salt Lake City, Utah; Miss Lucile Barlow, Bountiful, Utah; Miss Lillian Burnham, Salt Lake City, Utah; Miss Corley Coombs, Salt Lake City, Utah; Miss Verna Cole, Preston, Idaho; Miss Jessie De Freize St. Johns, Arizona; Miss Celia Eldridge, Woods Cross, Utah; Miss Leone Fackrell, Woods Cross, Utah; Miss Abbie Hancock, Blanding, Utah; Mrs. Ella Larsen, Nephi, Utah; Mrs. Phoebe Lundberg Salt Lake City, Utah; Mrs. Nellie Muir, Salt Lake City, Utah; Mrs. M. C. Melville, Salt Lake City, Utah; Mrs. Louise Skog, Salt Lake City, Utah; Mrs. Marie Rogers, Blanding, Utah; Miss Rosa Tillack, Alberta, Canada; Mrs. Mary Truman, Enterprise, Utah; Mrs. Ethel Varley, Vineyard, Utah; Miss Emma Williams Taylorsville, Utah.

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*Millard Stake.*

Mrs. Emma Watts, of Kanosh, was fatally injured in an automobile accident on April 26, while on her way to Relief Society union meeting, and passed away the following day. She was a faithful and energetic worker in the organization, and will be greatly missed by her co-laborers.

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*Tooele Stake.*

Has sent 100 per cent annual dues for 1919.

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*Malad Stake.*

In the recent influenza epidemic, every family in one of the wards was stricken. The President of the Relief Society and eight assistants left their homes and for six weeks nursed the sick in this district. So successful were they in their ministrations, that not a case was lost. Half dozen of the brethren accompanied the women to do outside chores.

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*Pioneer Stake.*

Because of the fact that the Arthur Smelter plant has closed the Arthur Branch Relief Society has gone out of existence. Even the houses have been moved to other locations. This energetic little branch had a membership of 60 and these workers will be welcomed in other communities where they are sure to give active service.

*Victory Loan.*

The Latter-day Saints women of Salt Lake City and county were very active in the Victory loan. The committee, which consisted of representatives from the Relief Society, Y. L. M. I. A., and Primary boards, with representatives from the stakes and wards, succeeded in raising \$351,350 which was turned over to the Woman's committee. Through the courtesy of President Heber J. Grant, bonds purchased by the Church, amounting to \$250,000 were taken through this committee.

*Liberty Stake.*

Report of Red Cross work done by Liberty stake Relief Society officers, March to October, 1918:

Twenty-six days' work performed by 42 women

Received from Red Cross Headquarters: 14,000 yards of gauze, 483 hanks of wool.

Made for Red Cross: 5,400 influenza masks, 260 pairs of socks, 12 sweaters, 132 pajama suits, 101 bed sheets, 368 abdominal bandages, 116 surgeon's gowns, 34 surgeon's sheets, 200 miscellaneous articles for hospital, 2,500 masks re-made (from other units).

Donated to Red Cross by the stake: 2 complete layettes for infants, 4 convalescent qualities.

Made from cut-out articles received from Red Cross: 10 men's shirts, 12 boys' serge suits, 48 girls' dresses, 38 pairs bandage bed socks, 7 bed jackets, 20 helpless case bed shirts.

In the report from the Home Bound committee of this stake, for the last year, among other interesting items are the following: 818 hours spent with the Home Bound, 127 baskets of food, etc., sent to inmates of the County Infirmary.

*The Cache stake* members have been extremely busy with their Red Cross work. So have the other stakes also, but we give here an interesting note received by them from the head of the Red Cross work:

Mrs. Lucy S. Cardon, President Cache Stake Relief Society, Logan, Utah.

*Dear Sister Cardon:* I take this opportunity to thank you in behalf of the American Red Cross Camp Service, at the U. A. C., for the very valuable aid the Relief Society has rendered us in the emergency caused by the influenza epidemic. I am sure I voice the sentiments of all the boys when I say that the Relief Society has smoothed a lot of rough places in the lives of the boys of the S. A. T. C. With heartiest greetings of the season, I remain, sincerely yours,

*W. C. Brimley,*

Asst. Field Director, American Red Cross, Logan.



As a sample of the ward activities in that stake we give the following items from the Providence Second ward:

Providence, Second ward, in the three years just previous to entering the war, since which time they have turned their attention to Red Cross work, the following work:

Sunday egg money paid on meeting house .....	\$395.03
To meeting house for bazar .....	81.95
Carpet for class rooms for meeting house.....	36.15
For carpet for large room .....	17.50
For curtains, table cloth and looking glass for meeting house .....	10.75
Carpet for temple .....	18.00
For temple clothes .....	8.93
Furniture for Relief Society room .....	50.05
Dishes for meeting house .....	3.40
Flood sufferers .....	5.00
Mexico sufferers .....	10.00
Days spent with the sick .....	100
Special visits to sick .....	204
Charity work done in the temple names.....	503

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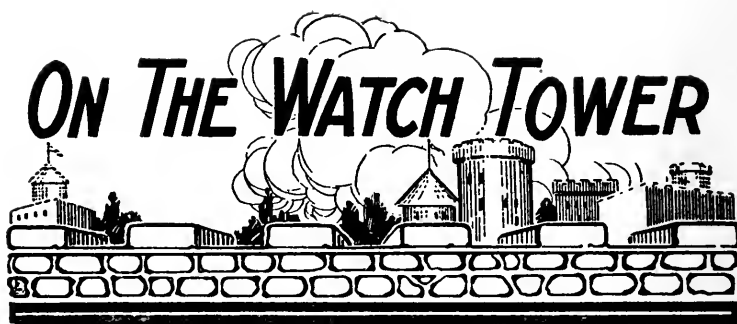
### PRISONERS OF THE PIT.

*Mabel Gardner Pancake.*

“Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free” (D. & C. 128:22).

Arise! Awake! fresh courage take,  
 Ope wide the prison—See!  
 The numerous prisoners in the pit;  
 Redeem them, set them free.

Why hold them back, why shirk or slack?  
 'Tis work that must be done,  
 That they may be through eternity,  
 With the Father and the Son.



*James H. Anderson.*

CONGRESS met on May 19, and proceeded to transact business with unusual promptness.

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MEXICO'S internal warfare increased in May, and now threatens the states of Chihuahua and Durango.

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WOMAN SUFFRAGE is receiving general acceptance, through legislative action in Great Britain in May.

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AUSTRIAN peace terms cover the division of that empire, and the limit of its standing army to 15,000 men.

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AN ERUPTION of the volcano of Kaput, island of Java, the last week in May, caused a loss of 15,000 lives.

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10,000 DOGS, of all varieties, were used with the entente allies' armies in France, said to be with excellent results.

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TURKEY is to be carved into very small states, instead of being upheld as a "buffer nation," as it has been for centuries.

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17-INCH "hobble skirts" for women is announced to be the coming fashion. Pity the poor woman with the  $8\frac{1}{2}$ -inch feet.

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AN ELECTRICAL workers' strike throughout the United States, to compel recognition of the labor union, has been called for July 1.

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RUTH LAW (Mrs. Oliver), who made a record aeroplane trip from New York to Chicago, now proposes to attempt a transatlantic flight.

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MOSLEM WOMEN in Egypt and Turkey now go about in

public without veils, the war having swept away the custom of centuries.

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SIXTEEN DISTINCT wars were being waged in Europe and Asia, during the month of May, chiefly growing out of the results of the great war just closed.

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THE JOSEPH F. SMITH memorial building on the L. D. S. university grounds in Salt Lake City is being completed, and will be dedicated in September next.

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FOUR HUNDRED THOUSAND AMERICAN TROOPS in Europe has been figured out as the number necessary to maintain there, under the preliminary workings of the league of nations.

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GREAT BRITAIN is to have Mesopotamia as well as Palestine, in the peace settlement, and thus secures an all-land route to British India from the former Turkish Mediterranean coast.

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A GREAT STRIKE, centering at Winnipeg, almost paralyzed business in Western Canada in May. The demand of the strikers was for recognition of their labor union by the employers.

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THE AMERICAN LEAGUE is the name adopted by an organization of American soldiers in the great war. The cardinal principle of the league is to uphold American government ideals.

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RAILWAY operation by the U. S. government continues to be very expensive, Congress being asked for a total of nearly one and three-quarters of a billion dollars for the deficit up to the end of 1919.

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BOLSHEVISM in the United States is being belittled by many publicists, but it nevertheless is rife and demands the overthrow of the existing order of government, although not in the precise line of Russian Bolshevism.

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LEAGUE OF NATIONS as a separate measure from the treaty of peace appears to be assured, as the action of the United States Senate, from declarations made on the assembling of Congress in extra session in May.

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PALESTINE has been definitely assigned to control by Great Britain, and the building up of that land, with the freedom of the Jews who gather there, is reasonably assured, for the first time in more than twenty centuries.

CONSTANTINOPLE is being figured on as becoming an international city, under the mandatory of the four great powers, Great Britain, France, Italy, and America. The latter does not wish to accept the responsibility alone.

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CHURCH UNION of various denominations, in some way not yet worked out, is demanded by eminent religious leaders throughout Christendom as the only way to cope with moral conditions which have arisen from the great war.

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THE "LUXURY TAX" in the revenue law passed by the last Congress—the tax on soaps and various toilet articles, etc.—is causing so much dissatisfaction that Congress is expected to repeal that provision at the extra session.

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DAVID O. MCKAY as commissioner, and Stephen L. Richards and Richard R. Lyman as assistants, comprise the new commission of education organized in the "Mormon" Church, for its schools. All are members of the council of apostles.

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GERMAN WOMEN in Germany have made a big organization among members of their sex, by which each one is pledged to do something in the line of social and domestic economy that will be of benefit in the community where they reside.

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SENDING OF BOMBS through the mails, as was done in the United States in the latter part of April, is to be made punishable by death, according to a bill introduced in the United States Senate by Senator W. H. King of Utah.

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JAPAN has been awarded by the peace commission in Paris a sphere of influence in northern China, which is the direction in which the Japanese empire seeks expansion. The Japs also are taking in large areas of eastern and northern Siberia.

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GREECE is being made a comparatively important nation by the Paris peace conference, in extending that nation's territory so as to include Smyrna, formerly in Turkey. This movement may be a bone of contention in future developments.

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ITALY returned her delegates to the Paris peace conference in May, to meet the German and Austrian peace delegations, but the close of that month did not see a satisfactory conclusion to the dispute regarding the disposition of the port of Fiume.

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THE EQUAL SUFFRAGE amendment to the American Constitution was passed by the national House of Representatives in May,

passed also in the Senate, June 4, and its submission to the various State legislatures for ratification is now in order.

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GERMANY objects strongly to the peace terms submitted, which require her to give up territory, pay heavy indemnities, and restrict her standing army to 100,000 men. Notwithstanding the objections, the probability is that the Germans will sign the treaty.

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BAPTISTS and Presbyterians, as well as Catholics, have refused to engage in a great combination of the churches under one head, yet the cleavage between Protestant and Catholic seems the likely permanent line of demarcation, from developments and discussions in those quarters during May.

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LABOR STRIKES occurred in several states of the Union, including Utah, in May, the chief demands being for higher wages and the recognition of the unions to the exclusion of other workers. The tendency becoming clearly manifest is to seek power and gain for the labor unions in the disputes that arise.

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PRESIDENT WILSON asked Congress, in his message to that body, to repeal the wartime prohibition of the manufacture and sale of beer and light wines. The mass of the people in the United States seem so well satisfied with the results of the prohibition that they have not taken kindly to the President's recommendation.

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TRANSATLANTIC air-flights were shown in May to be possible, by the flight of three American planes toward the Azores, the longest lap in that ocean passage. One of these, the NC4, was successful on May 16 and 17, under Lieut.-Commander Albert S. Read. The other two were disabled when near their destination, and the crews rescued. Later the NC4 made Lisbon, and America holds the honor of having passed the Atlantic by air flight.

---

HARRY G. HAWKER and McKenzie Grieve, an Australian aviator and British naval officer, who made the daring attempt on May 17 to go in an airplane from Newfoundland to Ireland, went 1100 miles on their way, when a pipe in the machine became clogged and they were compelled to descend in the sea. They were then 800 miles from the Irish coast. They were picked up ninety minutes later by the crew of the Danish ship *Mary*, but their rescue did not become known to the people on the mainland until six days later.



CONTINUATION OF MAKING OF TAILORED SKIRT.

*Basting.*

The type of seam used will make some difference in how we should proceed to baste the skirt. In all cases, however, two points must be carefully kept in mind (a) Baste from the top of the skirt down so that all unevenness will come out at the bottom of the skirt, (b) as you baste be careful not to stretch the material in either side of the seam. The latter results in an ugly drawn seam and no amount of pressing will remedy this fault.

The two most used types of seams at the present time are the plain tailored seam (in this the two edges of the seam are turned the same way on the wrong side and the stitching is done on the right side) and the ordinary seam with the edges separated and pressed apart on the wrong side (see figures a and b).

In basting for the plain seam proceed as already suggested on the wrong side, from the top of the skirt to the bottom, being very careful to take up as much material as you have allowed for seam. In the previous number one inch seams were suggested. This you will find makes it very much easier to keep from stretching either side of the seam as you are working far enough back from the raw edge, for the material to retain its firmness.

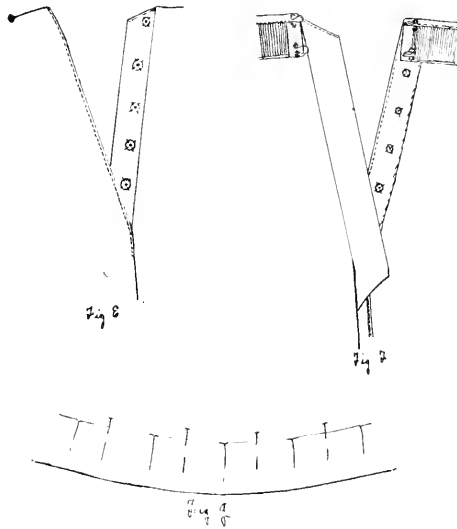
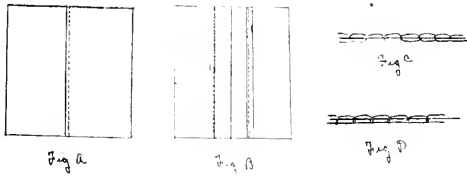
In the tailored seam, first baste back one inch of material on the edges of the front gore. When basted press with a damp cloth over so as to give a decided fold on the edge. Then place this folded edge one inch over the edge of the side gore and baste together from the right side. This can best be done flat on the table and lessens the danger of stretching the material.

When you finish basting each seam hold it up against you and look down at it to see if the material is properly adjusted.

*Fitting the Skirt.*

Before fitting the skirt hem the ends of the belting and sew the hooks and eyes on it, so that it just comes together. With

the present styles a two inch or inch and a half belting should be used. Pin the skirt to the upper edge of the belting so that the hooks and eyes come even with the placket of the skirt. Then make what changes are necessary and, as in fitting a waist, do not try to make changes without unbasting the seam to be corrected. If the fullness falls too much to the front of the skirt it is generally the result of the front being hollowed out too much and to correct this raise the back up until the folds in the skirt



fall in the proper place. On the other hand, the reverse of this effect will result from the front not being cut low enough to be in accordance with the back.

The placket comes on the left side and is usually about eleven inches long.

It is not necessary to trim the bottom at the first fitting, in fact it is much safer for a beginner in dressmaking to entirely finish the top of the skirt before trimming the bottom. About

five inches from the floor is the proper length at the present time for a tailored skirt.

### *The Seam.*

When the fitting is completed sew up the seams with sewing silk. One of the most vital points in skirt making is the proper adjustment of the tentions of the sewing machine. If you do not know how to loosen or tighten the upper and lower tentions have an agent explain it to you at once. Both threads must pull evenly and for skirts seams must be loose or the seam will be drawn inspite of all the pressing one might do. See figure C and D.

Next thoroughly press the seams with a damp cloth and hot iron.

The method of finishing the wrong side of the seams can be determined only by the weight of the material.

The best methods are as follows:

(a) Clipping in points—this is very suitable for extra heavy materials that do not frey.

(b) Binding—great care must be taken in this to avoid making the binding too bulky and cord like.

(c) Turning the edge back and stitching.

(d) Stitching on the edge by machine and then overcasting.

In all these metho<sup>l</sup>s the seams must be carefully trimmed to an even width.

### *The Placket.*

The placket is probably the most difficult of all parts of the skirt and there are several good ways of finishing the placket. The main point, however, is to make it neat and invisible. Figure E and F will give you some idea of one method I have used a great deal and found very practical.

### *The Bottom of the Skirt.*

A hem is always preferable—usually in tailored skirts about three inches deep. If the material is heavy, bind the upper edge instead of making a second turn. Figure G will give you some idea of placing the little plaits in the hem where the bottom of the skirt is curved.

In case you face a skirt—use the same material if possible and if a substitute is necessary have it as nearly as possible of the same quality. The facing should always be cut in the true bias of the material. This is preferable to a facing cut to fit the curve.



The hem of facing should always be sewed by hand and made as nearly invisible as possible. I know of no material used for tailored skirts which does not look much better hemmed by hand.

*The Belt.*

The belts to tailored skirts are usually made separate when they go all the way around the waist. A small belt across the fullness in the back may be lined with a silk to match the material and then tacked in place, or if so desired, may be left separate and adjusted when the skirt is worn.

Figure A. Tailored seam, stitched on the right side.

Figure B. Plain seam—wrong side—edges pressed apart and bound.

Figure C. Illustrates how both the upper and lower threads in machine stitching should pull evenly. The center line represents the cloth.

Figure D. Illustrates an improperly adjusted tension where one thread is tight and one loose.

Figure E is the right side of placket.

Figure F is the wrong side of placket.

Figure G shows how to adjust small plaits resulting from a curved hem.

---

CAUTION.

*Grace Ingles Frost.*

She walks not in the dark, with firm-set feet she steps,  
 Nor hinders she her progress by crude haste,  
 As she plods onward toward the goal ambition points.  
 Upon her lips is placed the seal of silence,  
 Which locked remains, save unto voice of wisdom.

Her deep set orbs, alert with visual power,  
 See life as it exists in verity,  
 Nor read into its meaning esoterics.  
 Her ears attuned to every key existent,  
 Select the strain which guides to fuller knowledge,  
 And ends upon the perfect note of peace.

# EDITORIAL

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JULY, 1919.

No. 7.

## TEACHERS' TRAINING COURSE.

The Church authorities delegated to a large committee, chosen from the auxiliary boards, the task of improving the methods of our various class leaders and teachers in Relief Societies, Sunday Schools, the Mutuals, Primaries and Religion Classes. To this end a book was printed, and classes have been arranged where all these religion teachers may meet for study and discussion of teaching methods. It is expected that they who are already familiar with such methods in public schools will acquire a needed religious application of their pedagogical ideas; while those who have never had that inestimable privilege, will acquire, to a greater or less degree, ideas and modes of imparting information which are, and forever will be, a dominant part of every Latter-day Saint's life here and hereafter. Fathers, mothers of children, grandparents, guardians, men in active priesthood quorums, women in auxiliary official positions, of any sort,—in short, the whole membership of the Church need to teach, for we are sent to teach rather than to be taught of the world, and if we need to teach, we ought to know all we can know about how to teach.

All of us, the least educated or the best, the toiler or the teacher, the mother or the school student, we all have stores of information crowded together in our minds. It may be information of a limited nature on a few subjects; but Latter-day Saints, are Saints because they think on religious topics, and match

thought with action. That information, whether it pertains only to daily, temporal duties, or broadens out to include vast stores of mental and spiritual truths will lie huddled together in our minds, like great masses of unsorted merchandise in a storehouse, unless we discover how to classify it, sort it, and to use it in logical sequence suited to the time and the occasion.

The teachers' training course aims to give clues by which system and order may supercede the chaotic condition of many otherwise well stored minds. Parents have to teach, they do teach, daily, hourly, whether they will or not. And too often, because of the lack of the fundamentals of inspired pedagogy, they teach lessons exactly the opposite of what they aim to, while class teachers in our women's organization, many of them school teachers with more or less pedagogical proficiency, use what they have learned from uninspired sources to the actual detriment of those to whom they address themselves in our auxiliary organizations. Another class, the great majority of them being good former missionaries, or men and women of much natural ability but without training, stumble along, now hitting the mark and occasionally missing it. To all of these, this teacher's training course comes like a staff on an upward climb.

The point of the whole matter is that the course is founded on the teachings of the Christ, its corner stone is his gospel, and the whole superstructure, faulty as human vision is fallible, yet bears the impress of divine ideals. The Prophet Joseph, we are told, instructed his friends to acquire all possible information, adding that he himself, if confined to one study would choose "natural philosophy," as it was then called: while President Young organized the Church school system, giving Dr. Maeser, as his only advice, "Don't try even to teach the multiplication table without the Spirit of the Lord."

We shall never learn too much, nor know facts and truths enough. We may well fear to achieve knowledge, to receive what we term education, under the tutelage of skeptics and unbelievers in divine revelation. But when, as in the present instance, our instruction comes through the channels of the priesthood, and the knowledge of truths taught are informed and inspired by Latter-day Saint teachers and instructors, we shall do well to become willing pupils, eager students.

We welcome, therefore, this effort to give better methods, more definite results, to the teaching necessities of the Relief Society class leaders and all officers and members of our great organization. Sisters, let us support this movement with all our power.

# Summer Lesson in Hygiene.

HOW TO KEEP WELL.

*Dr. Samuel H. Allen.*

We have appreciated that man is a dual being—one part of the human Ego is spiritual, and the other part purely material. The material part of us is in every sense of the word a machine, following all the mechanical laws of machines. It is true that many of the processes of this wonderful machine are beyond our power of comprehension, but many of them we have learned to comprehend, and the science which deals with the processes of the human body we call physiology.

For a machine to work well, there are certain rules that have to be observed in managing it. The man who would keep his automobile in first class condition must know the kind and quality of gasoline to use, the points where lubrication is necessary, and the amount of water to keep his radiator from boiling. He must appreciate also that bolts and bearings must be kept in proper adjustment, and everything up to a certain degree of perfection. He must know also, that if he would have his machine do its best work and work continuously over a long period of time, he must go gently over the rough places and not subject it to undue strain.

Exactly the same reasoning applies to the human body. This human machine is a much more intricate apparatus than any mechanism which the intelligence of man has contrived. If we would have it work to its highest degree of efficient and continuous service over a long period of time, we must apply the rules which govern its activity as a machine.

Abundance of fresh air is necessary to supply the tissues with oxygen to carry off the carbonic acid and other waste products.

When I was a medical student a quarter of a century ago, we used to speak of tuberculosis as one of the incurable diseases. In the vain hope to do something, we gave tubercular patients cod liver oil and creosote, and other nauseating substances, which we imagined had curative power in them. Today we regard tuberculosis as a very curable disease in the great majority of cases. We have learned that God made the medicine which cures these people if they will only put themselves in a position to appropriate it. We say to the early tubercular patient, "Get away from the habitations of man into the great ocean of atmosphere, get your air unimpeded by walls, and uncontaminated by other

human beings, and rest in bed when you have fever, take abundance of nourishment; and the whole structure of our tuberculosis problem has been changed. The same thing is true of other infections. Patients who are lingering and not doing well will often improve rapidly when they are placed out in the open air.

The over anxious mother was wont to close the windows on cold winter nights for fear her children might get croup or bronchitis or pneumonia from the damp night air. She did not appreciate that she was doing the very thing that predisposed them to the diseases by lowering their vitality with vitiated air. If she would cover the child up warm in bed, and throw the windows wide open, she would be much more likely to prevent the child from taking cold than by the reverse process. We have all seen people who remain perfectly well out on camping expeditions, living in the open air, who contracted a cold immediately when they came home and subjected themselves to the contaminated air of sleeping apartments. The modern sleeping porch is one of the best adjuncts to our home that has been developed in recent years. When we learn to use it continuously, we will find a great many of the respiratory troubles will disappear.

A great law of life which the medical profession has slowly learned to appreciate is that the body cells have power to resist disease and to cure themselves of disease if they are kept up to a high degree of vitality. Daily we are all subjected to possible infections of all kinds, and do not contract them because our vitality is up to the resisting point. When, by overwork, or long continued exposure to cold or through breathing vitiated air, we lower our vitality, then the infection has a chance to take hold of us.

The quantity and quality of food is also a thing that is of vital importance. A great many people eat too much, and some people eat too little. Physiological chemistry has shown that we need a proper proportion between the proteid and the fats and the sugars in our food. A great many people have eaten altogether too much meat. The scientific world is demonstrating that many chronic conditions result from the excessive use of meat. In the consideration of appendicitis, it has long been known that an excessive amount of meat in the diet is one of the common contributing factors.

Lithemia, rheumatism, gout, and high blood pressure are all conditions resulting from excessive meat diet. We are all in the habit of swallowing our food whole, without proper mastication, and as a consequence, consume much more food than is good for us. If the man who runs an engine kept his stoker ever filling the fire box with coal, we can imagine that his engine would

soon fail to do good work, and the same thing is true of the human machine. Food if not assimilated, ferments and produces trouble. "Leave the mark of every one of your 32 teeth on each mouthful of food before you swallow it" is a very good rule. You will have satisfied your appetite without excessive ingestion of food, and the food itself is in a condition for active chemical change when it comes in contact with the digestive fluids.

You see the ox when he goes out in the morning and devours a great quantity of grass, he seeks some shady place and lays himself down and brings the food back into his mouth and masticates and masticates until it is thoroughly reduced to a condition of easy digestion. The human being who has not half as much sanitary sense as the ox, has to get the pepsin from his stomach to purchase absolution from the digestive sins he has been guilty of committing.

Abundance of water is necessary, but it should be taken between meals rather than at the meal time. Imagine how quickly the sewerage system of the city would become clogged if it did not have abundance of water to flush its conduits. The same thing is true of the human body. The best activity of the brain, the strongest, most efficient activity of the muscles, or the freshest functioning of the moral faculties results from keeping our bodies healthy. It is a study worthy of all people alike to keep this machine running to its highest degree of efficiency, and over the longest period of years that it can be made to functionate over.

---

## HOW TO KEEP BABY WELL.

*Dr. Raphael S. Olsen.*

The following suggestions on how to keep the baby well are particularly adaptable to the hot summer months, since it is at this period that so many babies are lost. Mothers have originated the saying that the second summer is the most difficult one for the child—that if he gets through this period no great difficulty will be experienced later. This idea has grown out of the fact that the child's second year of life is one of the important transition periods. During the first year his body needs are met by the mother's milk, which, so far as he is concerned, is a perfect food. Towards the end of this year, he is weaned and foods are introduced from the outside to maintain growth. It is this transition from the mother's milk to a variety of foods which makes the child's second summer a difficult one. Added to this are the troubles attendant on the cutting of incisor and molar teeth. Introduce the proper foods, however, and establish proper habits, and no fears need be entertained as to the outcome.

Do not attempt to wean the baby during the summer months, and what is still more important, do not attempt to nurse him through the second summer. In some cases, it becomes necessary to nurse longer than one year but even with these exceptional cases the breast must not be the only food relied on. Mother's milk is deficient in iron. Up to one year of age there is sufficient of this mineral stored in the child's tissues to meet the needs of the body growth, but after this time iron must be supplied in the food or anemia will develop. The percentage of children having anemia is alarmingly high. In many of these the beginning of the trouble has been in faulty diet during the first two years. It is at this period that we are laying the foundations for physical manhood and womanhood. Our ultimate results will depend entirely on the material we put into that foundation. It is not too much to say that the child's future success in life is dependent on the care his stomach gets during infancy. Poor food means a lowered vitality and a lowered vitality means susceptibility to infectious dysenteries and other troubles of more or less serious nature.

It is not enough to satisfy the child's appetite. This is too often done by permitting foods that not only do not meet the body needs but actually lower resistance to disease. Foods that meet the child's needs must contain all the various food ingredients, not forgetting the "growth determinants," on which so much stress is being laid. The suggestions here made will help mothers only in so far as they are faithfully carried out. Detailed instructions are impossible owing to limited space.

Foods for the second year:

Milk—one quart daily.

Cereals without sugar.

Bread—particularly whole wheat or graham.

Fruits—Baked or stewed apples, prunes, fresh, bottled or canned fruits, oranges, bananas if real ripe or roasted.

No berries, cherries, melons, overripe or green fruits.

Vegetables—baked or boiled potatoes, juices from stewed vegetables, particularly spinach, peas, string beans, or puree (thickened gravies) of stewed vegetables.

Eggs—not more than one daily, unless ordered so by your physician.

Meats and meat soups should be used very sparingly or not at all. The child does not need them at this early period unless some malnutrition present requires their use.

Foods to avoid:

Tea, coffee, pastries, candies, fried foods, highly seasoned foods.

Remember that dysentery is the most frequent cause of death during summer. Usually the fatal cases are the bottle fed babies. Rarely does the breast fed baby die from this cause. This is very likely due to the contamination of milk. "Raw milk is responsible for more sickness and deaths than perhaps all other foods combined." Mothers do not realize the need for keeping it ice cold until fed. Many do not take ice. The bottle of milk stands on the pantry shelf or is even allowed to stand on the porch in the sun for an hour or so after delivery. Milk so exposed will develop millions of bacteria within a very short time and these, with the poisons which they produce, bring on the bowel trouble that so often results fatally.

Absolute cleanliness in milking the cows, cleaning pails, cans, bottles and nipples, must be observed if we would protect from dysentery. Filthy nipples and "pacifiers" are responsible for much of the trouble. Flies come in from the outhouses where they have crawled over human and animal excreta, alight on the "pacifier," and thus transfer directly to the child's mouth the organisms of disease. From our carelessness the only wonder is that more babies do not die than do.

Some don'ts:

Don't feed milk that has been once warmed. If the baby does not take all that is offered, throw the rest away.

Don't think that pasteurizing milk makes it safe—organisms will grow as rapidly in pasteurized as in raw milk.

Don't think it economy to be without ice in summer. You will pay more out for doctor bills than the ice will cost, as a result of contaminated milk.

Don't let your baby "piece." Feed only at regular periods. If he won't eat, make him wait until the next period.

Don't let your baby stay awake until late hours. "Early to bed and early to rise."

Don't take your babies to the "movies." The foul air and exposure to disease may prove serious.

Don't fear fresh air. Keep babies on the sleeping porch winter and summer. It will increase their resistance and promote health.

Don't permit baby to be kissed in the mouth. Think of the foul breath, decayed teeth, pyorrhoea, catarrh, tonsillitis, and myriads of other diseased conditions that may be present in the adult mouth.

Don't toss in the air or play roughly with the child, his nervous system may be seriously injured.

Don't give baby soothing syrups, cough mixtures, worm medicines, teething powders, paregoric, except on the doctor's orders.



Don't wait to call a doctor until the child is dying and then expect him to perform a miracle. Remember that every serious condition of childhood has a simple beginning.

Don't think that constipation can be corrected by "Castoria," "Syrup of Figs," etc. These only give temporary relief. Only through foods can we correct constipation.

Don't overdress the child. There is just as much danger from this as from not enough clothing.

---

### DIET NEEDS.

Few people realize how much the human system depends on iron in the blood. There is less than one-tenth of an ounce of iron in the entire body of the average person, yet a slight reduction in this amount will cause serious trouble and a considerable reduction will result in death. Most of the iron in the body is in the blood and since there is no reserve store of iron as there is of calcium, in the human system, the amount of iron required for normal metabolism must be supplied each day in the food eaten or else the system will suffer and finally develop serious disease.

Experiments have been made with giving inorganic iron to people and the results of these scientific experiments are not very satisfactory. A number of rats were fed on a diet poor in iron, while others were given the same diet to which had been added iron in solution. The rats were found, when killed, to be in about equal condition; other animals, such as rabbits, mice and dogs, were improved in health through the introduction of iron sulphate.

The modern disease of anemia which used to be known as "thin" or "poor blood" troubles, and chlorosis, which is a hardening of the arteries, have been helped by using inorganic preparations. The mice which were fed iron oxide were found to contain twice the number of red blood cells that the other animals had which were not so treated.

Certainly the best and safest mode of securing iron in the system is through using a proper diet. Certain foods contain iron and the best way to be sure that we have sufficient iron is to use some of the following foods containing at least 15 milligrams of iron per day. This amount can be obtained from vegetables and fruit, meats and nuts, while if the diet is composed largely of white bread, potatoes, milk and pastry, general deterioration ensues.

Food.	Iron Per Cent
Almonds	.0039
Asparagus	.0010
Barley, entire	.0044
Barley, pearly	.0020
Beans, dried	.0070
Meat	.0030
Bread, Graham	.0025
Bread, white	.0009
Buttermilk	.0002
Eggs	.0030
Figs, dried	.0030
Hazel nuts	.0041
Oatmeal	.0038
Peanuts	.0020
Peas, dried	.0057
Peas, fresh	.0017
Pecans	.0026
Potatoes	.0013
Prunes	.0030
Raisins	.0021
Rice, unpolished	.0020
Rice, polished	.0009
Spinach	.0036
Walnuts	.0021

### MISCELLANEOUS LESSON

During peach season, collect the peach stones—dry and crack them, using the nut for candy and flavoring of cakes, etc., instead of almonds.

When watering the house plants in the windows, use a small funnel, hold close to the roots, then pour water into it. This prevents the water from splashing on the window sill, wall paper or floor.

Paraffin oil, which can be purchased at any drug store for about twenty-five cents per quart, is excellent for water-proofing kitchen floors. It is applied cold, with a soft rag, dries instantly, and so is easily removed. It has been used very successfully on old kitchen floors, which had originally been painted, and from which most of the paint had been removed by wear. The oil works better on new floors. A quart of oil is sufficient for a medium sized kitchen.

A most convenient and helpful hint to those preparing a large amount of potatoes for church suppers or parties, is to mash them in a bread mixer. They are as light and creamy as if whipped by hand, and only require a few minutes work.

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AUGUST, 1919

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The Sermon of Joseph Fielding Smith on Genealogy.

A cheer-up editorial for the faithful teachers.

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No. 8

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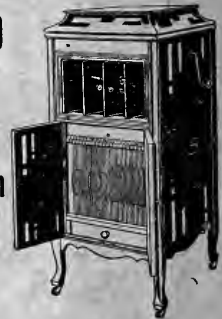
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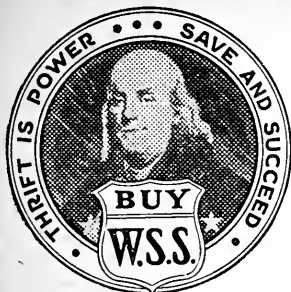


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# *The Relief Society Magazine*

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## Peace, Troubled Heart.

*By Grace Ingles Frost.*

Peace, troubled heart!  
Dost thou not know above and over all  
There watcheth One  
Who heedest e'en each tiny sparrow's fall?  
He'll fail thee not,  
Within the hour of thine extremity,  
If thou but call,  
However dire thy need, where e'er thou be.

Peace, troubled heart!  
As gleams more brightly thro' the falling rain,  
The golden shine,  
Mayhaps, from out the burden of thy pain,  
Shall come forth joy.  
The sun-kissed path is broidered not with flow'rs  
Most sweetly fair,  
But withered blooms from lack of strengthening showers.

Peace, troubled heart!  
Trust thou in Him, the One who well doth know  
The place wherein  
Thou best canst serve, wherein thou best canst grow  
Like unto Him.  
He with sublimest faith the wine-press trod,  
Despised, alone,  
With majesty that could but grace a God



FAMILY OF BISHOP HIRAM B. CLAWSON AND WIFE, MARGARET JUDD CLAWSON.

(See page 74.)

THE

# Relief Society Magazine

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Vol. VI:

AUGUST, 1919.

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No. 8.

## Relief Society Conference Minutes.

*By Susa Young Gates, Corresponding Secretary.*

The General Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints was held this year on June 4 and 5, just following the regular conference of the Church, and preceding the Y. M. and Y. L. M. I. A. general June conference.

Our own general conference opened with the business sessions held in the auditorium of the Bishop's building, stake officers only being admitted to the Wednesday meetings. Twenty members of the General Board were in attendance; 68 stakes represented, with 311 officers; and three missions were represented. President Emeline B. Wells, gentle, sympathetic, and full of good testimony and inspirational admonition presided at each of the meetings. No less gracious and dignified was the constant presence of Counselor Clarissa Smith Williams who conducted the active business of the conference and who, in connection with Counselor Julina L. Smith, always tender and faithful, shed forth a radiant spirit of love and harmony which informed and inspired each gathering held during this memorable conference. The music was beautiful, and chosen in excellent taste, especially pleasing was the solo by our own chorister, Mrs. Lizzie Thomas Edward, from Haydn, while the organ preludes were gems of artistic rendition. Our General Relief Society Choir was at its best. Perhaps the most striking and popular musical number was the exquisite song of Elder George D. Pyper accompanied in humming sotto voce by the choir.

The presence of President Heber J. Grant, during the afternoon session, and his encouraging talk to the sisters was greatly appreciated; while the scholarly address on the Book of Mormon by Elder Anthony W. Ivins claimed the rapt attention of the crowded auditorium of the Assembly Hall. There was the largest attend-

ance in recent years at our conference session on Thursday afternoon. Every seat was taken and standing room was at a premium.

The officers' sessions on Wednesday were devoted largely to careful presentation of social service problems in the morning, and of the need and value of the teacher's training work presented in the afternoon by Elder David O. McKay, and illustrated by sample lessons from our own guide work. All in all, this June conference was pronounced unanimously as the "very best ever held." As this is said, however, at the close of all our conferences, the statement carries with it simply the general pleasure felt by those fortunate enough to be present on this profitable occasion.

At the stake officers' meeting Wednesday morning, the session was opened by the favorite hymn, "Our mountain home so dear." After prayer by Sister Sarah Jenne Cannon, the congregation sang, "Come listen to a prophet's voice."

President Emmeline B. Wells said, in opening the conference, she wanted to speak to the representative women gathered there with a mother's voice, that her words might be carried out to the length and breadth of Zion. She had wanted always to live a long time, to see Zion and Jerusalem redeemed; she had prayed for that for many years and the Lord had answered her prayer up to this time. It was a remarkable thing, even to herself, to know that she had been in the church 77 years. She was not so quickly converted as some had been, her own mother for instance, who died a martyr to the truth, but when she was really converted her testimony remained with her as a part of her very life. She referred to her first sight of the Prophet Joseph Smith, when sailing up the Mississippi river, and she caught sight of him as he stood on the wharf towering above all those around and sweeping with his magnetic eyes the crowds gathered around him. Her first sight of him had affected her from the soles of her feet to the crown of her head, like a galvanic battery and even now upon recalling the scene the same thrilled testimony sweeps over her. She pictured again the scene of the great apostasy in Nauvoo and the day when she stood in a wagon box and saw the mantle of the Prophet Joseph Smith fall upon Brigham Young. Her own loyalty to the Church was never affected even when four different "isms" broke off from the Church after the martyrdom.

"We don't think about our conversion to the truth as the sectarians do. We know it in every part of our body. We love our leaders, all of them and we know that the Lord reveals to them his will. I feel afraid for those who do not remain faithful. I pray the Lord will bless you, all of you, especially those who preside over this great society in the stakes and wards of Zion. May you set an example worthy of imitation not only among

ourselves but to those outside our Church who watch your acts and words all the time. To such you should testify of the truth of this gospel. I would not have you intrude, but when you have an opportunity remember that we are not ashamed of the gospel of Jesus Christ. Teach your children and friends to read the Book of Mormon. I love that book. We shall have other books of scripture in the due time of the Lord. We mourn, oh how we mourn, for our dearly beloved Joseph F. Smith. He was one of the greatest men that ever lived upon this earth.

"I want the sisters to study the scriptures and become familiar with the Bible and the Book of Mormon. Let them be holy books unto you. Take the precepts found there for your guide for the days are coming when you will sorely need the inspiration which is found in these sacred books. We shall have not only many trials to endure, but we shall be exalted if we endure them faithfully. We must be prepared for what is coming upon the earth. We shall have new revelations as the Lord sees fit to impart them to us. Be obedient to the presiding priesthood wherever you are; sisters, be humble, maintain the truth, follow the majority for there will always be a majority on the right side in this Church. It was either the Prophet or Brigham Young who advised that we go with the majority, for there is safety in that. If you have trials bear them with humility. I bless you one and all and leave my blessing with you."

Sister Julina L. Smith felt very grateful indeed to be with the sisters in this conference. "When I see your faces I feel grateful that the Lord has helped and blessed the sisters in the Relief Society. When we think of the ruin in the world we are grateful for our haven of safety and rest in Zion. Our calling is to look after the needy and suffering, to raise up those who are bowed down in sorrow, to offer the kind word to those who are in trouble and affliction. I wonder if the Prophet knew what this Relief Society would be in the days in which we live now. I think he did. We may not have our reward here for the work we do and the trials we endure. I don't look for it here, but our reward is sure if we remain faithful to the end. May the Lord bless you all is my prayer."

Counselor Clarissa S. Williams expressed her gratitude in meeting with the sisters. She felt that whatever she was and whatever privileges she enjoyed, were due to her noble father and good mother and to her education received in the Relief Society. Her great desire was to be a noble unselfish worker with the women in this great organization. She bore a strong testimony to the truth of the gospel and she felt that we are instrumental in accomplishing in this society the great work heading the world's latter day activities. We have arranged for this conference some of the features of the special activities which are attracting the

attention not only of our own people but of the government of this great nation. Just now there is a conference being held in Atlantic City, Georgia, of social service workers. This convention has in attendance a delegation from this state headed by Mrs. Amy Brown Lyman, our General Secretary, with Elders William A. Morton, Oscar A. Kirkham and Francis Kirkham as well as Mr. Schultz, Miss Kate Williams, and other social workers from Utah who have gone there to partake of the spirit of that occasion. Charity is the foundation principle of this society and the study of the distribution of charitable funds is certainly an important phase of our present day problems. The speaker suggested that the women from Wyoming, Utah and Idaho, shall look up the civic and social conditions in their own towns and see to it that they vote for men to occupy local and state offices who will work for better sanitary conditions in the towns, instituting cleaner cities, paving, lighting, plumbing and sanitary home conditions wherever our women live. She commended those who should take part on the program to the interest and attention of those present and hoped the meetings would be both profitable and pleasant to all concerned.

The first number on the special Social Service program was entitled "The Normal Family and Family Responsibility" which was treated by Cora Kasius, of Weber stake:

#### NORMAL FAMILY AND FAMILY RESPONSIBILITY.

Students of social science are agreed that the family is the fundamental social institution. Biology and economics join hands with poetry and religion in exalting the family to first place among human institutions. Through the family the individual realizes his highest possibilities and the nation receives its surest protection. All the forces and conditions that go to make up life's activities and to determine human behavior may be measured as social or anti-social by their effects upon family welfare.

Maintaining a normal family life and restoring it when disrupted is the object of all social work. Our efforts to improve conditions will be determined by our idea of what constitutes a normal family life. What then is a normal family, and what constitutes a normal life? Normal, as applied to the individual, the family, or the community cannot be given an absolute or final definition. We cannot picture a normal family because it lacks reality. It is non-existent. The reason is this—no matter how much we know about any number of families, the next family we meet will have its own peculiar situations, its own peculiar tendencies, and its own peculiar problems. Being different is one of the privileges of being human, and each individual and each community is different. There are, however, certain existing standards of individual and family attainment that may be termed normal

in the more relative sense of the word. Inasmuch as it is our task as social workers, as family visitors, to restore the individuals and the families under our care to a normal life, it is logical that we review the standards set by our community for a rational, well balanced life.

We may classify the activities of the individual under five heads: first, health; second, industry; third, education; fourth, recreation; and fifth, religion.

So much then by way of suggesting the nature of the activities which characterize the field of a normal family life. General as our outline has necessarily been it must be apparent that an extremely large number of families are living anything but a normal life. If we were to examine carefully every implication involved in the study of normality as applied to family life we should come to a fuller realization of just what the business of the social worker really is. Our first realization of these adverse conditions is almost certain to be depressing, and unless we have an unbounded faith in humanity we are likely to settle into an anti-social state of mind characterized by indifference if not outright pessimism. We must not accept conditions as right or inevitable merely because they exist. Philosophies may quarrel as to man's power over his ultimate destiny, but the only workable assumption of social science is that conditions are not as they should be and that through intelligent co-operative effort much good can be done. We know that the handicapped are made to suffer, that the weak are exploited, that the poor are destroyed by their poverty, and that latent talent is going to waste because of lack of opportunity. These evils are abnormal because they are preventable.

In our attempts to eliminate social evil, or rehabilitate some family, we find that social evils are so closely interclad that it is difficult to determine which is the cause and which the effect. Unemployment may be the cause of shiftlessness, or, conversely, shiftlessness may be the cause of unemployment. Inefficiency may be the result of intemperance; desertion, of a low standard of living; crime, of mental deficiency; and poverty, of a combination of destructive social forces. Serious attempts are being made to improve these conditions. Students of social economy hope to prevent disease, overcrowding, accidents, child labor, intemperance, over work, and low wages, by legislation and propoganda. The nation's social conscience is being aroused. By such preventive, and constructive work the social worker hopes to bring about a proper human adjustment.

But while this mass betterment aims to improve man's environment there still remains the task of adjusting man to his environment. This is the particular task of the case worker. The failure of men to adjust is apparent on every side. If they fail

to attain the normal they are said to be maladjusted. The field of case work is to assist the individual to adjust by fitting the opportunity to the individual and helping him to attain his own highest possibilities. As case workers, then, we must work with the individual, discovering his handicaps and endeavoring to remove them, and discovering his powers and endeavoring to develop them, and doing it in such a way that will be best for the family group.

Recently I heard an account of a disrupted family. A boy was brought to the Juvenile Court on the charge of stealing. It was his third offense, but it developed that it was food he had stolen on each occasion. An investigation into family conditions revealed a sad state of affairs. The father was a cripple and his income meagre and uncertain. The mother was in poor health, the result of her lack of food, clothing, and care. There was a new baby ill from exposure to the cold and from undernourishment. It was decided that the home was not a fit place for the children to live—and there is no doubt as to the truth of this decision. So the boy was charged to the Industrial school and the baby placed in a more comfortable home. But a home had been destroyed. The father was relieved of his family responsibility. The mother was denied the privilege of rearing her own children. The children were robbed of the affection and the training that only a home can give. Could this home have been saved? Perhaps not. But should it not have had the opportunity to attempt to become normal? What might a case worker have accomplished by investigation and treatment?

To transform the unstable inefficient family to a stable efficient one needs a skillful workman. Habits of years must be broken down and new ones established. New standards, larger ideals, and stronger hopes must be introduced. We are not to seek to control the lives of others. If they are weak we may protect them. If they are ignorant we may instruct them. If they are in danger we may warn them. One thing we are not to do, is to relieve them of the responsibility of shaping their own lives. By giving a family in distress merely financial aid, without planning for its ultimate independence, we are pauperizing its members and undermining parental responsibility. We may aid the home but we must not supplant it. Personal influence and personal advice are among the influences that make for character. This we may give. We may help the family to help itself.

We must aim, then, to afford the unfortunate individual the opportunity to become self-supporting, independent and useful. He must be helped to find himself as a social being by contributing to family solidarity. There must be a sense of responsibility of the parents for the care and education of the children; a deference and appreciation by the children for the sacrifices of the parents;



a mutual comradeship of the parents and children; and an assumption of the burdens and responsibilities of the able for the weaker and older members. This determines in the end whether there is or is not a normal family.

Our religious tenets embrace the field of social work, and as Relief Society teachers we have the spirit of social service. What we need perhaps is a more thorough study of social conditions and more conscious effort to apply our knowledge. We are indeed our brothers' keepers.

"THE UNSTABLE FAMILY."

Mrs. Ida Smoot Dusenberry treated "The Unstable Family." "When we climb to heaven it is on the rounds of love to man." We have always had the unstable family in human homes, but the responsibility of caring for them and the method of attack is new. Little buds of human culture are rooted in every human heart but they must have the sunshine to bring them into bloom. The soul naturally looks upward and must have a chance to grow upward. The divine spark if allowed will predominate. There are hovering at every human hearthstone the wraiths of poverty, sickness, vice, drunkenness and diseases of the mind and morals, like Macbeth's witches, lingering at the door awaiting only an opportunity to inject their horrid presence into our homes. She referred to individual cases of dissipation and want. In Paris there are 4,000,000 war heroes blinded, while there is not a child left under four years old in Belgium. They have starved. She spoke of the necessity of play for the feeble intellect, and referred to her long experience in the Provo State Mental Hospital in training the uncertain minds of the inmates there. The causes of weak minds are sometimes mysterious. Inheritance, over work, over excitement, moral diseases, and sudden shock, are all productive of unbalanced minds. Some people use only 40% of their brain power on account of ill health. Vaccination has increased life  $3\frac{1}{2}$  years; 25,000 lives were saved in one year by diphtheria antitoxin. There were 1,000,000 people in the United States afflicted with tuberculosis which was reduced one-half in thirty years; 5,000,000 people are killed or maimed in the United States every year; 17,000 unnecessary deaths occur in the United States every day; 3,000,000 are on the sick list every day. These statistics prove the necessity of studying health problems both from a physical and mental point of view. Sub-normal children always have violent tempers and are easily aggravated. There are two sets of brain cells, first the belligerent, second, the intelligent, and the one is developed at the expense of the other. If the intelligent culture predominates, belligerency loses growth and *vice versa*. When temper is aroused, mentality is lowered; while those who are guarded from temper outbursts have a double opportunity to de-

velop intelligence cells. Ungoverned temper results too often in insanity. Poverty is not new but it is as unnecessary as malaria. There are 5,000,000 dependent people in the United States; ten out of every hundred people in New York are buried at the expense of the city. In larger cities poverty never falls below 25 per cent. There are 15,000,000 people in the United States who do not have enough to live on decently. The causes of poverty are: sickness, fire, disaster, accident, intemperance, extravagance, lack of judgment and degeneracy. It requires great hope and high courage to face these witches of destruction and fear which linger at our households, both as individuals and as parts of our state and nation. We should not become discouraged nor dismayed. To lose heart is worse than to lose health. We can achieve anything if we have courage and hope. We do not need more law but we do need more love. The greatest service we can render to our heavenly Father is to be kind to some of his children.

“WHAT WE SHOULD KNOW ABOUT OUR HOMES AND COMMUNITIES.”

Mrs. Donnette Smith Kesler who spoke about “What We Should Know About Our Homes and Communities,” declared in her opening sentences that mothers could protect their children in their homes, but they are not always able to control the environment of their children when outside of the home. She referred to the influence of the teachers in the schools upon the life and character of the children, and dwelt strongly on the importance of putting children in Church schools when at all possible. Parents should be as familiar with the characteristics and spiritual status of the teachers of their children as they are with their friends and nearest of kin, especially if such teachers are non-“Mormons.” Anyone who wields so powerful a force in the life of a child as does the school teacher deserves the closest thought and study from the mother of that child. There are four factors in the development of our civic life which should claim the study and attention of God-fearing mothers: first, the education of the child; second, his recreation and employment; third, his health; and fourth, the public officials who administer the revenues in our local communities. The recreation of a child is of equal importance with his employment. He learns more at his play through the indirect teaching of his associates and environment than he does in the school room or at work doing his little home tasks. He renews and builds up his life cells during these play hours. In his dancing, at his picture shows, at his games, and other amusements, the child should have a normal supervision. His habits are himself and, while a child is young, mothers may break up bad habits or inculcate good ones, if they are tactful and persistent. The dress of the child plays its part in forming character. Vanity,

ostentation or slovenliness may engrave lines upon the character through the carelessness or foolishness of the mother. Moreover, if the intelligent mother desires to really shape and mould the developing soul of her child, she must reach out not only in thought and sympathy but with actual tact and study into the lives and characters of all her child's associates. Not only is the child made or marred for life through play, he is even more deeply influenced by his playmates; for that reason the mother's interest may not end at her own doorstep. Her breadth of vision, her scope of activity must reach into her neighborhood and her community. If she would guard the health of her children, she must see to it that the sanitation of the whole neighborhood is as complete and admirable as she would have her own, for while the water on her own premises may be pure and uncontaminated, the ventilation in her own home irreproachable, her neighbors' yards may be full of manure, garbage, and loathsome toilets which are not cleaned out until they are a nuisance to all. From such other homes come swarms of flies, germs and inoculated habits of mind and body which fasten themselves on to our own children. If our neighbors do not observe quarantine regulations now shall we protect our own children from contagious diseases? We are all Latter-day Saints and believe with all our souls in the law of faith and healing, but we have been taught by Moses and by the Prophet Joseph Smith the absolute necessity of cleanliness and general hygiene. This matter of health for our civic communities is of paramount importance.

It is the duty of every woman in the Church to inquire into the character of her state and city officials. She should know who and what the men are who are placed upon local boards of institutions and commissions. She should see to it that her own sex is well represented on all of these boards as it was and is a fixed principle with our people, from the days of the Prophet Joseph Smith and Brigham Young, that women should have a place on all institutional boards where the interests of women and children are considered as well as those of men. She should know not only the character of the little boys and little girls who play with her own children, whether they are clean minded and wholesome, she should likewise be sure that the men who secure her vote for office are as virtuous, sober and upright, as she wants her own sons to be. Let her walk as a Latter-day Saint mother should, through the highways and byways of her life with wide open eyes to detect the evil, to acknowledge the good and to labor for improvement and progress; nor shall she be unmindful of her children's associations with herself, as she walks with them through the woods, marking the beauty of branches and leaves, the fragrance of the flowers and the glory of the stars. The Latter-day Saint mother will endeavor to associate herself with her children and they with their neighbors and thus to enrich her community

life with a spirit of God worthy of herself and her high destiny. She will rear her family to be Latter-day Saints because she has realized the value and importance of righteous community life upon herself, her children and her neighbors.

“SOCIAL LEGISLATION.”

Mrs. Annie D. Palmer, social worker from Utah stake, spoke about the law-making body of our state, in session in 1919, having considered many measures very important from the standpoint of Social Service Work.

In matters of education, its enactments were most liberal. It amended the law providing free books in our grade schools and made it apply also to high schools. It provided for vocational education of minors in part time schools, and appropriated \$200,000 for vocational education in all schools of the state. The provisions of this enactment are so liberal that even the most remote sections may be benefited in the year round classes in full day or part day instruction. The object is to give the advantage of training in agriculture, in trades, in home work, in health. It is the most liberal thing yet attempted in the schools of our country, and places Utah decidedly in the forefront.

*Health.*

Besides the health education offered to parents and children through the schools, some stringent laws were passed to safeguard the public against social disease. One bill prohibits the sale of drugs for this class of ailments, without prescription; and another makes it unlawful to advertise remedies of any kind whatsoever for their cure. The effect of these laws will be to safeguard individuals against worthless drugs and quack physicians, and to induce those afflicted to get treatment from reliable physicians.

Closely associated with these bills and still following up the subject of social disease is another enactment which requires that whenever a physician gives treatment to a person afflicted with a venereal disease in communicable form, such physician must report to the State Board of Health the name of the person so treated and the name and nature of the disease. This bill also requires that such person be advised against marriage, and that free literature on the subject be furnished by the state. In view of the fact that the social evil with its resultant terrible consequences has grown to an alarming extent, and in view of the fact, also, that we have no law requiring health certification for the procuring of marriage license, it is well that our State Board of Health is to have a record of all individuals so treated in the state. The measure also requires such persons to take treatment until cured.

When we know that our practicing physicians have been required to take oath never to divulge the name of any person who

comes to him for treatment for these vile infections; when we reflect on the awful consequences that have come in cases where "The sins of the fathers are visited upon the children to the third and fourth generation" of the transgressor; when we feel uncertain that the purity and innocence of our daughters will prevent their being sacrificed to a life of wretchedness and suffering; then we are made to realize that as mothers, sisters, and wives we cannot urge too strongly the rigid enforcement of this law.

This question was asked of an eminent physician of Denver: "Suppose you knew and were treating a man having a venereal disease in communicable form. Suppose you knew that he was to marry a pure and innocent young woman who was ignorant of his condition. Would you, by informing her father or her mother, save her from a life of misery?" The answer was "No, I could not." Being asked the same question, one of our Utah physicians said: "I should go to the man and say to him 'If you do not take immediate steps to break your engagement, I shall be obliged to expose you'." If all our medical men were of the latter type, we might not need the stringent legislation.

Another health measure that came up was the anti-cigarette amendment. Its supporters were a large majority in both houses. The bill passed the lower house and was sent to the senate. There a very slight change was proposed and the bill returned to the representatives for approval. It went up again to the senate and now, either by accident or design, it came up when a number of its supporters were absent. It failed to pass because some of the men we sent to represent us in the senate, were over confident of its success.

#### *Moral and Social.*

One of the speakers has mentioned wife deserters—that they are brought back. One of the bills passed by the 1919 Legislature provides that if a wife deserter about to be extradited will pay to his wife \$20 per month and to each of his children \$10 per month, he may remain away and work.

Marriage licenses given in any county are required to be recorded by the State Registrar of vital statistics and the record is to contain the name, date and place of birth, parents' names, nationality of both parties, etc. With this law in force, it will be rather difficult for an unfaithful spouse to go into another part of the state and take another companion.

Supervision and inspection of Maternity Hospitals as provided in Senate Bill 24, with the reporting of all deaths, births, and removals, will help to take care of the cases where children are not wanted. Criminal abortions and the wilful putting away of infants will be hit hard by the enforcement of this law.

The sale of children is prohibited.

An order of adoption may be vacated. If a child has been adopted and it develops within five years that such child is feeble minded or epileptic or inherits venereal disease, the adoption may be annulled and the child given back to the juvenile court. Generous people are thus protected who would take little children into their homes and care for them, while for the little unfortunates is provided institutional care.

The law providing support for widowed, dependent mothers was amended. It allows to each county the sum of \$10,000 for this purpose, provided that if the county numbers more than 100,000 inhabitants it may draw \$20,000. No family may have more than \$40 per month. If there is in the family a child 16 years old who does not contribute the amount of his own support the family is not to be given any allowance. A monthly report of the expenditure is to be made to the commissioners. The allowance for each child is to cease at age sixteen. There are some requirements as to the time of residing in county and state.

This law is especially recommended for the consideration of Social Welfare Workers who must know their resources when dealing with dependent families.

A bill carrying an appropriation of \$75,000 for an institution for the feeble-minded, failed of enactment. The need of such an institution was not questioned. It is one of the greatest needs of our state. But our law-makers were not agreed as to the location. The bill named Salt Lake City as the place. The larger number seem to be of the opinion that it should be on the large farm at Provo where is already located the mental hospital.

Another measure that did not get by was that providing a home for fallen women. The bill had for its object the care and rehabilitation of these women and their training in trades and professions. They were to be divided into classes according to mentality. The period of commitment was to be indefinite; and when paroled they could be returned to the institution at any time, should they return to the old life. The bill should have passed. A mere technicality prevented it. It lacked the enabling clause.

As women of Zion, let us use our best efforts for the support of every measure and the enforcement of every law that will tend to uplift humanity. Amen.

“THE REHABILITATION OF THE DISABLED AND HANDICAPPED SOLDIERS BY THE UNITED STATES GOVERNMENT.”

Miss Beth Bradford said: The rehabilitation of the disabled and handicapped soldier is one of the greatest problems the country has ever faced. The whole world, today, is doing what it can to re-adjust the soldiers into the economic and social systems of peace times, and the rehabilitation of the disabled has become

a world necessity. The attitude of the public will do much to make or mar the success of the government in placing the men back in industrial life. Someone has said, "The morrow of victory is more perilous than its eve."

We have as precedent and study the history of other countries' success and failures. Most of our experience, however, has been developed since August, 1914. We also have the faulty pension system of the civil war by which to profit. One of the saddest mistakes made by the government after the civil war was the gathering into soldiers' homes, all the disabled men, there to lead an idle life while enjoying the pension to which they were entitled.

The Soldiers' Home. Just the sound of the name brings to one's mind a great, many-roomed building, which stood a little distance from town, beautifully kept, with wide green lawns, and benches on which the old men sat idly all day long. Some played chess or checkers, and some sat smoking and looking over old magazines which a charitable society had sent. Occasionally, one whittled out images of Lee or Grant, which he sold for small sums to the visitors, but this was an exceptional industry.

At evening a bell would ring for supper. From all parts of the building the old men would come, with empty sleeves or stumbling, wooden legs, some leading the sightless, and all would gather at the long table for the meal. You could hear the steady click of knives and forks, and afterwards, perhaps, a tale or two of the great war, and then they would hobble off to dream of days gone by. These soldiers' homes were filled with broken, listless men; but we anticipate that the soldiers' homes of the future will be individual homes rather than institutional affairs.

Every war has brought back to civilization its halt, maimed and blind: but this time, with our disabled man has come the realization that no matter how crippled he may be, no man need be a waste. There is work in the world for everyone to do even for the man who is handicapped by war and lost limbs. The government now tries to correct the deficiencies caused by wounds or disease, and supplies the man with additional means to make a livelihood.

In January, 1919, 200,000 of our men were disabled in hospitals here and overseas; 3,000 had lost limbs, 110 were blinded, and 5,000 were suffering from tuberculosis, and several thousand were suffering from shell shock. It is not true that these men will have to beg for their living. The days for the hat holders, cup bearers, and the man who sells shoe-strings on the streets are days of the past.

In June, 1917, congress unanimously passed a law called the Vocational Rehabilitation Law. Under this law was appointed a Federal Board whose duty it is to give to every disabled soldier,

who is entitled to compensation, all medical and surgical treatment necessary to restore him to health and strength, give him free training for the occupation best suited to him, then assist him in securing a position.

The government has accomplished wonders, in restoring these maimed boys back to health and strength, if not to normal activity. The greatest specialists in the country are working with them; they depend much on massage, effects of heat and light, X-ray, baths, etc. So beneficent was heat found during war service that ambulance trains which brought the wounded from the field stations to the base hospitals were, wherever possible, heated to the temperature of Turkish baths. Artificial limbs are being designed in wonderful ways. In the case of arm amputation, instead of supplying a well-appearing artificial arm, there will be attached to this stump a chuck in which can be inserted interchangeably a knife, a fork, a tool, a hook, or some special implement by which to guide or steady work on which he is engaged. Then for Sundays and holidays the man may wear the well-appearing artificial arm.

This war has developed wonderful things in surgery. A while ago, in the Walter Reed Hospital, Washington, D. C., a man was dying, and just before life passed, a physician cut away part of his arm, grafted it into another soldier's arm. So successful was the operation that the second man's arm is almost normal.

One of our Utah boys lost an eye, and had part of his face blown away. The government specialist supplied a new eye, grafted skin from another part of his body, and so successful was the operation that recently at a dance, some of his friends did not discover that anything about him was changed.

Still another of our Utah boys had this experience: He lost an eye, his jaw and both shoulders were broken, and the muscle of an arm blown away. One of the physicians grafted part of his rib and made a new jaw, wiring his teeth. For two months he lay with his mouth closed and received all nourishment through a straw. An artificial eye was supplied, his shoulders restored to normal, and he is now back to health and strength and leaves in a few days to commence vocational training.

Re-education begins at the soldiers' bedside, because it has been found quite necessary to divert the man's mind from his trouble. This is done by reading, moving picture shows, games, handiwork, occupations, and so forth. Moving picture device has been invented whereby a man may lie flat on his back and watch the pictures on the ceiling. These moving pictures also bring great solace to the man who must lie for hours in a hot bath.

When the man commences to recover, he is put through a course of gymnastics, and later starts the vocational training



which may be necessary to restore him to self-supporting activity. As long as the training lasts, his personal expenses will be paid and provisions will be made for his dependents. If a man's disability does not prevent him from returning to his old employment, he may take advantage of the vocational training just the same.

Before starting his training, the Federal Board experts will study his particular disability, his temperament, his former occupation, his plans for the future, and so forth, and then advise him as to the proper course for him to pursue. An effort is made to get the man interested in a vocation most akin to his former occupation. If a man becomes efficient in a certain line, finds himself not suited to it, or not caring for it, he is privileged to go back under same conditions and take other training. Oftentimes the man will decline to take this training for fear he will be denied his pension, and it is necessary to make him understand that these pensions will not be reduced even though he may fit himself for industry. For instance, if a man has lost his right arm, and through this training becomes more efficient than ever, he still gets compensation as long as he lives. The compensation is given for the loss of his arm; where compensation is stopped is where disability has been removed entirely. Government requires that periodical examinations take place.

In Japan the entire profession of massage has been turned over to the blind. In all pin factories in the United States, certain departments have been turned over to the blind.

The Federal Board has entered into a special arrangement of co-operation with the American Red Cross and through their four thousand local home service sections they are endeavoring to take care of the disabled soldier's family by giving them information, providing medical and legal advice, giving financial relief when needed and in general assisting in a neighborly sympathetic manner. The Federal Board co-operates with private and public schools throughout the country to carry on approved courses of instruction for the disabled men. There are 50,000 men registered in vocational training.

The wounded soldier comes through the field hospital, then the base hospital, and finally reaches the convalescent hospital. About this time he is usually in a state of extreme discouragement. The loss of a hand, and arm or a leg seems to the man, formerly able-bodied, an insuperable obstacle to his future economic activity. The cripples will have a great deal to contend with; the man who has lost his right arm will have to learn to write with his left. The man who lost a leg will have to be trained for a trade at which he can work while seated.

When a man has just lost a limb for the benefit of his country, he cannot be expected to be precisely in the mood to appreciate talk about patriotism and all the rest of it, from those who

haven't lost limbs, but some of the very greatest successes have been achieved under handicaps.

Of all orators, Demosthenes, of course, excelled. He stutered as a boy, and had a voice that hardly carried past his Grecian nose; so he filled his mouth with pebbles and went out on the beach to shout down the breakers. It was good practice for conquering audiences.

Among all the great composers, who would be called the greatest? Beethoven. He was deaf during the great part of his life.

The master poet of Greece was Homer, and he was blind, and so was the epic poet of England, Milton. A man does not have to hear to make music, nor see to write.

*The Pilgrim's Progress* was composed in a jail, as was the masterpiece of Spanish literature, *Don Quixote*.

Invictus, one of the world's greatest poems, was written by a poor, bedridden invalid who spent a large part of his life in hospitals.

Judge Moulán of the Municipal Court, of Cleveland, wrote his bar examination holding his pencil between his teeth.

Michael Dowling, president of a bank in Minnesota, educated himself after losing both legs, his left arm and the fingers of his right hand, when he was fifteen years old.

Such men have overcome more than physical handicaps, they have defeated the discouragement that is natural to men who are actually expected to live by beggary.

Our duty is to get the man to see the importance of this re-education and re-adjustment for himself, family and nation. We must make him see it from every angle and discourage any objections he may raise. The great importance of this re-training, now is this: A few years hence people will have begun to hate the memory of war and the universal feeling toward a man will be, "Well, he's got his pension, that ought to be enough. Besides he had his opportunity to get training for special employment and he didn't take it." Then, too, the question of competition will come up.

It will take a great deal of sympathy and firmness. There are two kinds of sympathy. One is dissolved in tears and the other treats the matter with firmness. There will be a tendency to bury our soldiers in sympathy, and to make heroes out of them. To spoil and pamper them would be like parents giving too much candy to their children. Parents who wish to do the best possible for their children, do not manifest affection by ruining their digestion and weakening moral forms; they rather seek to provide good home environment, kindly discipline and provide them with the very best educational opportunity.

Sympathy should be of the stimulating kind that will have

for its purpose not relief of our own feelings but the good of the man who receives it.

The returned soldier deserves the best we can give him, and that is to give him every opportunity and every assistance to become once more a useful man and therefore a self-respecting, self-supporting member of the community.

The doxology was sung, and the benediction was pronounced by Mrs. Ruth May Fox, the First Counselor in the General Board of the Y. L. M. I. A.

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The Wednesday afternoon meeting was opened with congregational singing "Praise Ye the Lord." Prayer was offered by Mrs. Julia P. M. Farnsworth, after which a solo, "Fear not, ye of Israel" was sung by Mrs. Margaret Caine Patrick.

The roll was called showing an attendance of 311 officers and Board members.

Elder David O. McKay, of the Council of the Twelve, opened the afternoon session with an inspired address on the necessity and value of the teacher training work for Relief Society officers and class leaders. He emphasized the primal value of the Latter-day Saint spirit in the teaching of any subject in our auxiliary organizations. He said that a few years before the death of the late President Joseph F. Smith, President Smith, urged the need of more teachers and more efficient teaching in the Church of Jesus Christ of Latter-day Saints. Above all the professions in the world he had rated the profession of teacher as highest and had said: "We are a Church of teachers."

"The very parents are teachers" Elder McKay continued; "so are the members of the Church auxiliary organizations and of the priesthood quorums. They are all teachers of the true philosophy of life, the true science of living—the gospel of Jesus Christ. No one of us would attempt to step into the school room and teach the smallest lesson in arithmetic or fundamental English without some preparation. And yet thousands of us are attempting to teach the science of living without such preparation. Philosophers have spent their lives, statesmen have put forth untold effort, trying to find this true science of life and yet we have it in the gospel in its fulness. But our knowing is one thing and our leading others to know is another. Our knowing it is the beginning, as we radiate our personality to others. With a view toward making more capable teachers in the auxiliary organizations of the Church, teacher training classes have been established. Some years ago this method of training teachers was adopted by the Sunday School organizations, and because of its success in some instances it has now been adopted in all the Church auxiliaries as a ward organization."

Elder McKay then explained how every Sunday morning, if

possible, or at some other convenient time classes were to be held under the direction of the ward bishop with the first and second meeting given over to a lesson taught by the ward Sunday school superintendent on the art of teaching and the other two weekly sessions turned into department meetings of the various auxiliaries for adaptation of the lesson to their particular outlines. The speaker then explained the elements of a well outlined lesson, and ended with a tribute to the Relief Society mothers than whom he declared there were no more gracious teachers in the world.

Dr. Alice Reynolds of the B. Y. U. gave a model lesson on the Book of Mormon, prefacing her remarks with the statement that the present is no time for lessons that are not full of vitality.

*Summary of Remarks Made on the Book of Mormon  
Lesson, May "Relief Society Magazine."*

All Christian people believe that God holds within his hands the destinies of nations and the world. Many people believe that the constitution of the United States is inspired because of its far-reaching results for good in many nations having liberal governments. The Latter-day Saints have the sure word of the Lord on this matter.

The Book of Mormon tells us that Columbus was wrought upon by the Spirit of the Lord when he set sail for America; also that the Pilgrim fathers were led to this land under his divine guidance; a sure proof that men and groups of men work his will in accordance with his righteous principles.

But to prove that such rule has prevailed in the past is of slight value if there is any doubt about the same law being in operation at present. This is the vitalizing process that must go on in all theological teaching. That it was is only vital because it still is.

Elder Reed Smoot's experience on the memorable occasion when war was declared by the United States against Germany is to the point. Elder Smoot tells us that on the day of the Senate debate, that the plan was that he should close the debate with an address of about forty-five minutes. The debate wore on, and the unmistakable promptings of the Spirit to him were that he should put his debate aside and offer a prayer. The effect was instantaneous. From all parts of the world came letters of approval and congratulation. Among so many expressions something adverse might be expected, but nothing adverse came. Had Senator Smoot made the address contemplated it might have passed with the rest, without especial notice.

In these things the Lord works on entirely natural principles.

He took Columbus from the most forward nation of Europe and sent him to Spain, a nation destined to play a role of great power. There he received the political and financial backing so necessary for the success of his great venture.

Mrs. Florence M. Cain of North Weber Stake spoke on home economics, declaring that the quality of the home was the quality of the nation; that it must connect up with current human activities that the best literature must be introduced into it; the best methods of sanitation, best equipment, best of food and the best of ventilation. She declared that all home economics work had but one purpose—the making of the best of citizenship, for God and for country.

Mrs. Ethel R. Smith spoke of the genealogical study of surnames and told first of the eternal need of gospel truths and symbols, referring particularly to baptism for the dead. Then she spoke of the origin of the surname in England in the eleventh century from five great sources, patronymics, trades and occupations, localities, official titles and nicknames. She gave a spirited and perfect lesson, adapting the principles laid down in the Teacher's Training Course to her genealogical lesson with inspired words and pedagogical skill.

After closing remarks by Counselor Clarissa Smith Williams and singing, the benediction was pronounced by Mrs. Annie Wells Cannon.

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Thursday morning the Relief Society held their general conference in the Assembly Hall at 10. After the beautiful organ prelude "Communion in E Minor" by Batiste, rendered by Organist Edna Coray, the congregation sang "Praise to the man."

Mrs. Susa Young Gates offered prayer and the Relief Society choir sang "Jesus calls." President Emmeline B. Wells welcomed the sisters and said she felt grateful to be present, and prayed that the Holy Spirit might rest upon all those who should speak.

Mrs. Mary J. Miller, of the Australian mission, told of the impossibility of holding Relief Society sessions in that mission because of long distances and expense of traveling. During the war, however, she said Relief Society women of that community had done much real Relief Society work and had been among the most patriotic people in the country. She told of how tithing had been paid by Church members from their soldier's pay at the war front, and also described how on one occasion, a Bible being missing, a whole company of Australian soldiers had been sworn in on a Book of Mormon, the officer in charge justly taking a "Mormon's" word for it that the book was a sacred

one. She also told of how genealogical work was difficult to accomplish in Australia because of the fact that the Australians consider themselves too young as a people and have kept few records.

Miss Sarah Eddington was the next speaker. She presented the following resolution:

"Resolved, that we join with the general social advisory committee in establishing a weekly half-holiday in all communities with the aim of securing a love and reverence for the sacred Sabbath Day."

The resolution was adopted unanimously by the congregation. Miss Eddington referred to the many instances in sacred history from the beginning of the world when the sacred rest day on the Sabbath was emphasized, until the time when the Savior himself placed a binding commandment on all humanity in regard to its strict observance. She spoke of how the observance of the Sabbath had strengthened economically all the nations which had adhered to it, and how the ignoring of the law had been the downfall of others. The weekly half-holiday, she declared, was most necessary and she quoted comments of scientists to the effect that Americans flatter themselves on playing more than any other nation, but in reality they merely pay to see others work at play. She commented on the vast silences in America—no singing in the wheat fields, no singing by audiences in churches, and dumb crowds in the theatres, and she made a plea that grown-ups themselves learn the art of healthful play with all its freshening exhilaration.

Mrs. Lillian Richards, nurse in charge of the O. S. L. War Service department, spoke of nursing in epidemics. She referred to the recent influenza epidemic and spoke of its predicted recurrence this fall, urging her hearers to take every precaution to fight the disease. She explained that few dangerous maladies strike suddenly with a severe pain but that they came as an ordinary cold or other ailment and that while in this stage they are usually most contagious. She urged the use of simple first-aid remedies in the home until a doctor could be summoned and urged implicit following out of a doctor's instructions. These instructions, she said, are usually so simply given that they could be carried out by a child. She urged isolation of disease suspects and declared that all prophylactic measures advocated by the State Board of Health should be given hearty cooperation. The pioneers, a clean people coming to a clean land with plenty of ventilation and room, had not known the diseases of today, she pointed out, but immigration and crowded conditions had brought to the valley many maladies from many nations. She especially urged that, however helpful old fashioned remedies had proved, with the grandmothers of the community, the word

of scientists and doctors of today who had spent their lives in medical research must be taken in the treatment of present day illnesses.

Sister Brewerton and the Relief Society choir sang "Teach me to pray."

Counselor Clarissa Smith Williams gave some excellent instructions on various Relief Society problems. She referred to the need of punctuality in opening and closing our meetings. She explained to the sisters that it would be as easy and as difficult to reach the hall at 10 o'clock and be on time as at 11 o'clock, and referred to the loss of time for many people through the lack of punctuality on the part of a few. She said the women have it in their power to say when meetings and social gatherings shall open and close, and instead of allowing our young people to open their parties at ten o'clock and later, coming home at 4 o'clock in the morning, we should insist on decent hours and those hours being observed. She gave that thought to the sisters present as a mission. She spoke of the difficulty experienced in some of the wards in securing good class teachers, and felt that this condition would be improved as time went on. The lessons are adapted to the average society and class teacher, and are not prepared for the very best educated nor for those with the least opportunities in this direction. Those who had better educational facilities would add to the lesson, while those who had but few, could get something at least from the effort put forth to understand subjects treated in the guide. She urged the necessity of securing the *Surname Book*, in order to understand the surname lessons given in *The Magazine* and suggested that where class leaders or ward officers felt the need of more text books, in other lesson work and had the means to purchase them, they should apply to our General Secretary who would furnish them with a list of such books. The object had been in not recommending too many text books, to lessen possible expense for our wards who had spent so much money in the recent two years of war work. The fact that some stake secretaries come to meeting unprepared with minutes and roll was deplored by the speaker.

She urged the necessity of full and complete preparations for all conference meetings. Committees should be appointed, and each part of the program should be in readiness before the time of opening meetings. The speaker urged the necessity of preserving all circular letters and other official correspondence by stake secretaries. Such letters and papers should be located in a convenient place where they may be accessible to new and old officers as well as to class leaders. She advised the sisters to preserve their *Magazine*, as it contained much advice and instructions from time to time for the benefit of all concerned.

Puzzling problems of increase in attendance at meetings was always an every day problem. Personal visiting sometimes was very effective. An occasional social function helps; placing some little duty or responsibility on members who attend rarely will occasionally encourage women to become faithful meeting goers. Ward choirs will always attract those who love music, and music is its own best reward. Our music book will be in readiness very shortly now, and will be a very great asset in the developing and maintaining of interest in our ward meetings.

The question has been asked, What may wards do which have no need for charity funds? Shall they be gathered and used for other purposes? Sister Williams answered that where charity funds have been collected for charity purposes they should not be used for anything else as there is an obligation upon those who collect funds for one thing, and that such funds shall not be used for other purposes; but if the teacher suggests to those who donate in such wards that they give their means for general purposes this can be used in such other directions as the ward officials may desire and the ward members vote upon. Stake presidents will find it to their interest and benefit to appoint secretaries who live in the same town with themselves as this will expedite correspondence and the general labor of the stake.

She recommended that no Relief Society officer should hold office in other organizations, where possible to avoid it. There should be no duplication of officers as there are always women who could qualify, if given an opportunity, to occupy all the offices in the various organizations. In closing, Sister Williams encouraged the sisters and blessed them for the splendid work they have performed during the season just passed.

Mrs. Julina L. Smith, second Counselor to Mrs. Wells, spoke of the necessity of keeping one's word to children. She deplored the fact that many of the boys enrolled in the national service had come home confirmed cigarette smokers; declared that no one could find anything worth while which the Church of Jesus Christ of Latter-day Saints had not embodied in its work, and in speaking of strict adherence to gospel principles, she said that many of the Saints had been called, but how many would be chosen?

Mrs. Emily S. Richards referred to the passage in Congress of the Women Suffrage Bill and offered the following resolution, which was seconded by Mrs. Julia P. M. Farnsworth, and carried by a rising vote of the congregation:

*To Mrs. Carrie Chapman Catt, President National Woman's Suffrage Association, New York City,—The General Board and officers of the Relief Society representing 50,000 voting women in conference assembled voice our joy and gratitude in the final triumph of equal suffrage which Congress has just granted to*



the women of this Nation. We congratulate the noble women of our Nation who have led this valiant fight. The day-dawn is breaking. Woman's star is in the East. Thank God our Utah delegation voted right.

Singing "There is a land" by Relief Society choir and Mrs. Eva Aird.

Benediction Emily S. Richards. Organ postlude, "Triumphal March," from Gideon, by Organist Edna Coray.

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Thursday afternoon as the congregation were assembling, Miss Coray played Handel's Largo. The choir, with Sisters Brewerton, Patrick and Aird sang beautifully, "I have waited for the Lord." Prayer was offered by Dr. Romania B. Penrose. George D. Pyper, accompanied by the choir sotto-voce, sang "The little bird," with charming effect.

After a few introductory remarks by Counselor Williams, Elder Anthony W. Ivins of the Council of the Twelve, delivered a scholarly address on the Book of Mormon, followed by President Heber J. Grant who next addressed the congregation. Both these sermons will be published in full in the next number of the *Magazine*.

The choir sang, "O Love Divine" and President Emmeline B. Wells then said,

PRESIDENT EMMELINE B. WELLS.

I am sure that you all feel satisfied with the information we have received here this afternoon, both in what the apostles have said to us and in the power of God which inspired their utterances. I think I have known both President Grant and Elder Ivins from their infancy. I hope what we have heard may sink deep into our hearts, and that we may ever remember this day, and that we may remember what has been said, too, so that we may tell it to our neighbors who have not been with us. All of you who have come from the country, go home and tell what a wonderful meeting we have had this afternoon.

I pray with all my heart that the Lord will bless you and keep you in the faith, because there are many trials and adversities that sometimes tempt us to go astray or to do those things that we have to repent of afterwards.

I want to tell you by way of history that I have been in the Church now 77 years, the first day of last March. I was baptized in a little brook in the hemlock grove on my mother's land, in the state of Massachusetts, and I have never doubted once since that time. I think I may say with all propriety, that

I have never doubted; that I knew the Prophet Joseph intimately and well; that I have sung for him, and recited for him, and he has patted me on the head when I was quite a young girl. I feel that if I should never meet you again that I shall certainly meet you in the hereafter.

I pray that the Lord will bless to you the events of this conference, and bless you in your own homes, that you may be faithful and prayerful at all times, and then he will preserve within you the testimony of the truth of the gospel and the mission of the Prophet Joseph Smith. I well remember the transfiguration of Brigham Young, when the people stood up in the grove, all with one accord, and declared that he was the Prophet Joseph Smith risen from the dead, which I witnessed standing in a wagon. I think that that has been one of the greatest things that has ever happened in this Church.

And may the Lord bless you and comfort you, and keep you faithful, and may you teach this gospel to your children and grand-children and great-grand-children unto the third and fourth generation, that they may know as you know it that the Prophet Joseph was sent of God, that he was maintained in his purity to the day of his death. The day that the Prophet Joseph and his brother Hyrum were martyred you can never imagine, and when they brought forth the bodies to Nauvoo, the heavens wept, the rain poured down in torrents, and it was truly a morning that I can never forget.

May the Lord bless us and bring us again to the next conference to rejoice in Him, I ask, in the name of Jesus, our Savior, Amen.

After singing by the Choir, President E. B. Wells, with her Counselors on each side of her, pronounced the following benediction:

We thank thee, O God, our Father, at the conclusion of this meeting for thy blessings upon us during this conference.

We pray thee, our Father, at this time to pour out thy blessings upon this congregation, that they may go away with their hearts enlightened, and that we may feel that the Lord has been with us; and that we may triumph in all we do and in all we say, and that we may have Thy joy and Thy peace in our hearts, and that everything may be well with us on our return home, that we may find everything satisfactory; and those who have come from a distance, may they have no accident befall them and no harm come to them, but that they may go home rejoicing in the Spirit of the Lord and in that which has been said to us this day by the holy priesthood, by the man who has been appointed to preside over the Church, and an apostle who has been speaking unto us this afternoon the words of

life and salvation. Pour out Thy tender mercies upon us at this time, and accompany us to our homes, and be with us in our homes; and may we teach our children and grandchildren and all those around us the words of God as spoken by the Prophet Joseph Smith and his successor Brigham Young, and those who have succeeded him down until the present time. May we be faithful to him all our lives, each of us, and true to the priesthood and to the Church, and true to the women who stand with us in our organizations. And we pray Thee, our Father, now in all humility that Thou wilt pour out upon us the rich blessings of heaven throughout our lives, each one of us, and on all Thy people everywhere scattered abroad in the earth. And we ask these blessings, our Father, in the worthy name of Thy Son Jesus Christ. Amen.

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### THE GENEALOGICAL CONFERENCE.

The Genealogical conference was held under auspices of the General Board of the Relief Society, Monday, June 9, in the class rooms of the Genealogical Society of Utah.

Twenty-six stakes were represented and a most interested and pleased congregation crowded the rooms, both for the morning and afternoon sessions. The meetings were under the charge of Chairman of the Genealogical Committee of the General Board, Mrs. Susa Young Gates, and there were present during the sessions: Counselor Clarissa S. Williams, Counselor Julina L. Smith, Carrie S. Thomas, Elizabeth C. Crismon, Edna May Davis, Sarah McLelland, Lillian Cameron, and Mrs. Donnette Smith Kesler.

At the morning session, Mrs. Carrie S. Thomas treated the subject of the importance of genealogy study as related to the temple work for the dead. She emphasized the need of accurate information and of the value of methods taught in the genealogical classes during the past few years. She referred to the crowded attendance at the temples and felt the Relief Society had been instrumental in awakening and sustaining interest in the temple work, through their study of genealogy and the preparation of records, as well as by their own desire to take part in this glorious work.

Miss Lillian Cameron spoke on the necessity of instructing people in the fundamentals of all our genealogical study which is found in the lesson book published by the Genealogical Society of Utah. She told in detail the steps followed in these lessons, and explained how they answered the many and confusing questions which reach her in her position as Assistant

Librarian in the Genealogical Society. People ask, "What can I do to get hold of my temple work and to begin my labor for the dead?" These questions are all answered in our lesson book, and in the lessons provided in the *Relief Society Magazine*. She urged the many delegates present to feature the primary lessons everywhere as only a scattered few of the Saints have recently learned the A, B, C of this work. The speaker explained the necessity for the Relief Societies everywhere continuing the work of making out surname index cards, and she exhibited three styles of cards used in the index cabinet of the society indexes. The white one, indicating the surname card, the blue card is held in library index for research which may have gone outside of library for family history. Red represents the research work in library.

Miss Mary E. Downey, the State Librarian, gave an exhibition of the value and importance of libraries through the state. She explained in some detail the method of cataloguing as found in all up-to-date libraries. The Dewey decimal system was the plan by which all books were classified and arranged especially were three particular pages illuminative of the speakers lecture.

Miss Downey urged the delegates present to render their aid in establishing community libraries, in every county. All persons who have magazines or books which are not in use in the homes should be invited to contribute them to the use of the town library for there they become of permanent value and of wide interest and use.

In the discussion which followed, the delegate from Boise, Idaho, created a mild sensation by stating that in the Idaho state library, all our "Mormon" books are classed as non-Christian books.

Singing, "We thank Thee, O God, for a prophet."

Benediction by Mrs. Elizabeth C. Crismon.

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The afternoon session was opened by the usual exercises. Mrs. Susa Young Gates introduced Elder Joseph Fielding Smith, of the Council of the Twelve, as the speaker of the day, and he delivered the following discourse:

ELDER JOSEPH FIELDING SMITH.

After I came here today I opened my Bible for a text, and here is what I opened to.

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to

fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:14-19.)

Now this brings to my mind some matters that I think are very important to us in connection with temple work. Paul here is speaking to the Roman saints who had received the gospel. He could not speak to those not of the Church and say this. It applies to us in this dispensation as it applied to the saints in the primitive church. It is true, as Paul declared to the Athenians, as he stood on Mars' Hill, that we are the offspring of God. You know when he came to Mars' Hill, and saw the Athenians there discussing all manner of doctrine and seeing altars that had been erected to their various gods, for they believed in many gods, he discovered one that was erected "to the unknown God." And when Paul was given the privilege of speaking, he declared to those Greeks, that the God whom they ignorantly worshiped he represented and so declared unto them: The unknown God—unknown, of course, to the Greeks—the God of Israel, was not worshiped as an image made by men's hands, of gold or silver or stone, but He is our Father. He referred to the writings of their own poets, who said: "For we are also his offspring." That is true, for the children of our Father who dwell upon the face of the earth, are the offspring of God in the spirit. We read here in the Doctrine and Covenants, in Sec. 76, where the Prophet Joseph Smith and Sidney Rigdon declare: "For we saw him, [Christ] even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." Paul has another meaning, deeper, grander, greater than the universal application of the term of son to father or daughter to father, as it is expressed in these passages of scripture to which I have referred, for he says, "As many as are led by the Spirit of God, are the sons of God."

Now how are we going to become the sons of God, and of course daughters as well? How is it done? Can we become

the sons and heirs of our eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. Why, of course they are the children of our Father in heaven, those who do that, as are the people who are outside of the Church; but to become the sons and daughters of God as it is declared here, children, "heirs, heirs of God and joint-heirs with Christ," we must suffer with him, that we may be glorified with him. In other words, we must receive in our hearts, accept in our hearts, every principle of the gospel which has been revealed; and in so far as it is in our power to do so, we must live in accordance with these principles and keep the commandments of God in full.

I was up north in one of our stakes not many weeks ago, and I suppose I left some of the people feeling somewhat disturbed in their feelings, because one of the good brethren up there stated after I got through speaking, "If what Brother Smith says is true, then who can be saved?" And "I don't know" is the way he expressed it to one of the brethren, "whether I can make it or not." I think it is about time that the Latter-day Saints in the stakes of Zion who have had the gospel preached to them for so many years were being informed of the fact that it is not possible, as some of us have supposed, for us to slip along easily through this life, keeping the commandments of the Lord indifferently, accepting some of the doctrines and not others and indulging our appetites or desires and because we consider them little things, failing to understand and comprehend our duty in relation to them, and then expect to receive a fulness of glory in the kingdom of God: I so expressed myself to those good people up there, telling them that they were the best people in the world, but good as they were they were not good enough. And so I say to you, you are good people. The people in the stakes from whence you came are good people. The people who are here are good people, who are Latter-day Saints. But I say, we are not good enough, and never will be good enough until we learn to keep all of the commandments of God. Now if we want to become heirs, joint-heirs with Jesus Christ, possessing the blessings of the kingdom, there is only one thing required of you and of me, and that is that we keep the whole law, not a part of it only. Do you think it would be fair, just, proper, for the Lord to say to us, "I will give unto you commandments; you may keep them if you will; you may be indifferent about the matter if you will; keep some, reject others; or partially keep some, and I will punish you, but then I will make it up to you, and all will be well." Shall we feel

as the Prophet in the Book of Mormon says the people in this dispensation would, when he said: There shall also be many which shall say, Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die: and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. \* \* \* And others will he pacify, and lull them away into carnal security, that they will say, 'All is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell.' (II Nephi 28:8, 21.)

Let me call your attention to a glorious promise. If you want to become heirs, sons and daughters, and partake of the blessings which our Redeemer partakes of, then you must be willing to receive every word that proceeds from the mouth of our Father in heaven. And here is the promise:

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the Church of the first born. They are they into whose hands the Father has given all things." (Doc. and Cov. 76:53-55.)

Would it be reasonable for us to suppose that through our belief on the Lord, repentance of our sins, and our baptism, and the laying on of hands, by which we become members of the Church, and then stopping there, we would be entitled to all things in the Father's kingdom?

Let me read further:

"They are they who are 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, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's; and they shall overcome all things. (Doc. and Cov. 76:56-60.)

Now that is the promise that is made in that great revelation known as the Vision. I read now from section 84:

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whoso breaketh this

covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

The Lord has revealed unto us in the dispensation of the fulness of times that there are many blessings in store for his children, both in this life and in the life to come, providing we are willing to observe the laws of his kingdom. The scriptures declare, as you will read in the Book of Mormon, Alma, thirty-fourth chapter and beginning at the 32nd verse:

"Behold, this life is the time for men to repent to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now, as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this, for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your bodies in that eternal world; for behold if ye have procrastinated the day of your repentance, even until death, behold ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you and hath no place in you; and this is the final state of the wicked."

Now is that according to the teachings that you have received all along? These people to whom Alma was speaking had heard the truth, and were not altogether ignorant of the plan of salvation, because they had gone out of the Church by apostasy. So he declared unto them that this is the day for them to repent and turn unto God or they would be lost.

Now, as I stated before reading that passage, the Lord had given unto us privileges and blessings, and the opportunity of entering into covenants, accepting ordinances that pertain to our salvation beyond what is preached in the world, beyond the principles of faith in the Lord Jesus Christ, repentance from sin and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost; and these principles and covenants are received nowhere else but in the temple of God. If you would become a son or a daughter of God, and heirs of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained, and which cannot be obtained elsewhere, and keep those commandments and those covenants to the end.



I am going to speak a word in plainness, because I think you brethren and sisters have been through the temple. These ordinances you received and covenants are sacred. When you go to the house of the Lord, and make covenants and enter into ordinances and receive the blessings of that house, it is expected that you observe and keep those instructions and commandments as they are given unto you, and it is not within your power when you come out to alter or change. I said I was going to speak plainly. I attended a banquet not long ago, and sat by the side of a sister who was married in the temple, and she has a husband who is prominent in public life. That woman came to that entertainment with a waist on that did not cover her body, and if she had any garments on they did not have any sleeves more than just a little lace that came down just below the shoulder, and the same with that part which was intended to cover the breast. And I was ashamed.

Not long ago I attended a wedding reception—and I would like the guilty parties who were there to know what I am about to say—there were present some young ladies who were married in the temple of God, and had received the garment there intended to be a covering for their bodies, yet they came out in what is called, I believe, full dress, no sleeves, cut down in the front, I suppose, as far as they dare cut it out, and the same in the back. And why did they do it? Because they think, I judge—now I am guessing at it, for I don't know why they do those things, unless this is the reason—because they think that men delight to look upon their nakedness; decent men do not! There may be some creatures that do, but virtuous men do not. And those girls who were there had been through the temple, to my knowledge, and came to that reception like that. They should have received a rebuke from their father, who was present, and I heard of no rebuke. I wanted to get away from the place just as quickly as I could. That is the way I felt, the way it impressed me. Now, do you think for one minute that we can go through the temple and make covenants, that we will do certain things, with the promise made to us that if we will do these things the Lord will receive us into his kingdom, not as aliens, not as strangers, not as servants, but he will receive us into that kingdom, with open arms as sons and daughters in very deed; and then we can go off after receiving these covenants from the house of the Lord, and alter and change and break those covenants to suit our fancy and what we consider our convenience because we desire to follow the customs and fashion of a sinful world; and then expect the promised blessing?

There is another passage of scripture, in the Doctrine and Covenants, wherein the Lord says like this:

"Whom am I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not, I revoke and they receive not the blessing. Then they say in their hearts. This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above." (Doc. and Cov. 58:31-33.)

Now these people go into the temple; instruction is given them there that these ordinances are sacred and holy, and must be kept. They raise their hands, and they enter into a covenant that they will observe and keep these covenants which they receive in the house of the Lord, and straightway they go out, and, like the man that James speaks of who looked into the glass, saw his face, and then went away and forgot what manner of man he was, so do they. I say unto you the Lord is not bound, unless you keep the covenant. I have read from the scriptures here that he cannot break it. The Lord never breaks his covenant. When he makes a covenant with one of us he will not break it. If it is going to be broken, we will break it. But when it is broken he is under no obligation to give us the blessing, and we shall not receive it. There are people who go into the house of the Lord, and receive covenants which are based on faithfulness, who go out and they are unfaithful, shall they not receive their reward? So I repeat, if you want to become sons and daughters, you must go to the temple and receive the blessings given there, and then keep them; and you cannot become sons and daughters unless you do go to the house of the Lord.

Here is a fact that I think is overlooked very largely by many who go to the temple and perform work there day after day, and that is this: the ordinances of the temple in the main, the endowment and sealings, pertain to salvation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside, in some other kingdom. The sons and daughters go into the house, belong to the household, have access to the home. "In my house are many mansions." Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. Why? Because you must receive certain keywords as well as make covenants by which you are able to enter. If you try to get into the house, and the door is locked, how are you going to enter, if you haven't your key? You get your key in the temple, which will admit you. I picked up a key on the street one day, and took it home, and it opened every door in my house. You can't find a key on the street, for that key is never lost, that will open the door that enters into our Father's mansions. You have got to go where the key is given. And each can obtain the key if he will, but after receiving it you may lose it by having it taken away from you again, unless you abide by the agreement

which you entered into when you went to the House of the Lord.

Now I repeat, because I want to impress it upon you, that the ordinances of the temple pertain to the celestial kingdom. And yet there are some of us who have the idea fixed in our minds that every soul living upon this earth and who has not received them, must receive all the ordinances of the house of the Lord, and we must do the work for them. That is not the case, because I read in the scriptures, in the writings of Paul as well as in the writings of the Prophet Joseph Smith, that in the telesstial kingdom the people who enter there, are so innumerable that they are compared to the sands of the sea that cannot be counted; and those who enter the next kingdom are innumerable; and those who enter the celestial kingdom are a select few comparatively. Yet the privilege is given to every soul to receive this glory. We are not going to bring all the dead into the celestial kingdom. They will receive such ordinances as they are able to obey. It is our duty to go into the temple and do the work for the dead, because we are not the judges, and the Lord will decide just how these things will be, and he will decide just how much each individual is entitled to. Those who receive the fulness will be privileged to view the face of our Father. There will not be such an overwhelming number of the Latter-day Saints who will get there. President Francis M. Lyman many times has declared, and he had reason to declare, I believe, that if we save one-half of the Latterday Saints, that is, with an exaltation in the celestial kingdom of God, we will be doing well. Not that the Lord is partial, not that he will draw the line as some will say, to keep people out. He would have every one of us go in if we would; but there are laws and ordinances that we must keep; if we do not observe the law we cannot enter. Many come into the Church, like fish that are gathered into the net, that have to be sorted and thrown out again or put into piles where they belong. And so it will be with us. The Savior compared the kingdom, in other words, the Church, to ten virgins, five of whom were wise and five of whom were foolish; and so we must not get the understanding that because we are members of the Church it is all well with us, and our salvation is secure; that is, our exaltation is secure. It is not so. We must continue to the end, we must obey the commandments. We must keep the ordinances. We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them. That we must do.

Every little while some good sister or brother comes to the authorities of the Church, or authorities of one of the temples, and wants to have work done for some member of the family or some friend who has been in the Church but turned against

the truth and went out into the world again and died with bitter feelings toward this latter-day work. Then they come in and say their friend has been dead ten years, or twenty years, and they want to do his work. O I wish we could destroy the idea that is in the minds of some that we can live in righteousness and actually turn against the truth, and then our children will come along after we are dead and have the work done for us, and all will be lovely, and we will receive the blessings. The Lord is the judge of all men, and if such a person is entitled to receive any blessings he will get them. But read Section 76 of the Doctrine and Covenants in regard to those who enter into the terrestrial kingdom, and see what it says. Why, if the honorable men of the earth who receive not the gospel in this life when they have the chance, are consigned to that kingdom, are we going to have it within our power to act for the apostate, the man who is bitter in his soul, who has known the truth, but has turned away from the light and rejected the gospel, and go into the house of the Lord and pull him into the celestial kingdom? If you think so, I have a very different view. And yet that doctrine prevails in the minds of some. Why? Very largely, I think, because the privilege has in some instances been granted in the past to people to go and have work done of that kind. I am not criticising them but I want to tell you a little experience. A woman came into the office, in the old President's office here, to President Smith, when I happened to be there, with just such a case as that. She wanted work done for a person who had rejected the gospel, he had been in the Church, had received covenants, but had gone out of the Church and ridiculed it; denying the faith and making light of the doctrines although he was never bitter; and she wanted to know after he had been dead so many years if his work could not be done in the temple. The privilege was granted. When the woman had gone I said, "I want a little understanding on this. You are acquainted with that which the Lord has said in Section 76 of the Doctrine and Covenants in regard to this, and you are familiar with the fact that the ordinances of the house of the Lord, particularly that of sealing"—and that is what she was particular about—"pertains to the celestial kingdom; how in the world can you, knowing these things, grant a woman the privilege of having that work done in the temple for this man who has lived in the manner she has stated to you?" His answer was in substance that he knew what the Lord has said, and much of the work that is done in the temples will be void because of the unworthiness of those for whom it is done. But we cannot judge, we leave it in the hands of the Lord, and he will assign to all people that portion which they are entitled to receive, and it satisfies the woman that this work may be done, and she goes away feeling better because it

is done. I said, "yes, but if she goes away feeling that it is alright with that man, and that he can come back into the Church, and is bound for the celestial kingdom, and then when they get on the other side and see that it is not the case, is it not rather an injury than a blessing?" They have in the Catholic church the doctrine of indulgences, and you will remember you have read in history how during the middle ages particularly, a man by paying the price could receive the privilege, so far as the Church could give it—there was no power in it—to go out and sin; even before the sin was committed, and have promise of forgiveness. They sold these indulgences. That is one of the main things that took Martin Luther out of the Catholic church, because he began to realize that the thing was wrong, it was not possible, not just or right for a person to sell forgiveness of sins for a price, either before or after the sin; and they used to do that. If a man wanted to go out and sin, they had a schedule of prices, so Motley tells in his *Rise of the Dutch Republic*. In the Catholic church they offer prayers for the dead to get them out of purgatory. And people pay the priests to pray for the dead. Now that is a corruption of the doctrine of salvation for the dead. I can see confronting us a danger, and a very serious danger, because some of our people are of the opinion that the work can be done for them or their relatives after they are dead, so it is not so necessary for them to be righteous here and when they die they shall receive that work in its fulness; and the necessary ordinances will be performed for them in the Temple which will entitle them to the full reward of the faithful. The tendency is to cause men and women to live lives of unrighteousness, with indifference to the gospel, with the idea in their minds that when they are gone their children will do the work, and they shall receive the blessing. This is pernicious doctrine!

I heard a man say, "I am not good enough to go into the temple of the Lord. I have my faults, I have my appetites that I acquired before I ever heard of the gospel. I am not good enough to go into the temple, but when I am dead, then my children can go in and do the work." Now I have read to you the scripture. I think it is the word of God "with the bark on it," where the prophet of the Lord declared unto apostates and those who have heard the gospel that if they did not repent and come into the Church now, in this day of repentance, but continued to procrastinate their repentance unto the end, that the night would come when no work could be done for them, and their souls would be lost. I think that is pretty good scripture. I don't know how the Lord could do otherwise in justice. Now, mark you, I am not saying that there are not people who have come into the Church, and gone out of it again, who did not understand the truth, and the Lord will make allowance, and

of course, he is going to judge every case? I cannot judge. I am speaking now generally; I have no individual case in mind. But the fact is, nevertheless, the Lord has declared what we must do to receive the fulness of the gospel, and become sons and daughters. He has told us which class of people will enter into his kingdom. He has told us which people will enter into the third kingdom, and we have the privilege of choosing which kingdom it will be.

Now I have not said more than a third of what I had in mind, but I have another meeting, and so will have to close. But let me say in conclusion: You cannot neglect little things. "O, a cup of tea is such a little thing. It is so little, surely it doesn't amount to much; surely the Lord will forgive me if I drink a cup of tea." Yes, he will forgive you, because he is going to forgive every man who repents; but, my brethren, if you drink coffee or tea, or take tobacco, do not let a cup of tea or a little tobacco stand in the road and bar you from the celestial kingdom of God, where you might otherwise have received a fulness of glory. "O, it is such a little thing, and the Lord will forgive us." Well, there isn't anything that is little in the way of sinning. There isn't anything that is little in this world in the aggregate. One cup of tea, then it is another cup of tea and another cup of tea, and when you get them all together they are not so little. As we learned in the Primary:

"Little drops of water, little grains of sand  
Make the mighty ocean and the pleasant land."

What is a grain of sand? and yet the earth is composed of just such things as that.

Not long ago I was riding in an automobile. Something went wrong with it, and it refused to go. The man was an expert who was driving, but I didn't have much time. I left matters till I hardly had time to get to the train, which was thirty miles away. We went all over his machine, every wire was in contact, everything was just so, he couldn't find a thing in it that was wrong, and yet he couldn't make it go. "Well," I said to him, "here, you have done everything you know but one. There is just one thing now that I want you to do: open up your carburetor, and let out a little gas I believe it has water in it." He let it run off, and closed the valve again, and the auto went off immediately. But a little water in the carburetor was such a little thing, just a few drops, but they were in the road and they stopped the progress and nearly cost me reaching that train. Suppose we call that train salvation, could you afford to let a little thing like that stand between you and your salvation?

Now, the Lord has said unto us, if you will receive these blessings you must keep the commandments. Now we must not

say like the young man did to the Savior, "which?" because at means all of them.

In conclusion, I will say; to become sons and daughters of God, you must keep the law; you must go to the temple of the Lord, receive your blessings, enter into covenants and observe them. And likewise the Lord will grant these privileges unto our dead who are worthy to receive them, and therefore we labor for the dead. They must be saved as well as we. They cannot be saved without us, and we cannot be saved without them. Their salvation depends upon our salvation; our salvation depends upon them, that is, all who are entitled to salvation, and God is not going to save every man and woman in the celestial kingdom. If you want to get there, and you have failings, if you are committing sins, if you are breaking the commandments of the Lord and you know it, it is a good time right now to repent and reform, and not get the idea that it is such a little thing that the Lord will forgive you, just a few stripes, just a little punishment and we will be forgiven; for you may find yourselves cast out, if you insist and persist in such a course. Now, the Lord bless you, is my prayer in the name of Jesus Christ. Amen.

At the close of Elder Smith's remarks, Counselors Clarissa Smith Williams and Julina L. Smith spoke briefly, emphasizing the points made by the speaker especially dwelling upon the need of the sisters wearing their garments as taught in the temples.

Closing remarks were made by Susa Young Gates.  
Benediction was pronounced by Miss Sarah McClelland.

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Tomb, thou shalt not hold him longer!  
Death is strong, but life is stronger.  
Stronger than the dark, the light,  
Stronger than the wrong, the right.

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A flea and a fly in a flue  
Were encaptured.  
Now what could they do?  
"Let us flee," said the fly,  
"Let us fly," said the flea;  
So they flew through a flaw in the flue.



MRS. CLAWSON AS A BRIDE.

## Reminiscences of Margaret Gay Judd Clawson.

*(Continued.)*

Oh, what gloomy feelings we all had! The heavens were weeping and so was I. It seemed to me the sun would never rise again. And to add to our discomfort those stupid teamsters had dumped all of our things outside of the shanty instead of on the inside. It didn't make much difference, for it rained inside as well as out. Well, the next morning the sun shone bright and things looked more cheerful; and I had plenty to do to occupy my time. There was the furniture to look after and arrange, clothing to be hung out to dry, and last, but not least, the cooking to be looked after all the time. There were thirteen in family. I think it was the first of June that we went there, and on the 19th of June Ellen had another little girl added to her family, which she named Lucy Ardelle. I promoted myself to head nurse. Ellen was easy to please and needed little attention, but the baby, oh my, but she was cross! In a short time her mother took entire care of her and I was discharged with thanks.

We had many small trials. Often just as we got the food on the table and ready to eat, there would come up one of those



horrid wind storms and pepper everything with dust. The shanty was very little protection, as the heat shrunk the boards and left great cracks. We had no use for individual butter plates, as we had to pass the butter dish around with a spoon in it—the only way we could use it. No cool cellar there.

By the time we reached Provo, my son Rudger had just begun to walk, but creeping seemed so much easier that he preferred that way. Every day after I would get him cleaned up he would get down and creep right out on the ground and revel in dirt. In fact, it seemed to be his principal diet. It agreed with him alright, for he got fat on it.

There was an old man there, brought from England by the Emigration Fund. His name was Robert Ferris. In some way, he fell into our hands, and was a fixture in our family as long as he lived. After Rudger was nine months old he had almost the whole care of him. We always called him "Grandpa." When he first came he could do little chores around the house but after a while as he grew older, he gave up everything to look after the "Babbey" as he called Rudger. He kept close watch that none of the other children came near him, or took any of his playthings. In fact, he would pilfer things and hide away for "his Babbey." He would sit and watch him play all day long, and say over and over again: "God bless that pretty face," and "God bless that pretty face; if he lives to be fifty he'll be a handsome young man." I never saw such idolatry. He could not bear to part with him at bed time and often begged me to let him sleep with him. As Rudger grew older he tired of so much attention, and would often tease him by hiding from him. Then there would be a commotion. Grandpa would come to me with tears streaming down his face, and say, "Oh, he is gone. I'll never see that pretty face again." Then I would have to go and find him and what rejoicing there would be. But with all his little pranks, Rudger was always glad to creep up into Grandpa's lap for protection of himself and playthings from the older children, for none dared to interfere then.

When the baby was about three and a half years old I noticed Grandpa's appetite was failing, and he gradually began to get weak, but never kept to his bed. About two months later, one morning he did not get up as usual and I went to see why. He said he did not feel like getting up just then, so I took him nourishment, and all day long, time and time again, he would call out for that "God blessed pretty boy" to come and kiss him. Rudger would run in and kiss him, play around a little while, then run off again. Many times that day there would be the same call, and the same thing gone over, and that evening he died; only in bed one day. He was between eighty and ninety. I missed him

very much, for he not only took the entire care of Rudger but rocked the baby next to him.

I don't remember just how long we had been in Provo (it seemed a century to me), when President Young sent forth the message that everybody could return to their homes. Oh, what joyful news, and how soon they took advantage of the privilege. The President had made arrangements with General Johnston that the army should pass through Salt Lake City without stopping. It seemed to me that the word had hardly gone forth before the return journey commenced.

Our shanty was on the main road, and I really think that every wagon and every animal below Provo passed it. All day and all night we could hear the teams traveling, the lowing of cattle, the bleating of sheep, the squealing of pigs. Why, what did we care for the dust or the noise! It was the sweetest music I ever heard, for it said "Home, Sweet Home." Sousa could never touch me with half the thrilling effect.

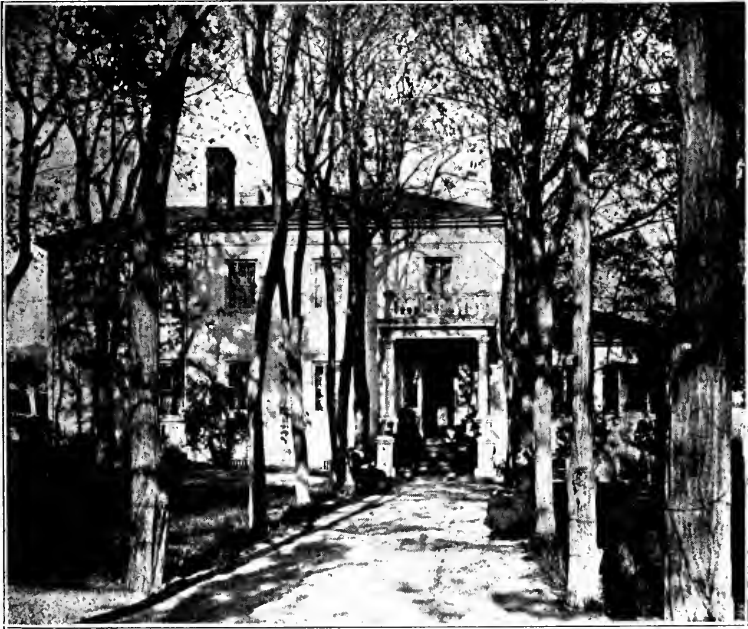
When we did get back to Salt Lake, oh, what a glorious sight! We had had little hope of ever seeing it again. The weeds in our yard (we had no grassy lawn at that time) were nearly waist high, and very luxuriant. How beautiful they looked to me, more lovely than the rarest flowers now.

When we walked into the house, how can I describe my joy! It was so delightfully cool, after having lived an almost out-of-door life during the hot weather. The thick adobe walls, with windows that could be opened and closed, doors that could shut out the dust and noise. What pioneer comforts and conveniences we had in that loved home! The palace of the Doge could not compare with it for beauty and elegance. How truthfully and feelingly I could say that "Blessings follow sacrifice."

The house we had left and which we returned to was called the "White House," on the hill. It belonged to President Brigham Young. It was located where now stands a handsome residence built by Mrs. Priscilla Jennings, now owned by P. T. Farnsworth. We went there by request of President Young in 1857; my husband was in his employment and was needed there to look after his interests. Rudger was born there; also a little girl named Lola who died when only seven weeks old. Our home that we had left when we moved up there was on First South Street, the site now covered by a large building called the Hooper block. This house was built in 1851. Stanley H. and Teresa (Birdie) were born there. I called her Birdie because she was such a winsome little thing, but I would advise mothers not to give children names other than their real ones. It saves much annoyance when the children are grown.

From the White House we removed to a house on State street, south of the Gardo House. There is now a terrace built

on the spot where our story and a half house, two rooms below and two above, then stood. A couple of wagon box bed-rooms in the back yard added to our comfort. Ellen and her children, myself and children occupied that house during the summer and fall. Sidney B. was born there. In the meantime my husband secured a home on the corner of South Temple and Third East streets. The house was built by Lorenzo Snow, in 1852, and is still in good condition at the present time, 1906. It was and is a good sized two story adobe house. The last of November, 1860, Ellen and myself took possession of this house and for thirty-three years it was my continuous home. Our husband, Hiram B. Clawson, having a great talent for remodelling houses, had in a short time made of it a most commodious and convenient home. He had altered and added to it until it was the roomiest and best arranged house for large companies of any in Salt Lake at that time. Many pleasant gatherings we have had there in those pioneer days, for sociability was the order of the day then. Dress and style came later, and when our children grew up many happy years were spent there, for no father ever took greater interest in his children's home pleasures than Bishop



CLAWSON HOME, ON SOUTH TEMPLE AND THIRD EAST.

Clawson did. Often and often the old homestead resounded with music and dancing, and innocent amusements, for the young are ever buoyant and hopeful. Oh, how beautiful is youth, and how little we appreciate it while it is in our grasp! Now, at seventy-five I fully realize it. A writer has said: "The young are never happy unless they are having pleasure; the old are happy when they are free from pain." How true!

Thomas Alfred was the first born in the old homestead, then came Phebe, after her the twins, Mabel and Mamie, then Tessie, last, Gay; also two little nameless ones, a girl and a boy, making thirteen in all. Now but seven are left! Oh, how sorrowful are these trials to a mother's heart! How cruel to give up our loved ones! When my first little infant (the fourth child) was taken from me, I felt there could be no greater sorrow. Then my little three year old twin left me, and still another, my little five year old Gay. Oh, how lonely and desolate I was! None but a mother knows the anguish of parting with her prattling, little ones. But my great irreparable loss came years later when my devoted, loving daughter and companion Teresa (Birdie) was taken away. How kind and considerate of my feelings she always was! What lovely qualities she possessed! I try to think that her leaving us was for the best, but I wish I knew it. Can I ever think it is for the best? Oh, how I miss her sweet companionship to this day! I feel that I ought not to complain, for no mother ever had a more dutiful, devoted, affectionate family than my children that are left. They vie with each other in kindness to me, but her place can never be filled. My best and greatest wish is that their children may be to them what mine are to me.

A few years ago I had quite a serious sickness. Oh, what kindness my children manifested, what anxiety they all felt for my recovery! It repaid me for all suffering, to feel and know their devotion. I can say, as my mother often said in her last sickness, "Oh, what would I do without my children!" Another great cause for thankfulness is that all my family live close around me, within five minutes walk of my home, now on State Street and Canyon Road. How often it has been my delight to have my children and grandchildren home to Christmas dinners! Nothing gave me greater pleasure than cooking for this holiday reunion. What is more lovely than a united family?

For the last two or three years I have not been in a position to gather in my family at those good, old fashioned Christmas dinners that I almost yearly gave. It is a source of great regret to me, although I am visited by them all with love and best wishes on that day and given many presents, and invited to take dinner with one or another, as Christmas comes around.

How many good things I could tell of my children, but

they are living their lives, and will be known by their acts. How well I remember some of their youthful pranks! From the time Stanley could walk, he was a perfect little water fowl, and never had dry clothes on from the time he commenced playing out in the spring until winter. Our water ditches, running in the streets, gave him such good opportunities. He is now a big water fowl and enjoys it just the same. And then his propensities for taking long walks alone kept me pretty busy. He was also very fond of playing on ant hills. He took a walk to his grandmother's one day when only three years old and could not tell his name. She lived nearly a mile from us. He loved her very much, as she had taken a great deal of care of him and was a very indulgent grandmother. Mother was quite alarmed seeing him all alone, but had him brought home before I missed him.

When Stanley was about six years old he had a very narrow escape from drowning. It was in City Creek. He, with some other little boy, was playing around the water, when he fell in and had it not been for a larger boy who got a long stick and reached it out to him, he would have drowned; but he grabbed the stick and was dragged ashore. He did not come home for several hours after for fear I would punish him for getting wet all over. I discovered he had been in the water. He then told me (as best he could) that "Oller Young" got him out. In a day or two, we found out all about it, that it was Royal B. Young who had saved his life, and for that heroic deed Stanley's father gave Royal a brand new butcher knife in a scabbard, on a belt to wear around his waist. A prouder boy than Royal never lived, for he was now the envy of all his companions. Weapons of war were not very plentiful in those days.

As Stanley grew older his dog and gun, and a tramp with his companion, was his delight. After a long tramp hunting or fishing, the three would come home—generally empty handed and always with empty stomachs. The next empty thing was the larder. I often tried to hide some delicacies from him, but never succeeded. His bump of locality was wonderful.

It is hard to believe the serious, sedate Rudger was a mischievous little urchin, but he generally managed to slip out of deserved punishment. There was a bright, young lady who was very intimate at our home. One day when visiting there, she remarked (for some of his little antics), "That little rascal needs a good drubbing." I said, "Sarah, if you can catch him, you are at liberty to give him a sound thrashing, with my full consent." So off and on all day long, she tried to catch and hold him, but he slipped through her fingers every time. She said it was the first time a little boy had ever gotten the best of her. And so it has been in his after life. He has escaped from great calamities.



## SOME SUGGESTIONS FOR CHILDREN'S CLOTHES.

Dressing children sensibly and becomingly is perhaps a slightly more difficult task than it is generally considered. It is not difficult to secure, through fashion magazines, many good patterns for cutting children's clothes. However, the following suggestions may be valuable:

The most important point to consider is whether or not the dress is hung properly from the shoulder. It should for hygienic reasons hang from the shoulder so that there is no restriction around the growing body. The present styles show many good ideas for skirt and waist as well as one-piece effects which have this necessary looseness in the waist line.

If the neck, shoulders and armeye are not properly fitted together there will be a dragging effect of either front or back which is both uncomfortable and unsightly. On the other hand, if properly cut and fitted together the plainest little dress possible will set comfortably and properly about the upper part of the body.

It is not difficult to regulate the lower part of the skirt or sleeves if the upper part is properly adjusted. No amount of care and work in trimming and finishing can cover this foundational fault.

In the selection of styles for children use common sense and stay with the plainer, more simple designs. Children can stand severity in this regard far better than grown people, in fact the natural charms of childhood should never be subordinated to fussy, over-trimmed clothes.

Touches of hand-work are very attractive for children's clothes. I am fully aware that a busy mother does not have time to spend in elaborate embroidery, so am offering some suggestions in the use of stitches and designs with which one may complete a dress in an evening. The inexpensiveness of hand-trimming is another point worthy of consideration, with the present prevailing high prices of good laces and embroideries.

In the cutting of the so-called "Butterfly" styles, avoid if

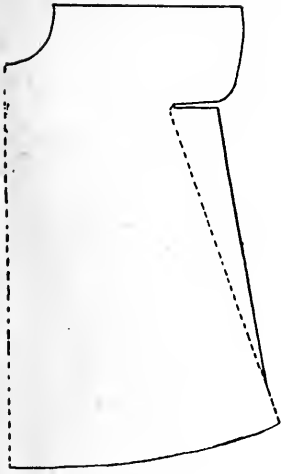


Figure I

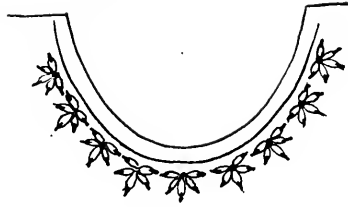


Fig II

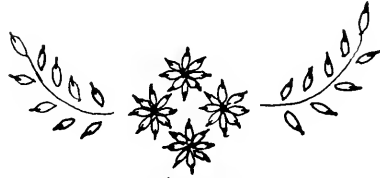


Fig III

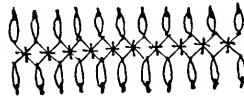


Fig IV

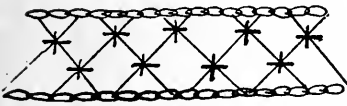


Fig V



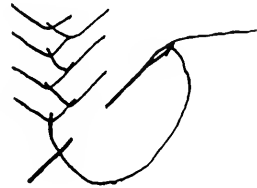
Fig VI



Fig VII



Fig VIII



possible the very bias seam which runs from the under arm to the bottom of the dress. There are two big objections to this or any other pattern which calls for a similar seam. First—they are bound to sag and pull the entire dress out of shape. Second—they do not look well in figured materials, especially in plaids. Figure I—Will give you an idea of how you may cut the same pattern with the seam straight (or nearly so) and still have the necessary fulness at the bottom of the skirt. Instead of cutting away the material from under the arm, place it in an inverted box-plait the top of which may be finished on the wrong side and fastened to the outside invisibly.

#### EXPLANATION OF STITCHES.

Figure II—Here is a simple yet new use of the lazy-daisy stitch. The line just inside the neck may be worked in an outline of some kind either in black or white. Work the lazy-daisy stitches in white floss of a coarse size. Then go over the end stitches with a black stitch and place a black French knot in the center.

On pink, blue or any plain color gingham, this black and white is very effective. If the material happens to be white, use a pale shade of some color in place of the white and use the black as stated above.

Figure III—Here is a simple spray constructed of the same stitch and an outline stitch. First mark a dot with a pencil for the center of each flower and a spool is a good size to use as a guide for the outside edge of the flower.

Figure IV—Gives you an idea of how the lazy-daisy stitch and cross-stitch may be used to construct a border design. This may be used anywhere a band trimming would be appropriate.

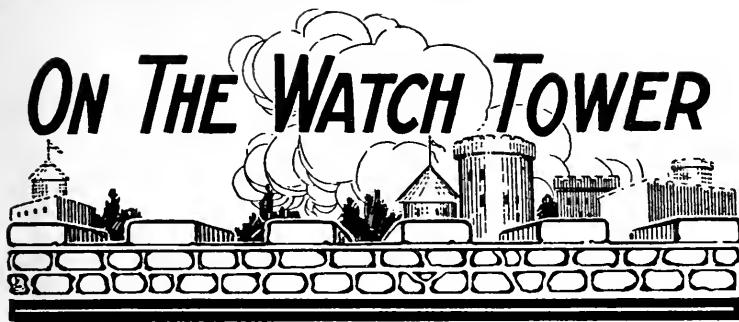
Figure V—Is a border constructed of the cal-stitch, cross-stitch and chain-stitch. This is effective worked out in black and white or in two colors.

Figure VI—Shows how the common feather-stitch may be worked into petal shapes to form flowers or leaves. Below is a detail of the feather-stitch as commonly used. When worked very close as shown in the flower the loop in the center gives the effect of a center vein.

Figure VII—Circles of this kind are effective as separate units of design and may be worked out in any outline stitch. They are easily worked from any small round object.

Figure VIII—Shows how the circle and square may be used by working the center solid with an edge of some outline stitch on the outside.





*James H. Anderson.*

Three notable topics of interest in June were the signing of the peace treaty by Germany and the Entente allies with the exception of China, on June 28; numerous labor strikes in Europe and America, most of which proved failures on the part of the strikers; and an aeroplane trans-Atlantic flight from Newfoundland to Ireland, on June 15, in 16 hours and 27 minutes. The German cabinet was overthrown, and disastrous riots occurred in German cities, co-incident with the signing of the peace treaty, with a prospect of still further disturbances. Labor strikes in France, Great Britain, Italy, Austria, Canada, Australia, Argentina, and in the United States, both locally and generally, added greatly to the prevailing spirit of unrest, but had mostly calmed down for a time at the end of June. Captain Jack Alcock, an Englishman, and Lieutenant Arthur Brown, an American, were the aviators who made the non-stop trans-Atlantic flight, establishing a new world-record in aerial navigation. The three items here narrated furnish an interesting and notable indication of the culminating events of the latter days, foretold in both ancient and modern prophecy.

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**MOUNTAIN FIRES** did considerable damage in Utah in June.

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**AERIAL MAIL** service was inaugurated between New York and Chicago on July 1.

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**INFLUENZA** was reported as epidemic in Australia, Queensland and New South Wales, in June.

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**PALESTINE** has been definitely assigned to British administration, to the delight of the Jewish people generally.

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**THE BRITISH FLAG** was burned in public in Dublin, Ireland, on June 28, by adherents of the new Irish republic.

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**ADAM S. BENNION**, of Salt Lake City, was appointed general superintendent of Latter-day Saint Church schools, in June.

LOCUSTS did much damage to crops in the central United States in June, and a visitation of the pest is looked for in 1920.

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AN EARTHQUAKE in Italy, on June 28, killed 127 people at Vicchio, and injured over a thousand others there and in the vicinity.

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HEAT AND DROUTH in the Rocky Mountain States in June caused a heavy loss in the grain and vegetable crops.

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THE DAYLIGHT-SAVING law was repealed by Congress in June, the repeal to take effect Oct. 31, next. It was later vetoed by the President.

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FRANK K. NEBEKER, of Salt Lake City, was appointed an assistant U. S. attorney general in June. Mr. Nebeker has a high standing as a lawyer.

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BY A FRANCO-AMERICAN convention, or treaty, signed by President Wilson on June 28, France acquires a right to call on the United States for aid, in case of trouble with Germany.

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TOBACCO in any form is forbidden to minors in Utah, and there was instituted in June a general movement to see that officers enforced the law.

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POLAND has had a peace treaty defined for her by France, Great Britain, and the United States, with numerous restrictions, one of which is religious liberty for the Jews.

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THE GENERAL CHURCH CONFERENCE, in Salt Lake City, June 1 to 3, afforded much gratification to the Latter-day Saints generally, in its instructions and action.

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THE PEEACE TREATY with Germany, as signed, has been found to contain but few changes, and these mostly verbal, from that presented to the U. S. Senate by Senator Borah, on June 9.

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A RHENISH republic was declared in western Germany in June. It is said to be a Catholic movement practically for the protection of people of that faith in the domain affected.

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CONGRESS passed the needed appropriation bills, then took a recess from July 2 to 7. Upon its resumption, there comes the prospect of a long struggle over the league of nations treaty.

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THE MOST ENORMOUS eruption of gases, ever witnessed by

earth's astronomers as occurring on the sun, was observed at the Yerkes observatory, Williams Bay, Wis., on May 27, 28 and 29.

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THE WOMAN SUFFRAGE amendment to the national Constitution went through Congress in June, and goes to the various States for ratification. Illinois was the first State to take favorable legislative action, and others whose legislatures are in session soon fell into line.

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PROHIBITION of the wartime variety went into effect in the United States on July 1, but in accordance with President Wilson's suggestion to Congress the sale of light wines and beer continued in other than prohibition States.

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ITALY'S cabinet was overthrown in June, owing to President Wilson's insistence that Italy be not given all she demands in former Austrian territory, and a new cabinet, still more urgent in Italy's demand, selected, so that at the end of June the Italian situation still was acute.

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DR. E. G. GOWANS resigned, in June, as State superintendent of public instruction in Utah, and it is said will be given a State official position at a higher salary. Prof. G. N. Child was appointed to succeed Dr. Gowans as superintendent, with an increase of salary of \$1,000 a year.

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MISS MARGARET HORSLEY, of Price, Utah, has been chosen to name the new government vessel, on July 31, at Oakland, Cal. She was given this distinction because Carbon county, Utah, oversubscribed the fifth U. S. government loan to a greater percentage than did any other county in the twelfth district. The ship's name is to be "Utacarbon."

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"WOMAN is coming to be a shameless animal," is getting to be a popular comment among respectable manhood, owing to the female trend toward comparative nudity at bathing resorts, in moving pictures, and other public exhibitions. The respectable womanhood of the nation is becoming aroused in a movement to correct the evil.

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CATHOLIC leaders in an educational session at St. Louis on June 24 protested against the U. S. system of education as being "patterned after the German idea of state control." There are others than Catholics who take the same view, and who agree with Archbishop Glennon's declaration that "He is not a patriot who would declare that every school that teaches faith in Christ must be faithless to America."

# 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
Business Manager	JANETTE A. HYDE
Assistant Manager	AMY BROWN LYMAN

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

Vol. VI.

AUGUST, 1919.

No. 8.

## OUR RELIEF SOCIETY WARD TEACHERS.

Not even the faithful and diligent officers of our Relief Society are deserving of more credit and more completely earn the love and gratitude of every man and woman in this Church than do the ward teachers of this great Society. It is impossible to even guess at the sacrifices made by these women and the good accomplished by them, in their visits monthly from house to house and from block to block. We know them and love them, and we know that not only in this world are they blessed, but that God and the angels await their return to the Other Side to crown them with the glory which is to be theirs. In this sphere of mortality, where life is too often measured by worldly success and superior intellectual gifts, their worth is often not realized, their value not measured.

Every virtue in women's character is developed and required by those who attend faithfully to this humble but magnificent work. Faith, hope, infinite charity, long suffering patience, love unfeigned, these are the shields and bucklers which the Relief Society teacher girds upon her when she goes out with prayerful heart to minister in the homes of the people. The sick know her well, the fainting mother who welcomes her visit mourns her departure. The poor see God's own smile on her countenance when she enters their door, bringing both food and encourage-

ment to their downcast and depleted homes. What she doeth no man may measure, her reward no mortal can describe.

Upon the teacher rests the large responsibility not only of ministering to the needy and visiting the fatherless, it is to her labors also that the ward president looks for an increased membership in the society and for better attendance at meetings. Many times the teacher is at a loss just how to discharge this heavy obligation. She is willing to leave her home and spend several afternoons a month in her district either alone or with her companion, but she is often at a loss how to proceed in encouraging women to join the Society or to persuade laggard members to attend meetings regularly. She does not always know what to talk about and oftentimes her many cares at home and her natural modesty and diffidence hinders her from talking on the principles of the gospel as she would like to do when she goes into the homes, lest she may unwillingly give offense. Her one greatest hope and help is in prayer. But she needs also some help and hope from those around her.

Will it not advantage our whole membership to pay a little more public attention to our ward teachers, so that they may be stimulated and encouraged in their labors? Should they not have a special seat reserved for them in Relief Society meetings, on the front benches? It is doubtful if all wards and stake boards have a teacher's committee to supervise the labors of the ward teachers; to suggest topics, to discuss problems, and to systematize and regulate their visiting where possible. This might be done in union meetings, and the teachers should receive as much attention and be given a separate division of study as are the class teachers in other departments of our work.

A teachers' convention given annually or biennially is an excellent method of encouragement and stimulation for these faithful and devoted women. The program should follow along the duties and privileges belonging to this lovely labor, while the priesthood should be invited and the public made welcome to the convention itself.

Ward officers have much to do, so do we all, but their work would be lightened and responsibilities lessened and some vexing problems solved, if a little more thought and attention were paid to the ward teachers and their labors. We commend these suggestions to our sisters everywhere, and the General Board joins in loving salutations to the noble teachers of our great Relief Society.

#### "GOSPEL DOCTRINE."

A volume containing selections from the sermons and writings of our late beloved President Joseph F. Smith, has just been

published by the Committee on Courses of Study for the Priesthood.

This book is quite different in scope and conception to anything yet attempted in our Church literature. It is a magnificent composite picture of the great man who uttered the truths contained therein grouped and classified by a loving, reverent friend. What manner of man he was may better be determined through this book than by any biography whatsoever or by marble bust or painted picture.

Doctor John A. Widtsoe has conceived and executed a remarkable monument to the memory and greatness of Zion's noble and powerful leader. The catholicity of President Smith's utterances, his depth of insight, his succinct mode of treating problems, his lucid approach to thought, and his powerful conclusions on any subject that he treated is admirably developed in this volume of his writings. No need of personal description of the man for no characterization, howsoever elaborately penned or enthusiastically described, could visualize him as does this volume. He stands before the reader the simple, direct, magnetic and chosen leader with few equals and no peers, save and except only his worshiped uncle the Prophet Joseph Smith and his revered, fatherly guide and protector, Brigham Young.

Dr. Widtsoe was assisted in this great labor of love by his close friends and President Smith's ardent admirers, Professor Osborne J. P. Widtsoe, Albert E. Bowen, Frank S. Harris (grand-nephew of Martin Harris) and Joseph Quinney, while Bishop Lorenzo N. Stohl generously paid the clerical expenses attendant upon the work.

Not only does this book present a life portrait of President Joseph F. Smith, it likewise presents all students of Church literature with a convenient reference book on the principles of the gospel with authoritative statements classified, compiled and indexed for instant use. Oh, that we had such a volume of the writings of the Prophet Joseph Smith and of President Brigham Young. What a contribution of real worth these three volumes would make for students who really want the gems of truth set in a circlet of golden value for convenient use and daily application.

The book itself is one of the strongest spiritual compilations ever produced. It reveals President Smith as one the greatest and most inspired teachers of the gospel, who ever lived upon this earth. He shows such a careful, conservative spirit, he does not delve into mysteries, and yet there is such a depth of spiritual power that one is refreshed and inspired by reading a single page. No finer book except only the ancient and modern scriptures was ever put in print. It will live as long as time endures and truth remains.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN SEPTEMBER.

#### THE COMPLETENESS AND DETAIL OF PROPHECY CONCERNING CHRIST AS SET FORTH IN THE BOOK OF MORMON.

History reached its pivotal point in the coming of Christ. Those who lived before this advent looked forward to his coming in the meridian of times. Those of us born today, to employ the words of a well known English poet, "look before and after." We look before to the time when Christ did come, we are looking after his first advent to the time when he will come.

Many beautiful passages are found in the Bible prophetic of the coming of Christ, but the Book of Mormon appears to excel in plainness and minuteness of detail.

Many of these details have been brought together by the author of the *Story of the Book of Mormon*, and from his collaboration we use those best suited to our purpose.

For it is written in the sacred book that he, Christ, should be born in the land of Jerusalem. His mother's name should be Mary, she should be a virgin of the city of Nazareth; very fair and beautiful—a precious and chosen vessel.

She should be overshadowed and conceive by the power of the Holy Ghost. He should be called Jesus Christ the Son of God and at his birth a new star should appear in the heavens.

He should be baptized by John at Betharaba, beyond Jordan. John should testify that he had baptized the Lamb of God, who should take away the sins of the world. After his baptism the Holy Ghost should come down upon Him out of heaven, and abide upon him in the form of a dove. He should call twelve men as his special witnesses, to minister in his name.

He should go forth among the people administering in power and great glory, casting out devils, healing the sick, raising the dead, and performing many mighty miracles.

He should suffer temptation, pain of body, hunger, thirst and fatigue: blood should come from every pore of his body by reason of his anguish because of the abominations of his people.

He should be cast out and rejected by the Jews; be taken and scourged, and judged of the world. He should be buried in a sepulchre, where he should remain three days.

After he was slain he should rise from the dead and should make himself manifest by the Holy Ghost unto the Gentiles.

He should lay down his life according to the flesh and take it up again by the power of the Spirit, that he might bring to pass the resurrection of the dead, being the first that should rise.

At his resurrection many graves should be opened and should yield up their dead, and many of the Saints who had before time passed away should appear unto the living.

Here we have a veritable biographical sketch some of it written nearly six hundred years before the thing occurred. It could only be a product of inspiration for no one drawing from him imagination would ever say that the mother should be a virgin. Not even in the realm of fiction should we expect such a statement, much less in that which assumed to be sacred history. It would be the very acme of the absurd, anywhere outside the realm of Greek and Roman mythology where we do find stories of beings half mortal and half god.

Again, how perfectly unnatural, judged from a human standpoint, it would be to say that the Virgin should be born in Nazareth, that obscure city of despised Galilee. Equally striking from another point of view are the details in relation to his death, for the death of Christ followed the Roman customs and not the Jewish and no one could know the manner of his death, except it were revealed by the Lord.

To the class of persons who believe that prophecy is always vague, set forth in such a fashion that anyone of two or more meanings might be acceptable in its interpretation, such detailed prophecy as we find in the Book of Mormon must be astounding. Jacob tells us why the Jews lost their plainness of speech. (Jacob 4:14.)

And now, to turn to the second coming of Christ. The book of Doctrine and Covenants also goes into detail in relation to his second coming. It tells us:

“For I,” meaning Christ, “will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

“And again, verily, verily, I say unto you, and it hath gone forth in a firm degree, by the will of the Father, that mine apostles, the Twelve, which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness with crowns upon their heads in glory, even as I am, to judge the



whole house of Israel, even as many as have loved me and kept my commandments and none else; "For a trumpet shall sound, both long and loud, even as upon Mt. Sinai, and all the earth shall quake, and they shall come forth; yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

"But behold I say unto you, that before this great day shall come, the sun shall be darkened and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath;

"And there shall be a great hail storm sent forth to destroy the crops of the earth;

"And it shall come to pass that because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent, for the cup of mine indignation is full; for behold my blood shall not cleanse them, if they hear me not."

No doubt every word that is found within the holy scriptures, concerning the second coming of Christ, will be as literally fulfilled in the due time of the Lord as the words that were written concerning his first coming.

One interesting sidelight on the vision of Nephi concerning the Virgin Mary was given by the lecturer Mme. Lydia Von Finklestein Mountford, who was a student of the Book of Mormon. "No one," she exclaimed, "but an oriental scholar would know that the Virgin could be designated by her costume. It is only the orientals who know virgins, wives, widows and nameless women by their dress."

"And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me, Nephi, what beholdest thou?

"And I said unto him, a virgin, most beautiful and fair above all other virgins."  
—I Nephi 11:14-15.

#### QUESTIONS AND PROBLEMS.

1. Show how prophecy that is full of details as to names and places would be impossible, save through one inspired of the Lord.

2. Show how prophecy in detail completely upsets the arguments of people who assert that prophecy is vague, and that its meaning may be met in several ways.

3. Why may the prophecies concerning Christ as recorded in the Book of Mormon be regarded as a veritable biography?

4. Relate some prophecies found in scripture that pertain to the Second coming of Christ.

5. Have some member of the class read section 45 of the book of Doctrine and Covenants, beginning with paragraph 26 and including paragraph 53.

6. Are any of these prophecies, concerning Christ's second coming, already fulfilled?

## LESSON II.

### Work and Business.

SECOND WEEK IN SEPTEMBER.

## LESSON III.

### Genealogy.

THIRD WEEK IN SEPTEMBER.

#### WELSH SURNAMES.

*Outlines For Class Leader.*

Origin.

Tribal relations.

Proper names followed usual customs. Surnames very recent and most are surnames.

#### LESSON STATEMENT.

The origin of the Welsh people rests in the mists of antiquity. They are a branch of the Keltic race and in some characteristics they resemble the Scotch and the Irish, but while they have much of the wit which is common to the Irish race it is tempered with something of the taciturnity of their cousins, the Highland Scotch. They are rather a silent people, not boisterous like the Irish, but they do resemble them in the haughty pride which is natural to a Welshman, while no one is so clannish as are the Welsh people.

There are numerous witty stories about the Welshman's ideas concerning the antiquity of his race and their pride of birth. They would interpret the nursery rhyme to read "Paddy was a Welshman, and Paddy was a Chief." While on a visit to England sometime since we were shown a very long Welsh pedigree. One-third of the way down the line from the earliest ancestors was written: "About this time Father Adam was born." The history of the Welsh people is found in every general history and many of our Welsh people are familiar with their own beginnings.

The custom of giving children proper names followed closely that of surrounding tribes and peoples. When Caesar invaded Britain he found a people governed by their Druids and bards. The Druids were the priests while the bards were poets and genealogists. The bards would sit for hours and recite over the

pedigrees of the various chieftains giving to each a little historic verse of descriptive praise. This seems to have been a common practice throughout modern Europe, and even the Hawaiians and Samoans inherited this custom, derived no doubt from their common Hebraic ancestors.

The Welsh, themselves, say they are descendants from Gomar, the grandson of Noah through Japheth, but we may be sure that such of them as received the gospel, have come through the loins of Ephraim, when the Ten Tribes were scattered through the north countries and left their seed in the many nations through which they journeyed.

At the invasion of Caesar, the Welsh people shared in the experiences of their English and Scotch neighbors but they were the last race in Great Britain to adopt surnames. It is true that they had the appellation, "Ap," which means "the son of," and when a man was referred to he was spoken of as Ap-Jenkin-ap-Griffith-ap-Robbin-ap-William-ap-Reese-ap-Evan. In other words, Jenkin the son of Griffith the son of Robbin, the the son William the son of Reese the son of Evan.

King Henry VIII issued an edict to the principle land owners in Wales to adopt surnames, but the common people did not follow that example until much later. The Welsh were very religious and for a thousand years most of them have had Bible names. When surnames were finally adopted they simply added "s" to the proper name, meaning "son of," and we have Jones, which is the son of John, Davies, Williams, Thomas, Johns, Howells and Abrahams, all surnames derived from sire-names.

Modern Welshmen have sometimes taken a middle name to distinguish them from the many bearers of their own given names and surnames.

#### QUESTIONS.

- What is the origin of the Welsh people?
- Who are the Kelts?
- What were the tribal religions of the Welsh people?
- How did they resemble their Scotch and Irish neighbors?
- What proper names are common in Wales?
- How were their surnames usually formed?
- Ask a descendant of the Welsh people to give a sketch of his ancestors and surname to the class.

## Home Courses.

### THE SIGNIFICANCE OF PLAYGROUNDS IN THE COMMUNITY LIFE.

#### LESSON IV.

#### FOURTH WEEK IN SEPTEMBER.

As cities have developed, an increasing proportion of the nation's population has been removed from the influence of the open country with all that it means for our national health and vigor and clean imagination. Cities have met this situation in three ways:—one is the making possible of brief visits of children and elderly people to the country during the summer time; another is the provision of city parks, which, with their fields and woodlands and stretches of green grass and water, preserve some of the beautiful features of the country for city eyes to feast upon; the third is the public playground which offers to city children a chance for some free sport in the open air and on Mother Earth. The play ground is a place near at hand to which children can run on short notice and from which they can return quickly, so that the playground becomes an integral part of the daily life.

Experience with the city playgrounds has proved that aside from its recreational advantage, the playground is of such great value to the right development of the child that its establishment for all children and all communities is justified and most desirable.

It is not at all sufficient that the children be protected from danger during their helpless years, but that they be furnished with sturdy, disease-resisting bodies is equally important. Every child has a right to be as healthy as present knowledge can make him; health under conditions of modern life is not a thing which will take care of itself. The child bred under present conditions of civilization cannot be relied upon to grow to healthy, vigorous maturity like a rabbit in the woods. He needs special education in health habits and recreation if he is to develop normally. The child should be taught that health is more to be desired than fame or wealth—that it is the foundation of all real success and happiness. And supervised play is one of the best means of attaining and retaining that health.

Recreation is essential to the moral life of any people. It is the constructive method of making individuals into good citizens, and the making of good sturdy citizenship is most important. The play spirit teaches us how better to live and work together; so

there is a broad relation between the playground movement and other efforts for better citizenship and better community life.

Play means not only a good time, but from the child's point of view, it is serious business; moreover, it has vital significance in educational development. The playgrounds are training grounds for lessons that cannot be taught within the four walls of home or school.

In a typical playground the policy of allowing children to learn by experience, but safe-guarding the experience so that it shall not be disastrous, is one of the underlying principles. In addition to receiving the physical benefits that come from wholesome outdoor exercise and the intellectual benefits that come from useful constructive work, the little children playing on the sand pile learn fundamental lessons in mutual rights. The older children learn lessons in mutual relationships by sharing the use of swings, by having to play by the rules of the game. Later, as they form into teams, they learn that self-sacrifice which is involved in the team game. They learn that the social unit is larger than the individual unit, that individual victory is not as sweet as the victory of the team, and that the most perfect self-realization is won by the most perfect sinking of one's self in the welfare of the larger unit—the team. Thus the child learns to control himself in these increasingly complex relationships.

The control in a playground is the sort that obtains throughout well regulated society—the control by public opinion rather than control of either force or fear.

The two great institutions that have to do with the training of the child—the home and the school—rest primarily upon the development of the qualities of obedience. The playground, alone affords to children the one great opportunity for cultivating those qualities that grow out of meeting others of like kind under conditions of freedom; it develops, progressively from babyhood on to adult life, that sense of human relationship which is basal to wholesome living. The development of the ethical social self must begin as soon as the child is old enough to have relations to other children of his own age, and it must continue as long as human life continues. And the people of the smaller communities need this training just as much as the city dweller.

Democracy must provide not only a seat and instruction for every child in the school, but also play and good play traditions for every child in the playground. Without the development of these social instincts, without the growing of social conscience—which has its roots in the early activities of the playground—we cannot expect adults to possess those higher feelings which rest upon the earlier social virtues developed during childhood. The sandpile for the small children, the playground for the middle-sized child,

the athletic field for the boy, folk dancing and social ceremonials for the boy and girl in their teens, wholesome means of social relationships during adult life—these are fundamental conditions without which democracy cannot continue, because upon them rest the development of that self-control which is related to an appreciation of the needs of the rest of the group and of the corporate conscience which is rendered necessary by the complex interdependence of modern life.

Therefore, it is vastly important that everything be done to infuse new life and new enthusiasm into the country districts. Home, church, school, and community must unite intelligently to produce conditions that will make for contentment. At first thought it might seem that country children have plenty of play and that they do not particularly need playgrounds; as a matter of fact, however, they do not play much, and if they do not play much they do not play enough. A physician has said that no one is so much house surrounded as a country girl, that no one is so utterly unwilling to take exercise in the open air, that no one is so likely to scorn as food, milk, cream, and eggs. The repertoire of games of the country children is surprisingly small and inadequate; their games are strongly individualistic, training them for isolated efforts rather than for cooperation.

In order to discuss intelligently the value of playgrounds in rural districts we must see the playground as a social institution and in its proper setting; we must realize the social needs to which organized and supervised play is to minister. To most people the play of children may seem to consist chiefly of certain childish activities whereby health and pleasure are promoted, but we must keep constantly in mind the fact that the importance of play in the country is not so much to promote health as to develop social instincts.

The playground in the country as well as the city, if it is widely developed, will prove to be an uplifting social project—a force of extraordinary power and vitality. Wherever it is established it will make people love their homes more, it will brighten farm and village life, it will broaden minds, quicken sympathies, and develop patriotism. In other words, the playground movement will cooperate powerfully in producing communities “That are governed by justice, dignified by intelligence, and adorned by health and refinement.”

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## THE RECORDS OF OUR DEAD.

*By Lula Greene Richards.*

They sleep! And peaceful is their rest,  
And sacred every spot of ground  
Upon our common mother's breast  
Wherein their thousand graves are found.  
And sacred, too, the resting place  
Of some beneath the ocean's storms,—  
For not alone in earth's embrace  
Are pillowed all their precious forms.

What treasured wealth their records show—  
Important every name and date.  
As thus their lives we learn to know,  
What reverence these lives create!  
As carefully the leaves we turn,  
Search references with eager eyes,  
Our sympathies awakened yearn  
O'er far removed yet kindred ties.

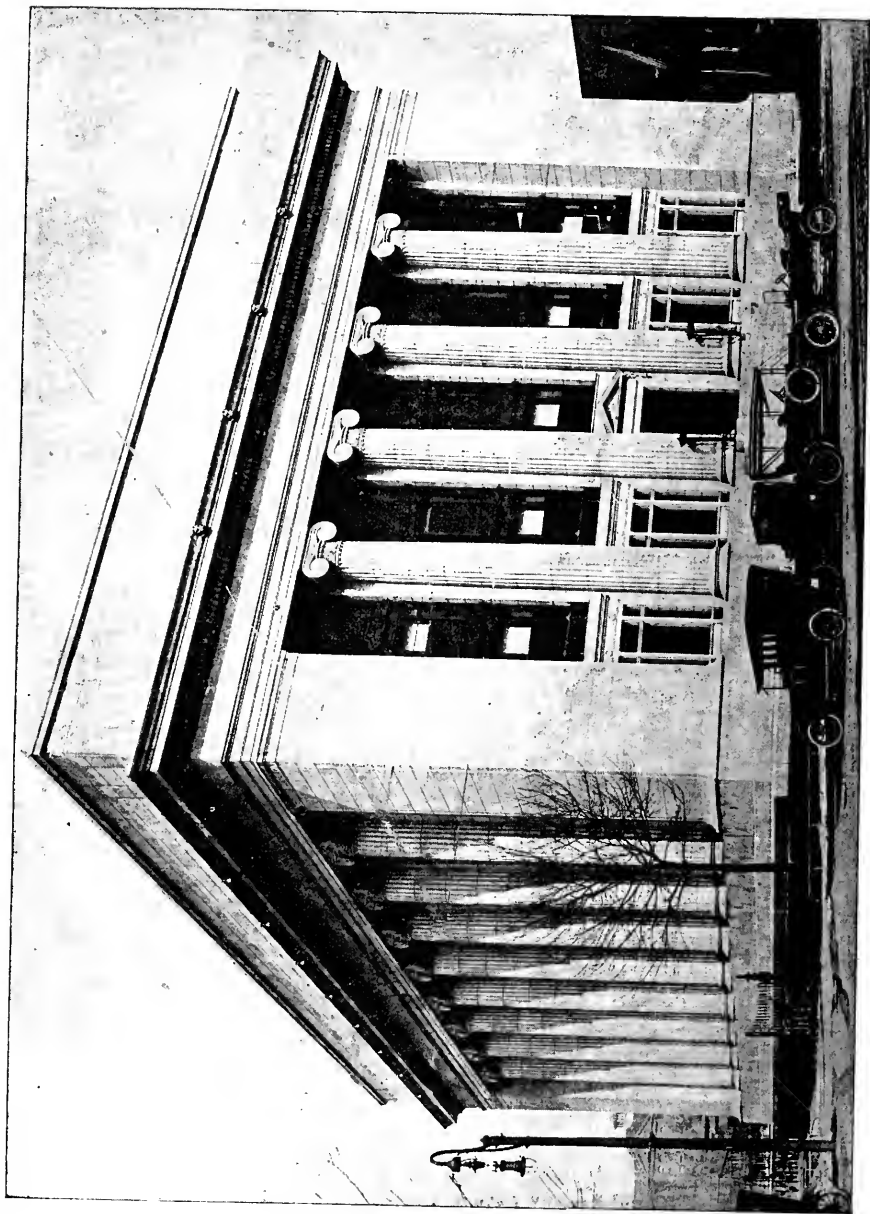
As back we follow family names,  
Still in our generation known,  
For former heroes, fancy claims,  
Traits which our present heroes own:  
Thus all the way we seem to find,  
As link by link the chain we trace,  
Man's noble bearing, generous mind,  
Or woman's purity and grace.

For here as at the funeral pall,  
The failings mortal weakness brings,  
We would not, where we might, recall,  
But pass them by for better things.  
How bright and clean, how free from sin,  
Would we our chronicles have spread,  
When other hands shall write them in  
The sacred records of the dead.

All this—and this is but a part,—  
As Malachi\* of old discerned,  
Elijah came, and heart to heart  
Fathers and children have been turned.  
And now, in temples of the Lord,  
Vicarious work the Saints pursue,  
And still in other books record  
The saving covenant anew.

---

\*Malachi 4:5, 6.



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# **Relief Society Magazine**

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Vol. VI.

SEPTEMBER, 1919.

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No. 9.

## **Remarks Made at the Relief Society General Conference.**

June 3, 1919

*President Heber J. Grant.*

I am delighted with the opportunity of meeting the sisters in this very splendid gathering. I regret that I could not come to the meeting when Elder Ivins did, for I am sure I would have been deeply interested in all that he said, as I know you must have been. I have often desired the privilege of hearing him speak on the Book of Mormon but, strange to say, have never had that opportunity. I have conversed with him many times, and in my judgment, he is more familiar with the Book of Mormon than is any other living man. He has better practical ideas than many others who give us information regarding that sacred book.

I am very grateful indeed that in all my travel, at home and abroad, from the far off country of Japan to the midnight-sun country of Scandinavia, down to Italy, and in different other parts of Europe, and from Canada to Mexico, and all over the United States, that I have never found anything, nor discovered any information that has in the slightest degree weakened my faith regarding the divinity of that sacred record, the Book of Mormon. On the contrary, I have felt, from my boyhood when I first read it, the testimony in my very soul that it is the truth; and while there may have been arguments advanced,—like the statement that there were no horses anciently on the continent of America—and I have heard them from my boyhood—they have made no impression upon my mind, and for this reason, I felt sure that discoveries would be made that would vindicate that book, having the testimony in my heart that it is true. Occasionally I have found many evidences, independent of the testimony I possess of the divinity of the work, that have confirmed my faith in the Book of Mormon. As an illustration, when I reached London, after being appointed President of the European mission, I presented a letter

of introduction to the general manager of the New York Life Insurance Co., at that time a corporation with assets of four or five hundred million dollars. They have passed the billion dollar mark now. (To give you an idea of what a billion dollars means; a billion dollars amounts to one dollar a minute from the birth of Christ to the present time.) The letter that I presented was from a former general manager at London, Colonel Alexander G. Hawes. With the exception of my own kin, and my immediate associates in the Church, no man has been a nearer and dearer friend to me than Col. Hawes. He came to my mother's home, when I was a child, and when she was boarding a nephew of Daniel H. Wells and his wife. The nephew was Park Woods, who was working for the New York Life, and Col. Hawes was then the general manager with headquarters at Leavenworth, Kansas. I took the Colonel's letter of introduction to his successor at London and was treated in a very courteous way by him and by his four assistants. One of those assistant managers invited some newspaper men and others to his home to give me an opportunity to meet them and explain my faith to them. One of these assistant managers had been connected with the British legation at Constantinople. He had spent years of his life in the Holy Land, and we discussed his experiences. He had spent some time in America. He told me in substance: "Mr. Grant, I want to tell you of an incident in Canada, which to me was most inexplicable. In my travels in the Holy Land, I found certain patterns were used in weaving oriental rugs, and I had never found those patterns in any other part of the world; and yet, lo and behold! I found these very identical patterns up in Canada among the heathen Indians, and I cannot conceive how under the heavens those people could have the same patterns when they had never heard of the Holy Land. This is the most inexplicable thing I ever met in my life."

I replied, "That is easy to me; did you ever see the Book of Mormon?"

"No."

"Well, I will send you a copy, and you will discover that the forefathers of the American Indians came from the Holy Land, from Jerusalem."

He said, "That explains it all."

It was to the Latter-day Saints a simple matter, but to him, remarkable.

It is the spirit that gives life and animation, and the main thing to seek in studying the Book of Mormon is the spirit of that very wonderful and remarkable book. I can remember very distinctly when, Uncle Anthony Ivins, brother of the father of Elder Anthony W. Ivins, said to me and to his son Anthony C. Ivins:

"Htbt, Anthony, have you read the Book of Mormon?"

We answered, "No."



He said, "I want you to read it. I want you to pledge to me that you will not skip a word, and to the one who reads it first, I will give a pair of \$6 buckskin gloves with beaver tops."

Any boy of fourteen who had a pair of those gloves thought he was "it." I remember that my mother had urged me to read systematically the Book of Mormon, but I had not done it. I determined to read the book, say, twenty-five pages a day, and get the benefit of its contents. I believed its contents were true, because my mother and many others had told me so; and because of the testimony of the teacher of the class that Richard W. Young and I attended, I thought that to win the gloves I would have to read the book so rapidly that I would get no benefit; and therefore decided to let Anthony win the gloves."

I met my cousin Anthony C. the next morning, and asked, "How many pages have you read?"

He answered, "I sat up nearly all night, and I have read three hundred pages."

"Good-bye, gloves," said I. I went on reading twenty-five pages a day, and occasionally two or three times that number. I won the gloves all right.

I got the spirit of the book: I got the love of the book in my heart, when a boy, and it has never departed from me. And something else I received: I obtained a testimony in my soul that Nephi, the most prominent character mentioned in the fore part of the book, was indeed a servant of the living God.

We naturally follow any friend or character in history with whom we fall in love. I have been accredited with being reasonably generous. Well, one of the reasons why I am generous is because I fell in love with Col. Hawes. Just an example of his generosity: A man died who had been insured in his company, and Col. Hawes asked that he be appointed administrator of the estate. He managed it so well that he educated all the young people of the family. One of the children told me how marvelous were the returns from that money. She also said, "The Colonel left me a couple of thousand dollars as an appreciation of my kindness to his ward, and his ward was my youngest sister."

Now, I fell in love with Nephi as with no man that ever lived with whom I was acquainted. More than any other man in history, Nephi has shaped my character. Now sisters, if you can get your sons and daughters to fall in love with some splendid character in that book, and get the spirit of the book, it will be of more value than any other study. I became thoroughly impressed with Nephi's statement, that the Lord gives no commandments unto the children of men, save he will prepare the way for them to carry out what he commands. When the Lord told him to build a boat which would carry the company across the great waters,

he said he could do anything the Lord wanted him to. If we can get into our minds the faith that everything the Lord requires of us he will give us ability to accomplish, if we are only humble and diligent enough and willing to cultivate the natural faculties that we possess, our lives will be successful. The greatest asset for men and women in the world is the feeling in their hearts that they can do anything which the Lord requires of them. I have read that Sandow was a weakly, sickly child, yet he developed his physical powers till he could lift several thousand pounds. His friends said, no, he could never lift a steer. He said he could, and explained, "I am going to start with lifting a little calf, and lift it once a day, and when I get through I will get your money." He succeeded, all right, though that steer was a three-year-old when he last lifted it.

Those of us who are familiar with the life of Theodore Roosevelt, the great American, know that he came out West to be a cowboy, that he might gain physical strength; and we know that he became a very strong man physically, because he devoted his effort to becoming strong. There are very few things in life that, with determination and persistence we cannot accomplish, and I know of no other character in history who has inspired me so strongly with this truth, that one can accomplish what the Lord requires, as has Nephi. Without resentment, he met troubles, and sorrows, and complaints and criticisms from his own father and brothers, and went steadily on performing the duties that devolved upon him. At one time when his brothers had bound his hand and foot he was singing praises to God. It takes a good deal of a man to pass through tribulations, and yet pursue a steady, constant course towards that which he knows to be right. The wonderful characters in the Book of Mormon carry an inspiration to me beyond that of any others of whom I have read. I believe that there is rich inspiration in the book, and if you can only get your children to read it with a humble and prayerful heart, and get the spirit of it, as they read the book, you will find it to be the greatest book in all the world for the children of the Latter-day Saints.

The Book of Mormon has a very warm place in my heart because of one of its chapters. I had a wayward brother who took no interest whatever in the Church until he was between thirty-five and forty years of age. I received a letter from him, telling me that on account of the failure of our placer mines in Oregon, where he had invested large sums of money,—all that we had and all that we could borrow—that he had been tempted, as he had financially ruined me, to kill himself. He went out into the woods intending to kill himself; but he got to thinking what a cowardly, dastardly act it would be for him to leave his wife and

children destitute. So, instead of killing himself, he knelt down and prayed: "O God, if there is a God." And he got up weeping for joy, and he wrote me that he had become convinced of two things: that there is a God, and that there is a devil, one leading to life and the other to death. He sealed his letter, and then the influence came over him: "You have now ruined your brother, and now you are trying to make amends by telling him you have commenced to pray." He threw the letter into his trunk. He wrote me letters every day for about a week, all landing in his trunk, but finally he mailed one. He struggled with the influence: "Your brother, when he gets that letter, will write and tell you to be baptized, and if you do so you will be a hypocrite." After lying awake all one night, he went at five o'clock in the morning and got the letter. But he finally sent me another. When I got it, instead of writing him as the adversary impressed him that I would, I wrote him: "Some day you will know the gospel is true. Don't think that I want you to be baptized, if you feel that you would be a hypocrite."

I went out and bought him a Book of Mormon, went into my office, shut the door, and told the Lord I wanted to open the book to the chapter that would do a wayward and careless brother of mine the most good; and this is the chapter to which I opened. Anyone who knows the contents of the book will admit that he cannot find another chapter comparable with the 36th chapter of Alma, nor more appropriate for sending to a wayward boy.

(The speaker here read the first paragraph of the 36th chapter of Alma, then said:)

Let me say in passing that Alma knew no better than I know, that those who put their trust in God shall be supported in all manner of afflictions and trials, because I have passed through trials and tribulations and have been supported by him. I was able to sit by the deathbed of my last living son, for whom I had great expectations, and see him die without my shedding a tear; and there was a most peaceful feeling in my heart when he passed away. So I know, as Alma of old knew, that those who trust in God shall be supported in their tribulation. (The remainder of the chapter was read, the speaker emphasizing the last paragraph.)

I love that chapter. Why? Because, when that wayward brother of mine read it, he wrote: "Heber, I do not know the gospel is true, but I pledge the Lord, if he ever gives me, as he gave Alma of old, a knowledge of the divinity of the gospel, that I will labor as Alma of old labored, to bring souls to a knowledge of the the truth." And, thank the Lord, he obtained the knowledge, and thank the Lord also, he has kept his pledge. I know no man among all my acquaintances who has done a tithe of the reclamation work that he has done, who has become more devoted, and

who is doing more to reclaim the wayward and bring them to the knowledge of the gospel and right living. In a single winter he induced over six hundred careless boys to join the Mutual Improvement Associations. He accomplished this by laboring, often until midnight; and not only until midnight, but occasionally until one and two o'clock in the morning.

I read the Book of Mormon when a boy fourteen or fifteen years of age, and the spirit which accompanied the reading of this wonderful book, gave me great admiration for the servants of the Lord whose lives are recorded therein. I fell in love with Nephi and resolved to endeavor to live such a life as he lived. When Nephi and his brothers failed to secure the brass plates, the elder brother desired to return to their father's tent in the wilderness, but Nephi said:

"As the Lord liveth, we will not go down unto our father's tent in the wilderness, until we have accomplished the thing which the Lord hath commanded us."

They gathered their treasures together and offered them to Laban in exchange for the brass plates. He stole their property and ordered his servants to slay them. When Nephi again tried to persuade his brothers to go back, to make another attempt to get the plates, they began striking him with a rod. While they were doing so, an angel of God appeared and commanded them to stop beating their younger brother, and informed them that if they would go up again to Jerusalem, the Lord would deliver Laban into their hands. Did Nephi's brothers believe this message from the angel? No. I have heard many people say, "If I could only see an angel, I would certainly believe any message which he might deliver to me." These brothers of Nephi saw an angel, but he had no sooner disappeared than they said: "How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even, he can slay fifty; then why not us?" Nephi's reply was: "Behold he [the Lord] is mightier than all the earth, then why not mightier than Laban and his fifty; yea, or even than his tens of thousands."

Nephi gave the key to success when he said to his brothers on this occasion: "Let us be faithful in keeping the commandments of the Lord."

I rejoice in meeting with you here. It seems to me that this is the most largely attended conference ever held in this building, by the Relief Societies, or any other of our auxiliary organizations. I feel that I am entitled to be counted as a charter member of the Relief Society. My mother was the president of the Thirteenth ward society for thirty years. I attended their meetings from childhood.

My mother often told me that some day I would be an apostle, if I would only behave myself; and after I was called to the

apostleship, she told me why she had made that statement. When I was a little boy, playing on the floor, in the home of the late William C. Staines, when a little group of sisters were meeting, Eliza R. Snow, Zina D. Young, Mother Whitney, and some others were there, including my mother. Sister Whitney sang a song in tongues. I remember her singing, but did not understand her. Sister Snow gave a blessing by the gift of tongues, to every one of those good sisters who were there; and Aunt Zina Young gave the interpretation. Aunt Eliza then turned and blessed the boy upon the floor, and promised that he should live to be one of the apostles of the Lord Jesus Christ. My mother treasured that in her heart, and she confidently looked forward to its fulfilment, if only I would live a clean, sweet life, because she knew this promise had been made by the Spirit of God through the gift of tongues and interpretation thereof through two pure, noble women. My mother told me that she also had an impression in her heart that my cousin Anthony would also become an apostle, and he is the man who has just addressed you this afternoon.

I see, my sisters, that the time has passed. God bless you. Amen.

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## Reminiscences of Margaret Gay Judd Clawson.

(Continued.)

The household trouble always centered around Sid and Fred when they were little boys, and to a certain extent it is still the same. When Sidney was called on a mission, Fred's name was mentioned, but he was not called then. He said: "If I am to go at some future time, I may as well go now." To my great joy they both went together. As a boy at home, Sid was the life of the house—always whistling, singing, dancing or teasing some one, particularly the matter-of-fact Fred, or playing practical jokes, but let any of the boys impose upon his younger brother and he resented it instantly. That was his especial privilege. When they were little boys they were inseparable; either playing, quarreling, sometimes fighting, but I could never keep them apart.

I think Sidney was fourteen and Fred twelve when reverses came to their father for a time. They each got a position, Sidney in the Co-op as cash boy at twenty dollars a month, Fred in

Walt Conrad's grocery store, delivery boy at twelve dollars a month. He delivered his goods in a hand cart drawn by himself Sid affectionately called him the old "dray horse," and whenever he and his inseparable companion Beecher (his dog) came home to dinner or supper, the first question was "Where is the old dray horse?" and if Fred did not get home before Sid left, it deprived him of half his fun.

I remember one evening leaving the two boys in the dining room. In a short time Fred came rushing into my room as white as a ghost with an awfully agonized expression. I was frightened and said: "Oh, Freddie, what has happened to you?" He said: "It isn't me, it's Sid; Oh, send for a doctor, quick." Sid was right behind him, holding up his bleeding finger, and not half so frightened as was Fred. It seemed they had been playing as usual. Sid got a stick and told Fred to take the carving knife and see if he could cut it in two with one blow. He was very successful and cut the stick in two, as well as Sid's finger to the bone. Fred was very much relieved after the doctor had sewn and wrapped his finger up and pronounced it alright. The accident seemed to hurt Fred more than it did Sid. He had a very sympathetic nature.

Once while Fred was working at the grocery store, there was a lot of men congregated there, talking about the ever interesting mines and mining stocks. They noticed his attention to their conversation, so one of them said to him (in a joke), "Fred, won't you invest your salary in some shares of good mining stock?" Fred looked at him very seriously, and said, "No sir, my mother won't let me dabble in stocks." They simply roared at his earnest refusal. He is still earnest and zealous in all his undertakings, but to this day he doesn't believe in dabbling in stocks. At the end of each pay day, the boys brought me every cent of their salary, and felt the great responsibility of supporting the family. They gave it to me freely and willingly.

My daughter Teresa (Birdie) was naturally a very industrious, economical girl. Her father gave her (as he did others) a small weekly allowance for sweeping and cleaning the rooms. At sixteen she had her first trip to New York and when she returned I was surprised and pleased when she presented me with a set of onyx jewelry (ear-rings and pin) bought with the money she had earned and saved herself. I had remarked that I admired the jewelry of a lady I knew. From that time she resolved that I should have a set like my friend's. She was delighted to almost duplicate it. I have always prized it and appreciated her loving thoughtfulness. She was ever kind and thoughtful of me, also to all of her brothers and sisters, always ready to assist them in every way. She had good judgment and excellent taste.

She could select her brothers' clothes better than they could. As to her sisters, they depended entirely upon her buying their dresses and the styles they were to be made. Each Christmas all my children joined together to get me a present. It was always she whom they all depended to get me a present. It was always she to give perfect satisfaction. It was useful, good, valuable and often ornamental. How we miss her in every way! She had a happy, cheerful disposition, never low-spirited nor blue. In after life, when trouble came, she bore it heroically.

As a small child, Phebe possessed, in a high degree, the qualities of amiability and patience. Ever the same, even temperament from childhood to womanhood; I never heard of her having an enemy. We once owned a large Newfoundland dog and from the time she could play out of doors, he was her constant companion and playfellow. She thought and looked upon him as her brother, and when I used to call her to come in, I have often heard her say: "Come Ring, mother wants us." She thought he understood and should mind me as she did. I once took her to a matinee, when she was five or six years old; she was delighted with the music and kept time with her hands and feet. A lady sitting near said: "That child would make a musician." When she became old enough to take lessons I found she learned very easily. She took her first lesson on the day after I left home for a three months' trip, and when I returned I was very much surprised and pleased to hear her play a piece called "General Grant's Grand March," which she had learned in so short a time, and which she played so well, too. She, even today, prefers music to any other recreation.

The light-hearted, pleasure-loving, ever excitable Mamie was a child to whom a mouse was a mortal terror, and dancing a delight. From the time she learned, she could dance twelve hours out of twenty-four without tiring. She was "all eyes open" on the street; she never returned from doing an errand without having seen some blood-curdling sight, either a runaway or a dog fight, or something equally exciting. She grew to womanhood with the same impulsive nature, perhaps a little modified. When a young girl she was devoted to her sister Phebe and her children. In fact, she weaned the whole six. It was often hard to tell which was the mother. Mamie scarcely ever went out riding with her young man without taking one of the children with her. She now exhibits quite a talent for altering, changing and improving old houses.

Tessie, the baby, is still the baby, and the best natured small one I ever had; as she grew older, she developed a little bit of will and a great deal of tact. The other children often accused me of being more indulgent to her than I used to be to them. I did

not intend it, but as parents grow older, they get more lenient, so it is said. One evening when she was about twelve years old, she had made up her mind to go to the theatre. Her father being manager and very indulgent, allowed his children to go quite frequently, in fact, much oftener than I approved. On that particular occasion, I decided she must not go. Fred, who had just returned from college, agreed with me. He said theatre-going was injurious to her studies. She not only lost her sleep, but her mind was taken off her books. That was enough; she said he was not her boss, that she would go anyway, so I told Fred to put her in a room and I would lock the door until after theatre time. Anyhow, he had a terrible struggle with her, but succeeded at last. It was very stormy in there at first; after awhile it got very quiet. I began to feel a little anxious about the child, for sometimes getting wrought up like that would affect her a day or so. Well, we opened the door, when lo, and behold, the bird had flown! I had no idea she could get out of the window. We hunted and called for her everywhere we thought she could possibly be. I knew she had not gone to the theatre. It seemed she had hidden in some shrubbery until we gave up the hunt; she then took herself and her sorrow into the bosom of the family who rented a part of the house. They were very indignant at the treatment she had received from her inhuman mother and brother. We sometimes have to be cruel to be kind. Up to the present time one of her strong characteristics is perseverance.

Some time after that, when she was in her teens, and still going to school, I thought she did not get along at school as well as she ought. There were interesting boys, and a great many places of amusement that could not be neglected, so I decided to send her away from home to school. I consulted her father about it, but he objected to it. (I knew he would.) He never approved of children going away from home, but by continual persuasion he at last gave his reluctant consent. So one fine morning, quite elated, I took her on the train for Logan. Of course, she did not want to go, but had to bow to the inevitable. Well, I got her settled with her brother who was living there at that time, and made arrangements for her to start to school the next day. When I parted with her that evening to come home, she clung around my neck and cried and sobbed as if her heart would break. Well, after I got on the train I did not feel nearly so happy as I did going up there, and when I got home with my baby not there to greet me, only her picture on the mantle looking so sorrowful, oh, how wretched and lonely I was! One would think I had no other children. Experience has taught me that every child has his or her place, in your home and in your heart.

The next morning her father said: "Well, did you get Tessie



settled to your satisfaction?" That was the straw that broke the camel's back. I quite broke down and told him I felt that I could not stand it to have her away any longer. He was delighted and said he would telegraph her that day. He did, and she was back from "boarding school" the next day. I need not say what a joyful meeting it was after so long a separation. Oh, foolish mother, not to sacrifice her own feelings for the benefit of her children. However, none of them seem to hold it against me for my severity to them in their youthful days. I was strict with them, especially do I realize it now, since I see what good control children have over their parents, now-a-days.

How can I ever be thankful enough to the Lord and to my own dear parents who by their exertions brought their family to this lovely valley of the mountains. As the years roll by, I appreciate more and more the privilege and benefits of living in this blessed land. I trust my children will always remember with gratitude and reverence their grandparents, who through great trials and hardships, made it possible for them to be now living in this God given country, all having good, comfortable homes in the beautiful city of Salt Lake. How few mothers are as greatly blest as I am, now surrounded by a family of devoted children, and a good husband. In 1852 I was sealed to Hiram B. Clawson by President Brigham Young, and I have no cause to regret ever having taken that step, for he has been a kind, considerate husband, and a most indulgent father to all of his children. It is impossible for me to express my appreciation for all the comforts I am surrounded with, and now that I have written this long, disconnected, rambling remembrance of the past, I hardly know what to do with it, for who can be interested in the little things of the common, every day life of another. However, it has been a pastime and pleasure to me recalling the little incidents and occurrences of the long ago, and this is my only excuse for these lengthy reminiscences.

This closes the charming and most interesting personal recital of Mrs. Margaret Judd Clawson. Her later years were spent in Temple work, undertaken at the suggestion of her son, Apostle Rudger Clawson. She died, Feb. 10, 1912, aged 80 years, surrounded by her loved and solicitous family. Thus closed an eventful and beautiful life.

# His Wife's Mother-in-Law

*By Ruth Moench Bell.*

"Who's there?" Ardelle Mayfair called downstairs to some one who had taken the liberty of opening her kitchen door and walking about. There was no doubt in Ardelle's mind as to whom the intruder might be; but she called to make it clear that she regarded the act as an intrusion.

"Who's there?" Ardelle repeated impatiently. There was a restrained edge to her tone which suggested that the said tone might cut frightfully if she chose to bear down a little on it.

It must have cut deeply enough for the aged intruder responded gently: "It's only me." Tom's mother never would learn to speak correctly. "I've unscrewed your electric iron and taken the meat out of its wrapper and put it on a platter."

"The electricity was turned off," Ardelle murmured.

"Now you are sure it is," Tom's mother assured her. "Go ahead and finish your nap."

Almost too vexed to sleep, Ardelle resumed her pillow. If only Mrs. Adair were not such a meddlesome person. What business was it of hers if Ardelle chose to leave the meat in its paper. It was so annoying to have some one eternally conveying the impression that you are a negligent house-keeper. And then Tom was acting so unloverlike of late. Not to mention disrespectful and indifferent and critical.

Ardelle was half a mind to cry. But before the tears were well under way she sat up indignantly! Tom's mother was training about again! Why couldn't she let a person alone long enough to have a nap in her own house.

"Are you resting, Ardelle?" A soft voice, sure of its welcome, called.

"Oh, is that you, mother?" Ardelle rejoined. "I'll be down in half a minute. I'm so glad you came."

Mrs. Rose looked anything but glad she had come. As she waited for her daughter, she glanced nervously out of the window as if she expected someone she feared to see.

"Tom's mother has just been here," Ardelle exclaimed languidly, as she came down the stairs. "And so I missed my afternoon nap."

"That is too bad," Mrs. Rose sympathized absently, as she noted the trace of tears about her daughter's eyes. She had been aware of Ardelle's domestic infelicity for some time.

There was a peremptory summons from above.

"Oh, there's Tommy, boy," Ardelle laughed. "I'll run up and get him."

Mrs. Rose stole another glance up the street. "If only I can do something before they get here," she breathed almost prayerfully.

"Isn't he lovely?" Ardelle returned kissing, and cuddling a big, crowing baby. "And he is growing so fast."

"Don't, don't say that," Tommy's grandmother admonished. "Cling to him, love him, enjoy him! But don't urge him to grow away from you. And just remember always that this is your all, this and now. Get an interest in something you can plunge yourself into, so you won't miss him so when he marries."

"But mother," Ardelle exclaimed astonished at this most unusual outbreak of her mother's. "Isn't it a joy to be a grandmother? Don't you enjoy Tommy and Charlie's children and Will's."

"Oh, yes, but go away or send him before you are only his wife's mother-in-law!"

"Why, mother, you are Tom's mother-in-law."

"It is very different to be your daughter's husband's mother-in-law. You are continually voicing my praises to him. And then he is just a big, blundering male. He can't see my faults as a woman could. And he doesn't know how to make you think less of me by his, 'your mother! now she is so different from mine.'"

Ardelle flushed. Did her mother know that she did precisely that at three meals a day and even at the fireside and pillow sessions? "I'd, oh, I'd hate any woman who poisoned Tommy's mind against me."

"No, you would only be wounded, deep, deep down. Hate is such an ugly word, dear. No heart is sweet that holds it. No face is beautiful that harbors it."

Mrs. Rose seemed to remember that she had something to do and scant time in which to do it for she went on purposefully: "I can remember so well the first time I realized that grey hairs were coming and I had passed my first youth. Charlie slipped his stout arms about me and murmured: 'Mamma, you are just like an angel and a fairy queen.' And then there came a time when he didn't put his arm about me when he came to see me but sat and read a newspaper or a book till he had paid his duty call."

"That was Barbara's work," Ardelle cut in resentfully.

"Barbara's influence, no doubt, but my fault," the mother corrected gently.

"Oh, but mother, you are an ideal mother-in-law. They all say so. If Tom's mother—"

"Not ideal, dear, only striving, after much blundering. Do you know that I was actually jealous of each daughter-in-law?"

I dreaded the knowledge that one of my boys loved another. I almost hoped that she would refuse him. I really—but I cannot tell you this.”

“Please mother,” it was so sweet to find mother in the role of culprit.

“I actually wanted those boys to love me best and you their only sister. I was jealous every time one of them bought anything for his wife. Each had said that he wanted a wife just like sis. And secretly I was always making unfavorable comparisons between the wife and my daughter.”

The tones were so nearly Ardelle’s own when she would say, “now *my* mother,” that Ardelle felt strangely uncomfortable.

“With my heart full of disparaging comparisons no wonder that I dropped slighting remarks now and then and no wonder each daughter-in-law withdrew into her shell and drew my son in with her. No wonder I was left outside of their lives. Who would invite a carping critic into his family circle.”

“That is precisely why I told Tom that if his mother came to live with us I’d leave,” Ardelle justified herself. “She is forever setting me a good example and insinuating ways in which I might improve. If she ever comes into the house she puts me in an ugly mood for the rest of the day.”

“And no one is very lovable when in an ugly mood,” the mother finished. “That is why my new daughters couldn’t love me and perhaps the reason Tom and Tom’s mother—”

Ardelle winced. “Do you mean that Tom no longer loves me because I cannot love his unlovely mother?”

“I don’t know, dear,” the mother returned glancing again at the clock. “Tom’s mother has met with an accident.”

“But she was here not more than an hour ago.”

“I know. She slipped on her cellar steps and broke her leg just after she left here.”

“It isn’t serious?”

“Only in one way. They can find no one to wait on her.”

“Well, they can’t bring her here. I have the fruit to put up and Tommy to tend.”

“Then I have blundered dreadfully, dear. I told them I knew you would be glad to have her with you.”

“But, mother!”

“I told them to bring her here as soon as they could. They are coming now. Shall I answer the door and show them to your guest room?”

Ardelle bit her lip with vexation as her mother ushered in her husband’s mother and her attendants.

“Only the nurse should be in the room with her for a while,” the doctor explained.

The attendants filed out and Mrs. Rose returned to her daughter.

"She has so many annoying ways," Ardelle began.

"Only one needs to change, dear," the mother answered. "I shall never forget the day the icicles in my heart melted and Barbara entered and was warmed and happy there. She was sitting on the footstool with her head in my lap when Charlie walked in and kissed and squeezed us both together. It was the first time there had been any warmth for me in his embrace since my heart closed against Barbara and shut him out also. For Barbara and he were one, you know."

"But in our case Tom and his mother are one and I am shut out."

The conclusion is the same though—open your heart to his mother and Tom will come in also. If not—well, Tom will arrive on the six o'clock car. He already knows of his mother's accident. And if he finds her here and you still bitter, Tom will take that aged mother with her pain and her faults, as you see them, and march out of the house with her. Then the breach that may lead to a break will occur."

"But I can't love her," Ardelle cried out fiercely.

"I know. I was the same, dear, against your grandmother. It was not till she died and I was glad—"

"Mother!"

"Just as well to be honest, dear. I was glad for a little while. It was a relief to know that no one would inspect my garbage pail and look as if I were wasting millions because of each tiny scrap. It was a relief to know that I might leave the baby's playthings on the floor till noon if I chose and no one would pick them up and suggest that I was a negligent house-wife! I thought: now I shall have peace! Peace? As if peace could enter where regrets hold sway. Later, if she would only have come back I could have kissed those work-worn fingers grubbing in the yard for a button I had carelessly swept out and said, 'yes, mother, I must try to be more careful.' Peace! I could have known peace then if I could but have loved and served and borne with her!"

"Why did you change, mother? I remember you never shed a tear till the funeral."

"She was a pioneer, bent and broken, you know. We shall never realize, I suppose, how big and precious a tiny piece of bread must have seemed to her and how every button was treasured. But somehow it all came over me when one speaker, an elderly man, said he would always remember her as a little girl in braids with her baby brother in her arms crossing the plains. You were eleven then, a little girl in braids, and Charlie was nearly always in your arms. And suddenly you were she and she was you. And all

that the little girl had gone through came before me: the hardships she had endured: the babies she had borne and buried: the sons and daughters she had shared with others. Then the tears came and your father's love returned to me because it embraced us both. His mother and I were one in sympathetic understanding. For months he could not realize that the old spite was gone and when I would say 'your mother,' a hurt, almost pleading look would come into his eyes—he so dreaded that I might criticize her—and when only warm words of appreciation or admiration came, how grateful he looked and how his love for me deepened!"

Ardelle was weeping gently, not tears of self-pity but tears of sympathy for Tom's mother: "I wonder if it was my fault," she cried with contrition, "I spoke sharply and it may have agitated her so she slipped and fell."

There was a sudden step outside and Tom blustered in.

"Where's mother?" he demanded. His tones suggested that she was in the hands of fierce enemies.

Then he caught sight of Ardelle and a look of wonderment came into his eyes.

"Please, Tom, let me wait on her," she cried. "Let me do for her a few of the little kindnesses she did for you before I took you from her."

The rest was breathed into Tom's shoulder, and a few minutes later the two, arm in arm, knelt at the bedside of the aged sufferer while the nurse left the room.

Tom's mother opened her eyes and saw Ardelle.

"A person can't always tell when the electricity is turned off," she murmured. "It's best to unscrew the plug."

"Yes, mother," Ardelle exclaimed gently, "I believe you are right. I must try to remember."

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#### WHAT NEIGHBORS SAY.

If you are regular in attending church, you are too pious.

If you don't attend church, you are on the road to perdition.

If you send your family away for the summer, it is more than you can afford.

If you don't, you are stingy.

If you happen to be successful in business, you achieved success by swindling.

If you don't succeed, you missed your calling.

If you give freely to charity you do it for show.

If you don't, you are classed as a skinflint.

If your wife does her own work, she is "killing herself" for the family.

If she has servants, she ought to be more economical.

# Objections to Temple Work.

*By Joseph A. West.*

It is claimed by those who do not believe in the efficiency of temple work, that the act of one individual can have no saving effect upon another, and yet all Christianity believes in the vicarious work of the Christ. In fact, this is the foundation stone, or basic principle, upon which every form of Christianity is builded.

As a magnanimous Elder Brother, Jesus died to redeem man from eternal death; he gave himself as a propitiation for the sins of all who would believe on him with that vital faith which would impel in the believer a willing obedience to every requirement of the gospel. From the death pronounced upon Adam, and his prostertiy, we are redeemed unconditionally, but we only get forgiveness of our personal sins through compliance with the ordinances of the gospel administered by one having divine authority.

Another objection to temple work, on the part of those of little faith, is the supposition that much thus done may not be finally accepted by, and thus be made effective for, those in whose behalf it may have been performed. Would it not be quite as reasonable for our missionaries to say that because the great majority of those who hear the gospel message in the world will not believe and obey the same, they would feel justified in refusing the call to preach it? As a matter of fact few refuse whose financial circumstances will permit them to meet the expenses of a mission, spending, usually, two years in the service at a cost to them in time and money of approximately two thousand dollars each. Even then it is very likely, as has been the experience of many, that they may not baptize a single person during the time. In the temple, however, a thousand souls can be redeemed in a day with little or no expense.

Middle-aged men, with whom the writer has discussed the importance of doing temple work, make the excuse that this is essentially work for the aged, and that when they get old they will discharge this responsibility. Perhaps so. But they do not stop to think that it requires much more than the mere work of officiating in a vicarious way. The record work is really of the greatest importance, and if not done correctly, endless trouble and confusion may result, while the work so done is in danger of being duplicated. This duplication of work, which the utmost care alone will prevent, is worse than a waste of time and means, for it borders on the sacriligious, when there is so much to do and so little time to do it in,

As all mankind, by the uprightness of their lives, are not candidates, for the celestial kingdom, "for broad is the way that leads to destruction and many there be which go in thereat," there might be some excuse for not performing other ordinances than baptisms for the dead; and yet how can a person know, without the omniscience of God himself, who will or who will not ultimately accept of the whole truth? Can we not better afford, therefore, to do the complete work for a hundred persons rather than take the chance of missing one of the choice and worthy souls who cannot otherwise be saved?

The writer has had the following passages quoted to him:

"The glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world. \* \* \* For these are they who say they are some of one and some of another,—some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. \* \* \* These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of time when Christ shall have subdued all enemies under his feet, and shall have perfected his work. \* \* \* But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever."

Notwithstanding this, is it not reasonable to suppose that the spirit of Elijah has worked upon us to turn the hearts of the fathers to the children and the hearts of the children to the fathers in the last days? For it has also made itself wonderfully manifest among the Gentiles in inspiring them to prepare and publish their genealogies, without which much of our temple work could not be done; it is that spirit which has directed the preparation of those lines of ancestry that were most worthy of the gospel message. There are very few of the Saints, who have not been marvelously blessed in this respect. Nearly all who enter the sacred precinct of the temple have some line of ancestry to work upon, and as they are universally of the seed of Israel, their progenitors must also have inherited the same precious blood, or such forefathers could not have transmitted the blood to the living heirs of today. In other words, all those of a given ancestry may be said to be largely among the number of those to whom the Savior referred in that passage—"My sheep know my voice, and a stranger they will not follow."



When men, through death, become separated from all the alluring things of life, such as wealth, position and preferment among men, and find their preconceived notions of many things relative to the hereafter swept away, and the great wall of prejudice surrounding them here broken down, as it very likely will be, doubtless countless thousands will turn to the truth with full purpose of heart and joyously receive the merciful message of our beloved Redeemer. Upon this point President Penrose has the following to say:

"It is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel in the spirit world, through the experience which they will have to suffer, will be willing to bow the knee to King Emanuel and acknowledge him to be the Lord, to the glory of God the Father; and every ordinance performed for them will stand in its place, and effect its object at some period or other." (*Utah Hist. and Gen. Magazine*, Vol. 9, No. 3, page 135.)

Joseph Smith the great latter-day prophet also says:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure. \* \* \* Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free." (*Hist. of the Church*, Vol. 6, p. 365.)

The only way that men can become saviors to their fellow-men, that I know anything about is by doing vicarious work for them in the temples of the living God. Temples built for this purpose, with the exception, perhaps, of Solomon's temple, in ancient Jerusalem, are of very modern origin. Do you recall the one hundred and forty-four thousand and the innumerable host that will accompany them and be with the Savior upon Mount Zion in the latter-days, who appear as saviors? Surely these must include those who are the faithful workers in the temple of the Latter-day Saints, for these faithful ones are the only people on the earth today doing work of a vicarious character which would entitle them to this exalted appellation. Upon another occasion the prophet said, "Those Saints who neglect it [speaking of the work for the dead in behalf of their deceased relatives,] do it at the

peril for their own salvation." (*Hist. of the Church*, Vol. 4, p. 425.)

On January 20, 1844, more than seventy-five years ago, he made the following prediction:

"The saints have not too much time to save and redeem their dead and gather their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the earth." (*Hist. of the Church*.)

It was a long time after this announcement by the prophet before the first temple, in which these ordinances could be uninterruptedly performed, was completed: that at St. George, in 1877; and if the time was short in which this work could be done seventy-five years ago, how short, indeed, must it be today. Should not the Saints, therefore, arouse themselves to the importance of doing this work now, "while the day lasts" and the opportunity therefore is within our reach? Already the latter-day judgments are sweeping over the earth, and all our temples have been closed more than once because of the "desolating scourge" that the Prophet Joseph said should "go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (Doc. & Cov., 5:19.) Our duty is plain, yet we must share the judgments of these last days. It is asked: Will not God preserve from ordinary sickness and death all those who are worthy to go to the temple and enter upon the performance of this important work that has been enjoined upon all the Saints? Let us quote further from the *History of the Church*, Vol. 4, p. 11:

"It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'"

Is it not, therefore, our duty, both young and old, to do all that lies in our power? There are many high priests retired from active service in the Church, and many very worthy aged sisters, too, who could glorify the closing years of their lives by performing temple work for their dear departed dead, whom they soon will meet in the spirit world. Let us go forward, therefore, and perform this glorious work for our dead.

## What's the Price?

*Mary Foster Gibbs.*

"Mother, O, Mother, Austin has cheated me out of my fifty cents. Make him give it up!"

The child's voice, shrill, and full of distress, startled the white-haired woman who sat on the porch mending a fine lace collar. As she looked up from her work she saw the twelve-year-old girl fling out her hand and scratch the face of her younger brother with vicious haste.

"Vilate, Vilate, I say, what are you doing?"

The little girl swung about.

"Aunt Elizabeth, he's got my money, and he wont give it up. Make him give it to me."

"She said I could have her old fifty cents, if I would find her old ring."

"Well, and he hasn't found it, and he can't, but he has stolen my money, anyway."

The child was shaking with grief and outraged feelings, while her brother stood his ground, angrily wiping the blood stains from his face and making faces at the little girl, to prove his contempt for her weakness and temper.

"Make him give it to me," cried the disconsolate child, when suddenly the mother came to the front door.

"What is it, children? What are you making all this noise for? Don't you know that your aunt can't stand such scenes?"

"It is not my nerves, Bertha, that distress me, but I wish you would learn just what is the truth here," said the elderly woman, as she tried to soothe the little girl by drawing her into her arms.

"Mother, Austin asked me what I would give him to find my ring—"

"Have you lost your birthday ring?" sharply countered the mother, and, as the child only hung her head in renewed shame and grief, the mother caught her angrily out of the older woman's arms, and slapping her venomously, she said between her teeth:

"Go up stairs, you bad, wicked child, and go to bed and stay there till I tell you to come down. I'll tell your father about this, and he'll not only punish you properly but you'll never get another present. Go now, do you hear?"

The poor child crept away crying as if her soul were melting into fiery streams within the breast of her.

"Bertha, wouldn't it be just as well to ask Austin his side of the story?"

The tired and impulsive mother, herself without power of self-control, gave a sullen glance of dismay at her aged aunt, and yet she said,

"Come now, Austin, what's your row about? What have you been doing, now?"

"Aw, nothing much, I just made Vilate mad about some money she promised me by taking it outen her bureau drawer before she was ready."

"O, you children will drive me mad. I can't stand all your nonsense, I wish you would go out of my sight for the day."

The boy himself, half-guilty, half-remorseful, half-glad at his ill-gotten triumph, went away down the front path, his face betraying his disgust with life in general and himself in particular.

"I know you think I am too hasty with the children, Aunty, but I can't help it. I don't care, either."

The older woman said nothing; what was there to say? But an infinite sadness stole over her face, and tears stood in her eyes as she turned to go upstairs.

The evening supper, on the cool, back porch was a triumph of good cooking and dainty service. The events of the day had been smoothed out by the forgetful touch of time, and other interesting happenings, and now the father was ready to laugh and joke at every turn in the story which his wife made so interesting and pert, about the children's long and dismal quarrel.

"The ring was not expensive, mama," he said, as that part of the story came into view. "And I do hope you were not too severe on Vilate."

"Well, she is here to speak for herself. But let's forget it. Still, I must say that Austin does show signs of the same splendid business ability which my family have always manifested. And I was tickled to death at the cute way he got out of the hole."

Austin's sharp features drew on another shrewd line, as his mother drew the long bow in his defense, and added praise for his chicanery. The little girl sat by, too humiliated to defend herself, or to try to make clear her case in the matter.

"Nathaniel," said the soft-voiced old lady at the other end of the table. "What is the current price of old-fashioned honesty?"

"Well, Aunty, I guess it's about as it always was, good for its face value, if the face towards you is to your advantage."

"Nat, you will shock Aunty, she is so old-fashioned, you know."

And with chaffing and gay laughter, the little family got up from the table and crowded into the auto for the evening ride along the shady lanes surrounding the city of Provo.

"You'll have to get gas, Nat, I am sure we're out. I used it

nearly all up this morning with my shopping," said the wife, as they drew softly out of the yard.

"All right, it's gas for us, then," and as they waited in the near-by garage, the wife was describing how she had "done" the grocer boy out of half his bill, with merry quip and much scorn at the slow-witted lad who brought her produce and bills to the door.

Driving swiftly along the clean roads and down the shady lanes of Provo, the young father said thoughtfully,

"Vilate, I believe that fellow gave me too much change. I should only have three dollars and sixty cents back and he gave me four dollars."

"Better go back, Nat, and make it right," said his aunt gently.

"O, nonsense," cried the wife sharply, "go back for such a trifle? I guess not. They make enough on their old gas to justify us in getting the best of them whenever we can. I have put it over on that garage man several times myself, and serves him just right."

"But that's such a fearful price to pay," interposed the old lady.

"Of course it's a fearful price, Aunty, that's why I say we are quite justified in getting the best of the whole crew, whenever we can."

The gentle-faced old woman said nothing. Turning the talk in other channels, she kept them merry with her stories of her young life and its pioneer vicissitudes.

That evening Aunt Elizabeth asked her nephew-in-law to walk with her down to the post-office to mail an important letter. As soon as they were alone, she said, earnestly,

"Nathaniel, I am sure you don't realize the price you are paying for the come-easy, go-easy policy which obtains in your financial affairs, both in your home and perhaps in your broker's business. You know that your wife's uncle was my husband; but you don't know how I struggled for years to keep a stern standard of right and wrong, of honesty in trifles as the guiding star of our domestic lives. Like your dear and careless wife he was practically irresponsible in money matters. His father before him had no money to do with, but he was called "shifty," by his pioneer neighbors. He got the best of every trade, and not always in ways that were clearly right. You have asked me several times since I came down from Idaho to pay you this long-promised visit, where my son James is, and I have always evaded you. Nathaniel; he is in state prison for embezzlement. What I have suffered, no one but God knows. I did try with all my soul to teach him aright; but there was his father always ready to laugh at Jimmie when he cheated at marbles, at his lessons, and finally at his beginnings in

business life. He called it native wit. Since your uncle's death, Jimmie has been living far away from our old home. His marriage with a vain and selfish girl, although she was not of our faith, was, I hoped, going to steady him and make him see the truth. But it was first smoking, then card-playing, in these pernicious evening parties, and finally he got so he would not look into the meetinghouse, nor would he pay a cent of tithing. He jeered at the principle. And then it was, I began to fear for his inner standards. No honest and upright man will make sport of that sturdy and righteous method for the just expenses of the Church to be kept up. And so—when—when—”

“My dearest Aunt Elizabeth, I have no words to tell you of my sympathy and sorrow in this your terrible trial.”

“O yes you have, my son. Just tell me that you will take a different course yourself, in your own domestic affairs. Your own son is headed in the wrong direction. As a matter of fact, he lied to his mother, and he actually did steal his sister's money, for they admitted the whole facts to me. And yet you can make light of these serious and dangerous things.”

“Auntie, as I live, I will take my son in hand.” And the disturbed man reached down and grasped his aged relative's hand to squeeze it in token of his covenant.

“Take yourself in hand, my son. Do you recall your careless acceptance of the cheating you practiced on the garage man about the gas? You must reach this reform in a tactful way, for your charming and faithful little wife does not realize for one moment the loose standards she has inherited. And she is so good in so many ways. Don't hurt nor antagonize her, for she loves you and tries hard to please you. But remember, my son, the children have no god but you—until they reach the age of reason.”

The man said nothing, he was too deeply moved.

“These precious children will take your words, your acts as their guide. They may go to Sunday school and primary, be kind and jolly and sweet, but their morals, for all the years of their innocent and helpless childhood, are fixed upon the standards of your lightest, everyday acts and words. And oh, how careful you must be. Boys rarely rise above the business standards of their fathers, although the mothers set the religious lines into their characters. And now—let us not stay away too long. My sorrow is my own. I would wish that you tell Vilate in the right way, and when she is in the proper mood, for I don't want her to either justify him nor to blame his father too much. We all have our share in these things. And as I look back I can see that I did not exact justice from him in little things; I let my work and worry hinder me from taking him while very young and teaching him the severe moral code that underlies even the trifles of life. His

childish sins of fruit-stealing, of cheating at marbles, and of lying to cover up his errors, I thought he would grow out of, if I only told him about it. I should have enforced some rigid rules. But—he is there—and oh, my boy—the price I am paying is so high—so high—”

“God comfort you, Auntie, I can’t.”

“Yes, yes you can. Let me make his sin and my sorrow the means of saving some others. And don’t think but what I write him constantly and show him the beauty of the gospel—how tender our Savior is, how eager he is to help us, and to lift us up—it is the gospel of hope we have—if it were not for that, I think I should die or lose my senses.”

In silence they returned home, the elder woman whispering at times, “The price—the price—”

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### TO MY FRIEND.

*By Lucy May Green.*

I hope in richest measure  
 Life’s gifts will come to you.  
 May all your days be pleasure,  
 Your friends be ever true,  
 Love ever guard and cherish,  
 Peace hover o’er your way,  
 Health be your constant portion,  
 Faith be your guide and stay.  
 Life’s trials are before you ;  
 May hope’s clear, shining ray  
 E’er light the path before you,  
 Strength given “as your day,”  
 So whether storm or sunshine,—  
 Whate’er life holds in store,  
 May you know joy’s full measure—  
 All this I wish, and more.

# The Library of the Genealogical Society of Utah.

This is the month when the hearts of our people are turned to their dead. It was on the 21st of Sept. that the Prophet was instructed by the angel concerning the coming of Elijah as foretold by the Prophet Malachi. It is in this month that Genealogical Day occurs; and in commemoration of that event we are presenting pictures of the Genealogical Society and add here information concerning that magnificent office. The library is not only housed luxuriously with appointments of the best and most up-to-date type, but the carefully selected books also form one of the most complete small collections known in the world.

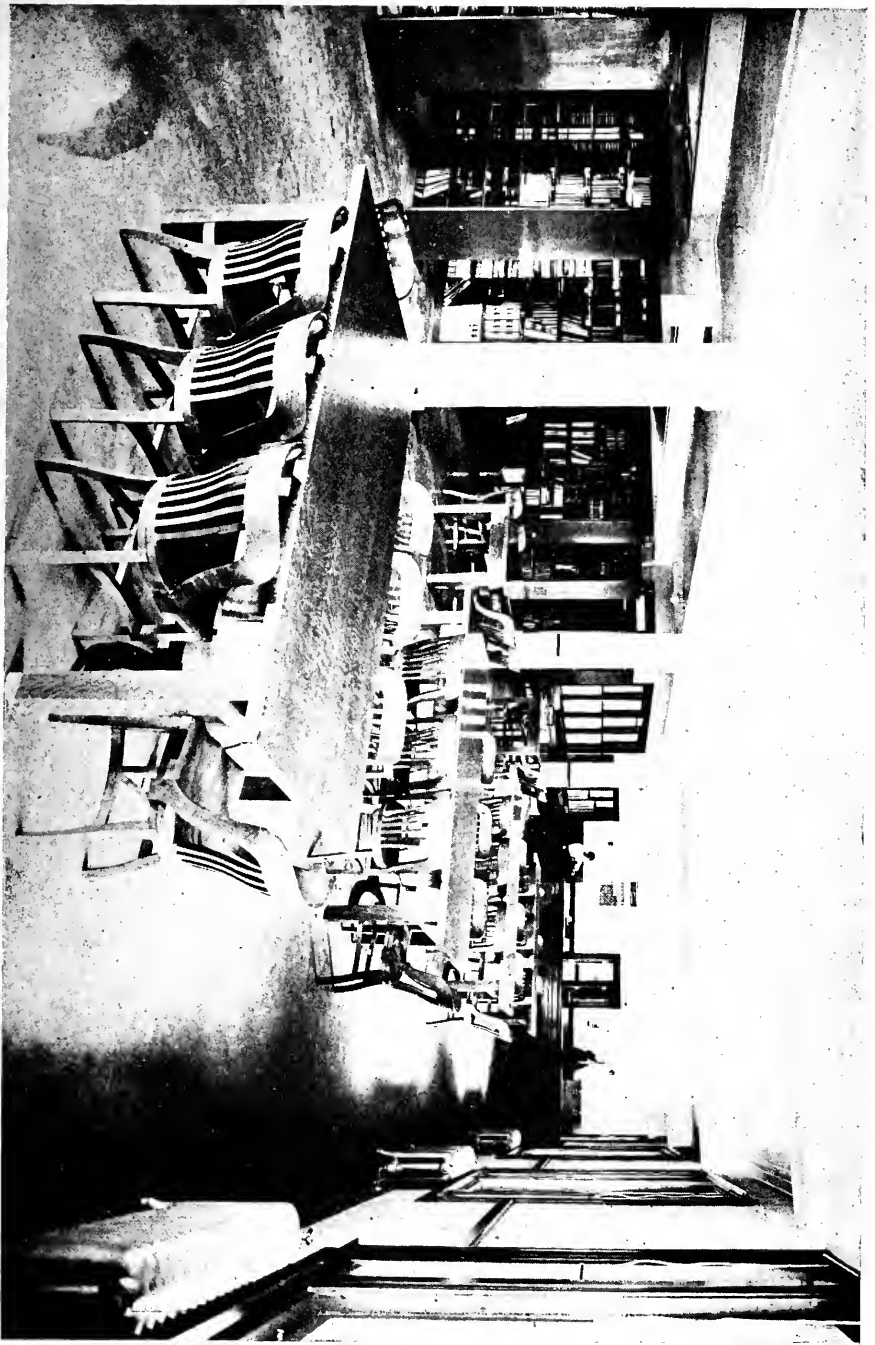
## THE NATURE OF THE COLLECTION.

One of the principal objects of the Genealogical Society of Utah is to gather into one library all the genealogical information it possibly can from whatever source and location in the whole world. We realize that the Spirit of Elijah has brooded and is brooding over the world as well as in the hearts of the Latter-day Saints, and this spirit has prompted men and women and communities to have great concern for the records of their dead. Many of the oldest records are in danger of being destroyed by the natural decay of time, and many also are not easy of access to the general public. To remedy these difficulties, interested communities, societies and individuals have taken it upon themselves to have these records copied, and printed in books, thus saving them for future generations and also making them easy of access to the public. This gathering and printing of records is especially prevalent in the British Isles, and in the New England states of our own country. Logically, there is where the greatest interest should be taken for there is the source of genealogical information for the English speaking peoples.

The Genealogical Society of Utah has been purchasing all such records as fast as its means and opportunity afforded. It has now on the shelves of its library over 5,000 volumes. These books represent quite a variety of nationalities and languages, including, besides the English, German, French, Dutch, Danish, Norwegian, Swedish, Italian and Spanish. Of course, the great bulk consists of English printed books from England and the United States. These books consist of vital records family histories, town and country histories, many of which contain gen-



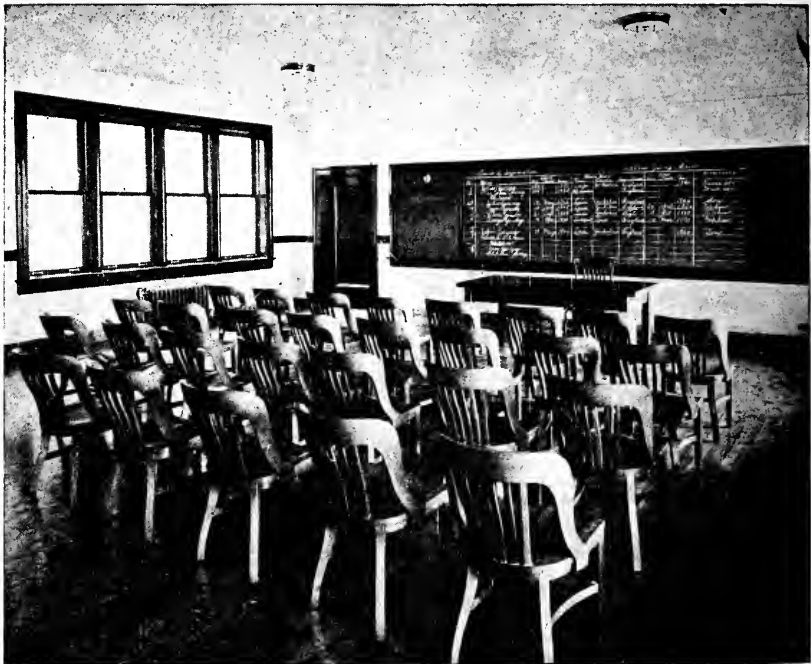
MAIN HALL AND READING-ROOM OF THE GENEALOGICAL SOCIETY OF UTAH.



ealogies of families living in the towns or counties, census reports, Revolutionary and Civil War records, etc. The English books are mostly copies of parish registers which contain records of births or baptisms, marriages and deaths or burials; histories of counties and parishes, and pedigrees of ancient families as collected by the Visitations in England.

None of these books are for sale. They are solely for the use of the members of the society. A membership in the society entitles him or her to search these records and to take from them all the names he or she is entitled to. (Each person is entitled to four lines, namely, his father's line, his father's mother line, his mother's mother line and his mother's father line). A record is kept in the office of all who are taking names to avoid duplication.

Naturally, the first inquiry a person in search of genealogy would make is: "Is there a printed book or genealogy of my family?" If there is and the society has it, fortunate is that individual. He may then proceed to copy from the book the names contained therein which belong to him, checking each name as it is taken; or he may obtain a copy of the book from the publisher.



GENEALOGICAL CLASS ROOM, LEADING OUT FROM MAIN HALL.

if that is possible, for his own home use. If no such family record is published, then the next resource is to search the vital records, the histories, the parish registers, etc., and glean from them such names as he has a right to, connect them, if possible, into family groups, and prepare them for use in the temple.

This, as stated, is the right of all members of the society. This, of course, requires an individual visit to the library in Salt Lake City. As a great many of the members cannot visit the library personally, provision is made for competent clerks who understand the books and the work of copying, to be engaged to do this work for those who desire it. The charge for the work is, for members of the society, 40 cents an hour, for non-members of the society, 50 cents an hour. All who desire such research work done or who wish to make inquiries regarding it should address the Genealogical Society of Utah, 47 East South Temple street, Salt Lake City, Utah.

We would suggest to our readers and friends that it is not only a privilege but likewise a duty for every adult member of the Church to become identified with this Society. Pres. Anthon H. Lund is the President, Pres. C. W. Penrose, the Vice-President, Apostle Joseph Fielding Smith is the Secretary and Treasurer, and Bishop Joseph Christenson is the Librarian. The Society publishes a splendid magazine quarterly, of which our famous story-writer, Nephi Anderson is Editor. Miss Lillian Cameron, the Assistant Librarian, is a member of the General Board of the Relief Society and forms a link, as it were, between these two great and important organizations. The future of this whole work is as boundless and limitless as the gospel. Are you a member of the Genealogical Society of Utah? If not, why not?

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## NO-TOBACCO JOURNAL

A brave and wise prophet has arisen in the wilderness of the modern narcotic tendencies to cry out against the deadly evils of tobacco. This courageous exponent of sane living and high thinking is Mr. L. H. Higley who publishes a monthly paper which is the organ of the No-Tobacco League of America. The low cost of this splendid little paper, 25c a year, ought to put it in the reach of every Latter-day Saint parent. Subscribe for it, friends, and read the wise helps it will give you in the effort we should all put forth to stem the flood of tobacco-using which the war-camps, aided by the Y. M. C. A., the Salvation Army and other like organizations poured out upon our young and impersinable boys. Go to it, Comrade Higley, we stand with you!

# The Garden in September.

*Morag.*

Autumn Beauty.

“There is a beauty in the autumn time  
Which spring hath not with all her greenery  
And wealth of opening buds on shrub and tree,  
A glory seen not e’en in summer time.  
Autumn hath tints and hues a thousand fold  
More beautiful and lovely to the eye,  
Nor spring nor summer with her charms can vie.  
They are to her as silver is to gold.  
Garlands of berries with deft skill she weaves  
And paints with perfect touch the dying leaves.”

—*John Askham.*

The month of September is the best time of all the year to “houseclean” your flower garden. Then you can rectify mistakes in arrangement of your flower beds, errors you did not realize until actual blooming time. When a row of brilliant scarlet poppies or geraniums is in flower close to a bed of magneta or purple petunias, then one realizes the need of careful planning to ensure color harmony.

Only by constant shifting and rearrangement can we come nearer an ever growing ideal of garden perfection. As time goes on your plants will inevitably gravitate to their own appropriate surroundings. Seeds of all hardy perennials should be sown in September, for it is the autumn sown seed that will give the sturdiest plants, and, if given some light protection of stable litter, tops of plants, or leaves, will attend to their own business of cheerful existence during the winter snows, and will bloom in the early spring. A border of hardy perennials once begun, will continue itself indefinitely by self seeding and root doubling. Plan your garden so that you can have a succession of bloom during nine months of the year. Perennials need rich homes, as they usually stay a long time in one spot, so give the greatest and best chance for the deep digging, and fertilization before they are planted. Climbing and Rambler Roses should be pruned severely, it is important to cut away all the old wood; this often means taking away over half the vine, but one is quickly repaid by the new growth which immediately shoots up from the roots, more than taking the place of all removed. It is on these new

branches that the next season's growth will appear. The cuttings may be planted on a ditch bank or moist place and many of them will take root and may be transplanted in spring or a long branch of the vine may be bent down carefully to the ground and covered with a few inches of soil (which should be well tamped down) leaving the end of the branch free. In spring it may be severed with a sharp knife from the parent tree, and removed to other quarters.

Lily bulbs which are fall planted do better and bloom more freely than those planted in spring.

The September garden is a vision of beauty, the dahlias reach their perfection during this month; tall African marigolds vie with four o'clocks and the multi-colored zinnia, petunias raise their sweet scented cups until overtaken by severe frost. Asters are in all their glory, and a vivid note of bright scarlet is struck by the salvias. It is the harvest time of the garden and the wise flower lover will surely save her harvest of seed, and bulb.

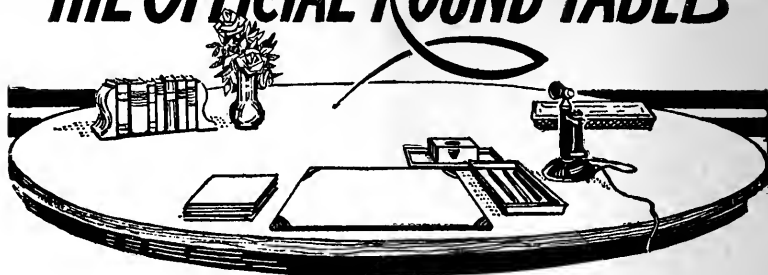
Whenever a flower of universal beauty of form, color or marking is formed it should be marked by tying a small piece of tape around the stem and saved for seed. New varieties are often produced in this manner. Gather enough seed of your favorite plants for your own use and to share with your friends; a packet of flower seed packed in a dainty envelope with name and directions for planting, makes a pleasing birthday remembrance, or valentine. Decorate the outside of the envelope with a sketch of the flower, done with crayon or watercolor, or an illustration may be cut from an old flower catalogue, and write a jingle like the following:

Tall snapdragons, plant in rows.  
 Colors? Carmine, pink and rose,  
 White and yellow, orange, too,  
 I just love them, dear, don't you?

All plants that are being grown for the window garden this month should be given an occasional dose of weak liquid manure, and transplanted into larger pots when necessary. Save cuttings of your choice petunias and snapdragons, these may be wintered in a warm basement window or any frost-proof place.

Bulbs of butter-cup oxalis, frezzia, callas and Easter lilies should be planted this month for winter blooming. These are received by the florist from Bermuda, and are ready for sale in August and September. Frezzia's are usually planted in a shallow pot or hanging basket, five or six bulbs to a pot, they take five months to reach the blooming stage but are surely worth waiting for.

# THE OFFICIAL ROUND TABLE



Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

## NOTES FROM THE FIELD.

In the *Millennial Star*, May 29, appears a very complimentary review of the Relief Society annual report for 1918. The work of the year is recounted with appreciative comments on its efficiency and scope. Emphasis is placed on the vast amount of war work done by Relief Society women, and attention is called to the fact that these women are usually mothers of large households, who have managed to push in the extra tasks along with their usual household routine work.

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### *Tongan Mission.*

Mrs. Salome Woolfgram, president of the Haalanfuli Relief Society, of the Vavan Island of the Tongan mission, recently sent to the Relief Society headquarters a beautiful crocheted center piece as a gift to the Hawaiian temple. This piece was brought to the Relief Society headquarters by Mrs. Winward, of Preston, Idaho, who has just returned from the Tongan mission and was immediately forwarded to President E. Wesley Smith, of the Hawaiian mission.

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### *Eastern States Mission.*

Miss Marie Haselman, President of the Relief Societies in the Eastern States mission, reports the work in the Eastern States as growing in interest and in numbers. On the Relief Society Annual Day, March 17, exercises were held in all the branches with a great deal of zeal and appreciation of the many opportunities afforded members through the Relief Society organization. At this time the Albany, New York, association, was favored with the presence of some of the state legislators, who expressed themselves as very much interested in what they had seen and heard. The New Bedford, Massachusetts, Society decorated their room with the national colors and their program was largely a discussion of the activity of the Relief Society in war work.

The Lynn, Massachusetts, Society held a morning service in historic old Salem, and an afternoon meeting in Lynn, when many friends were in attendace. In the evening the class leader, Miss Ida Suttie, entertained the members of the association with a program of literature and music. Preston, Ontario, Canada, joined with a neighboring branch for a commemorative service. After talks on the history and organization of the Relief Society and its special activities the evening was spent socially in games and music. At Huntington, West Virginia, and Pittsburgh, Pennsylvania, spiritual feasts were enjoyed. The Brooklyn Society gave the origin, history, and growth of the Relief Society to a large attendance. President Monson was in attendance and spoke of its usefulness and importance to mankind. In the New York branch, in addition to a historical sketch of the organization, talks were given on each of the lines of guide work taken up by the Relief Society. President Monson was also in attendance here and gave an inspiring address.

The Philadelphia branch, although only ten in number, during the past year, has put forth untiring effort in the service of our country as well as in the uplift and betterment of the Church community. The members live many miles apart so that the attendance at any gathering means one or two hours travel by trolley, train or ferry. Distance is no barrier, however, to these earnest women, and obstacles seem only an incentive to greater effort. Red Cross activity has been one of the features of the year's work, each member giving the maximum of time and energy to this work. During the month of November a supper and bazaar for the benefit of the "Emergency Aid Society" was given, the proceeds of which were \$16. In connection with and following the celebration of the Relief Society birthday, when appropriate services were held, the Relief Society annual supper and bazaar were given. The services were well attended by Saints and friends.

The following notes taken from a letter of one of the missionary girls, Miss Lorena C. Fletcher, will give an idea of some of the activities of the New York branch:

'The lessons outlined in the Home Economics Department, of the Relief Society, have been greatly enjoyed by the New York branch. In connection with the Practical Home Study, we have taken advantage of the wonderful opportunities that the great metropolis of New York affords and have devoted one meeting each month to visiting places of interest.

"As most of us are interested in cooking, we desired to know how this daily necessity was accomplished on a large scale and therefore decided to visit the Biltmore hotel. This hotel was selected because the chef in charge had recently achieved notoriety

in cooking for President Wilson, on his recent trip to Europe. Previous arrangements were made so that when we arrived, great courtesy was shown us and the guide spent an hour and a half taking us through. There are five dining rooms—the main dining room, the tea room, the palm gardens, the grill, the breakfast room, and the Italian roof gardens. We visited the reading room, the ball room, bed rooms, nursery, library, and reception halls. The kitchen was of special interest because of the specialization of labor, one man being responsible for just one thing. For example, one prepares roasts, another salad, another sauces, and another the rolls. One man sits all day grinding glassware which has been chipped while in service, and still another peels vegetables. Our visit here proved to us what can be accomplished by system and order.

“The famous Tiffany Jewelry store was the object of our next trip. It would be impossible to describe the beautiful display of silver, gold, china, and glass ware, bronze, models, vases, etc., in addition to the wonderful jewelry. Here we saw the most beautiful canary diamond in the world, valued at \$100,000.

“Previous to a visit to the metropolitan Museum of art, a talk on home decoration and the different schools of art and their masters was given in a meeting. This gave us a greater appreciation of art, and we hope to spend many more hours in this gallery.

“The privilege was afforded us of visiting a large piano factory. It was interesting and instructive to see how these wonderful instruments are made.

“In connection with our lessons on clothing, we are planning to visit the wollen mills, shoe factory, and clothing establishment, and other places of like interest.

“In connection with the Genealogical Department we visited the Genealogical department of the New York public library. It is perhaps one of the largest in the world, and we think it a wonderful opportunity to use this great collection of genealogical records. We are able to work not only on our own family records but also can render a real service to our people at home. New ancestral lines have been discovered, one member finding a whole volume on her family tree.”

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### *Reorganization.*

Reorganizations have taken place in Brooklyn, New York; New York City; Baltimore, Maryland; and Capital Heights, Maryland; with the appointment of the following officers: Brooklyn, reorganized May 1, 1919, President, Mrs. Beatrice B. Pin-gree; First Counselor, Mrs. Mary Byard; Second Counselor, Mrs. Isabelle Wingrave; Secretary and Treasurer, Mrs. Louie W.



Sloan. Baltimore, reorganized May 1; President, Mrs. Jennie Koscoe; First Counselor, Mrs. Maggie Scott; Second Counselor, Mrs. Mrs. Mary W. Morgan; Secretary and Treasurer, Mrs. Erma V. Bush. Capital Heights, organized June 10, 1919; President, Maude Abbott; First Counselor, Mrs. May Babcock; Second Counselor, Mrs. Minnie Croter; Secretary and Treasurer, Mrs. Elizabeth Drongburg.

A new Relief Society was organized, May 5, 1919, in Jamestown, N. Y., the new President being Mrs. Flora Thomas; First Counselor, Mrs. Lillian Drummond; Second Counselor, Mrs. Cora Landis; Secretary and Treasurer, Mrs. Florence Dodge.

Mrs. Leona P. Monson was tendered a delightful surprise party and reception before her departure from the Eastern States mission where, with her husband, President Walter P. Monson, she has worked as a missionary. The New York and Brooklyn Relief Societies joined in giving this farewell entertainment to Mrs. Monson. Miss Marie Haselman acted as chairman and a very interesting literary and musical program was given, followed by a talk by President Monson. It was Mrs. Monson's birthday, and the two societies presented her with a beautiful pin as a token of their love and appreciation.

#### *Western States Mission.*

On June 21 the Relief Society of the Western States mission held a day conference in connection with the dedication of the new Denver L. D. S. Church. At 10 o'clock in the morning, an officers' meeting was held with representatives from many of the branches of the mission. Reports were made as follows: Denver, by Nellie B. Foote; Pueblo, Elizabeth H. Johnson; Alamosa, Mary Hinkle. In Pueblo there is an enrollment of seventeen members, with an average attendance of fifteen, a very unusual showing.

In the afternoon a public Relief Society meeting was held. President Heber J. Grant was in attendance and gave timely instructions and advice. He also recounted his experiences attending Relief Society meetings in childhood with his mother, who for many years was president of the Thirteenth ward Relief Society. Remarks were made by Mrs. Herrick, her mother, Mrs. Josephine R. West and Mrs. Amy Brown Lyman.

In the evening a banquet was given by the missionaries and Saints in honor of President and Mrs. John L. Herrick. Following this an interesting program was given and President and Mrs. Herrick were presented with a beautiful chest of silver.

The dedicatory services took place on Sunday. The church, which is beautiful in design and furnishings, was decorated with

palms an dhuge baskets of pink and white flowers. The color of pink predominated and the contrast between this and the soft gray of the walls and furnishings of the church was very beautiful and effective.

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*California Mission.*

There has been very effective work done in California along genealogical lines. The work began October 31, 1917, when Mrs. Lousia W. Jones was set apart by the late President Joseph F. Smith as a special genealogical missionary in the California mission.

Since that time every branch of the mission has been visited. There have been ninety-seven special meetings held for genealogical instruction with an average attendance of thirty-three. These meetings were held under the auspices of the Relief Society and presided over by its officers. Nearly six hundred books have been placed in the homes of the people, and one hundred and seventeen dollars sent to the Genealogical Society of Utah. Genealogical representatives have been appointed in every branch but one. The people have received the work gladly and have had many seasons of rejoicing together. Many testimonies have been given of divine help in gathering records and doing temple work.

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*Northern States Mission.*

Through the courtesy of Mrs. Mary Smith Ellsworth, of the Northern States mission we have been privileged to read some letters from lady missionaries in that mission. From Miss Pearl Jones and Ethel Olson we learn of the work in Milwaukee, Wisconsin. These young women have been giving a great deal of attention to the methods of conducting meetings, and have been endeavoring to carry on all regular meetings, committee work, etc., according to parlimentary usage. They have emphasized lessons on Church etiquette and social usage. Practical demonstrations have been given with different members of the Society presiding, and all the members of the group have had an opportunity to assume the role of presiding officer.

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*Oneida Stake.*

At the Oneida stake conference held July 13, there were fifteen officers present, one absent. Twenty of the twenty-one wards were represented. Although the conference was held separately from the stake conference, the stake presidency and all of the bishops in the stake were in attendance.

*North Weber Stake.*

The North Weber stake conference was held May 11, 1919. Number of stake officers present, nine; number absent, one, (due

to sickness.) Every ward in the stake was represented. Special, written invitations had been sent to the bishops, and they were all in attendance with the exception of one, and he was represented by a first counselor. The meetings were conducted with dispatch, not a moment being wasted.

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#### *Malad Stake.*

The Washakie Indian ward Relief Society purchased a five hundred dollar bond in the last Liberty Loan.

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#### *Tooele Stake.*

Among the stakes who sent in dues early this year was Tooele Stake with 100% dues.

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#### *Alberta Stake.*

Mrs. Elizabeth I. Hammer, of Cardston, Canada, first counselor to President Lydia J. Brown, passed away on July 9, 1919, at the age of 61 years. Mrs. Hammer was the wife of Josiah A. Hammer, and with him she left Utah 32 years ago with the pioneers who settled Cardston. Mrs. Hammer was greatly beloved for her many admirable qualities. She was broad-minded, sympathetic, earnest and a devoted and faithful Latter-day Saint. She was Cardston's first mid-wife, having been called to this mission by President Charles O. Card, upon her first arrival in Canada. This work she carried on faithfully for a number of years, assisting at the birth of four hundred children.

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#### *Benson Stake.*

During the month of May the Benson stake officers arranged and held fourteen ward conferences, in the fourteen wards of the stake. The object was to review and discuss in detail in each ward the work done by this particular ward during the last year; and also to consider the work of the future, including the teacher's work and all other Relief Society activities. A suggestive program was sent to each ward in advance by the stake board. At each conference the bishopric and several stake workers were present. It was found that the Lewiston First ward and Richmond Second ward have had 100% teachers' visits for the last two years. The Richmond Second ward has twenty-two teachers' districts and forty-two teachers. In 1915, this stake adopted the method of giving the teachers a particular message each month to carry into the homes of the people, and the results of this plan are gratifying to see. On May 22, the Lewiston First ward arranged an excursion to the Logan temple. Seventy-five were in attendance. The members accompanied by their husbands, and the latter furnished automobiles. The wards have all adopted slogans

for the year. Among those adopted were the following: "Temple marriages, and a Sacred Sabbath," "Let us create more interest in Relief Society Work," "Better attendance of young mothers," "We stand for success through perseverance," "Better attendance at sacrament meetings," "Greater interest in temple work," "Make the world brighter," and "Better attendance and punctuality."

#### *Stake Reorganizations.*

Since January 1, 1919, stakes have been reorganized as follows:

Blackfoot Stake, May 18, 1919, Mrs. Juliette Blackburn resigned; the following new officers were sustained: President, Mrs. Signe A. Davis, Blackfoot, Idaho; First Counselor, Mrs. Alice Vancey; Second Counselor, Mrs. Laura Christensen; Secretary, Mrs. Lula Dance; Treasurer, Sarah A. Bitton; Chorister, Mary A. Packham; Class Director, Sarah A. Carruth.

#### *San Juan Stake.*

May 18, 1919, Mrs. Mary N. Jones resigned. The following new officers were sustained: President, Mrs. Lucinda A. Redd, Monticello, Utah; First Counselor, Mrs. Lillian Wood; Second Counselor, Mary E. Lyman; Secretary, Elizabeth Hall; Assistant Secretary, Vivian McConkie; Chorister, Mrs. S. Perkins.

#### *Young Stake.*

May 24, Mrs. Florence Dean resigned. The following new officers were sustained: President, Mrs. Johanna H. Smith, Mancos, Colo.; First Counselor, Mrs. Mary E. Lamb; Second Counselor, Mrs. Lavina N. Hammond; Secretary, Mrs. Elvira Halls; Treasurer, Mrs. Harriet Ellis.

#### *Union Stake.*

June 22, Mrs. Helen M. Geddes resigned. The following new officers were sustained: President, Eveline Rosenbaum, La Grande, Ore.; First Counselor, Mary H. Stoddard; Second Counselor not appointed; Secretary, Mrs. Martha Scofield; Treasurer, Mrs. Florence M. Stoddard.

#### *Cassia Stake.*

This stake was divided on Saturday, July 26, into three divisions to be known as the Cassia, Burley, and Twin Falls Stakes. The Cassia Stake will include the following wards: Oakley First, Oakley Second, Oakley Third, Oakley Fourth, Basin, Marion, Hazel, Churchill branch, Boulder branch, Butte branch and Golden Valley (unorganized), with headquarters at Oakley. Mrs. Jubeltine I. Jack, who has served so efficiently as president of the Relief Society of Cassia Stake, was retained as president, with the same group of officers.

Burley stake will include: Burley First, Burley Second, Pella, Unity, View, Springdale, Declo, Jackson Branch, and Starrs Ferry branch; with headquarters at Burley. The following Stake Relief Society officers were appointed: President, Mrs. Lucina Smith, Burley, Idaho; First Counselor, Mrs. Lena N. Taylor; Second Counselor, Mrs. Luella Wright; Secretary, Mrs. Marian Gudmundsen.

Twin Falls stake will include: Buhl, Twin Falls, Kimberley, Murtaugh, Artesian, Branch, Hansen (unorganized), Fyler (unorganized), Amsterdam (unorganized), Shoshone-Basin (unorganized), Hollister (unorganized), Rogerson (unorganized), and all territory west to Jarbridge; with headquarters at Twin Falls. The following Stake Relief Society officers were appointed: President, Mrs. Anna Roberts, Twin Falls, Idaho; First Counselor, Mrs. Mary O. Swenson; Second Counselor, Mrs. Kate Kirkham; Secretary and Treasurer, Mrs. Katherine Arrington.

Boise stake was divided on August 2, 1919, into two stakes; the western half to be known as the Boise stake, and the eastern half to be known as Blaine stake.

The Boise stake will include eight counties with the following wards and branches: Wards: Boise, Nampa, Bennett, Weiser and Bramwell; Branches: Kuna, Nyssa, Ontario, and Melba.

Mrs. Bessie G. Hale, of Boise, Idaho, wife of President Heber Q. Hale of the Boise stake, was appointed president of the Boise stake Relief Society with the following assistants: First Counselor, Mrs. Ruby Rawlins; Second Counselor, not appointed; Secretary, Mrs. Annie M. Ellsworth.

The Blaine stake will include the following wards and branches: wards: Carey, Rupert, Heyburn, Paul, Acequia, Jerome, Manaid; branches: Gaunet, Austin and Emerson.

Mrs. Laura J. Adamson, the former president of Boise stake Relief Society was sustained as president of the new Blaine stake Society, with the following group of stake officers: First Counselor, Pearl Adamson; Second Counselor, Mrs. Luella Thomas; Secretary, Mrs. Jennie W. Thomas; Assistant Secretary, Mrs. Lola D. Harris; Treasurer, Mrs. Rebecca Adamson.

The General Board takes this opportunity of expressing grateful thanks and appreciation to Mrs. Juliett Blackburn, of Blackfoot, to Mrs. Mary N. Jones of San Juan, and to Mrs. Helen M. Geddes of Union, for the splendid service they have rendered as stake presidents. With their faithful assistants they have labored early and late to help carry forward the great Relief Society work; and although they feel that they must be relieved of these responsible positions, it is felt sure they will continue to give service in other capacities.

The General Board welcomes heartily the new groups of stake workers recently appointed, and hopes to be of material service to them in their plans for their new work.



# CONSTRUCTION AND RECONSTRUCTION IN THE HOME

Conducted by Jeanette A. Hyde and Lucile Y. McAllister.

## THE ECONOMY OF MAKING SHIRTS.

Most women have an idea that a shirt is very difficult to make so that it will be satisfactory to men who have become accustomed to the boughten shirts. If you are accurate in your measurements and can stitch a straight seam on the machine, there is no reason why you cannot save half the cost of your husband's or son's shirts by making them at home. I have proved that with three yards of fifty-cent material a shirt can be made that cannot be bought for less than three dollars in the clothing stores.

Of course, one must be governed by circumstances, but the finer the grade of material used the greater the economy in making the shirt. During the early part of the summer I priced a silk broadcloth shirt at eighteen dollars. In the stores I found the same silk for three dollars a yard so that one could duplicate this shirt for nine dollars.

Just a word in passing on the economy of the silk shirt. Many men consider them an extravagance, but they are not. The first cost is high but the length of time they may be worn brings them down to only an ordinary price.

### *Selecting the Material.*

This is largely a matter of taste but it is generally conceded that there is no pattern so satisfactory as the stripe for a man's shirt. They are neat looking and blend well into the general tailored effect of men's clothing. Plain material, especially in white, tan and light blue, are very good.

Shirting, gingham of good quality, percales and batistes are most satisfactory in the cottons. Tub silk, pongee, heavy crepe de shine and regular silk shirtings are best in the silks.

### *Material to be Used.*

Three yards of material one yard wide. Seven small pearl buttons. One collar band of the size desired and thread. The collar bands may be purchased all ready to set on the shirt. They

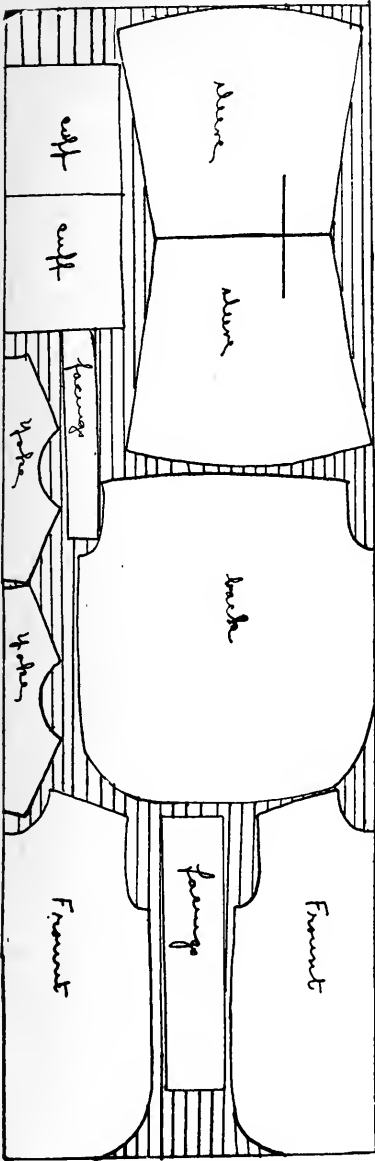
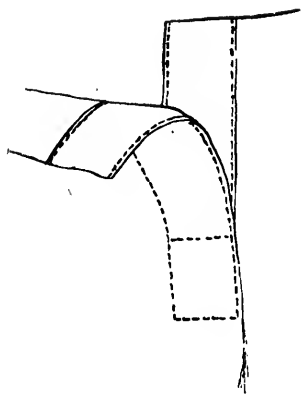


Figure 1



range in price from five cents to fifteen according to quality and size. I have found the sizes in these collar bands to be accurate and may be used on the very best of shirts with perfect satisfaction.

*The pattern.*

It is better to take an old shirt which has been worn and which fits well, wash it, pick it apart, and then iron the pieces very carefully. It is necessary to allow from three-eighths to one-half an inch from the old material. This will give you ample material to make accurate seams.

I do not mean to infer that the boughten shirt patterns are not good, but I have seen many women have trouble with the pattern.

*Cutting.*

Place the pieces of the shirt on the material as suggested by the drawing and see that your scissors are sharp enough to cut a perfectly straight edge on the pieces. This will go a long way toward making the seams easy to do.

It is necessary to cut an inter lining of thin white material (long cloth or similar material) for the cuffs and yoke.

*Method of procedure.*

It is difficult to describe in detail all the different parts and how they should be finished, but you will find the shirt you have picked to pieces for a pattern a great help in the finishing.

The following order of working at the different parts will be helpful:

1. Finish the opening in the sleeve. I like to do this by using one facing piece (cut about two and a-half inches wide) long enough to go from the bottom of the sleeve to the top of the opening and back to the bottom of the sleeve. Set it on like you would a braid having the last stitching on the right side. Stitch the outside edge. Then turn the facing back inside the sleeve in the positions it will be when the cuff is put on and stitch the top of the opening as in Figure II.

2. Sew the back of the shirt to the yoke, being careful to get the fulness over the proper place. The interlining should be basted to the under side of the yoke, leaving the single thickness for the top. The stitching on the right side may be double if desired.

3. Next sew the front shoulder seams to the yoke in the same manner. Do this just as you would the shoulder of a waist by placing the material even in the neck and letting any unevenness come out in the arm-eye.

4. Now carefully measure or baste your neck band in place all but about two and one-half inches from each end. Then finish the fronts. This will save you any fulness in the neck which



is the worst fault a shirt can have and if you have been careful in your cutting you will be safe in doing this.

5. Finish basting on the neck band and stitch by machine.

6. Set the sleeve in with a flat fell seam with the last stitching on the right side.

7. Hem the two fronts and back across the bottom and up the sides as far as it is hemmed on the shirt you have used as a pattern.

8. Next sew the seam from the bottom of the sleeve to the arm-eye and from the arm-eye to where the corners begin to round. A French seam is better here than a flat fell.

9. Sew the cuffs up on the wrong side, turn and sew on to the bottom of the sleeve. Practically all cuffs are double stitched and this should be done on the right side after the cuff has been sewed in place.

10. The button and button holes. If you do not desire to work these yourself you may have them made by machine for a very small cost.

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### DREAM PICTURES.

Where sunshine chases shadows  
 And birds come home to sing,  
 Upon a fallen tree-trunk  
 Beside a crystal spring  
 Whose mirrored depths reflected  
 The scenes of vale and tree  
 Is where I dream the pictures  
 Dear Love, of you and me.

We sit beside each other  
 And watch the pool below  
 To see two forms reflected,  
 But well, my Love, we know,  
 That soon this happy moment  
 Which we have now begun,  
 Will paint another picture,  
 And there will be but one.

*General D. A. Utter.*

*Mountainhome, Idaho.*

# ON THE WATCH TOWER



*By James H. Anderson.*

RAILWAYS in the United States are to be organized into thirty big systems, in 1920, according to a bill now before Congress.

FOUR NEW REPUBLICS had been declared in former German territory, up to the end of July, with no violence in establishing them.

BULGARIA has scenes of fighting between French and Bulgarian troops at Sofia, in July.

ITALY faced a socialist revolution in July, but it was suppressed for a time, although the trouble was not fully overcome.

EGYPT's recent uprising against British rule resulted in 600 natives being killed and about four times that number wounded.

FOREST FIRES did immense damage in timber areas in the States of Washington, Oregon, Montana, Idaho, and Minnesota, in July.

20,000 AMERICAN SOLDIERS are said to have married French wives during the one year of the American army in France.

ITALIAN AND FRENCH troops had a bloody conflict in Fiume in July. The Italians are said to have been the aggressors.

THE WATER FAMINE in Utah and Idaho in June and July is a warning of comparative food famine conditions in those states next winter, unless the people provide against it.

BELA KUN, the soviet foreign minister of Hungary, was deposed in July, being succeeded by an equally bloodthirsty triumvirate.

A U. S. ARMY transport of 42 motor trucks left Washington, D. C., on July 7, for a transcontinental trip, expecting to reach San Francisco by September 1st.

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LOCUSTS in large numbers appeared in Utah and Idaho in July. This is feared by many people as the precursor of a locust plague in 1920.

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THE GERMAN blockade was raised by Great Britain on July 15, and food prices immediately fell in Berlin, in some lines to lower figures than prevail in this country.

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A GOODYEAR DIRIGIBLE airship fell on the Illinois savings bank building in Chicago on July 21, killing 13 persons and injuring 28 others.

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AN EARTHQUAKE, in the Florence, Italy, district on June 29, caused the loss of over 100 lives; injured many more people, and rendered thousands homeless.

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RACE RIOTS between negroes (the scriptural "slaves") and whites (the "masters"), in the city of Washington; D. C., and in Chicago later, were so serious that troops had to be called to restore order.

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PROHIBITION of a rigid character received the endorsement of the national House of Representatives in July, and the bill was sent to the Senate for its action.

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SUEZ TO JERUSALEM by rail became an accomplished fact for passengers in July, although the desert trip is far from comfortable, owing to the sand and offensive smells.

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A HURRICANE of snow and sleet on the coast of Chili, July 12 and 13, killed 87 people, sank over 100 vessels, and did damage to the extent of over \$200,000,000.

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THE ENTENTE ALLIES in Europe sent a force of 150,000 men against Budapest, Hungary, the last week in July, so peace has not been established there.

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EAMON DEVALERA, president of the projected Irish republic, was in Salt Lake City on July 24, and met several hundred sympathizers with his movement.

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STRIKES in various parts of the United States, Canada, Great

Britain, France, Italy, Portugal, Austria, Argentina, and other countries, in July, were of ominous portent for the future of those countries.

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BOLSHEVISM, of the Russian type, is spreading rapidly in theory in the United States, as shown by public expression in various sections, notwithstanding the frequently expressed views of publicists to the contrary.

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LONDON, England, as the place of trial of ex-Kaiser Wilhelm II has met with such opposition from the English press that whatever hearing is held may be in some other country.

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DR. ANNA H. SHAW, the noted woman-suffragist, died on July 2. She lived to see an amendment to America's national Constitution, favoring woman suffrage, approved by Congress and submitted to the States.

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THE R-34, a British dirigible airship, made the trip from Scotland to New York and return in July, carrying 30 persons. The return trip time was 3 days, 3 hours, without mishap, and in that respect is the first successful trip to date, although not the first.

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A MOSLEM-CHRISTIAN combination has been made in Palestine to prevent the immigration of Jews thither, even to the extent of offering armed resistance. Of the Christian population of Jerusalem, 98 per cent are either Roman or Greek Catholic.

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SIR ERIC JAMES DRUMMOND, elected executive secretary of the League of Nations upon motion of President Wilson, and chief officer of the league when the council is not in session, is reputed to be the most militant Scotch Catholic in Europe.

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PROF. A. F. PORTA, the prominent weather predictor at San Francisco, Cal., predicts that on December 17 to 20, 1919, this country will experience the most destructive storm known in centuries, owing to a "conjunction of the planets" which he has computed.

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"THE SECOND SAVIOR OF THE WORLD," or "Celestial Messenger," as Joseph M. Abbott, high minister of the Second Catholic church of New Jerusalem, proclaims himself to be, was in a Chicago police court on July 24, and was acquitted of a charge of immorality. He has many women followers.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah  
*Motto—Charity Never Faleth*

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Vol. VI.

SEPTEMBER, 1919.

No. 9.

## ARE WE ALWAYS HONEST?

The human conscience is not a fixed or static condition of mind. It is true, we are born with a right balance of conscience with which to determine what is right and what is wrong, but environment and education greatly modify, or even change altogether, this inherited standard of spiritual values. Our Father implanted within us at our spiritual birth his own perfect standard of right and wrong, and we brought that with us when we came to this earth. The conscience is an instinctive knowledge of law and its consequences. Here is a moral law. If we break it, we pay the price; if we keep it, we enjoy the reward, and it is this inherited knowledge of law or "conscience" which is a part of our divine inheritance.

Conscience, however, is modified by tradition, by the unconscious education of childhood, and by our own will in regard or disregard of its promptings. A man's conscience varies with the acts of a man, and descends with him to the lowest depths, justifying him in his actions; or ascends with him to the greatest heights, glorifying him with its rewards, yet constantly prodding him to higher moral attainment, to richer spiritual rewards. It is a mistake to imagine that men who do wrong and women who sin know that they are doing wrong and feel that they are sinning. Talk to the lowest criminal that walks the street or languishes in a prison cell. He justifies himself in the course he has taken. If it were

were not so, his waking hours would be unendurable. As long as a man's conscience is sensitive and pricks him making him feel that he is in the wrong, at times, so long does he possess the power of repentance and reformation; but criminals, apostates, degenerates, in short all types of men, from the highest to the lowest, modify and change the conscience to fit their life conditions and to permit them to enjoy a measure of self justification. Many wicked men are tender to their wives and mothers, careful and cautious in their guardianship of children. They save conscience, as it were, with the practice of fine domestic virtues; while some very good men are oppressive in the treatment of their wives and families. Such good men unconsciously justify their smaller domestic sins because of their larger personal virtues and moralities. With the criminal as with the good man the blame for his wrongdoing always is laid upon the other fellow or upon society.

There are fixed moral laws, as perfect and as rigid as are the laws of light and heat, but our knowledge of those laws depends upon the adjustment of our lives in conformity with them. It is this little bit of psychology that we mothers and grandmothers should become familiar with in dealing with our children and grandchildren.

The child is a savage, or rather, he has the primitive instincts of a savage, to take what he wants where he finds it. Unselfishness and a quick understanding of the rights of others, must always be taught by the mother or guardian directly or indirectly. Some children are born with naturally unselfish and courteous dispositions, yet the law of survival prompts every child to seize that which it desires no matter who suffers in consequence. Even little babies, however, can be taught to be thoughtful of the rights of others, to be quiet while grandma is sick, to give the rocking chair to grandpa, and, as they grow older children can easily be taught never to impose upon each other, nor to take that which belongs to brother or sister, mother or friend, school mate or stranger, without permission and courteous request. Neglect of this primal law too often results in a dishonest foundation for character which will canker the developing child and will even destroy future usefulness and be a menace to civic peace. Might is never right unless it is founded on just and moral laws.

Children who see parents cheat street car companies out of a transfer, railroad companies out of a ticket, shop keepers and business men out of every possible cent; who hear parents tell half truths to neighbors, and watch father cheat in his dealings in business or trade. What can you expect of such children? They feel themselves perfectly justified in stealing the neighbors' eggs and fruit, their companions' books, pencils, rubbers and playthings. What father does and what mother says is always all right to children.

What ideals are we setting up for these modern children of ours? Do we justify ourselves in drinking a cup of tea? In lying about social matters to our friends? In appropriating lost articles and keeping borrowed books or other things? If we do, it is small use for us to tell the children to be temperate, honest and truthful. Sermons from the pulpit, lessons from the Sunday school, attendance at Mutuels, are useless, practically, unless the home life is carefully guarded and the children are faithfully taught daily and regularly in the small honesties of daily life. If children steal fruit, or eggs, they should return them and pay for them. If they cheat in marbles, and father should find out whether they do or not, father should shame the boys out of such a pernicious habit. If girls borrow each others' or mother's finery, without permission, the act should be noted at once, apologized for, and the unjust act should never be repeated. We should never "help ourselves" to anybody's property, under any circumstances, unless due permission is asked and granted. We mothers and grandmothers should scrupulously guard the rights of our children, our hired help, and the rights of ourselves. Do not think these are trifling matters. They lie at the very root of our life mission, sisters and friends.

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### NEW BOOK ON THE "MORMONS."

Dr. James E. Talmage's new book is a compilation of the clear and lucid articles which have been appearing in the press of the country from the famous pen of Dr. James E. Talmage. These are now issued under the title of "*The Vitality of Mormonism.*" A happy title for the book would have been, *Half Hours With the Gospel*, for each article can be read in just about that amount of time. They are eminently modern in tone and are delightfully easy to read and absorb. Perhaps the greatest service done by Dr. Talmage in this series of spiritual expositions of the principles of the gospel is the arrangement in many and varied aspects and the rich array and limitless scope of the truths, and spiritual laws, together with the modernizing of these age old principles. Truth persists but its approach varies with times, people and moods.

Dr. Talmage has succeeded in placing, lucidly before the world, and not only before the world, but also before our own young people, the eternal and divine principles of the gospel of Jesus Christ. We welcome this contribution to our home Church works.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN OCTOBER.

#### THE RESTORATION OF THE JEWS.

"And it came to pass that I Nephi spake much unto them concerning these things: Yea, I spake unto them concerning the restoration of the Jews in the latter days:

"And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel: and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren. And they were pacified and did humble themselves before the Lord." (1 Nephi 15:19, 20.)

We are living in a day of fulfilment. We are seeing the culmination of many great and glorious things and the beginning of other things whose culmination will be vastly more glorious than the things of the present time.

As this is a woman's organization for which the lessons are being prepared perhaps there will be no objection to illustrating our point of fulfilment from the things that have occurred to give a larger life and fuller freedom to women.

It is near a century now since the first seminary opened its doors to women. It is lacking just eight years of a century since the first high school for girls was opened in Boston, amid a storm of opposition. It is considerably less than a century since Oberlin, the first college to open its door to women, saw fit to admit them, and yet today a woman may do work in practically every college in America and Great Britain.

It is now fifty years since women first obtained suffrage on an equal footing with men; but today in many European countries the women have suffrage and those who have not yet obtained it are making a vigorous fight. Sweden and France have recently introduced bills into their respective national assemblies asking for the enfranchisement of women. The United States is calling vigorously for the ratification of the federal amendment by thirty-six states, that the suffrage amendment may be written into the constitution.

So far as North America and Europe are concerned the fight for suffrage appears to be nearing its close.



Simultaneously, almost, the curtain goes down on Turkish rule in the East, freeing the land of promise of ancient Israel from the most cruel and persistently warlike people that this world has known since the advent of the Son of Man.

The peace pact recently signed by the allied nations and Germany, distinguished because of the great number of nations that took part in its making, has so disposed of Palestine that a new era lies before her, "the dawning of a brighter day majestic rises on the world."

And this new day was seen and prophesied of by both Lehi and Nephi and by Isaiah before their time.

If Great Britain is made mandate for Palestine, as many have believed she would be, because of her great experience and close proximity to Egypt, then we may know that the day of the gathering is at hand. Soon will the inspired prayer of Elder Orson Hyde be both prophecy and prayer. And as we anticipate this event do we not again see God moving in a mysterious way his wonders to perform?

It is said that fifty years ago the Emperor of Japan took for his slogan, "Japan shall know everything that is known by any other nation in the world." All well informed people know that Japan absorbed that slogan. She is one of the most advanced nations in the world today. And there is little that any other nation knows which Japan through her diligence has not acquired. So likewise have the Jews absorbed the learning of the world.

Palestine will realize as her children gather to rebuild, that they have brought knowledge from every clime where they have been scattered. What does Great Britain know that the Jew of the British Isles has not learned? What have France, Spain and Italy to give the world that a Jew or group of Jews have not absorbed?

Have Russia, Austria or Poland any strong national characteristic or gift that do not reflect themselves in the achievements of their Jewish subjects?

America, boasting of inventive genius and business insight, has many able representatives of her business ability among her Jewish citizens.

Like Shakespear's Shylock they have learned all things that their gentile neighbors know, but they will know even more than their instructors.

Shylock said, "the villainy you teach me will I practice, but I will better my instruction." It is to be hoped that in the rebuilding of Palestine those sons and daughters of the ancient Hebrews will practice only the good they have learned from their gentile brethren, bettering it with all the power God shall add unto them.

And are we not on the very threshold of the fulfilment of

great and mighty prophecy, prophecy uttered many centuries before the advent of Christ in the land of Jewish nativity, and again reiterated on this continent by Lehi and Nephi?

Truly God doth nothing unless he reveals it to his servants the prophets, and truly were Lehi and Nephi inspired of Almighty God, for the prophecies they utter fail not.

#### QUESTIONS AND PROBLEMS.

1. Discuss the proposition: We are living in a day of fulfilment, and tell of the culmination of some things not mentioned in the lesson.

2. Read in class Elder Orson Hyde's prayer offered on the Mount of Olives.

3. Show how it is both prayer and prophecy.

4. Give instances of Latter-day Zion being built up by persons gathering from many foreign climes.

5. Find out if you can who did the cabinet work on the tabernacle organ Salt Lake City. From what country did he come? Who built the organ? Musical part? From what country did he come?

6. From what country did Karl G. Maeser come?

7. In what land was John Hafen, the painter, born?

8. What might British Jews contribute to the building up of Palestine?

9. What might Italian Jews contribute?

10. What might Jews from the United States of America contribute?

#### LESSON II.

### Work and Business.

SECOND WEEK IN OCTOBER.

#### LESSON III.

### Genealogy.

THIRD WEEK IN OCTOBER.

#### FRENCH SURNAMES.

The history of France. The Catholic Church as a source of surnames. The Crusaders.

Not until after Caesar's time do we know anything about that rich country, which is called France. A people known as Gauls,

who were of Celtic race, then inhabited all the district north of the Alps and west of the Rhine.

When the apostate Catholic religion became popular in the fourth century the priests began a system of recording vital statistics, but these records are hidden behind locked doors in the Vatican in Rome. When the Crusaders went to Palestine in the sixteenth century the custom of surnaming people became very popular; and later the government made the custom a part of the law of France. The evolution of French surnames followed the usual course.

By Luther's time, 1517, there was a pretty well established method of surnaming the French people. Like all other European nations this custom began with the titled people and the aristocratic classes. The trades unions next made it popular for artisans to adopt surnames and then the military men were obliged to adopt them because of the necessity of keeping track of the many soldiers who made up such a large part of the French population for centuries.

The government itself finally took a strong hand in this matter and various laws have been passed concerning the registers of both the church and the state, which now preserve the vital statistics of this country. Unlike most other European nations the French government passed a law two centuries ago which made it unlawful for people to name their children even with Christian names unless chosen from a list issued by the state.

The sources and divisions of surnames follow the same general outline found in other European countries. First we have the Patronymic, or father's name. These are the most numerous with their associated nicknames. We have for instance, Henry, Jacques, Robert, Guillaume, Michel, Paul, Pierre, Renaud, Richard and Simon.

Place names come next in point of evolution and frequency. De La (of the) and Du have been tacked on to every conceivable variation and estate. De la Fontaine, Daix (for d'Aiz) Danjou (for d'Anjou), Descamps, Duval, De la Motte, and Chateaubriand, etc.

Trade names are equally familiar and frequent, guisnier (cook), Boulanger (baker), Rollier (teamster), Le Feuvre (blacksmith), Lemaistre, Le Metre (the mother), Escuyer (followed his master to war to care for his horse), Granger (tenant of a "grange" or farm), Charpentier (carpenter), Charbonnier (charcoal maker), Fournier (tender of the "furner" or baking oven used in common by a village), Berger (shepherd), Botteron (bootmaker), Sellier, Celier, Cuvier (maker of "curves," wooden vessel to wash in), Bossard (maker of clothes brushes, etc.)

Titles sometimes furnish surnames, for instance: Chevalier

(knight), Lecomte (count), Duc, Prince, Roy (King), Seigneur (Lord), Curie (Priest), etc.

Nicknames were given as in other countries very frequently.

Descriptive names also were used by the French people. Colors, size and conditions helped to determine what nickname should continue.

There are many French names among the Huguenot refugees who settled in England and later in America and some of these are very familiar even here in Utah. We might illustrate these Huguenot names as follows:

There are such names as Lambert, Godfrey, Gilbert, Gervase, Michael, Martin, Roger, Charles and the like that would become English at once without alteration. But there are others with which we are familiar: Percy occurs; Roussell, repeatedly. Dherby, an immigrant in 1684, would drop the "h" and become Derby. There are several Smiths in the lists, presumably arriving from the Netherlands. The old Norse name of Houssaye comes in several times; so do Hardy, More, Hayes, Rose, Mercer, Marchant, Mourtis, Car, Emery, Nisbet, Neel, Ogelby, Boyd, Biondell, Cooke, Pratt, Lee, King, Johnson, Stockey, Davics, Best, Kemp, Wilkins, Pryor, Fox Hudshon (soon to shed the "h"), White, Bush, Greenwood, etc.

Langue would speedily become Lang, and Boreau become Borough; Grangier be converted into Granger, and Goudron into Gordon; Guillard would become Gillard, and Blond be written and pronounced Blunt. How some of the names given above that seem to be distinctly English such as Greenwood and Highstreet, come into the Huguenot is puzzling; and we can only suppose that the immigrants translated their French names into the corresponding English, as Boisvert into Greenwood, and Hauterue into Highstreet.

#### QUESTIONS.

Who were the Gauls?

What were the original boundaries of Gaul? Of France?

Who was Charlemange?

What customs of surnaming were followed in France? Give illustrations.

*Note:* The Genealogical Stake and Ward Committee are requested to finish up all family surname cards and return to Genealogical Society of Utah. Where cards are needed send to the Genealogical Society of Utah, who will furnish them free.

LESSON 4.  
Home Courses.

FOURTH WEEK IN OCTOBER.

## PLANNING MEALS FOR THE FAMILY

In our present day manner of living, in the family group, a large share of the proper feeding of the race and therefore of the development and maintenance of physically strong men and women, is a problem of the home, more particularly a big problem for the housewife who is responsible for the meals set before the family. This big problem is moreover a difficult one, first, because there is such a confusing abundance, a bewildering maze of food materials from which must be chosen just those articles that are best adapted to the needs of the several members of the family; second, because appetite alone is not a dependable guide in the matter of eating. That the appetite cannot be trusted alone, is evidenced by the many examples not only of indulgence in alcoholic beverages, but also in food excesses such as of sugar or meat, and in the frequent cases of individuals liking too small a number of food articles or disliking those that should be staples. Yet the problem of good meals for the family must be solved.

Now, the greater assurance that the family meals will meet the needs of the individual members, follows only when the housewife keeps constantly in mind, first, what food is, and second, that the primary function of food is to meet the body needs rather than to satisfy cultivated tastes. It is only under such circumstances that she can be sure that at least each day's food and if possible each meal supplies the materials necessary to meet these three constant needs of the body, *viz.*, first, *energy*; second, *tissue building material*; third, *regulation of body processes*.

The most generally accepted definition of food is: "Food is anything which when taken into the body will yield energy, or build tissue, or regulate body processes." Foods as we eat them—apples, milk, eggs, meat etc., are made up of certain substances we call "nutrients." In all the great variety of foods we eat there are only six of these so-called "nutrients." By name these nutrients are: *carbohydrates*, that is all forms of starches and sugars; *protein*; *fat*; *water*; *minerals*; and *vitamines*. Minerals are sometimes called ash because they are left unconsumed when foods are burned. Eight minerals are needed in the body; these are—iron, sulphur, phosphorus, calcium or lime, sodium, chloride, magnesium, potassium. Vitamines have been discovered in food only in the last few years and we know very little about them other than that they are necessary for life and growth of the young and for the health of the adult person as well as of the child. It is just

as desirable and important that the woman who plans meals for herself or others become familiar with these nutrients and their uses in the human body, as it is that the seamstress know what hems, gathers, belts, plackets, seams, are in a garment and what purposes they serve.

*Group 1—Foods Good for Protein.*

Cheese, cream or cottage;  
Lean meat of all kinds, beef, pork, fish, poultry mutton;  
Milk, whole, skim and butter-milk;  
Eggs;  
Legumes, peas, beans of all kinds, lentils, peanuts, soy-beans;  
Nuts, most kinds;  
Cereals (give a moderate amount).

*Group 2—Foods Good for Fat.*

Olive oil;  
Mazola, and other salad oils;  
Cooking fats, as lard, crisco, suet;  
Butter and oleomargarine;  
Fat meats;  
Egg-yolk;

*Group 3—Foods Good for Carbohydrates.*

(a) Starches

Cereals, wheat, corn, oats, rice, rye, barley, buckwheat; and all preparations made from cereals, as flours, meals, grits, starches, macaroni, spaghetti, vermicelli, crackers, breakfast foods, bread, cakes, cookies, noodles;  
Ripe beans of all kinds, lentils, and peanuts.

Starchy vegetables, as potatoes, sweet potatoes, squash, pumpkin, carrots, parsnips;

Bananas.

(b) Sugars, granulated, brown, Granulated, brown, loaf, or powdered sugar;

Honey;

Syrups of all kinds;

Fruits, fresh, preserved, canned, dried, jams, jellies, and fruit butters;

Milk.

*Group 4—Goods Good for*

Milk;  
Egg-yolk;  
All vegetables and fruits, especially spinach, lettuce, carrots, peas, cabbage, celery, apples, oranges, berries, cher-

*Minerals.*

ries pineapple, grapes;  
Bran of cereals, for example, in graham flour, rolled oats, cracked hominy, bran biscuit or pudding.

- Group 5—Foods Good for Vitamines.* (b) Vegetables of all kinds;  
Fruits all kinds;  
Milk.
- (a) Milk, and milk products, especially butter, cream, and whole milk cheese;  
Meat (a small amount);  
Eggs;  
Greens of all kinds;
- Note.*—The vitamins found in foods under (a) occur in a smaller number of foods than in case of (b), so more care must be taken that foods in the (a) part of Group 5 are used sufficiently.

Notice that milk is placed in each of the five groups. Eggs are at once an excellent source of protein, fat, minerals, and vitamins, if the whole egg or the yolk alone be used. Vegetables and fruits are valuable for minerals, carbohydrates and vitamins. Cereals furnish an abundance of carbohydrates in the form of starch, a moderate amount of protein, and if the bran is contained in the cereal preparation, minerals are also supplied.

Since it requires all six of the nutrients to meet the three body needs, it is imperative that each day's meals include at least one representative from each of the above five groups, as well as water. Water should be used freely, adults taking about three quarts in twenty-four hours. It may be drunk at meals as well as between meals if it is not taken to soften the food. To take water into the mouth while food is in it, is at once bad physiology and bad manners.

In the adult's diet special thought must be given to the use of fresh fruits and vegetables and top milk. No day should be allowed to pass without vegetables and fruits having been served. One pint of milk for each adult per day is a good allowance. If fresh milk cannot be procured then condensed or powdered milk is a desirable substitute for the fresh product. Some people cannot take milk, unless in cooked form.

\* \* \* \* \*

That it is imperative to use in each day's meals, and in each meal if possible at least one representative of each group of foods as given above, is shown by an examination of the three body needs, and noting the nutrients required in each case.

(*Note.*—T means 1 level tablespoon; c means 1 level cup of ½ pint size; t means teaspoon.)

- |  |                              |
|--|------------------------------|
| Sugar, 2 T;  | Cauliflower, 1 small head;   |
| Corn starch, 3 T;                                    | Spinach, 14 ounces or ½ gal. |
| White bread, 1 slice, size ½ inch x 3½ in. x 3½ in.; | raw,                         |
| Cornflakes, 1⅛ c;                                    | Lima beans, 2½ T cooked;     |
| Grapenuts, 3 T;                                      | Peanuts, 12 or 16 kernels;   |
|  | Almonds, 12 kernels;         |

Shredded wheat, 1 biscuit;	Apple, 1 large;
Rice, 2 T raw, $\frac{3}{4}$ c cooked;	Banana, 1 medium;
Cream of wheat, $2\frac{1}{2}$ T raw, $\frac{3}{4}$ c cooked;	Orange, 1 large;
Rolled oats, $3\frac{1}{2}$ T raw, $\frac{5}{8}$ c cooked;	Raisins, $1\frac{3}{4}$ T, seeded;
Potato, 1 medium;	Dates without stones, 5 to 7;
Whole milk, $\frac{3}{4}$ c;	Whole egg, medium $1\frac{1}{2}$ ;
Skim milk, 1 c;	Cheese, 1 cu. inch;
	Butter, 1 T;

Scientific experiment has also worked out with considerable accuracy the number of calories required by persons of different ages as well as of adults doing muscular work of different degrees of severity. The following tables\* summarize the generally accepted figures:

Age	Calories per Lb.	Calories per Day
Under 1 year.....	45	
1 to 2 years.....	45 to 40	1000 to 1200
2 to 5 years.....	40 to 36	1200 to 1500
6 to 9 years.....	36 to 32	1400 to 2000
10 to 13 years.....	34 to 27	}1800 to 2400 for girls }2300 to 3000 for boys
14 to 17 years.....	30 to 22	

Requirements for the man of average size (weighing about 150 lbs.), doing a moderate amount of work (for example a carpenter's work), have been calculated as follows:\*

Eight hours of sleep at 65 calories.....	520 calories
Two hours' light exercise (walking) at 170 calories	340 "
Eight hours' carpenter's work at 240 calories.....	1,920 "
Six hours' sitting at rest at 100 calories.....	600 "

Total food requirement for the day..... 3,380 calories

one-third we may safely count on coming from the bread, cereals, and vegetables that we should have in this daily diet.

The regulation of body processes is effected together by water, minerals and vitamins. All these nutrients must be constantly present in proper amounts if the heart is to beat as it should, the food be properly digested, absorbed and used in the body, the waste materials excreted, the breathing go on as it should, and all parts of the body work together in harmony. We

\*"Chemistry of Food and Nutrition" (page 186), by Dr. H. C. Sherman.



attempt to suggest amounts of these regulating nutrients only in the case of the water, as has been said about three quarts for a grown person per day. But we must take care that each day's food contains several articles that will furnish vitamins and minerals.

Suggestions for planning adequate meals for the family may be made more concrete by the following menus:\*

QUESTIONS TO ACCOMPANY LESSONS ON "PLANNING FOR THE FAMILY."

*Questions for Lesson One.*

1. What are the three advantages of planning meals?
2. What are nutrients? How many are there? Name them.
3. What are the body's needs that are met by food?
4. What is the special importance of vitamins? What foods furnish vitamins?
5. What nutrients are supplied by a salad of apples, raisins and nuts, with a dressing of whipped cream?
6. What nutrients will be furnished by bread pudding, using bread, sugar, egg, milk and flavoring in its making?

*Questions for Lesson Two.*

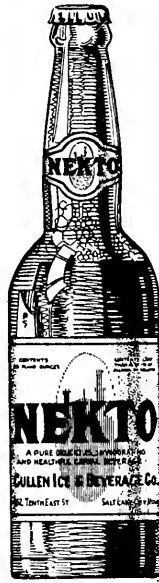
1. How many of the nutrients should be in each day's meals? Why?
2. What determines the amount of energy-yielding foods which a grown person needs?
3. Name six good food sources of energy. To what nutrient does each owe this power to yield energy?
4. Name six foods that will have a good share in the building of body tissues and tell what nutrient in each is good for tissue building.
5. Name six foods that will have to regulate body processes and tell why each helps.

\*Children's menu planned by students in special diets class, U. A. C.

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## SMOKING CARS FOR WOMEN

Smoking cars for women will be run on some of the eastern roads within the next few years, New York railroad men predict. The vestibules and observation platforms on many trains running to New England during the college commencement period this year were filled to overflowing with young girls and women puffing cigarets.



## *The Best Home Drink*

Even a good meal is made better by the addition of a cool, invigorating beverage. You should be sure it is pure and wholesome and that it has food values.

Such a drink is Nekto. It becomes a part of the meal. It contains a very large proportion of food properties and is healthful to a marked degree. That's why doctors recommend it as a food as well as a drink.

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## MY NEIGHBOR AND I.

*Elsie C. Carroll*

My neighbor rides in a shining car,  
All dressed in a silken gown;  
My neighbor lives in a mansion house,  
The grandest one in town.

My neighbor has flowers and grass and trees,  
And pets from every land;  
My neighbor has servants to do her work,  
Nor soils her soft, white hand.

And I—I live in a tiny cot;  
My dress from cotton was spun;  
My hands are hard, and rough, and brown;  
My work is never done.

And yet I have seen in my neighbor's eyes,  
As they gazed o'er the hedge at me,  
A look of envy for my wealth—  
*The children that play 'round my knee!*



REV. ANNA HOWARD SHAW SUPAGE.

THE

# Relief Society Magazine

Vol. VI.

OCTOBER, 1919.

No. 10.

## Beyond Arsareth.

*A Story of the Lost Ten Tribes.*

The following document, sent to us by John Bringingham, is printed for what it is worth. We do not know John Bringingham. He, himself, he claims, wrote the title and the subtitle which he calls "A Story of the Lost Ten Tribes." We surmise that the hero of the tale, Lon Merton, originated in the brain of John Bringingham, and that this latter gentleman and sailor beguiled the long hours of waiting in Spitzbergen by composing the story himself. We do not know this, we have only our strong suspicions. At any rate, the story makes most interesting and instructive reading, and that is reason enough for its publication.—*Nephi Anderson.*

### INTRODUCTION.

I have just returned from a trip to Spitzbergen, the group of islands lying well into the Arctic ocean north of Europe. I have been in the employ of an American company interested in developing the coal deposits of those islands.

The season was late when we were through with our business, and just as we emerged from Advent Bay on our return trip, we were caught in a storm, driven northward along the west coast of Prince Charles Foreland until we met a big ice field in which we were caught. For three months we drifted about in the ice before we finally got free and again into the open sea. During this time we had many thrilling experiences which it is not my purpose to set down here. Only as pertains to the accompanying manuscript does this present writing concern itself.

One day when we had been held close to land for some time we ventured out to see if we might find some game. On a small, wind-swept plateau, we found the remains of a large aeroplane. We dug the broken parts out of the snow. Men or any

signs of human beings were nowhere to be seen. That the plane had fallen not so long ago was evident. We uncovered some tools, and found a wicker box containing remnants of food; also we found a small package, well wrapped in a sort of waterproof cloth.

We carried some of these findings back to the ship. On unwrapping the package under the light of the cabin lamp, we found a roll of manuscript written on an ordinary note book, such as we used to have in school. The ink on the first part of the manuscript was beginning to fade. Water had also reached parts of it. We read it during the long periods of inactivity to which we were forced. And as time hung heavily on my hands I undertook to copy the whole story on the ship's paper. I followed the author word for word where that was possible. I corrected some of the spelling and did not copy his glaring grammatical errors; but as a whole, my manuscript is a near duplicate of the original.

When this work was completed, I had aroused in me a renewal of my love for the reading of the Bible. I had always been quite a student of the Scriptures, but lately I had neglected my reading. Now, however, aroused by this strange manuscript story, I read again my Bible, especially those parts bearing on the House of Israel and the tribes which had been lost to the world. I found frequent references in the prophets to the tribes of Israel being driven to the "North lands," from whence they should some day return. One particular part of the apocryphal book of II Esdras, thirteenth chapter, attracted me as having a bearing on the lost tribes, and it is from that passage that I took a name which I used in the heading to this narrative. Here is the passage:

"And whereas thou sawest that He gathered another peaceable people unto him.

"Those are the Ten Tribes which were carried away captive out of their own land in the time of Oseas the King whom Salmanaser the King of the Assyrians took captive, and crossed them beyond the river; so they were brought into another land.

"But they took this counsel to themselves, that they would leave the multitude of the heathen, and go forth unto a further country where never man dwelt.

"That they might there keep their statutes, which they never kept in their own land.

"And they entered in at the narrow passage of the River Euphrates.

"For the Most High then showed them signs, and stayed the springs of the flood till they were passed over.

"For through the country there was a great journey, even of a year and a half, and the same region is called Arsareth.

"Then dwelt they there until the latter time, and when they

come forth again, the Most High shall hold still the springs of the river again that they may go through; therefore sawest thou the multitude peaceable."

The whereabouts of the so-called lost Ten Tribes, I know, has been a matter of much speculation and conjecture. Why could not this narrative solve the problem? But did not Captain Cook say he reached the North Pole, as also Lieut. Peary? and they found no such people or conditions as here described. Admitting all this, there is still a possibility that what this Lon Merton tells us is true. If the reader will examine a map of the polar regions marked with all that explorers have done, he will see there is yet a vast stretch lying between the Pole and the northern coast of Siberia marked "Unexplored Region," measuring a thousand miles across; so much for the possibilities. For the rest, the public will have to take the account which I have named "Beyond Arsareth" for what it is worth.

Another comment which just occurs to me. The great World War is over; but strife and contention and wickedness among nations, as well as among individuals, are not, by any means, over. Is it not possible that if the so-called civilized world is ready to fall to its destruction, that there is held in reserve a people, made pure and strong by a long period of training amid the poverty of the North country, isolated from the vanities and the wealth of the world—a people which, in the "nick of time," shall come to the rescue of the world?

Signed: *John Bringham.*

## I.

The sun has at last gone down for good, has sunk below the horizon, to stay there for five long months. For days it has been near the hills, circling around and around, falling nearer to the horizon at every revolution. But yesterday it was behind the hills all day, only showing itself for an hour through the low place in the southern hills. The people were all out, bidding it farewell, and a din they did make, as they shouted in choruses their parting salutes, wishing their warm friend a pleasant journey and a safe return to them.

But today the sun is gone, though it is as light as day. Continually, the grayness of sundown will gradually deepen into dark as the sun sinks away from us to the more favored lands to the South. So goodbye, sun, for another, cold, and dark winter night. Yes; come again to me also, and bring with you warmth and light of soul and heart as well as the warmth that quickens the body and the light that gladdens the eye!

I am beginning this writing by the light that is yet in the sky; but after a time I shall have to trim and light my lamp, and

keep it burning continually during my waking hours. I must have good light for this work. I can see that, for my writing must be small and I must put as much as possible of it on my paper. My only blank book is not very large, and if this account ever reaches the world proper and is made known to the inhabitants thereof, the printer who sets it into type will have to look carefully, and on both sides of the paper at that. How much I shall write, I cannot now tell—it may be before I get through, I may spin out quite a story. I have material enough, goodness knows!

From my open window I look out over this land of the north. It is the month of September down in what I yet call home, and I know that if the winter season is early, the trees are about bare of leaves, the grass is brown, and the air is sharp and cold. That is just about what it is here. I can see from my second-story room, the bare fields, stretching away from the houses near at hand to the houses in the distance. The birch and the willow have lost their leaves; and the fir, its brightness. In the dim distance the haze of autumn blends with the grayness of departing day; yet there is no hush as in other climes at such a time. There is yet life and animation over all this land, and this activity will not cease until the last of the sunlight departs from the sky; yet, even then, the energy is only changed in form and not permitted to lie dormant. The children are playing in the yard below—I hear their merry laughter as I write, and I pause to look down at them. As they see me looking from the window, they greet me with shouts, and little Rachel throws me a tuft of green. Her aim is sure, and it alights on my open book. It is a bunch of mignonette. I put the little boquet in a cup of water, and its fragrance fills the room, mingling with the sweet odor of a bunch of lilies-of-the-valley.

I have been here in the Land of the North Pole now nearly five years; but until the present I have not felt able to set down in writing the things that I have seen and heard. I now understand the language of the people well enough to get along, and so I think this winter I shall write out my history as pertains to how I came here, what I have seen and heard and done. Whether or not any living soul will ever read these lines rests entirely with the providences of the Lord; but I feel that it is my duty to do this much at any rate. I am writing this, as I have stated before, on a blank book which I brought with me, with my fountain pen filled with ink made and used in this land; but perhaps now I'd better start at the beginning of my account, and tell of things in the order of their happening.

*(To be continued.)*

# Let There Be Light.

*J. Lloyd Woodruff, M. D.*

When the average mind considers building a house, architects, carpenters, masons, plumbers, are in turn considered. When a horse is to be shod the aid of a blacksmith is required. In legal tangles a lawyer is consulted. Irrigation projects necessitate skilled engineers, concrete workers, rock men, teamsters, etc. It is only when the most delicate and generally speaking least understood machine ever created, the human body, is missing fire that any and every one feels capable of giving expert advice. Do you doubt this, fall ill, walk down the street and advertise the fact; nearly every friend you meet will give some infallible remedy for anything from sore corns or spavin joint to gall stones or appendicitis. The results if all this friendly advice were taken at one dose, to say the least would be problematic.

The lay public may be divided into two fairly defined classes, a hopeless minority that says: "If I am so ill that the services of a physician are needed I do what he tells me, he's the doctor." And an optimistic majority with the slogan: "When I call a doctor I listen to all he says, if it sounds good to me I do it; if it don't, I do as I please. I use my own judgment and take the medicine or throw it out of the window. I've put it over on old Doc Jones more than once, many's the time he's advised me to stay in bed. I watch for him, when he comes all is snug, head on pillow, medicine, spoon and glass on a chair; but when he goes, do you think I am going to stay in bed if I don't want to? Any way he's getting sort of old fogish, don't do me much good when I do call him, guess I'll have to change." This peculiar mental attitude which deludes the individual, which leads him to think the joke is on the doctor when he is disobeyed, and many others of similar character all tending to make the practice of medicine difficult and the results in any given case often unfortunate, is so prevalent that a frank exposition of the physician's viewpoint may prove beneficial.

The practice of medicine began when the primal mother gave birth to the first child and has continued over since. It has kept pace with the dawn and growth of human advancement, sometimes outstripped by contemporaneous thought but more often abreast or in advance of its sister civilization. Leading itself readily to chicanery, deception and criminality because of its protean character. Dealing primarily with the material body, yet embracing, and I am half inclined to say even to a greater

extent, the spiritual, mental and psychical; all three being just beyond the mental grasp of the average in all ages have taken on a mystical significance which has covered with a cloak of glamor and ignorance those who pose as the interpreters of the unknown. Still it has drawn to itself and espoused the noblest spirits of all ages. At the very time it was wallowing in the sloughs of witch-craft, medicine men, potents, healing stones; while the altars of its temples were being defiled with the offerings of superstition, cupidity and cunning subterfuge, it still had its priest and prophets—men imbued with one thought only, the welfare and healing of the human race. Receiving inspiration and light from the true sun of science. Feeble and obscure the rays often were, but such as they were rays of truth.

Medicine has her prophets, even as religion has hers, animated and inspired by the same undying spirit of service. Not however with the mournful cry: "Woe, woe, unto my people." But stretching forth hands pregnant with healing and with voices glad and joyful crying: "Hope, hope, for a new day doth dawn." Aesculapius, Hippocrates, Galan, Harvy, Hunter, Semmelweiss, Holmes, Simms, and many others stand in relation to the religion of the body even as Moses, Isaiah, Jeremiah, Ezekiel, David and the lesser prophets stand in relation to the religion of the soul.

The erroneous idea that medicine has made little or no progress for ages seems very prevalent today. I wish to state positively and without hope of serious contradiction that the practice of medicine has long since thrown off the swaddling clothes of guess, and has established itself as a real science grounded on a foundation of incontrovertible truth. One need not go far afield in search of proofs to establish this fact.

"But," someone says, "if this is true why do doctors differ?" Lawyers differ, statesmen differ, politicians differ, there is a wide difference of religious opinion, political economists differ, educators differ. An honest difference of opinion makes for healthy growth. For instance, Dr. A. makes a statement, Dr. B. says, "I can't accept that." Immediately they and their adherents begin a research to prove or disprove. The resultant work not only establishes A or *vice versa*, them both wrong, but often bring to light vast storehouses of knowledge, long hidden in obscurity which immediately become a source of great benefit to mankind.

Doctors differ, but usually not on fundamentals. No physician will differ from his fellows on the efficacy of anti-toxin in diphtheria, vaccination as a preventative of small pox, immunization for typhoid fever, the cause and spread of malaria, yellow fever, syphilis, the need of surgery in gall stones, acute appendicitis, perforation of the stomach or intestines, the repair of



wounds and fractures or any other important fundamental principle. Differences which arise are more often in connection with various lines of treatment, particularly some of the newer forms being introduced. For instance, the profession as a whole is not a unit on the efficiency of some of the newer serums and vaccines; the tendency, however, is toward their more general use with better results as a whole.

Another cause for difference is the personality, training, efficiency and courage of the man. A treats certain conditions along a given line, B's treatment may vary considerably, yet the net results may be about equal. A, however, could not use B's methods as well as his own neither could B get as good results with A's treatment, because his view point may not be the same, this does not mean that A would not accept B's line of treatment or *vice versa* if one or the other proved markedly superior.

Because the story of the progress of medicine is almost wholly contained in technical papers and magazines and little spoken of in the lay press, many think that it is standing still. Nothing is farther from the truth. No modern science has advanced with such leaps and bounds in the last five decades as the science of internal medicine, that branch of medicine dealing more particularly with non-surgical conditions. And surgery, brilliant and life saving as are its victories, owes much of its success to the helping hand extended by its less spectacular sister, internal medicine.

For instance, the discovery, classification, segregation of micro-organisms, so called germs. Think what this has meant to the human race. Less than a month ago, at a gathering, this subject was discussed and a lady present said one of the questions in her examination for graduation was, "what do you think of the germ theory of disease?" Within a very few decades doctors differed as to the part played by the microscopical world in the causation of disease.

Going back farther, but still within a hundred years, germs as we know them were unheard of. Women in living-in hospitals died in woeful numbers from "child bed fever." This was so prevalent and disastrous that at times hospitals were burned down to get away from the "influence;" but the condition was only repeated. That the disease might be an infection was thought of as early as the latter part of the eighteenth century, but it remained for Ignatz Philip Semelweiss, in Vienna, 1847, and our own Oliver Wendell Holmes, 1848, to prove the infectious nature of the malady. And even then their proofs were not accepted generally. Semelweiss struggled with his opponents for fifteen years and died demented without recognition. When, however, Bretonneau, Pasteur, Knoch and Lister placed the germ

theory of disease on a scientific basis the worth of the work of Semelweiss and Holmes took on its real significance.

Malaria was caused by a miasma rising with the mists and fog in damp, marshy localities. Typhus, yellow fever, the black death, typhoid were plagues sent from where no one knew. Today there is no mystery about them or most of their fellows, we know the cause of nearly all diseases, and with this knowledge are better able to combat them.

Twenty-five years ago diphtheria was a scourge, families of five, six or even ten children carried off in a week or ten days. Often 60 to 80 percent of the children in a village died in eight or ten weeks. Can you imagine it, you who scoff at the progress of medicine? Look at your little ones, gather them around your knee and then picture, if you can, half or all of them dead at your feet. This has happened time and time again and the only reason it does not happen today, the only reason we do not see it now is because of the use of anti-toxin. Hydrophobia or rabies, anciently a curse of God, absolutely prevented by the Pasteur treatment if given in time. Tetanus, or lock jaw, one of the most terrible of deaths, prevented by the use of the anti-tetanic serum. Cerebro-spinal meningitis with a natural mortality rate of from 70 to 80 percent has been controlled by the injection of serum into the spinal column till the mortality is now reduced to one half or two thirds. Still high it is true, but nothing like it was before the introduction of the serum. Small pox, with its high death rate and horrible disfigurements wiped out, that is wiped out among those who are vaccinated.

Typhoid, the most costly of all modern diseases, has been conquered. Until the immunizing serum was discovered thousands upon thousands of the flower of earth succumbed to its ravages each year. It took men and women in their prime, stalking through the land a veritable symbol of the Grim Reaper, scythe in hand. In war its toll was appalling all other causes paling into insignificance. Take the records of two army divisions located about the same, water above suspicion, food and sanitation similar. The first is from the 2nd division, 7th army corps, before immunization was practiced. The second is from the Maneuver division which went into camp some years later, after vaccination became routine.

There were 10,759 men in the 2nd division, there were 4,422 cases of typhoid fever with 248 deaths. The total number of deaths was 281, all but 33 dying of typhoid fever. Now glance at the record of the Maneuver division. There 12,659 men in camp, there was one light case of typhoid, in a teamster who had been only partially immunized. There were no typhoid deaths and the total number of deaths was eleven. Now this striking,

really marvelous difference was not due to sanitation as this detail in both camps was about the same, neither was it due to food, water, or personal hygiene. It was due entirely to the typhoid fever between the time of the Spanish-American war and the time that the Maneuver division took the field.

Europe would have been decimated had we known no better how to control typhoid than during previous wars, up to and including the Spanish-American. With the bad sanitation, trench fighting, frightful congestion, immense numbers involved, lack of food, clothing and other necessities, the population of Europe, both militant and civil would have been practically wiped out. Thanks, however, to this giant stride in our fight against disease five thousand cases will more than cover the incidence of the disease. I asked an army surgeon if he knew the number of cases and he said he had not heard of one single case, this for the four-year fighting period.

We point with pride, and well we may, to the most wonderful engineering accomplishment of all time, the Panama canal. But it stands a monument not to mechanical skill and achievement, it stands a monument to the most interesting and successful chapter ever written in the annals of medicine. A chapter sprinkled with the blood of martyrs who freely and knowingly gave their lives to establish the truth of their belief.

When the French failed to complete the project it was not for lack of funds, money could have been raised. It was not a lack of engineering foresight, competent engineers could have been provided. The fundamental cause of failure was yellow fever. The laborers shipped in, negroes from the neighboring islands, chinamen, etc., died so rapidly that their places could not be filled. This same condition confronted our government and had it not been for the research and discoveries made by the Commission of a Board of Army Medical Officers the Panama zone would be to day the inaccessible deadly wilderness it was when we took hold of it. This commission headed by Dr. James Carroll and composed in addition of Drs. Jesse M. Lazear, Major Walter Reed and Aristides Agramonte, allowed themselves to be bitten by mosquitoes which had already bitten those ill with the disease. Dr. Carroll nearly died and Dr. Lazear, and Dr. Myers, an English physician, both gave up their lives in their efforts to solve the important problem before them. But you say: "It was sanitation which made the canal a possibility." True, but holding a secondary place only. Medical research pure and simple discovered the cause of the disease and then controlled that cause with intelligently directed sanitation. Without this knowledge sanitation alone would not have been effective.

One more example from the Arabian Nights of medicine. Less than fifteen years ago peritonitis was an ogre practically

undefeated. With or without surgery the percent mortality was disheartening, the profession was more or less helpless when confronted with it, helpless but not inactive. Everywhere research work was carried on and no stone was left unturned in an effort to solve the problem. It remained for Dr. John B. Murphy, one of the most brilliant minds of all times, to practically work out the solution. And simple as is the method the deductive analysis necessary to evolve it was by no means simple.

Medicine is unique in its relation to life, it stands alone in the attitude of its devotees toward other human institutions. It is governed by a code of ethics which differs from all other codes because it is dealing with that which is more precious than all other things—life. Other professions, trades, institutions, deal with material things to a greater or lesser degree. A bank fails, many may be ruined; but money is only a part of life, it may be recovered, or failing in this we may do without much of it. A watchman is careless, thieves break in and steal, merchandise may be replaced. A fire wiped out an industry, it is re-built. And so with all or nearly all other human activity, not so with medicine. Mistakes, ignorance, carelessness, are costly in a fundamental way, life, health, happiness, hang in the balance. Therefore the weighty responsibility every physician feels resting on his soul: he senses to the full the necessity for proper preparation, training and equipment and he does not, as so many assume, view with unconcern the welfare of his patients.

Furthermore he feels his work does not belong to himself, it belongs to mankind. After years of thought, toil, expense, a new thing is born into the world. It means much, it is valuable in dollars and cents, in other walks of life it is patented and the discoverer reaps the reward of his patient labor in tangible results. In medicine the discovery is given freely to the world, all are allowed to partake of it and the reward of the discoverer is the knowledge of a better, stronger humanity. When Roentgen discovered the X-ray it was given without hope of monetary reward. A description of the necessary apparatus, its working, etc., was prepared and sent to all the leading medical and scientific journals. A flood of light beyond all conception engulfed the world. Had he patented it, held it, doled it out, it would have meant millions untold, the thought was not even a temptation. The discovery of radium by the Curies is another example of unselfish devotion to mankind by medicine and its allied sciences. These are but instances of that which is occurring daily all over the world.

# The Supply of Practical Nurses

(*Note:* We copy this most interesting and timely article from a recent issue of *The Journal* of the American Medical Association. It would seem that the condition here noted is universal).

What's the matter with the trained nurse? A wave of harsh and resentful criticism of the professional nurse seems to be sweeping over the country. In spite of a recognition of her splendid achievement in remaking hospital nursing, and of setting up high standards for private nursing; in spite of her magnificent and sacrificial services in the great war, she is not now viewed by large numbers of physicians and laymen as a ministering angel of mercy or as an unmixed blessing. And when rebuked for these harsh expressions of disapproval, her unfeeling critics forcefully reply: "She is getting just what she deserves." What does it mean?

Is it because through high standards of admission to her schools, and long years of training before she is graduated, she has chosen to make herself one of a small body of elect, a superior being? Is it because with the high cost of living and scarcity of these chosen few she has, labor-union-like, demanded higher pay which only the well-to-do can give? Is it because in the home she is autocratic and unwilling to serve except in accordance with rules that she herself lays down, often demanding that service be rendered her and causing discord in the household management at a time of crisis? Is it because in many hospitals she has gradually acquired more influence and power until through her officials she speaks with authority even to the management, and dictatorially demands that before the interest of the medical staff are considered—sometimes even before the interests of the patients—there must be considered those of the nurse? Perhaps there is a little truth in each one of these reasons. Perhaps in this resentful criticism, narrow as it may be, the nurses are reaping what they have sown.

The war and the epidemic of influenza, with the consequent scarcity of nurses, have acutely drawn attention to the trained nurse and to the fact that she does not supply the suitable agent for ministering to the large body of the ill. The very poor may get free nursing in the hospitals or, if lucky at their homes through charity; the rich can and will pay whatever may be demanded; but the large mass of people of moderate means, too self-respecting to accept charity, not able to pay the high price of the expert nurse, must be deprived of her services or secure them at what to these people is often a ruinous sacrifice. More than this: a nurse of the highly trained type is not necessary nor even desirable in the vast majority of cases of illness.

What are the requirements of a capable, skilled nurse, a

physician's assistant? First, a right personality; without this she is hopeless. Then intelligence, by which we mean a readiness of comprehension and understanding. Further, she should be of fair education, able to make herself understood, to write, to read, to reason. Lastly, she should have had training of sufficient length, probably one year, in a good hospital. This training should teach her the proper bed care of the ill, the preparation of food, the management of the patient—not his illness—and the methods of administering drugs and other remedial agents. She should learn enough of anatomy so that she will not, with her hypodermic syringe, enter the brachial artery; she should know enough of symptomatology to sense the possible significance of blood in the stool or of abdominal pain in typhoid; she should know enough pathology so that she will not wilfully violate the physician's orders against massaging a thrombosed femoral vein; she should have enough theoretical and practical training in bacteriology so that aseptic methods are to her, through her grasp of the reason underlying them, methods to be scrupulously followed.

It goes without saying that other things—personality, native intelligence, etc.—being equal, the college school graduate will grasp these facts more readily and will, to this extent, be the more competent nurse. But such superknowledge is not necessary. For 90 per cent of cases of illness, a skilled nurse with the characteristics just enumerated and with one year's training will answer fully as well and will fit into the average household better. She will be a true physician's assistant and will be a household helper not too proud to assist in the kitchen, or even to help care for the baby. If this is true, why should not this capable woman of ordinary but sufficient ability and training be allowed to practice her profession licensed by the state and earning an honorable livelihood?

There is a place for the highly trained nurse, the registered nurse of today. From their ranks will come the superintendents of the training schools of various grades, the head nurses in our hospitals, the nurses in our operating rooms, nurses for cases of special severity or complication, and the teachers of nurses. Let the training schools preserve their high ideals, though there may be question as to the necessity or wisdom of requiring even a high school degree for admission or a three years' course of training except in special cases or for postgraduate work. For her own good let the nurse be a little less autocratic, a little less dictatorial, a little more human. *Non ministrari sed ministrare* is as good a motto for a training school as for a woman's college. The trained nurse from having been a luxury has become a public necessity, like the telephone and railroad. Should not methods less like those of selfish private ownership give way to those wherein service to the sick public is the paramount aim?

# Influenza and the Coming Season.

*Dr. A Cyril Callister, of the Department of Preventive Medicine and Hygiene, University of Utah.*

Will the influenza epidemic return in the fall of 1919? And if it does, how severe will it be?

If it does return, has medical science progressed in its ability to cope with it?

These are two pertinent questions which have presented themselves and are bothering the medical man and layman alike.

To answer the first question, we must look back into medical history; and for the second, delve into current medical literature and research on the subject.

Influenza apparently is not a new disease, but has been with us always in the endemic form. We have medical history to point out that it has occurred in epidemic form at intervals of from thirty to forty years ever since the early part of the seventeenth century, and doubtless occurred before that time. It has not been always known as influenza, but has gone under various names such as Russian Disease, and Tyler's Disease—when an epidemic of this malady broke out during Tyler's campaign. The most recent epidemic before the present one, began in the latter part of the year 1889, and reached its height probably in the spring of 1891, and according to Dr. Frost (*Journal American Medical Association*), showed a development of three distinct phases; the first culminating in January, 1890, the second in April and May, 1891, and the third in January, 1892, the virulence of the disease rising and falling between these periods.

Another interesting fact shown by the mortality charts is that the death rate is higher than normal in pneumonia, for several years succeeding the influenza epidemic.

In discussing the epidemiology of influenza, two more questions must be brought before the reader: First, is this epidemic disease, called by us influenza, the same disease that occurred in epidemic form in 1889-91 and in preceding epidemics mentioned? Second, Is this epidemic influenza the same disease that exists endemically among us at all times? The writer is unable to give a conclusive answer to either, because, so far the bacteriologist has failed us. Dr. Pfeiffer, some two or three years after the epidemic of 1891, isolated a bacillus from endemic cases which he assumed to be the cause of influenza, and which was generally accepted as such; but during the present epidemic intensive investigations by a number of bacteriologists have tended to prove

that, on the whole, the so-called influenza bacillus is not the sole cause of influenza, but is at most only a contributing factor.

We must therefore depend on clinical evidence for the establishing of the identity of the disease in the epidemics. This we can do by reading the records of the older physicians relating to the previous epidemic, where we discover that the description of the signs, symptoms and course of the disease are identical with the present—the one flaw being that the mortality of this epidemic has so far been higher than in previous epidemics of which we have accurate figures.

In answer to the second question as to the identity of epidemic influenza and endemic influenza, we can only point to the fact that the clinical symptoms are similar but milder in the endemic form.

If the influenza epidemic runs true to form, it will undoubtedly recur in the coming fall and winter of 1919.

Now arises the questions as to its severity when it does begin again. In the epidemic of 1889-91, the second phase was more severe from the mortality table viewpoint than the first. There is considerable doubt, however, if this will obtain in this epidemic, because of the widespread incursions into the population during the first wave which have established a relative immunity to the disease on the part of a large number. It is true that a person may have influenza two or three times, but it is also true that a certain amount of immunity is bestowed on the individual by an attack. This is demonstrated by the fact that the disease occurs in epidemic form in periods about a generation apart. Still more weight is added to this belief in that the incidence of influenza was very much greater in persons under thirty years of age than in those past forty, thus justifying the assumption that many persons over forty possessed an immunity conferred by an attack in the previous epidemic.

Now, in regard to the ability of the public health officials to control it, and the physician to combat it. To suppress any epidemic, it is essential to know the method of communication of the disease. While the belief is general among medical men that influenza is a contact disease, yet exhaustive efforts on the part of Dr. Roseneau and his colleagues to transmit the disease to others and thus determine its mode of spreading have availed nothing. Strict quarantine, wearing of masks, etc., appear also to have affected the curve showing the rise of the incidence of the disease in the community not one whit. So far, then, little or nothing has been discovered in aiding to control the disease.

As to treatment of the sick individual, research in this branch has been taken up by the army, navy, private clubs, hospitals, municipalities, research laboratories, and many others.



The treatment at first was only supportive. In the winter of 1918, at the Chelsea (Mass.) naval hospital, following the lead of the treatment of infantile paralysis, blood serum from convalescent patients who had been suffering with a well defined influenza-pneumonia was injected intravenously into patients ill with the disease. The results were very encouraging, and the treatment was then tried out fairly extensively by Massachusetts hospitals and by the Massachusetts board of health. The results still were quite encouraging, although the epidemic was on the wane and its virulence decreasing; yet the proportionate mortality was reduced so greatly that credit is justly due to the treatment.

In conclusion, I find: That it is probable that the country will experience another wave of influenza during the fall and winter of 1919; that this wave will not be as widespread as the preceding one; that we have gained little or nothing in the control of the disease; and that, at present, the only treatment showing promise of benefit is the use of convalescent blood serum.

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*Prune or Date Salad.*—Take steamed Prunes or Dates remove pits, fill cavities with nut meats. Roll in pulverized sugar. Serve on lettuce leaf with whipped cream dressing or dressing made from the juices of fruits.

*Honey Whip.*—Whip together one-half cup of honey and enough cream or marshmallow dressing to make a pint. Serve on fresh fruits or as a filling for tarts with grated orange peel and nuts over the top. Honey whip and fresh figs make a delicious dessert.

*Preserving with Honey.*—Honey imparts a particularly delicate flavor to canned fruit and preserves made with honey are counted among the expensive luxuries. In recipes for preserving and canning substitute honey for sugar pound for pound, or use two cups of honey for three cups of sugar.

*Honeyed white grapes.*—Select the small white seedless grapes. Remove stem and wipe dry. Prick each grape with a needle. Make a sirup of one cup of honey to one cup of water, bring to a boil, add grapes and let it simmer a few minutes. Pack fruit into hot sterilized jars, fill with sirup, adjust covers, and sterilize under boiling water 12 minutes for pint jars. Tighten covers and test for leaks.

## To a Lark.

Heard singing near support lines during artillery service,  
February, 1918.

*By Joseph Hunt Stanford.*

How can you sing? 'Tis true the skies are blue,  
And in the air there comes a breath of spring;  
But hurtling death shrieks o'er the head of you—  
Beneath—around you—till it seems your wing  
Must surely brush the flying shot and shell  
That screams across the fields you love so well.

How can you sing? The sun is warm, I know,  
Beyond what is this February's dew;  
And song's your business, whereso'er you go,  
'Tis nothing more than we expect of you.  
But—here's my point—by what astounding chance  
Came you to sing in this grim part of France?

Is there a message in the song you sing  
Which, could it be but rightly understood,  
Would cheer us in the faith that everything—  
E'en war—works only for some final good?  
Or do you sing because you have no choice—  
You're just a bird that must report its voice?

About that "final good" you will agree  
(Should hopes of that your own free soul inspire)  
That there's but little here to make us see  
An eye to eye with you as you desire.  
The good to us seems altogether void,  
While with this bloody work we are employed.

Look at the fields beneath you, do they please?  
Can you see aught but desolation there?  
Look at the blackened stumps that once were trees—  
Your wildest fancy cannot make them fair!  
Look in the hearts of men, then tell me true  
If you're so sanguine after that review.

I hear your song, I, too, have often heard  
The song called Pippas—"God is in his heaven,  
So all's right with the world"; but every word  
Seems mockery when all that world is given  
To mad ambition, treachery, and strife,  
And shameful sacrifice of human life.

Still, keep on singing! To at least one ear  
Your song is sweet, whate'er its meaning be;  
It makes this devastation seem less drear,  
It wakes the music long asleep in me.  
For mine, and song's sweet sake, then, sing away—  
I'll try and scale the blue with you today.

# Look Your Part.

*Morag.*

There is nothing that makes an efficient home-maker look the part quite so well as a neat, clean, well-fitting house dress, comfortable, tidy shoes, clean apron and neatly dressed hair.

Worn out "best" clothes have no place in the kitchen, they may be colored or made over for children, or be used for quilt blocks or carpet rags, but do not inflict them on the family at breakfast time.

A fancy kimona and boudoir cap are equally unsuitable.

A house dress should be made of materials easily laundered. For this reason woolens or heavy materials are unsuitable unless used only as skirts, with house jacket. Dark colored gingham, calicos and percales are to be recommended, as they wash well and are so inexpensive that any one can afford to own several. Don't make too much washing and ironing by using light and fancy gingham. Conserve strength.

A one piece style is suggested as there are no waist and skirt to be adjusted or to "part company." Sleeves should be loose and of medium length. A long, tight sleeve is uncomfortable to wear and quickly soiled. Avoid frills and ruffles, as these do not add to the appearance of the dress and also they cause extra ironing.

A simple piping of contrasting material or a few scallops or touch of handwork will be trimming enough.

The one piece dress is advisable for laundry as well as for comfort and it will iron much easier if it opens all the way down the front. A round or small square neck is preferable to high tight collars.

Skirts should be fairly short as they are much more comfortable to work in, look trimmer, and wear longer than the long saggy ones.

Pockets should not be overlooked. Provide several aprons, large covers for morning wear, and smaller dainty ones for the afternoon. A sweeping or dust cap may be worn in the morning, but do not attempt to hide frowsy, unkempt hair, with an elaborate confection of lace and ribbon.

Let us not fail to realize how great an effect a freshly starched dress, well brushed hair, clean hands and neat, comfortable, well fitting shoes will have to do with making our day go right. And dear, home-makers, a song in our hearts and on our lips will be a wonderful help also.

Here is a hint for housewives, called a lucky pocket piece.

Make a list of the number of yards of material required to make dresses for your family. A corset cover for Sue, an apron for Mary, a petticoat for Jane, etc. Keep it in your pocket book, and whenever you are tempted to buy a remnant of material at those fascinating bargain counters, refer to it, and see if the number of yards will make anything needed by your family. If not, don't buy useless remnants. That is waste. Much saving will be effected both in money and material. Often those wonderful "bargains" are found to be of little or no use, because there is not quite enough material to make the article we had in mind. So forewarned is forearmed indeed.

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### NEW BOOK ON MEXICO.

A new book full of excellent material concerning conditions in Mexico reached this office. The title is *Mexico Under Carranza*. The author is Thomas E. Gibbon. Price \$1.50. It can be purchased at the *Deseret News* Book Store.

Mr. Gibbon has spent much time in Mexico, studying its people and its industries under the governments of Diaz, Madero, and Carranza. Being a lawyer accustomed to producing proofs that will stand the test before judge and jury, he has prepared his case against the Carranza government with the same thoroughness that he would follow if he were presenting it before a supreme court. Without the slightest attempt to dramatize the facts, but with a logic that absolutely convinces. Mr. Gibbon makes clear the situation. One reads with growing anger the arraignment of the ruthless cruel government below the border.

"Here is an inkling of the cause of the failure of the Pershing Expedition. Mexico is our next big problem—this book will be of real service in solving it."

Apostle Anthony W. Ivins, who understands conditions in Mexico pretty thoroughly, has read this book with interest. He feels, however, that as the author himself says, it is an indictment of Carranza rather than an open-minded statement of the case in full. The great body of the Mexican people are peace-loving and simple-minded. They are exploited by politicians in much the same way that our Indians used to be in this government, while much of the disorder and outlawry in that country is carried on by the same element that creates mob rule in the south of the United States, and which makes confusion and brings bloodshed in this country or any other. Mexico certainly needs more education, better opportunities, and above all honest politicians. Where, however, are the latter to be obtained?

# Cally.

*By Lucy S. Burnham.*

Cally, dear little friend of long ago, if you are living and should chance to read these pages and recognize in them the sad story of your life, will you forgive me? It is with no thought of disloyalty I write these few facts, Cally, but only that my love for you was so great, I would help, if possible, other girls to avoid the great mistake you made, my dear little friend. Perhaps it may help some mother to mould more carefully the character of the little girls given into her keeping.

Exceptionally dainty and sweet you were, Cally, or so it seemed to the little mother who always adored you. Even as a child, you never loved unclean things as most children, and if your little hand or spotless apron ever became soiled you were not happy until you were cleansed and sweet again.

As you grew, your dainty ways grew with you, and mother saw to it that nothing unlovely nor unclean came near you. So guarded were you. Was it any wonder, Cally, that you did not realize the value of your preciousness?

Our friendship was a curious one, for I never seemed to be so clean that I did not leave marks, if ever I came in contact with your dainty self; and yet you loved me, and I, how I adored you, Cally! I was your humble servant, if you please, and acted as your mother confessor. You used to come to me with all your joys and sorrows, for I was two years older and far wiser than you, as you used to say.

As I sit dreaming, Cally, are you still living, or is the Cally I loved, at least at rest? unanswered is my question, and my hand seems loath to pen the remainder of my little story.

Dear little friend, do you know the picture I always see of you? The picture which appears before my eyes today. It is your sixteenth birthday, and you are dressed in pure white as you stand blooming among the roses. Do you remember, Cally, I picked the loveliest among them all and holding it towards you said:

“Fair rose, behold your queen.”

You laughed happily, and reaching out your arms you drew an armful towards you and buried your sweet face among their fragrant petals.

Your father, who was digging among the flowers, straightened his tired shoulders and gave you a little squeeze.

“Oh, Daddy, don’t, you will soil my new gown,” you cried and turned away.

Oh, Cally, did you see the hurt look on his face as he returned to his digging?

You did not seem to, and passing on we gathered a few of the choicest flowers to take in to your mother.

She was deep in the mysteries of a birthday cake, but raised a tired but happy face to smile and say, "How lovely you look, Cally. Go out, dear, it is so hot in here, you would soon wilt as well as the roses."

You gave her a little peck of a kiss as we passed out, and I wondered, Cally, that you did not seem to notice the tired look in her eyes, so often there of late.

Lovers there were a plenty, but you gave your sweetest smile to John. Big, stalwart John with honest blue eyes, eyes that looked straight at you, with a tinge of sadness hidden in their depths, for John had spent his days caring for his widowed, invalid mother. His one thought seemed to be of her and you, always of you, Cally, for he loved you since as children you attended the same school, for you grew up as neighbors together.

John reigned supreme over your heart until Harry came, Harry, the landlord's son who had been away to college. Harry, the gentleman with dark brown eyes, smooth tongue and good to look at. And he loved you, too.

The village was torn between love for John and desire to see you make a prize match, as they called it! But I, well I waited and prayed.

How well I remember the day you gave John his answer. I was going in at your gate and met him as he came from among the roses; his face was white and drawn, and his eyes, I felt I could scream at the anguish in them.

He said not a word but took my hand in a trembling grasp, and I turned and I walked beside him in silence, as we came in sight of his home, he said in a queer, strained voice,

"Lou, you are a good old pal, and you have helped me. I might have known I was not good enough for her, but I loved her so—so." His voice choked and he turned away and disappeared in the trees.

I did not see him again until the day before your wedding with Harry. John looked years older, and oh, so white and thin, but his eyes had a new determination in them.

"Lou," he said, "I have come to say goodbye. Mother and I are leaving today. The change may help mother, and I can't stay here and see—her marry him. I could stand it better if he were worthy of her, but he isn't. And Lou"—here his voice was bitter, "she chooses him because he was more of a 'gentleman' than I; yes, she told me so."

Then his voice was gentle again, "But Lou, you will be

good to her, she will need a friend; and remember, I am going to make good. Goodbye, dear little friend." And then he went out of my life.

I shall never forget the vision of loveliness you were on your wedding morn, and Harry was handsome, and so tender. I tried to forget John's words and be happy for you, too. Harry secured a position as bookkeeper in a distant town and you, too, Cally, went out of my life leaving me desolate indeed.

For years your letters came regularly to cheer me. You were so happy, and Harry was the most indulgent of husbands. Now and then a sad note crept into your letters, they came so far between—then ceased altogether.

Years passed and I heard of you again. A friend of mine visiting in your city, had heard your story, and this is what she told me.

Harry grew tired of bookkeeping and became proprietor of a saloon. For awhile he did well, but finally became a victim of his own business, and ruin followed. She told of a sweet, sad-faced woman who struggled bravely along in poverty and shame. Finally at the death of her only child, she left her husband and went to live with her father, who had moved to another state. Her mother had long been dead. And that is all I know of your life, dear Cally, friend of my girlhood, but just one word of John.

In my travels around the stake I met him in the little town of ———. He is now bishop of a thriving ward, and has a family of lovely boys and girls, and a wife who adores him.

It was the meeting with him again, and the renewal of our friendships that brought all these memories today. Though we never spoke of you, our hearts were filled with thoughts of our childhood home and of you, dear, dainty, sweet Cally!

### MY PRAYER.

*Grace Ingles Frost.*

Help me the meager thing of life to do, my Father,  
 With patience and a sincere faith that you  
 Each day are leading me the way along to higher tasks.  
 Oh, with a wealth of buoyant song endow my soul!  
 Give me the strength unwavering to meet  
 The obstacle insistent!!  
 Let my feet refuse no path which You shall choose for me;  
 Aye, with more, more perfect vision may I see to follow,  
 (All your wondrous way to own,)  
 The gleam that comes to guide me safely Home!

# Apostrophe to an Apron.

*Nellie B. Foote.*

Only a worn out apron,  
Faded and torn and old,  
But gems of memory linger  
In every wash-worn fold.

Long since, it was new and dainty,  
And crisp as a fresh blown rose,  
It fluttered with happy heart-beats,  
And quivered with pent-up woes.

It shared in the joys of morning  
And drooped in the noon-day heat,  
And over the sink at evening  
Its day was made complete.

It left its place in the kitchen  
When it hung on a wooden peg  
To shoo the hen from her laying  
And gather the golden egg.

It hazed the sheep from the meadow,  
And drove the cows from the corn,  
And left a piece of its fabric  
Adorning a crumpled horn.

It furnished a wee postillion  
With lines for his coach and four,  
And served as a sail for the wash tub  
Afloat on the kitchen floor.

It tested the heating curlers,  
Ere winding the locks of gold,  
And covered the baby kittens  
Away from the damp and cold.

It carried the chips from the wood-shed,  
With never a frown nor moan,  
And wielded the red-hot poker  
With a grace that was all its own.

It has oft been used for a sunshade  
When, over the alley gate,



The neighbors met to gossip  
And all the news relate.

It helped the busy house-wife  
To cover a toil-grimed frock,  
When an unexpected caller  
Arrived at ten o'clock.

How oft as a cradle pillow  
It cuddled away to rest  
The dear little sleepy darlings  
Held close to its gingham breast.

It chased the rampant chicken  
And swatted the festive flies,  
And dried the tears of anguish  
Out of the kiddies' eyes.

It held the truant puppy  
Tied fast to the garden gate,  
And made a towel for father  
When he came in tired and late.

Across its checkered fullness,  
An erring boy has bent,  
While sounds of castigation  
The brooding stillness rent.

It dusted the chairs and table,  
And polished the window pane,  
And made a tent in the dooryard  
Held up by a bamboo cane.

It shielded from frost the porch box,  
Or the basket hanging high,  
And waved a friendly greeting  
To the early passerby.

Its long, long life of service  
And kindly deeds well done  
Demand our approbation,  
And praise from everyone.

But now, alas! 'tis ended,  
Like many a worn out coat,  
Its last great act of service,—  
A lunch for the Billy Goat.

## The Cigarette Evil.

[Bulletin No. 1, Issued by the L. D. S. Social Advisory Committee, pursuant to a resolution passed by a Convention of Social Welfare Workers, held in Salt Lake City, Utah, June 2, 1919.]

In view of the increasing use of cigarettes throughout the nation and among the youth of our own people, the Social Advisory Committee, representing all the auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, deems it advisable to call the attention of the Saints to this growing menace, in order to arouse and crystalize a public sentiment that shall effectually stem this tide of evil.

That the cigarette habit is a great evil there can be no question. It almost invariably attacks the heart, the lungs, or the brain, and often all three organs; it blunts the intellect and the sensibilities, hindering mental and spiritual growth, especially in the young; it is harmful morally, in that it tends to diminish the sense of responsibility, to dim the line that marks right from wrong, and to weaken the will power. It is particularly injurious to one who has been taught all his life both in the home and in the church that he should not use tobacco, since it often proves the gateway to greater evils. The Lord has specifically declared in our day that "tobacco is not good for man."

Then too there can be no doubt that the consumption of cigarettes is increasing at an alarming rate, not only in the world generally but among our own youth. In 1917 forty billion cigarettes were made and consumed in the United States alone. This means four hundred for every man, woman, and child in our country. Two years ago a former president of the tobacco trust declared that after the war twice this number would be required to satisfy the demand, and according to present indications this statement will not unlikely represent the fact. Everywhere an increasing number of women are becoming addicts to the cigarette. Notwithstanding the States where our people live have laws prohibiting the sale of tobacco to minors and its use by them, these laws are pretty generally disregarded, and little or no attempt is made to enforce them.

The causes of this increase in the use of the cigarette may be grouped under three heads. First, it is one effect of the war. Under the pretext that the soldiers needed tobacco to keep them contented, cigarettes were lavishly bestowed, often literally thrust, upon them, so that thousands learned to smoke who otherwise would not have done so. And then, too, as long as the war continued, patriotism either ignored or minimized the harmful effects of tobacco. A second cause lies in the fact that

many States, including those where our people live, have adopted prohibition; and prohibition, we are told, increases the demand for narcotics. The third, and probably the main cause, is the extensive advertising campaigns that the tobacco interests have carried on in recent years. These interests, during the lull in the public conscience just referred to, took advantage of the psychological moment to push their trade to the utmost. In the street-car ads, on the billboards, in the pages of the magazine and the newspaper, and on the motion picture film—wherever, in short, your eyes may rest—you will see alluring invitations, sometimes open, sometimes covert, to indulge in smoking. And always these advertisements are associated with what attracts the youth—beauty, ease, leisure, wealth. Lately special efforts are being made in advertisements to induce women to take up the habit of smoking cigarettes.

The youth of our own communities, it would appear, form a special target for the tobacco trust; first, because our States are "dry," and second, strange as it may seem, because our people have heretofore had the reputation of being comparatively free from the tobacco habit. Listen to these sentences from two letters by Professor Wm. A. McKeever, of the University of Kansas, to a friend in Utah: "Five years ago you were the cleanest and freest people in the civilized world so far as the use of tobacco is concerned. I have repeatedly told about this condition in the course of my lectures throughout the country. But I have reason to believe that the cigarettes are slowly getting the mastery of your boys just as they have encroached most seriously upon our boys here in Kansas. *Four years ago an agent of the big tobacco trust told me that they were determined to 'get' you, that he was out in your country planning an aggressive campaign of publicity.* When the story of the aggressions of the nicotine trust comes to the surface it will be shown up as a twin brother to the alcohol trust. Now, it will be a most grievous affair and personally very disappointing to me if you permit the tobacco enemy to dominate you as he has done in nearly all parts of the country." Is not this one of "the evils and designs which do and will exist in the hearts of conspiring men in the last days," against which our Word of Wisdom was given as a warning?

What will the Latter-day Saints do with this direct challenge? Will they ignore it and allow the tobacco interests to fatten upon the degeneracy of boys and girls? Or will they not rather take up the gage of battle thus thrown at their feet, and wage a strong defensive war? The time is past for mere talk. The time is here for work. We must fight with all the weapons at our command. Already organizations are forming in various parts of the country to combat this growing evil. We must aid

these forces to drive the cigarette from our communities. It is a struggle for the boy and the girl. The men and women of the future will not be so likely to use tobacco if the boys and the girls of the present do not form the habit. But the shrewd nicotine trust levels its guns at the growing generation, knowing that a youth who learns to smoke means from a thousand to fifteen hundred dollars more in its pockets than one who picks up the habit later in life. We, too, taking our cue from the enemy, must work with young people. If they can keep from forming the tobacco habit till they are past the habit-forming period in life, they will be saved from the money-grubbing tobacco interests.

In order to meet this challenge to action, the following specific recommendations are made:

First, as to organization. The social advisory committees in ward and stake should take the initiative and assume the responsibility of seeing that something is done. They should cooperate with all the uplift forces in the community in an anti-cigarette crusade.

Second, as to general aims. The first objective should undoubtedly be the enforcement of the present laws against selling or giving tobacco to minors and its use by them. We cannot hope to get other laws against tobacco as long as these are not enforced. But, secondly, we should seek to destroy the power of tobacco agencies working through advertisements to entangle the youth. Public sentiment should be roused against tobacco; local authorities should be induced, as in Murray, Utah, to put a ban on the use and sale of cigarettes, and if possible to pass ordinances forbidding bill-board advertising of tobacco in any form. Finally, we should not forget that our work is to culminate in a State law banishing the cigarette forever.

Third, as to methods. Public meetings should be held for the purpose of laying the facts and the laws before the people. Invite the local civic and police authorities to your committee meetings to show them that you are willing to aid them to enforce the laws. Work with the store-keepers to induce them not to keep on sale tobacco, or at least, cigarettes. It ought not to be difficult to get Latter-day Saints shop-keepers to agree to this. At all events, where store-keepers persist in violating the law in this respect, complaints should be filed against them before the proper civil authorities. No one who breaks this law deserves any sympathy. Where store-keepers say that they cannot tell the age of young men who ask for tobacco, local civil authorities may be induced to require birth certificates. In any event, however, the burden of obeying the law is on the one that sells, and if he is wise he will be on the safe side. It is within your rights to secure the passage in any community of resolutions pledging the people not to patronize stores that keep on sale

tobacco and not to subscribe for papers or magazines that carry advertisements of tobacco; only, of course, no place of business or publication should be particularized beforehand. It would be well to send protests, either individually or collectively, to newspapers and magazines that advertise tobacco. Also work with those who operate motion pictures so as to secure the elimination of all plays that show the characters using tobacco in any form. The film is one of the most impressive means of instilling into the minds of the young any ideals, since these come through the eye, the most powerful of the senses. Inasmuch, therefore, as so many of the pictures on the film nowadays show the characters in the act of smoking, usually the cigarette, this becomes one of the most insidious ways of advertising tobacco and thus corrupting young men and women. If in any particular community all announcements and advertisements of the cigarette in any form can be cut off, and merchants can be induced not to keep cigarettes on sale, and if this can be kept up indefinitely a vigilant and active public sentiment can be created, so that the generation that is growing up will thus be kept from falling a prey to the "evils and designs" of those who would coin the nation's manhood and womanhood into filthy lucre.

The Church has for many years taught the harmful effects of tobacco; the practice of the great majority of its membership has always been and is now against its use. At present the sentiment throughout America is growing strongly against the use of tobacco in any form. Finally, the laws in every community where the Saints live forbid the sale to and the use by minors of tobacco. Surely, with the backing of both the state and the Church all that is necessary is to awaken the public sentiment, now more or less latent in every community, into an active force that shall sweep away from our towns and cities the cigarette evil.

#### ENDORSEMENT.

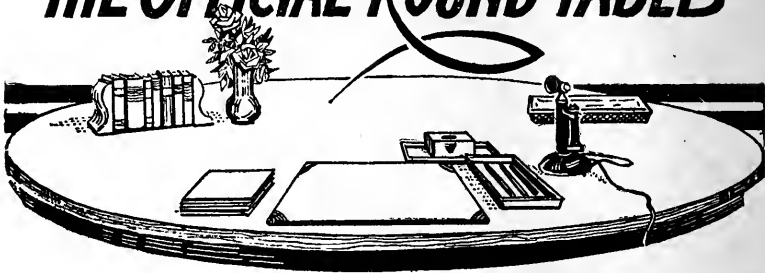
The General Board of the Relief Society recommend that all presidents have the above article read in the regular Society Meetings and suggest that a vote of approval and endorsement by each Society be taken. Where convenient this article should be read in the home circle and its importance emphasized to the young people. Let our efforts be earnest but not stern, vigorous yet sympathetic, wherever habits have already been acquired. As members of the Relief Society, we endorse all of the sentiments herein expressed and hope for righteous results to flow from this needed movement by the Social Advisory Committee.

EMMELINE B. WELLS, *President.*

CLARISSA S. WILLIAMS, }  
JULINA L. SMITH, } *Counselors.*

AMY BROWN LYMAN, *General Secretary.*

# THE OFFICIAL ROUND TABLE



*Conducted by Mrs. Clarissa Smith Williams and  
Mrs. Amy Brown Lyman*

ANNA HOWARD SHAW

Dr. and Rev. Anna Howard Shaw, world-wide leader and orator lived in Moylan, Pa. She was a clergyman, and suffrage leader. She was born in Newcastle-on-Tyne, England, February 14, 1847, and was the daughter of Thomas and Nicolas Stott Shaw. She received her education in America, at Albion College, Michigan and Boston University. Graduated in theology in 1878, and medicine, M. D., in '85. Was licensed to preach as local preacher in the Methodist Episcopal Church, in 1872; she was refused the ordination by the New England Conference of the Methodist Episcopal Church, on account of sex (this decision was confirmed by the General Conference in 1880); was ordained an elder in the Methodist Protestant Church, in Tarrytown, New York, on October 12, 1880, being the first woman ever ordained by that church. She was associated with Francis Willard in the temperance movement for several years, also engaged in social settlement work in Boston. She served as pastor of three different churches in Massachusetts. She became lecturer for the Massachusetts Woman Suffrage Association, in 1885, and was the superintendent of the Franchise Department of the National W. C. T. U., 188 -1892. She was the national lecturer for the National American Woman Suffrage Association, 1886-1904, and vice-president at large, 1892-1904, and became president in 1904. She was a member of the Methodist Protestant Church. She died July 2, 1919.

Dr. Shaw was a single-minded, one-purposed woman. All her great resources of mind and soul were focussed upon the civic and social elevation of her sex. No labor was too arduous, no sacrifice too great, for her will and body to undertake, if the chosen goal was seen, if ever so faintly, at the end of the rough way. Her dynamic brain generated burning eloquence, sparkling wit, and instant repartee which poured in molten streams over her scarlet, firm-set lips with the volcano's resistless force.

Woe to the luckless male who might be caught in that red-hot flow. His scorched and mangled mental remains would lie helpless and forgotten as she marched on her triumphal path.

There will be those who may question the wisdom of her life and labor—but none may doubt the singleness of her purpose, the majesty of her life's consecration. Not for personal fame nor for cheap notoriety, did Dr. Shaw enter into that frank and fearless group of women patriots who embraced such women as Susan B. Anthony, Elizabeth Cady Stanton, Lucy Stone, May Wright Sewall, Frances Willard, Rachel Foster Avery, Ida Husted Harper, Carrie Chapman Catt, and Kate Waller Barrett, offering as did they, youth, beauty, gifts, and all womanly graces on the altar of supreme sex-sacrifice. Freely she gave of what she had in over-flowing measure.

That noble devotion to a cause, even if the purpose were less high, would sanctify and purify any life, and glorify any soul. In the great and busy life just before us which she has now achieved, Anna Howard Shaw will find her home in one of the heavenly mansions prepared for the just and honorable of the earth, where she will continue her labors to benefit her associates and to broaden her own eternal conceptions. She will forever hold a commanding place in the memory of all who love justice and freedom.

Dr. Anna Howard Shaw was more or less intimately acquainted and associated with the leading women of this Church, Presidents Eliza R. Snow, Zina D. Young, Bethsheba W. Smith, Emmeline B. Wells had met her both here and in Washington and abroad. President Martha H. Tingey, Mrs. Clarissa S. Williams, Mrs. Emily S. Richards, Susa Young Gates, Ann M. Cannon and Ruth May Fox and Elizabeth C. McCune were all more or less well acquainted with this gifted leader and orator. President E. B. Wells was intimate with her these many years. All who knew her regret her sudden passing. May she rest, not in inactive peace, but labor in the throbbing, vital life beyond for equality and liberty of mind, sex and soul.

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#### VISIT OF MRS. PHILIP N. MOORE.

The president of the National Council of Women, Mrs. Philip N. Moore, visited this city, August 10th, when she was tendered a special luncheon at the Hotel Utah. Mrs. Moore was here with her husband, but accepted the invitation to speak at the luncheon in behalf of the League of Nations of which she is an ardent supporter. Mrs. Martha H. Tingey, General President of the Y. L. M. I. A., presided at the luncheon and President Emmeline B. Wells gave an address on "Love as the Greatest Thing in the World." Mrs. Moore, on commenting on the

National Council of Women said there was "a great work to do in cooperating with the National Councils of other countries for the purpose of bringing the nations closer together. Means of accomplishing this end," Mrs. Moore said, "will form the central theme of the biennial meeting of the association in St. Louis, November 10 to 15. The plan is to bring the women of the world together to work for after-war laws and to take part in international councils. They should also extend friendship to nations who do not belong to the league of nations, but who have a national women's council.

"Other questions to be discussed at the St. Louis meeting include legislation of the various government regarding women's tasks for the future in aiding in the cause of humanity."

Those present at the luncheon were: Mrs. Simon Bamberger, Mrs. Emmeline B. Wells, Mrs. Emma Empey, Dr. Romania B. Penrose, Mrs. Carrie Thomas, Mrs. Julina L. Smith, Mrs. Jeanette A. Hyde, Mrs. Amy Brown Lyman, Mrs. Elizabeth Crismon, Mrs. John Z. Brown, Mrs. Donetta S. Kesler, Mrs. Leonora Harrington, Mrs. Phoebe Beattie, Miss Sarah McLelland, Miss Sarah Eddington; Mrs. Martha H. Tingey, Mrs. Ruth May Fox, Mrs. Marie Y. Dougall, Miss Agnes S. Campbell, Miss Ann M. Cannon, Mrs. Rose W. Bennett, Mrs. Julia Brixen, Miss Mary E. Connelly, Mrs. Jane B. Anderson, Mrs. Lucy Grant Cannon, Miss Charlotte Stewart, Miss Emily H. Higgs, Miss Margaret Summerhays, Mrs. Martha G. Smith, Miss Catherine Folsom, Miss Clarissa Beesley, Mrs. Louie B. Felt, Miss May Anderson, Mrs. Elsie Alder, Mrs. T. A. Williams, Mrs. Frank Copening, Mrs. B. F. Frobes, Mrs. A. W. Frobes, Mrs. E. O. Leatherwood, Mrs. C. F. Wilcox, Mr. A. J. Corham, and Mrs. Annie Wells Cannon.

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#### NOTES FROM THE FIELD.

##### *Lost River Stake.*

The Blackfoot stake was divided on August 9, into two stakes, one portion to be known as the Blackfoot stake and the other as the Lost River stake. The Lost River stake will include the Moore, Arco, Darlington, Ballard, Leslie and Chilly wards. Blackfoot stake will include the remainder of the wards and the officers will remain as they are at present constituted. Mrs. Ellen H. Lowry was appointed President of the new Lost River stake. Other officers have not as yet been appointed.

##### *Kanab Stake.*

We are very sorry to record the death of Mrs. Persis A. Spencer, Secretary of the Kanab Stake Relief Society, which occurred during the summer. Mrs. Spencer was a faithful Secre-



tary and devoted member of the Relief Society. Mrs. Amanda C. Pugh was chosen to fill the vacancy caused by the death of Mrs. Spencer.

#### *Yellowstone Stake.*

The Relief Society women in the Yellowstone stake have been very active in raising funds for the stake tabernacle. This they did by holding bazars, giving dinners and luncheons and by instituting a dime fund, which was supposed to be made up of money which would otherwise have been spent in unnecessary pleasure. The amount of cash raised was \$1,000.40. In addition to this, the Society furnished carpet for the stand and aisles and furnished the Relief Society room complete, with chairs, rug, couch and table.

#### *Union Stake.*

Since the re-organization of the Union stake on June 22, the new Presidency, headed by Mrs. Evelyn Rosenbaum, have visited each of the wards, completing all ward organizations. At the last stake union meeting held, the Relief Society women arranged a luncheon and social at the close of the exercises, to which the Priesthood were invited. The affair was greatly enjoyed by those in attendance. In this stake a weekly stake Board meeting is held on Saturday. The slogan at present is "Increased Membership."

#### *Nebo Stake.*

The Nebo Stake Relief Society stake Board held a social on July 28, in honor of the ward officers and teachers, the object being to bring the officers and teachers closer together. There were over five hundred present. An excellent program was given, including a lecture by Mrs. Virginia Murdock of Provo. At the close of the program, light refreshments were served in cafeteria style, after which there was a general hand-shake and "get acquainted" hour. The guests of honor remarked over and over again that this was one of the happiest occasions they had ever known.

#### *Oneida Stake.*

During the influenza epidemic the members of the Oneida stake spent 1,102 days with the sick and made 1,443 special visits. A community kitchen was opened, from which 15,000 meals were furnished and taken to the families of the afflicted. During the recent stake conference held on July 13, the Relief Society choir, under the leadership of Mrs. Paul, furnished the singing for the conference, which was very much appreciated.

#### *Teacher-Training.*

The General Board is very much pleased with the interest being taken by Relief Society women in the Teacher-Training

course which has been established in the Church for class teachers of all of the auxiliary organizations. It is only fit and proper that since the L. D. S. Church has so many class teachers engaged in the various organizations, the Church should establish a teachers' course which will help these hundreds of teachers in the preparation of their lessons. It is to be hoped that all class teachers in the Relief Society will avail themselves of the opportunity of taking this course, which is being instituted in all of the wards. In addition to giving definite help for class teaching, it will also be educational in value.

#### *Hawaiian Islands.*

In a letter to President Emmeline B. Wells, from Mrs. Sarah Jenne Cannon, a member of the General Board, we learn that the latter has reached her destination in safety. Mrs. Cannon, who has relatives in the Islands, has gone to visit them and expects to be away during the winter. She will, however, do whatever she can to help the Relief Society work in this Mission. She has already visited the two branches of the Society in Honolulu and the branch in Laie. Mrs. Cannon also expects to visit Hilo.

#### *European Mission.*

The following announcement in the Millennial Star will be of general interest to the women of the L. D. S. Church: "Agreeable to the request of the General Boards of the Relief Society and of the Young Ladies' Mutual Improvement Association, we take pleasure in announcing the appointment of Sister Lucy E. W. Smith to have general charge of the woman's work as undertaken by these societies throughout the European mission. Officers of these societies are requested to take note of Sister Smith's appointment and communicate with her at the mission headquarters, 259 Edge Lane, Liverpool.

The General Board has also received a letter from Mrs. Smith in which she notifies us of her appointment as President of the Relief Societies in the European mission. She has already begun her active work by visiting the Relief Societies of Liverpool and Nottingham. There are forty-two active organizations at the present time in the British Mission. During the period of the war these organizations devoted themselves largely to war work but at the present time are beginning to get back to their regular duties. Mrs. Smith reports that most of the Relief Societies are attended by men, women and children. The elders in each conference enrolling themselves as regular members. The General Board is very much pleased with the appointment of Mrs. Smith, who will surely make the same success of her work in England that she always made of every position she has ever held. Mrs. Smith is at present a member of the General Board of the Young Ladies' Mutual Improvement Association.



# CONSTRUCTION AND RECONSTRUCTION IN THE HOME

*Conducted by Janette A. Hyde and Lucile Y. McAllister.*

## THE DRESS FROM THE OLD SUIT.

Experience has convinced me that suits and discarded summer coats can be used most advantageously by making them over into dresses for the person having worn them. This, of course, is generally speaking, and comes with the full realization that every article remodeled is an individual problem. Many women having children seem to be of the opinion that their own clothing must be made down for the children. This often results in waste, and is extravagant instead of saving.

The materials found in suits and light-weight coats is generally of good quality wool, plain color, and will stand more wear than we can possibly get out of the garment as it is first made. They may be combined with good effect with silks and satins of either plain or figured design.

It is necessary to have the material of any used garment thoroughly renovated and cleaned. Carelessness in this regard may make the dress a failure before it is begun. All dust, dirt and spots must be removed, if we expect to have a second season's wear out of it. It is not always possible to accomplish this at home, and it may be necessary to send it to a professional cleaner, but be sure to send it where first-class work will be done. If the material is worth making over, it is worth a little expense to have cleaned, even if it is necessary to cut down somewhere else in expense.

Take out all linings and interlinings and remove collar, cuff, etc. As the styles of the last two or three seasons have been rather close fitting about the shoulders, the chances are that you will not have to change the shoulder and arm eye. In case of the coat or jacket being too large, remove the sleeve, take in the shoulder, and under-arm seams, take the sleeve in and place it back in the arm eye.

In selecting a style to follow, it is necessary to choose one which will give you a "set on" collar, so that you can entirely change the neck and front. Cuffs, of course, may be added

wide or narrow to any style so as to completely disguise the sleeve. Let me say in passing that we need be governed by style only in main lines—details are always subject to one's own taste and may often be cleverly used to hide defects.

Just how the skirt or lower part of the dress is joined to the upper portion is a matter which needs some study. In this particular, necessity may cause one to deviate from the lines of the style selected, but one must be very careful not to spoil the general effect. For instance, in setting on a skirt as in Figure B, the effect would be entirely lost if the skirt were set onto the waist any lower or any higher. In selecting an overskirt style, be careful to select the length which will give the proper style to the dress, and which can best be worn by the person. Generally speaking, I would say, beware of any line which divides the skirt in the center across. Have the lines a little above or a little below the center. This fact is based upon a principle of space division and should always be remembered.



Fig a



Fig B

These designs are two that have been used by the author this fall in remodeling old clothes. A complete description of each may be helpful and may bring suggestions to you which you may use in making your own clothes. These designs are original though similar in lines to many seen in the fall styles books.

Figure A was made from a navy blue, all wool poplin summer coat purchased two years ago last March. The coat was a good hem longer than the over skirt pictured. This extra length was cut off and used as a facing on the right side. It was also loose and flaring from the shoulders with a large collar. The belt was cut from the collar and sent in the waist line. The material below the overskirt is a navy blue satin cut perfectly straight and rather tight. The collar, cuffs and little ruffles are also of the satin. The yoke and front are of fine net with a high collar.

Figure B was made from a black velvet summer jacket formerly used for wearing with a light skirt. The skirt is a black tricolet attached to the velvet top with black buttons. The sash, cuffs and rolled collar are also of the tricolet. The front is of fine white organdy, tucked and trimmed with small ruffles of net. Fronts and vests of the net and organdy, lace trimmed, ruffled and tucked are very popular and add a touch of freshness and daintiness to an old dress. These vests may be bought all ready trimmed from five to seven dollars a yard, but can be made at home much cheaper; in fact, I have made them for one third that price.

### A WOMAN'S PRAYER.

*Mrs. Parley Nelson.*

Dear Lord tonight I ask of Thee this prayer,  
 For help and guidance in the little things  
 The countless, trival, vexing daily cares  
 Which make my cross seem more than I can bear.  
 The precious boon of patience Lord, I crave,  
 Then when I'm ill or tired—sick at heart,  
 The unkind stabbing word may not dart out;  
 O help me then, and all times to be brave,  
 That I may face the petty cares of life,  
 With understanding and calm self control,  
 Knowing, full well, that in this world of strife,  
 Each has her burden—each her trial of soul.



*James H. Anderson.*

CHOLERA was raging in Japan and China in August, with several hundred victims.

TWELVE FIRES of incendiary origin occurred in Ogden, Utah, during July and August.

BELGIUM's king and queen are expected in New York on October 1st, on a visit to the United States.

AN ACTORS' strike in the United States, in August and the early part of September, closed many theaters.

LIVERPOOL, England, was the scene of serious rioting on August 4, during the policemen's strike there.

AUSTRIA received the amended peace treaty on Sept. 2, with the condition of signing within five days.

RAILWAY legislation before the American Congress includes all classes of suggestion, from conservative to extreme radical.

THE ALABAMA senate rejected the woman suffrage amendment for the second time on September 2, by a vote of 18 to 13.

JERUSALEM is being renovated and the holy places restored under British administration. Already the place looks like a new city.

THE PACIFIC FLEET of the U. S. Navy anchored in San Francisco bay on Sept. 2, amid a monster demonstration by the people.

RUSSIAN affairs in general still were in warlike turmoil at the beginning of September, with no prospect of immediate improvement.

# The Women's Relief Society

*By Dr. James E. Talmage, of the Council of Twelve.*

The following beautiful tribute to our sisters has appeared in hundreds of newspapers throughout the United States:

The action of the Relief Society—an organization of women and the oldest of the auxiliaries within the "Mormon" Church—in turning over to the national Food Administration its accumulated stores of wheat—has been featured by the press and has formed the inspiring theme of orators on the public rostrum and in Congressional halls.

The Relief Society was established under the personal direction of the Prophet Joseph Smith in 1842, and stands as one of the early, if not in fact the first, distinctive organizations of women in America. The purpose of its existence is the alleviation of distress, and from its inception the members have been as ministering angels in the homes of poverty, sickness, or death. Incident to the war, its activities were mostly turned to Red Cross work and food conservation.

As soon as prosperity had begun to smile upon the "Mormon" fields in the Great American Desert, these big-hearted women, responsive to the counsel of their prophet-leader, Brigham Young, undertook to lay aside a little wheat at every harvest. The individual contributions ranged from half a peck to a few bushels. This store was drawn upon to meet the calls of the hungry; but, as the conquest of the desert became each year more pronounced, as the arid soil was made to yield more abundantly, the women's yearly gifts of grain increased, and from season to season the surplus accumulated.

The following excerpts are taken from an able address by Hon. Milton H. Welling in the House of Representatives, June 7, 1918:

"Brigham Young fostered and encouraged as one of the auxiliary organizations of the Church the Women'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 gleanings the precious yellow grain.

"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 starvation. 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 60 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.

"Mr. Chairman, I had not thought of mentioning this incident until yesterday, when I received a letter from Mr. Herbert Hoover expressing the appreciation of his administration for the assistance rendered."

Mr. Hoover's letter follows:

United States Food Administration,  
Washington, D. C., June 3, 1918.

Hon. Milton H. Welling,

House of Representatives, Washington, D. C.

*Dear Mr. Welling:* The recent action of the women of the Church of Jesus Christ of Latter-day Saints, in Utah, in releasing wheat and flour for the use of our allies and our own soldiers abroad is so commendable that I wish to drop you this line merely to assure you of my appreciation of this service performed by the church.

It has given me pleasure to write about this matter to Joseph F. Smith, Anthon H. Lund, and C. W. Penrose, first presidency, Church of Jesus Christ of Latter-day Saints, and to assure them of the renewed courage we get from this generous act, both because it yields a substantial addition of food



gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed:

“And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him: wherefore they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

“And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

“Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree.” I Nephi 15:13-16.

It might seem that any of the oppressed of the earth have an advocate today rather than the scattered remnants of the house of Israel on this land of promise. Among the great and mighty of the earth, women, children, and the oppressed among the monarchical nations have all found their champions in the days as they pass.

Lo, the poor Indian, with untutored mind, is still the victim of untold degradation, ignorance and injustice in many instances. It would seem at a casual glance that the artist has more interest in him than any one else. Cyrus E. Dallin, the famous sculptor, tells us how deeply impressed he was the first time he looked upon the American Indian, particularly was he impressed with his majesty. Since that time, says he, I have been trying to make the marble statue say, This Red Man whom you would feign despise, is the very soul of majesty.

Publishing houses have shown the utmost eagerness to compile and publish Indian legends. One of the best collections is that published by the Gunn and Company, the work of Mrs. Gertrude Bonnin, for many years a resident of our state, a woman who figured conspicuously in Indian affairs during the war. Then, too, it has been a matter of note that the public has been eager to expend money to catch the weird music that is part and portion of Indian festivals and dances. But the day will come when they shall be noted for power far beyond that which comes

from any art achievement of their own or any art interest they may hold for others. In fact, that day has most likely come in Mexico. Statesmen will not soon forget how formidable a foe they found in Huerta. The Book of Doctrine and Covenants tells us:

“And it shall come to pass also, that the remants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation.”—Doc. and Cov. Sec. 87:5.

May it not be that in the trouble that has come to Mexico, since the year 1911, that we have at least the beginning of the fulfilment of this prophecy?

Of equal importance with the passages already quoted concerning the future of Lehi's people are the passages found in II Nephi 30.

“And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.”

“And then shall the remant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

“And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

“And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them save they shall be a white and delightsome people.”—2 Nephi 30:3-6.

We have already noted in other lessons that God brings about His righteous purposes by working on natural principles. Many of the Indians are rapidly become white and delightsome through inter-marriage. Go into what ever part of Canada we may, people will tell us that the most beautiful women in Canada are the descendants of the French and Indian. We do not intend to intimate that this is the only way God has of making the Indian white and delightsome, but it is certainly one of his ways.

Other factors that are at work to the end of raising the Indian out of the degradation into which he has fallen, come first from the fact that he has access to schools and colleges in various lands as well as from the fact that he has an opportunity to come in contact with the very highly developed civilization which his Gentile brethren have brought to pass.

sorely needed by our hard-pressed allies and also because the example is felt far outside the field of its immediate application.

Yours, faithfully,

HERBERT HOOVER.

The death grapple of the nations could be broken with victory on the side of freedom only through the whole-souled and concerted effort of our citizenry without distinction of party, creed or sex. Woman's part has been proved to be no less essential than man's. And right gloriously has the womanhood of America been sanctified by sacrifice and unwearied effort in the common cause. "Mormon" women came to the fore with their sisters of the Nation, giving gladly, not alone of their wheat and gold, of their time and effort, but, to the accompaniment of heartaches and tears, their husbands, brothers and sons.

Honor to the mothers of men.

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INSCRIBED TO A FRIEND ON THE DEATH OF HER  
HUSBAND, SIX MONTHS AFTER MARRIAGE  
IN THE TEMPLE

*Emma Peterson.*

The twilight of your life has come,  
And shadows round you fall;  
But just be glad, my friend,  
There's joy ahead of all!  
True, you cannot see his face, dear,  
Nor hold him by the hand;  
But you know your Savior loves you,  
So try and understand.  
As the sun is to the flowers  
So His love will be to you;  
'Twill glisten in your pathway,  
Like sparkling drops of dew.  
And when your call doth come, dear heart,  
He will greet you with a smile.  
Your fortitude and suffering  
Will prove to be worth while.  
He will smile and say, "Well done, my child,  
For your reward is nigh,  
You have learned, through earthly trials,  
To live for God on high."

# A Whiff of Ether.

*Lucy May Green.*

The dreaded day had arrived at last, and Luella Warren was all ready to go to the hospital. For days past she had swept, scrubbed and dusted, cleaned the furniture and windows of her suburban bungalow, until every polished surface shone, and not a speck of dust was visible anywhere, relying on huge cups of coffee, and many doses of her favorite remedies, to keep up her failing strength. Everything possible she had washed and ironed—clothing, curtains, centerpieces, and all. Even the lawn had been cut and watered and the flower borders raked and weeded. With her usual methodical preciseness she had laid out a change of clothing for Wallace, and the children, Ella, Irene and baby Don.

"Have I left anything undone," she wondered as she waited while Wallace got the car ready. A glimpse around her spotless pantry revealed a full bread can. The cooky jar was also well filled, a big pot of beans, and a baked mutton leg stood ready, while many shelves of bottled fruit and vegetables, preserves and pickles, bore mute evidence of her thrift and housewifely proficiency.

Luella was indeed a first-class housekeeper. Before marriage she had been a successful modiste and milliner, and she still found time to make and trim all her own and children's clothing and hats.

Many long, weary hours were spent doing embroidery, tatting and crochet, to trim their dainty garments, for her especial pride was to see her children in their clean, white clothing, and often their aprons and dresses were changed two or three times in a day, thus making very heavy washing and ironing. In vain Wallace pleaded with her to send her wash to the laundry, but the work did not please her fastidious taste, so she continued to do it at home. Still Luella was neither well nor happy; she was always tired, ailing and nervous. Too tired to enjoy the confidences of the children or the companionship of her husband.

Too ailing and weary to visit her friends, or attend the church gatherings, and too nervous to take any pleasure from their evening auto rides which Wallace and the children enjoyed so much. Luella hated to meet people, so she seldom attended Sunday school or Church, as the effort required to get Wallace and the children off was usually too much for her; besides, dinner must always be prepared.

For months she had steadily grown thinner and weaker, utterly refusing to diet herself, or to employ any help, but keeping up a show of strength by the use of various medical nostrums and a copious use of stimulants. A fainting spell of unusual length had alarmed Wallace into 'phoning for Doctor Sargent, the great nerve specialist, who had insisted that Luella should go as soon as possible to his private hospital for a thorough examination and a month's rest. Luella dreaded that examination, but the doctor was insistent.

"Just a whiff of ether, and you will know nothing until it is all over," he assured her. Her sister had come to keep house, and as a cheery "all aboard" sounded from Wallace she sorrowfully kissed her children goodby and was rapidly driven to the hospital. A week of perfect quiet and rest, with no visitors, was ordered, and while the long hours spent in bed in the cheerful, sunny room, and the simple nourishing diet did wonders for Luella's tired body, her nervous system suffered intensely without the usual stimulants, and many an anxious hour was spent in wondering whether her children's aprons were changed as often as usual and their stockings kept in repair. As a matter of fact, the youngsters were thoroughly enjoying a time of freedom from starched clothes, in suits of coveralls and bare-foot sandals thoughtfully provided by careful Aunt Susie.

Of Wallace, Luella thought little, for matters had almost reached a breaking point between them owing to her constant complaining of nerves and ill health, and his apparent lack of sympathy and appreciation of her housewifely efforts.

At the end of her week's rest Luella was prepared for the operating room, and with a sinking heart was wheeled into the presence of the great doctor for her ordeal of examination and a possible operation. In a few moments she was made ready, the mask was adjusted, a few whiffs of ether and then oblivion.

For a long time, ages it seemed, Luella was afraid to open her eyes, all was darkness and mystery, a strange dizziness held her captive. As the clouds gradually dispersed she heard a stern voice speaking—

"Here is a poor, ignorant mortal who has wandered from afar. Take her in charge until she learns the needed lessons of life. Then, if she so desire it, restore her to her home and family, that she may complete her earthly mission. If not—"

"Mortal! follow me," commanded a gentle voice, and Luella opened her eyes, and followed her white-robed companion into a large room lined with shelves from floor to ceiling. On the shelves stood all kinds of bottles of patent medicines, pills and powders, huge packages of coffee and tea, case after case of coca cola, beer, wine and spirits. On a counter stood boxes of face powder, rouge and hair tonic, while a monster dish of lobster

salad and a countless array of sundaes a la mode, and rich pastries filled the small tables scattered around.

"This is a drug store," said the woman musing—"why bring me here?" she questioned her kindly guide.

"It is indeed a 'drug' store," he replied, "look well around here, for now begins your first lesson. See the many boxes of pills contained in this case, rank poison all of them, yet you have swallowed everyone; first you have overloaded your digestive organs with too much rich, greasy food; then you have cheerfully swallowed the nostrums recommended in the glaring advertisements of these curealls, and the pills themselves.

"Here are your favorite headache and neuralgia tablets, deadly narcotics one and all. Yonder see your bracers, bromides, coca cola—in other words chains with which you have steadily bound yourself."

"But my nerves," began the thoroughly scared woman, "I can never keep up with my work without some medicine."

"Your constitution has been steadily undermined by the constant use of stimulants and drugs. Your skin has become thick, and your complexion and hair are almost ruined by the use of so many so called beautifiers, which, if you only knew, contain much arsenic and mercury. Your appetites have become strong chains of habit which have forged themselves around you, and your children will also inherit your likings and tendencies and they, too, will suffer.

"Look well around you, mortal, all that is contained in this room has been taken into your body. See those pounds of coffee, those quarts of wine and spirits, those pills and powders. No monk of medieval times ever tortured his body more than you have yours. You and you alone are responsible for the desecration of your body which should be the temple of the Holy Ghost."

Luella gave one wild look around, and sank to the ground in an agony of remorse, as she realized the truth of the terrible accusation. "I am dead," she murmured, "and surely this is hell."

Eternities seemed to pass as she wandered through dark byways, carrying a heavy realization of her guilt, until suddenly a ray of living light appeared, a passage of scripture from a lesson of her childhood crossed her mind which said, "Call upon Me in the day of thy trouble, and I will deliver thee."

"It is all true, oh, Father in heaven," she cried, while the tears of repentance coursed down her cheeks, "I am guilty, but, if it is not too late, may I not have one more chance—deliver me from this burden of folly, in the name of Jesus—"

As she whispered the sacred name, a sudden buoyancy

seemed to possess her, and as the burden rolled away a kindly hand clasped her, and her former guide appeared.

"You have learned your first lesson well, and your second is ready," he announced, and Luella followed him into what appeared to be a chapel. An immense mirror hung over the platform, while soft music came from an invisible instrument near by.

"Here you may look and listen," said her companion. "You have shown evidence of repentance, now profit by what you shall see and hear."

As she gazed into the shining depths of the mirror, she saw herself as she had been, a household drudge alone, her husband wandering afar for companionship denied him at home, her children growing up selfish, nervous and greedy. Her friends scattered and herself without hope, either in this world or the future.

Then a wonderful change of scene appeared. For she saw now a happy home, a contented, healthy wife and mother, a satisfied husband, kindly neighbors and friends, and loving, unselfish children. She counted them, six lovely girls and a number of handsome, stalwart sons.

"But I have only three," she whispered, "Can this be possible."

"All this is possible," said the voice at her side, "and much more. The choice is in your hands, choose—"

"But my neuralgia and constipation," she replied timidly. "Will be cured by correct living," the voice answered. "A diet of fresh fruit and many vegetables with plenty of nuts and raisins will cause your bodily organs to function naturally, and your constipation will soon be overcome. This accomplished, your neuralgia and headaches will cease, and your nervous disorders will become a thing of the past. Listen to the word of the Lord, 'Whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild foods. And the elders of the Church shall be called, and shall pray and lay hands upon them, in My name. \* \* \* and if they live, they shalt live unto Me.'"

"Thou shalt live together in love,

"Thou shalt thank the Lord thy God in all things \* \* \*

And shalt go to the house of prayer and offer up thy sacraments upon my holy day \* \* \* that thy joy may be full. And inasmuch as ye will do these things, with thanksgiving—with a glad countenance \* \* \* the fulness of the earth is yours. Yea for food and raiment, for taste and smell, to strengthen the body, and to enliven the soul. Can you—will you believe all these things?"

"I do believe, and I am willing to try," breathed the repentant woman, as her second lesson ended.

"Remember your experience here; profit by the instructions given, and all may yet be well with you," warned her guide in parting.

An open book was now placed in Luella's hands, and she read with a wonderful new understanding its sacred admonitions, warnings and promises. The final verses of a most remarkable chapter impressed her deeply.

"And all Saints who remember to keep and do these sayings, walking in obedience to these commandments, shall have health in their navel, and marrow in their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint—and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them."

Hark! a voice was calling her name, a voice insistent, well loved.

"If you will keep the word of wisdom and remain faithful to your covenants, your bodily health and vigor shall be restored, your mind shall be strengthened. The Spirit of the Lord shall be your guide and companion, and your testimony of the gospel shall increase, these blessings shall be yours, in the name of Jesus Christ. Amen."

As the sacred blessing ended, Luella Warren opened her eyes in the hospital room, and was received into the loving embraces of her husband and children.

Her dream was over.

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#### RELIEF SOCIETY SCHOOL OF OBSTETRICS AND NURSING, 1919-1920.

The Relief Society School of Obstetrics and Nursing will begin its fifteenth year Monday, October 6, 1919, fourth floor, Bishop's Building. Term, eight months.

This course consists of studies in anatomy and general instruction in nursing, emphasizing Home Care of the Sick, with practical demonstrations in Invalid Cooking, First Aid Work, Hydrotherapy, Sterilization, and lectures on Elementary Hygiene, Public Health, Contagious Diseases, Drugs and Solutions, Prevention and Treatment of Diseases. These lecture courses are given periodically and will be given by prominent physicians, surgeons and other specialists. Each student of this course will be required to do at least fifty hours of practical field work during the term, under the direction of the school. Tuition, \$25.00 cash, thirty days service charity nursing. Tuition to be paid and contracts to be signed upon registration.

For further information, address Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.



THE LEAGUE OF NATIONS peace treaty was reported from the U. S. Senate committee early in September, with a number of changes.

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SERVIA AND RUMANIA both were defiant of the commands of the entente allies regarding Hungary, at the beginning of September.

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AN EASTERN EUROPE alliance was in process of incubation in Italy, Austria, Germany, the Balkan states and parts of Russia, in September.

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A CONVOCAATION of capital, labor, and agricultural interests, has been called by President Wilson to meet in Washington October 5 to 10.

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GERMANY is accused of violating the peace treaty already, in admitting representatives from German Austria into its legislative body, under its constitution.

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THIRTY GOVERNORS of states met in convention in Salt Lake City in August, and discussed various questions of national interest.

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THE U. S. GOVERNMENT offered a lot of food supplies for sale in August, but only small quantities were purchased in Utah owing to the price.

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SIXTY-TWO FRENCH "WAR BRIDES" who came to the United States returned to France in August, being dissatisfied with their treatment here.

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TAXES in Utah, both from increased valuations and from increased levies, are heavier on the people in 1919 than at any previous time in history.

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STRIKES in various parts of the United States, including Utah, continued during August, with promise of increased disturbances therefrom during September.

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ENGLAND is being agitated by efforts of ministers of various denominations to bar "Mormon" missionaries, and many falsehoods are being circulated to gain that end.

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TURKEY is very much dissatisfied over losing Syria and Mesopotamia; but the present trend of international affairs is not toward pleasing the "unspeakable Turk" as a ruler.

MEXICAN bandits captured two American aviators in August, and obtained \$7,500 ransom for their release. U. S. Troops crossed the Rio Grande and killed a number of bandits.

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IN IRELAND, during August, there were several violent and bloody clashes over the Irish question. But little news of the occurrences there reaches this part of the world.

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PRESIDENT WILSON announced that he would be in Utah on September 23, on his tour on behalf of the league of nations. He started from Washington on September 4.

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HUNGARY changed its government twice in August, but the entente allies are yet unsatisfied therewith, and insist that no member of the Hapsburg dynasty shall have a ruling position.

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HIGH COST OF LIVING, due largely to profiteering and loss of production through strikes and shortened hours of labor, was brought closely to the attention of the President and Congress in August.

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UNION OF CHURCHES including the Protestant and Greek Catholic churches is being favorably considered in Europe, but there is no prospect of their joining with the Roman Catholic church.

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THE WASHINGTON administration plans a standing army of over 500,000 men for the United States—four times as great as before the war—and the compulsory training of 19-year-old youths.

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JUSTICE L. BRANDEIS, of the U. S. Supreme Court, has returned from Palestine, and is enthusiastic over the improved conditions there and the prospect of the land being re-occupied by the Jews.

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SENATOR REED SMOOT of Utah made a very explicit statement of his reasons for wanting reservations in the league of nations part of the treaty with Germany, in a letter written to Utah in August.

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THE "DAYLIGHT-SAVING" LAW was repealed over President Wilson's veto on August 20, and after October 31, timepieces and their owners in the United States, will be saved the jarring of semi-annual changing gears.

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THE UTAH LEGISLATURE was called by Gov. Bamberger

to meet in special session on September 29, one of the chief reasons therefore being to ratify the woman's suffrage amendment to the national Constitution.

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AN ANTI-TOBACCO movement is growing apace in the United States. It is being given force by smokers intruding their offensive habit into elevators and other such places, to the annoyance of non-smokers.

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FARMERS' ASSOCIATIONS throughout the United States advised Congress in August that one way of reducing the high cost of living is to end the war laws and go back to pre-war conditions of administration.

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J. REUBEN CLARK, a Utah man who has gained distinction as an international lawyer, made an address analyzing the league of nations treaty in Salt Lake City, on September 3, the big tabernacle being filled by an interested audience.

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CHAPLAIN B. H. ROBERTS delivered an eloquent and lengthy answer to Mr. Clark's argument on Sept. 8, the audience being large and enthusiastic. Both sides of this question were thus presented to the people.

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RACE RIOTS between negroes and whites, in Chicago, in August, resulted in 30 deaths, hundreds of people injured, and much property destroyed. Troops quelled the riots there, as they did at Knoxville, Tenn., on August 30, with a number of fatalities.

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A BIG RAILWAY STRIKE, the most damaging section of which was in California, occurred in the United States in the latter part of August, and was terminated by President Wilson's decision that if the railway employes would not run the trains the government would do so.

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UNITED STATES SENATOR KNOX, whose long and able service in public life have earned him a reputation for wise far-sightedness in international affairs, advocates a separate peace treaty with Germany as the safest course for the United States at the present time.

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CLAIR PRICE, prominent newspaper correspondent, sends this word from Jerusalem in August: "It is not generally understood among non-Moslem peoples that Moslems believe Christ, not Mohammed, is to return as Judge of the world at the Last Day, and that the Judgment will take place, not in Mecca, but in Jerusalem."

# EDITORIAL

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*Motto—Charity Never Fulleth*

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## RELIEF SOCIETY MAGAZINE

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No. 10

## THE LEAGUE OF NATIONS.

The one burning issue before the American people today—as well as before all the allied peoples—is the League of Nations, which has been knit up with the Peace Pact. Many think them one and the same thing—but that is erroneous. However, President Wilson thus holds them together, and so do the other signatory powers.

The League of Nations may be all that its supporters claim that it is—it may be all that its opponents assert that it isn't. This is a matter of individual opinion. There are prominent and beloved leaders amongst this people who differ vitally on this question—as do the people; but let the women of this Church act and think and talk as Latter-day Saints should—and not demean themselves nor give way to foolish and even wicked feelings and words. Consider two vital points connected with this matter!

First, then: Politics are merely men's opinions as to how the government of a city, state or nation shall be shaped or conducted. One man thinks a high tariff is good policy, and his neighbor is sure that a low tariff, or none at all, is the best policy for the nation. One man thinks that Democratic policies are best, another feels that the Republican plans are safest. These are merely men's opinions. Sometimes, however, questions of policy have sterner values than mere tariff or coinage questions—as, for instance, the question of State's Rights, which led to the Civil War. Yet, even in that we must give our

Southern Democrats the credit of being honest and sincere in their opinions. Whatever opinions you and I may hold, on this League of Nations, or upon the different political party questions, let us assume and maintain one fixed standard of conduct; namely, willingness to concede to all men and women the liberty we ourselves enjoy—that of free agency, to act and think for ourselves. Moreover, let us do this generously, and in a kindly spirit. Let your sense of humor come to the rescue. We are told women have little of this saving quality. Then let us cultivate it. Don't get angry because some one differs with you in your opinion regarding the League of Nations—or any other question. Keep cool, keep sane, keep poised.

Second: There is a more vital issue at stake, and that is, criticism of our honored and revered leaders. Remember, dear sisters, you and I know as we know that we live, that President Heber J. Grant's words of counsel, and his appeals to this people, are dictated by the spirit of truth, the Spirit of God. He will not lead this people astray. He is under divine guidance, and our prayers go up night and morning in his behalf. Likewise are his Counselors and the Council of the Twelve, men of God, men of prophecy and of revelation.

If your friend wishes to show his reasons for his opinion, listen quietly and courteously. Show forth your own reasons with justice and sobriety. But don't argue, and don't impute wrong motives and evil intents to those who differ with you. Argument leads to evil. Avoid it. We must have and use our agency. But in the exercise of that agency let us be meek, gentle, reasonable, and generous-minded. Of such is the Relief Society.

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## THE PEACE OF THE MORNING

*Maud Baggarley.*

Oh, if only the peace of the morning  
 Would go with us all the day.  
 We might walk with souls undaunted  
 All the long and solemn way;  
 If its mystery and glory  
 Would but linger in the heart,  
 We might follow its high vision  
 And with heroes there depart!

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN NOVEMBER

#### A DAY OF REDEMPTION FOR THE LAMANITES.

In our last lesson we told you that this is a day of fulfilment. We know that the hour of the Jew is at hand, and that his glory will soon descend upon him, and that the hour is not far distant when the law of the Lord shall go forth from Zion and his word from Jerusalem.

In the same chapter of the Book of Mormon that speaks of the gathering of the Jews, in the latter days, there are also mighty prophecies concerning the remnant of the people that once covered this land.

That this people are rapidly nearing the place, where they may rightly be regarded as a remnant, is evidenced in the fact that they are portrayed by artists as a vanishing race. Elder A. W. Ivins' statement of the fact that while thirty million Indians occupied Mexico, at the time of the Spanish invasion, there are no more than half that number today, is to the point. All travelers agree that the Hawaiian people are decreasing rather than increasing.

The Indians on this continent have been the victims of their conquerors. In this regard, once again, we call to mind Elder Ivins' graphic account of cruelty imposed by the Spaniards on the natives of Mexico—cruelty that beggars description, and resulted in the death of tens of thousands.

Nor are we without blame in this matter, in this land of the free and this home of the brave. The famous witticism of a noted American, who said, "the Pilgrim fathers first fell on their knees and then on the aborigines," tells the tale.

Nevertheless the hour of their bondage is passing, for it is decreed by our Father in Heaven that this people shall soon know who they are, and in due season be taught of the destiny that awaits them.

To turn to the Book of Mormon as proof of what we have written we find:

"And now the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the

And surely the day is near at hand, when the prophecy concerning the restoration of the gospel to the Lamanites shall be fully realized. Certain it is of more than passing interest that the culminating promise, both to the Jew and the Lamanite, is practically the same. It reverts to that which the Latter-day Saints know so well, that to know God and his son Jesus, whom he has sent is eternal life, and eternal life is the greatest gift of God.

When he shall reveal himself to the Jews, he shall stand upon the Mount of Olives, and show them the wounds in his hands and feet, which they shall recognize, and recognizing shall proclaim him to be their Redeemer.

In the case of the Lamanites, the Book of Mormon tells us that the gospel shall be restored, that the people of Lehi shall obtain knowledge concerning their forefathers, and that they shall have a knowledge of Jesus Christ, even as their forefathers had that knowledge. One very sharp contrast exists between these people; for whereas the Lamanites are to be instructed concerning their forefathers, and be told expressly from whom they have descended, the Jews who were scattered to the four corners of the earth are not in need of such instruction.

Concerning both peoples, we are led to believe that in the Lord's own due time, the gospel message will fall upon their ears as a voice that hath a familiar sound. They will accept of the gospel with a readiness that will indicate that they are to the manor born, which they are; for those who are of the blood of Israel do respond to the gospel message. Now are they confronted with the thousand perplexities of doubt and unbelief that are the plague of those who have much Gentile blood.

#### QUESTIONS AND PROBLEMS.

1. Why will it not be necessary to teach the Jews of their origin?
2. What book will give the Lamanites the same knowledge concerning themselves that the Jews have been in possession of through all their wanderings?
3. Compare the condition of the American Indian today with his condition when America was discovered.
4. Which condition do you think the Indian prefers?
5. Relate any stories that you may know concerning Indians that would lead to the belief that they are capable of high spiritual, intellectual and artistic achievements.
6. Give the names of as many pieces of sculpture from Mr. Cyrus E. Dallin depicting Indian character as you can possibly recall.
7. Suppose the United States government believed the In-

dian to be a descendant of Joseph, do you think it would in any way affect its dealings with these people?

8. Tell some Indian story that will redound to the Indian credit.

9. Is there anything in the way that the people of the Hawaiian and Samoan Islands have accepted the gospel to lead us to believe, that in due season the American Indian of the entire continent will accept the gospel?

10. Make a summary of the prophecies and promises in relation to the Lamanites, found in the passages in your lesson quoted from the Book of Mormon.

## LESSON II.

### Work and Business.

SECOND WEEK IN NOVEMBER.

## LESSON III.

### Genealogy.

THIRD WEEK IN NOVEMBER.

#### SCANDINAVIAN SURNAMES.

Many of our faithful and superior Saints are descendants of Scandinavian ancestors. Indeed, when we study into this question we discover that all of the Anglo Saxon races, and perhaps the Celtic races, at least one side of the Celtic race, have all descended from Scandinavian or what is called now the Nordick races. The Latter-day Saints feel sure that all of these races either descended from the ten tribes themselves or that the seed of the original tribes who scattered into the north country was left in the Scandinavian or Nordick races as the tribes passed on their way into the north country. So that it is both interesting and instructive to study a little about the origin of the Scandinavian people and to inquire as to their methods of surnaming.

The surname customs followed largely those of other Anglo Saxon races. The people nick-named their children. They gave them sire names, trade names, place names and official or descriptive names. They used suffixes and affixes while also they gave at times heraldic surnames.



The confusing custom adopted by the peasants of calling the child by his or her father's first name and adding son or sen to it gives people the erroneous idea that they did not use any other surnames. The difference between that custom and the custom which obtained in Scotland was that the Scotch took the first name of the founder of the clan and then added Mac which means "of the clan" to all the descendants while the Scandinavians called the child by his first name adding the fathers name with son added to it for each generation. Lars Jens-son would be the son of Jens but Lar's son would be called Hans Lars-son or sen, so that each time the surname or sire name was changed. Not until the year 1820 by a royal decree were surnames made obligatory and hereditary in Scandinavia.

The Danish registers are quite as complete and easy to follow as the parish records of any other country.

The tables given in the *Surname Book* of the Scandinavian kings furnish the basis of all Anglo Saxon descendants.

#### QUESTIONS.

1. Who are the Anglo Saxons?
2. What is the difference between Scandinavian and Anglo Saxons?
3. Who were the Normans?
4. Who were the Celts?
5. What surname customs were followed among the Scandinavians?
6. What about the parish registers?
7. From whom are the Scandinavians descendants?
8. Give one of the tables found in the *Surname Book*?  
(Chap. 28.)

Note. Have the class write down all Scandinavian names in the Society or the ward, with explanation as to origin and development of surname.

#### SURNAME BOOK.

The General Board have a few more copies of the *Surname Book* which we will now be willing to dispose of to individuals. They will soon be out of print, and then if wards do not have one, or individuals who are interested in Genealogy have none, there will be considerable loss and distress when the books are needed and not to be obtained. We suggest that all wards and interested individuals purchase them at once.

## LESSON IV.

## Home Courses.

FOURTH WEEK IN NOVEMBER.

*Thrift in the Home.*

One of the most important lessons learned by American women during the recent world war is the value of thrift in household management.

In spite of their loyalty during the war, however, the American woman has yet much to learn about habits of thrift. Perhaps in no other one thing has she erred to the extent that she has in extravagance and general wastefulness. She lives in a country where it is comparatively easy to earn money and as a result, spends it without thought. To correct the habits of thoughtless expenditure, becomes now the home problem in the period of reconstruction. The United States Government has learned so thoroughly the great importance of the cooperation of the women that it has asked that steps be taken through the government agents, to assist the homemakers of the country to place the income and expenditures of the home on a business basis. It is hoped thus to establish thrift habits.

Political economists hold that women control the expenditure of nine-tenths of all the money earned. It is also said that, because of our unbusiness-like methods, millions of dollars are wasted annually. It is an established fact that a business that is not well organized and managed according to business principles will fail. Now, it must be so likewise with the business of the home. If women control the expenditure of nine-tenths of all the money earned, it must be conceded that her responsibility is tremendous. Her business cannot be carried on in an indifferent, careless manner and meet other than failure. Business men all over the world know that foresight, system, the following of a budget, and the keeping of accurate accounts, make for success. Thrifty housewives also know from experience that the same principles hold for success in the business of the home. Hence the necessity for every household's making a budget and keeping a simple yet accurate system of household accounts, no matter what the income may be. If this is done it will help in eliminating work and anxiety and will make possible a saving of time and money. In this unusual time, when incomes are by no means increasing in proportion to the cost of living, and when there are so many de-

mands on money that no income seems large enough to meet them. the housewife must adopt business methods in spending the income if she is to succeed in her chosen work and do her part in the reconstruction of the world.

The object of the budget is to establish a working method of conservation of materials. At the same time the saving of health and energy must be emphasized by teaching the principle that "economy no more means saving money than it means spending money. It means administration of the house, its stewardship, spending or saving, whether money, time or anything else, to the best possible advantage."

The handling of the income has in many families been the cause of serious misunderstandings. Young people starting out in life have no definite plans for the disbursement of the family funds. Too often they go into debt, expenses pile up, the funds are exhausted, and all is chaos. A plan for handling the money might have saved the situation. Such a plan is a budget.

A budget is a planning in advance of expenditures in proportion to the income. In far too many households this is a mystery; expenditures are not planned—they just happen. We have fat days and lean days, days of plenty and days of want. Christmas and holiday expenditures, sickness, accidents, and misfortune, lessen the days of plenty and add to the general worry of the family with a limited income. A budget planned under ideal conditions would find the father and mother and the children gathered around the table. The total income of the family would be determined. Then by mutual consent, they would make the general division of the income, and prepare the budget.

There can be no fixed classification of household expenditures any more than there is a fixed standard of living for everyone. What seemed to be luxuries in the homes of our grandmothers are necessities of the present generation. It is certain that in America standards of living are constantly rising. However, in dividing the income the first consideration is the food for the family. No matter what the income, the family must at least have sufficient food to meet the needs of the body. It is true economy to purchase foods that will keep the body well and in repair, and furnish it with energy with which it may do its work. An electric or gas engine will stop work as soon as it is out of repair or the source of energy is shut off. The human body also must be nourished and kept in repair and supplied with energy. While there are many ways in which one can economize in furnishing food for the family, one must not economize to a fault. So the first division of the income must be an adequate allowance for food. On very limited incomes say one hundred dollars a month for a model family of father, mother and three chil-

dren under fourteen years of age, the amount required would range from forty to fifty per cent, according to the present day prices. This amounts to one-dollar sixty cents daily or an average of ten and two thirds cents per meal. This amount will allow only for the necessities of nutrition. There are no luxuries, no foods out of season, and only a very limited variety.

The next consideration is shelter. According to some standards, a good home with furnishings beyond one's income would seem to add more to the family comfort than perhaps a more liberal food allowance. Such a family would economize to a fault in their food, and perhaps in their clothing, in order to secure a more attractive home. The safest division would allow from fifteen to eighteen per cent of the income for shelter. In cases where the family is buying a home the monthly payments may in safety reach twenty-five per cent of the income.

The third division of the budget would be an amount set aside for clothing. It has been determined that fifteen per cent of the income almost invariably meets the needs of the clothing-budget. This department of household expenditure offers many opportunities for economy. Many thrifty homekeepers manage this department nicely on ten per cent of the income. Careful buying, remodeling, renovating old materials, and proper care of clothing afford many opportunities for cutting down expense. On the other hand, attempting to follow the prevailing fashions, gives no end of trouble to the family of limited income.

The fourth division of the budget concerns the operating expenses. Operating expenses should be held down to from ten to twenty per cent of the income. Fuel, light, telephone and wages must all come out of this division. In many cases it will eliminate everything but light and fuel. It would be well, however, if a greater effort were made to keep ice during the warm months as it is a real economy in that it is a means of preserving food and making it possible to keep milk on hand for the children. In my home visits during the summer, I have found the majority of families using condensed milk because they had no ice.

A division for incidentals must also be provided in the budget, since every family must meet the unexpected. In this division we place doctors', dentists' and oculists' bills; gifts such as Christmas, wedding, or birthday, lawyers' fees, and other unclassified expenses. This amount should if possible be held down to from five to ten per cent.

The sixth division is that of the so-called Higher Life. Higher Life expenditure includes money spent for education, books, magazines, music, Church, charities, and amusements. The amount is usually out of necessity kept down from ten to fifteen per cent.

Typical Budgets follow :

*Income \$100.00.*

Food .....	40 or \$40
Rent .....	15 or 15
Clothing .....	20 or 20
Operating .....	10 or 10
Incidental .....	10 or 10
Higher Life .....	5 or 5

*Income \$150.00*

Food .....	30 or \$45.00
Rent .....	15 or 22.50
Clothing .....	15 or 22.50
Operating .....	15 or 22.50
Incidental .....	10 or 15.00
Higher Life .....	15 or 22.50

Neither of these budgets has a special heading for savings, but every well organized home will lay up for a rainy day. It may be a few cents saved from the food budget, or the clothing budget, or some one of the other departments. While it is impossible to say that a family income will permit of any stipulated amounts being set aside as savings each month, it is absolutely necessary that every family save. It may be through a building society, an endowment insurance policy, war savings stamps, or liberty bonds.

## QUESTIONS.

- Who are the chief money-spenders in the home?  
 What is the budget system?  
 What would you call necessities?  
 What are luxuries?  
 How do you divide your income?  
 What proportion should be spent for food? For clothing?  
 For tithing and donations, For amusements? What is thrift?

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shelter, food and raiment.

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for the discipline of failure.

For work; for the ability to work,  
the desire to work, and for oppor-  
tunity to work.

For a faith in God, in His Son,  
Jesus Christ, and faith in the mis-  
sion and calling of the Prophet Jos-  
eph Smith!

Be thankful, O, my soul, be thank-  
ful every daily hour, for life, for  
death and for the resurrection, O,  
be thankful!

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No. 11

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Church of Jesus Christ of Latter-day Saints.

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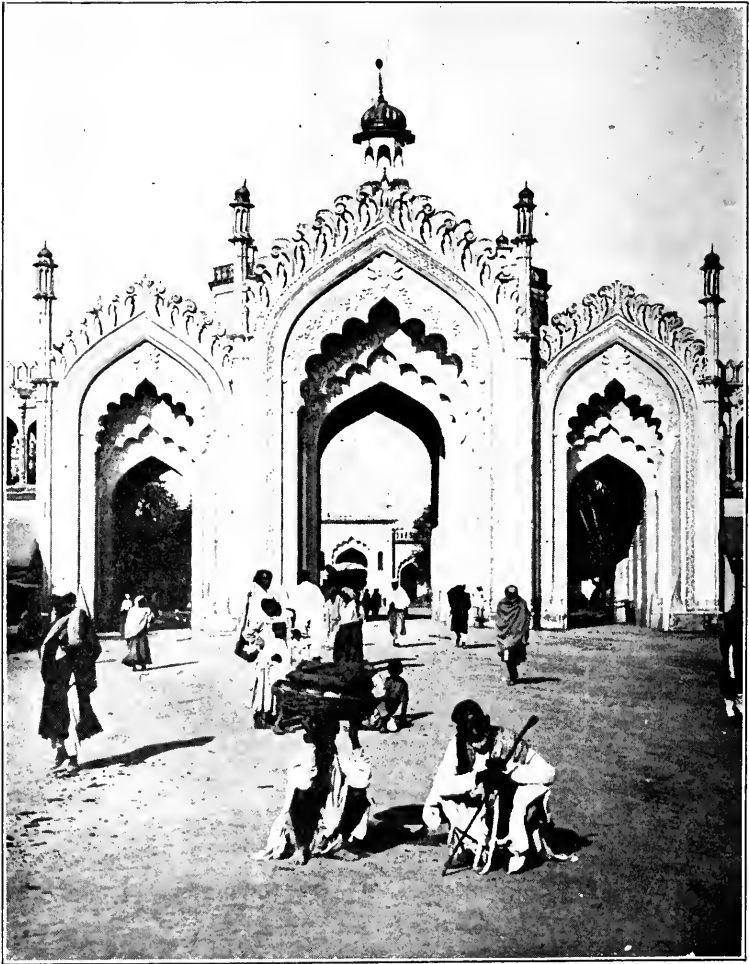
OUR GOD AND FRIEND.

*Thanksgiving hymn for November, 1919, by L. Lula Greene Richards.*

Father, thou eternal one!  
For the wonders thou hast done,  
For thy kind paternal care,  
For thy mercies rich and rare,—  
Thanks and worship we extend  
Unto thee, our God and Friend.

While through all the world around  
Strife and bitterness abound,  
Well hast thou established here  
People who, with loving fear  
In thy sacred temples bend,  
Praising thee our God and Friend.

All our service be to thee,  
By thy gospel truth made free,  
Led by prophets of thy choice,  
Guided by thine own true voice,  
Thanks and praises without end  
Be to thee our God and Friend.



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THE

# Relief Society Magazine

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NOVEMBER, 1919.

No. 11.

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## Temples.

*Mary Foster Gibbs*

All religious forms are symbolic in their character. The mind of man is peculiar, in that memory is short and impressions are fleeting. In order to retain and maintain an attitude of devotion, one must be constantly reminded of his obligations and promises with his heavenly Father. If it were not for the Sabbath day, and certain rituals and observances of that day throughout the Christian world—if in any way this day and its peculiar observances were abolished for any length of time, the second generation would be almost devoid of reverence for the Savior, and the next generation would no doubt forget that such a Being existed. The Sabbath was indeed made for man that he might remember and, through remembering, so discipline his spirit, his earthly desires and mortal selfish propensities, that he would thereby obtain salvation and achieve self control.

For this purpose the Lord has given to his earth-born children a series of symbolic observances for daily use, for the Sabbath and for birth, baptism, marriage and death periods, which keep the mind quickened and the will tempered to spiritual laws and final self mastery, when the human will shall conform in every particular with the Divine Will. That we obey divine law is not so much a benefit to our heavenly Father as it is a great and lasting benefit to ourselves. He loves us and when he sees us obeying true and righteous laws, he is gratified and rejoices, just as earthly parents rejoice when their children are good and obedient.

In this stage of existence, which is a condition of struggle and darkness, we need constant help and guidance to keep our feet in the straight and narrow way. For this purpose, then, the Lord gave his earliest prophets and teachers a series of symbolic rites and ceremonies which would instruct the mind and inspire the heart through the forms that appeal to the eye; gave rituals and ceremonies that enter the brain through the medium of eye,

ear and hand. For instance, the daily prayer, in which the knee is bowed and the eye is closed, permits the heart and lips to voice gratitude and renew appeals for continued help. The mind is the more concentrated because of shutting out the surroundings by closed eyes; kneeling not only indicates humility but actually induces that state of mind by the bending of the body thus symbolizing the subjection of the will to a Higher power.

The great, fundamental truth of earthly existence is the offering of the Savior for the sins of the world. It is impossible to believe that our Father would acquaint only the small handful of his children known as the Hebrews and earlier the Semites with this foundation fact. We know from the *Pearl of Great Price* that an angel taught Adam to offer sacrifice; and no doubt, he carried that lesson on to his descendants, until Noah himself came out of the ark and built an altar of sacrifice and thanksgiving. Noah must have taught his three sons, Shem, Ham, and Japheth, the correct pattern of the sacrificial rite, although history proves that Shem alone maintained the rite in its simplicity and correctness.

The Assyrians and the Babylonians built great winding towers or temples. The Jaredite and Nephite built temples; the Egyptian, the Persian, the East Indian, the Chinese and Japanese, even the Greeks and the Romans, built temples to their gods. Yet, strange to say, after the great culmination of sacrifice in the crucifixion of our Lord, sacrificial rites amongst all people gradually died out and were abolished. After the destruction of the temple, seventy years subsequent to the crucifixion, even the Jews themselves retained only a shadow of their former services and rituals; most of them being lost through their lack of an abiding place.

The ceremonies and rituals which marked the original temple ordinance work became necessarily corrupted and changed, as the sons of Japheth and Ham lost the true gospel and multiplied idols to themselves. It is difficult to worship God in spirit only. Abstract worship is impossible to children and undeveloped intelligences: while, on the other hand, the more highly trained the intellect, the more abstract becomes the spiritual concept, until the simple things of the kingdom of God are sometimes completely lost sight of in philisophical abstractions.

Associated with the keystone principle of sacrifice were various ordinances which attended the vital events of life; birth, christening, or circumcision, baptism, confirmation, marriage, and death, were provided with symbolic rituals and ceremonies by all the ancient peoples both savage and civilized. Indeed, even today, in the hard, matter-of-fact life of the most unbelieving modern citizen, there enters certain symbols which mark his en-



trance into the world, his marriage ties, and his death, or passing into eternity. The man who takes his oath of allegiance to a country takes part at once in a symbolic ceremony with his uplifted hand to a symbolic agent of a so-called government, which is a word symbol of a potentate or a group of republican people. If he offers his right hand in greeting to his friend he participates in a symbolic revival of the oriental custom of the plainsman who covenants to preserve the safety of the man to whom he offers his right hand, which is his sword hand.

All ceremonies and rituals in ancient temples as in most modern churches were and are attended with music, processions and costumes, in some churches the survival of incense offering, and rich vestments, still obtains—notably in Catholic and Episcopalian churches. The ministers of all other churches, except, perhaps, our own Church, wear certain collars and coats which mark their profession.

Up to the time of the Savior's coming upon the earth, sacrifice was a necessary part of the daily service in the Hebrew and Nephite temples, and of most pagan temples. With his crucifixion that symbol was fulfilled; the Lord's Supper supplanted that ordinance; but the ceremony and rituals pertaining to the daily worship of God and to the supreme events in the individual's life, as well as the strict observance of the Sabbath day, must needs be maintained throughout the subsequent ages. With the passing of the "bride into the wilderness," and the apostasy of the Church of Christ, there ceased the knowledge and practice of many of the fundamental observances which were taught by Christ and his apostles to their disciples; and which observances and rites were, many of them, the same as those offered by the ancient Hebrews. Christ said he came to fulfil the law, not to destroy it. Afterwards the ordinances were changed, and the everlasting gospel was clouded with error and apostasy.

The gospel was restored through the Prophet Joseph Smith, and the primitive ordinances were later revealed to him in their simplicity and purity.

Then came the need of a temple and temples, for in them only could be given the higher keys and gifts and blessings which would prepare men and women for their final exaltation. Baptism which is a symbolic ordinance, and the laying on of hands which is another symbolic ordinance, could be performed without temples; but marriage for eternity, as well as all ordinances which pertained to baptism for the dead, with sealing, and the adoption of children to parents for the dead, could not possibly be administered except in temples built and dedicated for that purpose. That the Jews had knowledge of some of these principles and ordinances for the dead is amply attested in the scriptures as we shall disclose in later articles.

Let us now inquire somewhat into such remnants and scraps of knowledge as we have concerning ancient temples and the rites and sacrifices therein offered:

Temples or particular houses of worship have been used by man since he first erected shelter for himself and for his deity; rather let us say for his God first, and then for himself. The poet tells us that trees were God's first temples. That may well be in the poetic sense, but certainly it is true that man early realized the necessity of a separate building in which to offer up sacrifice, to practice religious rites, and to gather the people on stated occasions for worship and commemorative services.

No people so ancient, so learned, nor so simple, but erected in some form a temple or edifice dedicated to the worship of God.

We must not think that the three successive temples built by the Hebrews in ancient Jerusalem, were the only temples known to the ancient people of the world. Solomon's temple, built by himself in the year 1000 B. C., and destroyed by Nebuchadnezzar about 586 B. C., rebuilt by Ezra and Nehemiah after the captivity about 537 B. C., was re-built again by Herod the Great, just before the Savior's day, was destroyed seventy years after. These temples were practically one and the same, and the ordinances practiced therein remained practically the same from generation to generation. They were constructed under direct revelation from God, and, except as the rites and ceremonies became dead forms and symbols, remained correct until the Crucifixion. The Jerusalem temple retained the heavenly patterns revealed to Moses and known by the generations following. It may be probable that the ante-diluvian patriarchs built such edifices, but if so these were destroyed in the flood. Abraham and his direct descendants were shepherd kings and moved about from place to place, therefore their altars were temporary and their rites were simple. Of this we will say more later on.

Before taking up the correct temple pattern as revealed to Moses, and inquiring into the rites and ceremonies practiced by the chosen people of God, let us acquaint ourselves somewhat as we may with the temples and religious practices of other ancient people.

#### EAST INDIAN OR HINDU TEMPLES.

Perhaps as old a people as lived their separate existence, both in ancient and modern times, were the descendants of Japheth who inhabited the peninsula of East India. Their traditions point to stories of an earlier savage race whom the Aryans con-

quered. Like all descendants of Japheth they were astute, fond of cultural development, philosophic and thrifty in civic and domestic life.

Unquestionably they brought with them the Japhetic traditions of sacrifice, of altars, of temples, of rites and ceremonies. There is a curious point associated with the sacrificial practices of ancient Hindus; few of them so far as we know offered human or animal sacrifices. The fruits of the field, prepared foods, and liquids, with even clothing and jewels, constituted their votive of-



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BURNING BODIES IN GHAT AT BENARES, INDIA.

ferings. Is there in this fact an echo of the rebellious Cain who would not or did not comply with the direct instructions of father Adam in the offering of the symbolic sacrificial lamb? Cain chose rather to place upon his altar the fruits and grains of the field. One wonders if he claimed superior humanitarian motives in thus dis-

obeying his father's example and teachings. Be that as it may, we know that he did not scruple to take his brother's, or human life, when filled with the passion of jealous anger.

The temples of the Hindus which were at first very simple, gradually became ornately enriched with marble and precious stones and wonderfully elaborate. They were artists, these early Hindus, and their architecture is exquisitely beautiful especially in their temple construction. We know of two sacrificial rites practiced by this ancient people. One was known as the sacrificial fire, which was a sacrifice offered to the gods of nature, such phenomenon as the sun, the moon, thunder, lightning, rain—all these were looked upon as manifestations of the gods. The sacrifices offered were food and drink, some of which was poured into the fire. The fire that consumed these offerings became thereby specially sacred. This rite offered was private at first and was common by all the people and was accompanied with hymns, chants or charms. But the whole service was finally appropriated exclusively by the priests or magic men. The priest elaborated upon the simple Fire-Cult, and developed an expensive and elaborate ceremony of three sacred fires, with incantations and hymns. The hymns were called the Rig-Veda. At these three-fire sacrificial performances the ordinary poor men could not engage as they became expensive and costly. So the poor were permitted a simple daily rite to their gods with one fire only. These three-fire sacrificial rites celebrated births, marriages, and funeral ceremonies, amongst the aristocracy. The nature of them, therefore, prevented them from becoming periodic, as was the case with the one daily religious fire offered by priest and people alike. We know very little about the rituals and ceremonies which were connected with the temple services. It may well be that they were kept sacred and secret as in all other temples.

The priests gradually became very grasping and sordid; translating the spirit of true sacrifice into corrupted greed, and hence the Vedic sang, "Give to me; I give to thee." "Enjoy the soma, satisfy thyself with it; then turn thy mind to the giving of riches," says a Rigvedic poet. "The gods wanted sacrifices, of food and drink, accompanied by hymns, which were always an integral part of the sacrifice, and in which the gods took an aesthetic pleasure."

Another sacrificial function which was the most aristocratic rite of all was the soma-drink, offered to the god Soma. This drink was intoxicating and very expensive. In the passing centuries this rite was combined with the three-fire-cult, and the priests only officiated in the temples.

The Hindus worship many gods. We are told by Dr. J. A.

Montgomery that, "there is, for instance, the majestic Varuna—perhaps the leading god of the prehistoric Ido-Iranians, as he at least became the leading god of the historic Persians (under the name of Ahura Mazda). It is declared in the Veda, too, that he is the greatest of gods, the guardian of the world-order, the righteous king and judge of the universe, the punisher of all evil. In short, he is described as a veritable Hindu Yahweh."

Connected with this sacrificial offering were many hymns; indeed, the whole religious ritual consisted mainly of hymns, or invocations. All that we know today of their ancient religions is learned from these hymns or invocations to the gods.

In the end the tenets and beliefs of their religion became an abstraction and finally their sacrificial rites were forgotten. So philosophic, so subtly abstract, did their creeds become that they finally adopted a conception of God which sounds very much like the present day Christmas' own idea of God the eternal Father. We quote from Montgomery. "Says the Upanishadic teacher Uddalaka Aruni to his son: What that subtle essence is, a having-that-as-its-nature is this universe; that is the Real, that is the Soul, that art Thou, Cvetaketu!" And even more clearly and magnificently the great teacher Yajnavalkya declares: That which rests in all things, and is distinct from all things, which all things know not, of which all things are the body (that is, the material representation or form), which controls all things within, that is thy Self (atman), the immortal Inner Controller. \* \* \* The Unseen Seer, the Unheard Hearer, the Unthought Thinker, the Unknown Knower. This is thy self, the immortal Inner Controller. Whatever is other than this is evil."

Associated with their religion and entwined with it for several centuries was the transplanted belief in Buddha. The Brahmins, as the Vedic priests were called, had believed in transmigration of souls; that is, that the reborn soul of man was sent into living creatures of all classes and that his spirit had evolved from rocks, trees and had risen up through the various stages of animal life into that of a human being. If he did well in life he would be re-born under better circumstances. If not, he would be sent back into the animal creation. Buddhism did not go so far, but we shall treat that belief in a latter paper.

# Beyond Arsareth.

A STORY OF THE LOST TEN TRIBES.

*Continued.*

## II.

My full name is Loner Nikolai Merton. I was born in Chicago, U. S. A., in the year 1883. My father was John Merton, an American. My mother was born in Norway. When I came to the world, my father was away from home, and so the selection of a name for the baby devolved altogether on my mother. Nikolai was her father's name, and Loner was the name of the village from which she had come, and as both had fond recollections about them for her, she gave their names to me as an inheritance. But such names, one may be sure, would not long remain intact in America, the land of abbreviations and nicknames. Nikolai could hardly be shortened into Nick, so Loner lost the last syllable; and thus it came about that I became Lon Merton.

Very little of my history from my childhood until I was a man pertains to this narrative. During my youth we moved from Chicago further west. I was an only child. I had the advantages of a common school education. I learned to work on the farm; I traveled considerably in a number of the western states, and thus picked up a good deal of all-round information. Before I was twenty I lost both father and mother. They had accumulated some property which was left to me.

For ten years I lived at the old home, sowing, irrigating, reaping, studying, learning the lessons of life in various ways. It seems to me now that in those ten years on that farm, with the eternal hills on one side, and the open valley on the other, I lived a complete life. If toil and rest, sunshine and clouds, hopes and fears, love and loss—if all these make up a life, then I lived mine there, and it seems to me that I should have completed it there—but no, the ways of God are wonderful and not to be found out, at least not by me, it seems.

Of that which came into my life, and drove me away from home, made me a wanderer on the earth, I shall say as little as possible in these pages. That concerns no human soul but mine, and the divine heart of One Above. I shall say as little as possible about that, but then it may be impossible to keep it back—it is hard to suppress that which is continually in the heart and in the brain, and even now when I think of that time, I feel as

though I could fill these pages with a flood as from my heart—but, no; that would clearly be a waste of precious space.

When I felt that I had to leave home I did not sell my farm, but rented it to an honest, trustworthy family. I went to Chicago, then to New York and from there to Liverpool and London. In the masses of humanity found in these places I thought I might find something to distract my mind, but I was not very successful. Then I sailed over to Norway. I could speak a little Norwegian—or at least I thought I could until I landed in that country. But I got along very well, and liked the country. That winter I spent in Paris and Rome, but I went back to Norway early in the spring. I went up to Loner, a little village in the interior of the land. I remained at Loner a week, and had a mind to remain there forever; but that whim soon passed and I was down again to the town of Tunsberg where some of my mother's relatives lived.

Tunsberg is winter quarters for a large number of vessels engaged in the whale and seal fishing business. One day, when I was out walking rather aimlessly, I found that the ice was yet thick between the mainland and a small island. I walked on the ice to where a large number of vessels were moored all around an island. They were yet fast in the ice, but there were a number of men engaged in cutting a passage for one of the vessels out into the open sea. I learned that, as the season was advancing, it was time for the fishers to be off. They had waited in vain for the ice to break up, but now they could wait no longer. I became quite interested in this scene, and each day I went out to the ships to see what progress was being made. At last the first vessel made its way through a long watery lane and was free. Others soon followed, and as they reached the open water, I saw that sailors came from the town with the small steamers and were soon in possession of the fishing ships. Some were steamers, and some were sailing vessels. It was a rare sight when the sails were spread like a mass of clouds, to see the vessel glide over the waves out into the blue ocean.

In a week, all but one of the ships had gone. This one lingered and I lingered with it. I had become somewhat acquainted with the men on board, and had made myself quite at home on the little, well-oiled steamer. There was a sort of weird attraction about the ship for me. I say weird because how else can I describe an attraction for such an object, and such surroundings as on board that vessel.

At last *Esken* was also ready to put to sea, and I actually felt sorry in having to say goodbye to it. The ship was to get away early next morning, but I was out long before daylight hunting for the captain.

"Captain Larsen," said I, when I had found that officer, "how are you off for men?"

"Short yet," said he.

"Then take me," said I.

"Take you!" he exclaimed, as he looked closely at me from top to toe. "Are you a sailor?"

"No, sir," I replied, "but if hands are short, I can help at most anything. I am not so inapt."

"Have you ever been in the Arctic,"

"No, sir."

"Ever been a fisher—a common fisherman I mean?"

"No, sir; never caught anything larger than a brook trout."

"And yet you want to join this crew, and help to catch whales!"

The captain swore a little, laughing as he did so.

"Where's your trunk?" he enquired.

"At the hotel in Tunsberg," I replied.

"Well, go and get it. Be back in two hours;—and say, you'll have to get some clothing—"

"Fredriksen, Fredriksen," the captain shouted, at which a sailor came up to see what was wanted.

"Go with this man to town," were the instructions, "and tell him what he must get in the way of clothing, etc., for a cruise in the Arctic. He is going with us as—first mate, I suppose!"

"Fredriksen thought the Captain's last remarks to be a statement of facts until I told him different. We were back within two hours. Black smoke came in great clouds from the funnel of the *Esken*, and before noon we, too, were out into the sea. Two days later we left the Norwegian coast, and a week later Tromso, and headed for the fishing waters in the Arctic Ocean.

### III.

I believe the Captain of the *Esken* took a certain fancy to me, and this, in a way, was my salvation on board that ship. I was absolutely inexperienced in seamanship. I knew nothing whatever of any duty on board. I could perhaps have learned to wash the decks, or help the cook peel potatoes, but Captain Larsen kept me in a resemblance to business in various other ways. He had taken me on the humor of the moment, even as I had offered myself, and it seems he made the best of a bad bargain. I signed no papers, as a regular seaman would have done, I made no stipulations regarding wages, and nothing was said to me about my pay, if I should ever earn any. I don't know but that I was as much the Captain's "first mate" as anything else. The captain spoke English poorly and my Norwegian was no better from a grammat-



ical point of view. During our first days out, and in fact all along when he had leisure, he would have me give him lessons in English, and have me talk of America, and the Americans. The fact of the matter was that Captain Larsen was expecting to leave the Arctic fishing business and accept a position in American water the very next year. But that was not to be.

But I—what had I done? What would some of the good people in and around the old farm at home now think of me, did they but know? Some of them would think me very, very foolish to thus throw away my life, but little did they know of me, little, I say, did they know of what was really and truly me—my mind, and the life of that mind. I had money, a beautiful farm, some influence, perhaps, a host of friends and one thing only I lacked—but never mind that now.

That Northern sea was grand, and I enjoyed it. Day by day, as we proceeded further north, the nights became shorter, until at last there was very little darkness left. The weather was fair, but very cold. The sea was blue, the sky was blue. In an incredibly short time we were in the drifting ice of the Arctic. I had thought it would be a long journey, but it was hardly a week. The white blocks of ice shone in the sun, and now seemed to block our further progress; but long lanes soon opened up on every side and on we pressed, from one open space to another.

We made good progress northward and arrived at the seal's gathering place a few days before we were allowed to kill. I understood that was some time in April. It was a rare sight to see the immense ice floes covered with these animals. There were millions of them, I believe, and they stretched out as far as the eye could see, until they became like mere black specks against the whiteness of the ice.

We had no sooner arrived at the "grounds" than a gale set in. It blew furiously for twenty-four hours and tossed the loose ice about like chips.

Most of the young seals were pitched into the water and had to take their first lessons in swimming whether they would or not. When at last the storm abated and the sea became quiet again, there were very few seals for us to capture; so, after a few days, we again headed for the north in hope of finding the old males.

The work of taking seals seemed to me such a cruel task that I was glad not to take part in it, though it pleased the men greatly. I never would take part in any killing or butchery at home, and even chopping off the head of a chicken was a trial to me. When this seal killing work was going on, the captain and I were sometimes the only hands on board. With the ship safely moored to

some ice floe, we had hours in which to talk, and I must say that the Captain's company was enjoyable.

One day Captain Larsen showed me the picture of his wife—he pointed it out to me hanging on the cabin wall. Instantly, the face reminded me of someone else, and I stood before it gazing intently.

"Well, sir, what do you think of her?" said he, as he peered over my shoulder.

"A very sweet face," said I. "Captain Larsen, you are a favored man, and ought to be a happy one."

"Favored and happy?" he shouted, as his finger clutched my shoulder until it pained, "with that sweet face back there in Tunsberg, and I not to see it for six months! No, that's the worst of this life," he said in a milder tone, "not to see the face of the woman you love for this long time, nor to hear her laugh, nor her welcoming words; nor to see her smile; or feel her warm, soft arm around your rough neck—Meester Merton, it is very bad—I can not do it longer. I am going to Amerikee, and she shall be with me all the time."

"Yes; Captain," said I, "I do not blame you. You have a lovely wife, and she is good—"

"Good? good you say? Yes; the best wife in the world, Meester Merton. They all say that, of course. And you are not married?"

"I? Oh, no, I thought you knew that?"

"Well, of course, I can not blame you, seeing that I got the only woman in the world." At which he chuckled and laughed.

I stood looking at the picture all the time. Something in the face, I could hardly make out what, and the arrangement of the hair reminded me of the past.

"You seem to like that picture," asked the Captain.

"It reminds me," said I; and then I stopped.

"Of someone you know?"

"Yes; of someone I once knew."

"In Amerikee?"

"Yes, in America."

"Is she dead?"

"No, yes, I mean, she is dead to me, Captain Larsen."

"Oh!"

But there was meaning in that single word. Captain Larsen was a discerning man. He said no more to me then, but put his arm through mine, drew me away from the picture, and said, "Come, we will have a game of checkers."

He must have seen my face and read something therein. From that moment I loved Captain Erik Larsen.

*(To be Continued.)*

# Prayer.

*By D. H. Utter.*

Eternal

One, I pray you teach me how to pray,  
Not like the chaplain who has pray'd for years,  
Nor learned prelate who prays for human ears,  
But like the bird that sings the livelong day.

That I may

Hear your voice in flash on mountain peak,  
In cataract and laughing wavelets song,  
Whose echoes herald coming of the dawn  
When even I can hear your silence speak.

That I may

See the hand that waves the magic wand  
Causing flowers to bloom on desert sand,  
And love to live by Arctic currents fan'd,  
Then through the charging cycles still beyond.

That I may

Smell the incense burn'd within love's bower,  
Where you distil the nectar for us all;  
While human passions drain the cup and fall,  
May I but sense the odor of the flower .

That I may

Taste of every sweet that I am heir.  
Through your implacable, eternal law ;  
And may I from your mystic fountain draw,  
Oh God, and ever know that you are there.

That I may

Feel the gentle hand of love divine  
Raise me from out the stricken slough of fear,  
That to my distraught vision I hold near  
And know that you are mine and I am thine.

And when I

Have reached forth and touched the hem  
Of garment that you wear, I pray you, Lord,  
For pow'r to see your face for my reward,  
That I may sense your presence more. Amen.

*Mountainhome, Idaho.*

# Emancipation of Margaret Bryce.

By C.

Aunt Marion's telegram reached the Bryce home about 10 a. m. on the 22nd of August. In the dining room the breakfast was still set as the family had left it—Maude had been out with her Bee Hive Swarm on a moonlight hike the night before and had a head-ache; Betty had gone with Elva Crawford to see something about the bazaar the Primary was getting up. On the back porch was heaped a pile of bedding and a couple of "grub" boxes Will had brought in from the herd the day before. He was up town now getting supplies for the fishing trip the Scouts were going on the following day. Ned was in the shed overhauling the second-hand "jitney" he had traded for a few days before.

The kitchen table and sink were piled high with unhusked, green corn Bertha had sent up with the boys on their way to the pasture with the cows. Bertha wanted to can it in the pressure cooker and it was such a job to do it alone that she always came to her mother's to do it. She had told the boys to tell grandma that the baby had cried with the ear-ache the night before and she might be a little late getting up to help.

The sitting room floor and table and chairs were strewn with plots and deeds where John had left them. He had stopped in on his way to the field to look up some papers concerning the late father's estate, and had been in too much of a hurry to put things away again.

When the messenger boy came, he found Margaret Bryce in the garden. A large basket of tomatoes stood in the path near the empty swill-pails. The woman was staggering from the corn patch under a huge load of green fodder she had pulled for the calves. On her arm hung a bucket of grain for the chickens.

"Here's a telegram for you, Sister Bryce," called Johnny Atkins when he saw her.

Margaret Bryce stopped. The blood fled from her wrinkled cheeks, and she tottered beneath her load, and let it fall to the ground.

Jimmy! Her missionary boy! It must be—— It was only last summer that Fred Davis had died in the mission-field of pneumonia. These thoughts sped like lightning through her mind as she reached for the yellow envelope. Her knotted hands trembled as they broke the seal. The words danced before her sunken eyes.

"Here, Johnny; I haven't my glasses. Will you—read—it please?" Johnny took the forboding message and read:

"Los Angeles, Cal., Aug. 19.

"Am coming to visit you. Should arrive about the 22nd.

"Marion."

A look of relief followed by one of joy came into Mrs. Bryce's face.

"Thank you, Johnny." She picked up her load and started toward the corral.

So Marion was coming to see her. Marion! her twin sister whom she had not seen for twenty—no, twenty-five years. Yes, it was when Bertha was a baby that Marion had paid her last visit. It was not with unmixed pleasure that Mrs. Bryce recalled that visit even now. Marion and James never had gotten on well. On that visit Marion objected vigorously to the way James let his wife wait upon him. She had said some very unkind and cutting things and while Margaret had felt that they, in a way, were justified, she had felt in duty bound to take sides with her husband and a sort of estrangement between the sisters had resulted.

As the years went by it had been bridged over to some extent. Occasional letters passed between them and Marion was ever inviting Margaret to visit her. This her husband had never been willing for her to do, but they had let the girls go out a year or so ago. But now poor James was dead and Marion was coming. The thought gave Mrs. Bryce a glow of happiness. She had always loved her twin sister devotedly and even as a child had envied that "way" Marion had of getting what she wanted so easily. They were so entirely different, she and Marion.

Mrs. Bryce fed the calves and chickens and hurried toward the house, stopping to pick up the basket of tomatoes and the swill-pails on her way. A tired little sigh escaped her as she saw the breakfast table and littered rooms. She was already weary from her out-side chores. She crossed over to the calendar hanging above the machine. Good heavens! today is the 22nd. That telegram had been delayed as so many of the telegrams Widow Atkins handled were. Marion might be here any moment!

"Maudie," she called. There was no reply, so she went to the bed-room door. Maude was asleep on the unmade bed. The mother remembered the hike and the head-ache and softly closed the door. It made Maudie so cross to have to work when she had a head-ache.

Mrs. Bryce piled up the dirty dishes and carried them into the kitchen where Bertha's corn greeted her. Dear, dear, she had forgotten that corn. It ought to be on right now. It took so long to can vegetables. She stacked the dishes on one side of the sink and began to husk the corn.

"Grandma, Uncle Ned wants that can of chain grease. He

says he believes it's in the pantry but it might be in the closet up in his room." Mrs. Bryce looked in the pantry. "I don't see it here, Georgie. Couldn't you run up and see if it is in Uncle Ned's closet. I'm trying to get your mama's corn ready and Great-Aunt Marion is coming and I have so much to do."

"Gee! when will she be here? Will she bring any little boys?"

"Run on and find the grease for Uncle Ned."

"I can't find it, Grandma," George reported a moment later, and Margaret Bryce wearily ascended the crooked stairs. She had just got back with the grease when Betty called from the front door:

"Mother, Elva and I are going over to Grandon to bring their things in to the Bazaar. We may drive on out to the farm and eat dinner with Delia Patterson, so don't worry if I'm a little late." Betty started back toward the car waiting at the curb. Mrs. Brice hurried to the window.

"Betty, I just got a telegram from Aunt Marion. She is coming to visit us. The telegram said she should be here today."

"Good!" exclaimed Betty enthusiastically. "You remember I've told you about the jolly times we had out to Aunt Marion's three years ago, Elva. She's the dearest——" Betty was climbing into the car.

"There's a dreadful lot of work to do this morning," Mrs. Bryce ventured, half apologetically. "I ought to can tomatoes and Bertha sent her corn up to do, and there's the ironing to finish and——"

"Well, we just can't leave this bazaar work now or the whole thing will be a failure," protested Betty a bit petulantly. "But, of course, I can stay if I have to. Where's Maude?"

"She has a head-ache, and is asleep. But never mind. I guess I can manage somehow."

"Well, we'll get back as early as we can."

The car had scarcely driven away when Will came hurrying down the path.

"Say, Mother, the fellows want to get everything packed tonight. I'll have to have one of these grub boxes cleaned out to take, and I wonder if you could fix me up a pan of beans and a cake and a little stuff. I'm so-sick of canned grub from being out to the herd that I feel like that fishing trip won't be worth much if I have to go off before I get filled up on decent food before I go."

"I'll try, Willie; but I just got word that Aunt Marion will be here on a visit today and I'm dreadfully busy."

"Aunt Marion. O, I hate company! It makes so much more work. Why didn't you make Bet stay and help you?"

It was nearly five o'clock when a touring car drove up to Bryce's gate, and a fair-haired, plump woman got nimbly out.

"Just set my things on the front porch, Jefferson, then you would better drive to the hotel. My sister has a large family and I shouldn't like to burden her." Aunt Marion's chauffeur was obeying this command when Margaret Bryce, who had heard the car stop, came to the front door. The parlor had been tidied, the tomatoes and corn canned, the beans and cookies prepared for Will, and the ironing finished, but at the sound of that car she had looked in dismay at her own soiled dress and felt of her untidy hair. There had never been a moment in the busy hours to give to her personal appearance. Nevertheless she hurried to greet her sister.

There was little resemblance between the two. Margaret was tall and dark and angular and the hard life she had led made her look at least fifteen years older than Marion.

"Let me have your things and you sit right there in that rocker and rest," said Margaret after the first embrace was over. "You must be tired out."

"Yes, I am tired, but I'll wager I'm not half so tired as you are. You look ready to drop. You've simply got to go home with me, Maggie, and take a good, long rest. I've been wanting to come for you ever since I heard of Jim's death, but I couldn't get away before. You look as if you work just as hard as you used to. Now Jim is gone and the children grown, I don't see what is to hinder you from taking life easy."

But Marion had not been in the Bryce home long before she began to see, and she kept seeing plainer and plainer all the time.

The first morning after her arrival she was awakened about daylight by the sound of someone chopping wood. Her bed was near a window facing the yard, so she drew the curtain and looked out. Yes, her suspicions were correct; Maggie was the wood-cutter. A few moments later she heard her sister come in and start a fire in the kitchen stove. Then she heard her calling Ned from the foot of the stairs. "Ned, if you don't get up now you won't have time to milk before John comes for you to go to the field." A little later she saw from her window, Margaret out in the garden digging weeds for the pigs. Soon she came in and started breakfast and called to Ned once more. The aunt heard him promise in a cross, sleepy voice that he would get right up; but he didn't; so, as soon as his mother had set the table and called the girls, she took the milk pails and went to the barn.

When she came in with the milk she called the girls once more, reminding them that there was the churning to do and the milk to separate and the lot to irrigate that morning. As Aunt Marion lay there listening and interpreting each sound, a de-

terminated resolution took possession of her. She was going to make a reformation in that household if possible, and she knew her plan meant the keeping of her tongue still while she was there, and she realized that was going to be a difficult thing to do.

When Marion was called to breakfast she found her nephews and nieces fresh and smiling and eager to show her every attention. Their mother looked as tired as if she had done a hard day's work.

During the weeks that followed, Marion Sanders saw that program repeated, with variations, every day. When her visit drew near its close she remarked as casually as possible one day:

"You are going home with me, aren't you, Maggie?" For reasons of her own she had not mentioned the subject since the day of her arrival, and apparently none of the children had heard of her invitation. She and Margaret were alone today.

"We'll have to leave here next Friday. I guess you can be ready by then."

"I'd like to go, Marion. I'd like to go the best kind, but I don't see how I can. There is so much to do this time of the year. There's the garden and fruit to tend, and the girls and Bertha need a lot of sewing done, and John's wife expects to be confined in a few weeks, and I always take care of her and the baby."

"Look here, Maggie——" Aunt Marion had a hard task to stop the flood of words which leaped to her lips, but she managed to bite them off and said weakly, "I do wish you'd make up your mind to go."

Though Margaret had had no idea of going she did broach the subject to the family next afternoon when they were all there, and she thought Aunt Marion was out calling on a neighbor.

"Aunt Marion wants me to go home with her," she ventured timidly.

"Why, Nettie may need you any time," spoke up John. "She is so nervous she never could stand a strange nurse around."

"And, Mamma, it is only a few weeks until high school starts. Maude and I haven't a thing to wear. It will keep us hustling to get our sewing done."

"Well, mother has promised to help me fit out the children before their school starts. I'd think you girls could sew for yourselves. What in the world will you do when you have four children to sew for?" This from Bertha.

"Hy Patterson says those peaches you ordered from him will be ripe in a few days," remarked Ned.

"I'd think," suggested Will, "that you'd rather visit Aunt Marion sometime when she hadn't just been here."

"I guess that would be better," the mother admitted with a



disappointed little sigh. She was completely swamped by this avalanche of arguments. No more was said about her going until Thursday afternoon when Aunt Marion began to get her things together.

"What have you decided about going home with me?" she asked.

"I guess it will be better not to try to go just now," said Margaret. She expected to have to argue. Marion did not usually give up her plans easily, but all she said was:

"I'm sorry. If anyone needs a rest and a change it is you."

Thursday night, had any of the Bryce family awakened about midnight they would surely have given the alarm that burglars were in the house, for some one was unmistakably in Mrs. Bryce's bed-room—that lady having been induced to sleep with Aunt Marion, since the guest room was cooler. Some one, too, cautiously placed a couple of traveling bags on the front porch where they were carried away by a male accomplice. However, no one awoke, and the next morning no one reported anything missing.

At the breakfast table Aunt Marion announced that she would not leave until the next day as her chauffeur was slightly under the weather.

"However," she continued, "he is well enough to drive over to the Patterson farm to get those peaches Ned mentioned the other day. So, Maggie, get on your things and you and I will go and get them and let the girls do up the work." There were surprised looks from both girls, and a weak protest from Mrs. Bryce, but Aunt Marion hurried her into her clean dress and hat and led her out to the car which had just driven up to the gate.

As they were about to drive off, Maude called out: "Why, you haven't taken anything to get the peaches in, Mamma. What shall I bring?"

"Never mind. Jefferies has some boxes in here that will do," said Aunt Marion. "Good bye. We may stay and visit awhile, so don't get worried if we are not right back," and away they chugged.

A half hour later, Mrs. Bryce, who had been leaning back enjoying the coolness of the ride, sat up with a sudden start.

"Why that's where we turn off to Patterson's," she said, pointing back to the branch road behind them.

"Yes, I know it is," said Marion with a cool something in her tone that startled the weaker woman. "But we are not going to Patterson's. We are going to Los Angeles, California. Maggie Bryce, I've kidnapped you! No, you don't need to look frightened. I'm not crazy! Everything is all right. Your things, all you'll need, are in a suit case under your seat. And I've arranged so

everything will be all right at home. I left a letter explaining all to the children, so sit back and enjoy yourself."

"Why, Marion Sanders, turn right back. I can't leave home now, I tell you. Nettie——"

"O, Nettie will be all right. I telegraphed money for her mother to come and stay with her. I asked George's sister Alice to help Bertha with her sewing, and made arrangements with Henrietta du Pont to see that the girls got something made before school starts. I even arranged for Marian Allen to go in and show the girls how to put up the fruit. You are kidnapped, I tell you, so you may just as well forget all about home and its worries. For forty years you've been a slave, Maggie Bryce. First it was to Jim. That was bad enough; but now it is ten times worse,—you are a slave to each of your children. You are to take lessons in how to be a free woman. I expect the children t learn some lessons, too. You are not going back to them until I'm sure they have learned theirs and you have learned yours. This is the day of your emancipation. I want you to go home to them as a mother and a companion, not as their slave."

"But I enjoy doing things for them. Anyone enjoys working for the ones they love," protested Maggie.

"Of course, they do, so why rob your children of the joy of *doing for you*. You are spoiling them, every one. It's a wonder to me that they are not worse spoiled than they are. It is a wonder to me that they respect you as much as they do. O, I know I am hurting you dreadfully. Often the surgeon has to cut deep before he can cure. You have been robbing your children all the time you have been half killing yourself. I left my home in charge of my fifteen-year-old Margie, and I'm not worrying but that things will go on about as well as when I am there."

"You always were a born manager. I've always wished I could do things like you do." Maggie was near to tears of mingled emotions.

"Well, you can if you want to, and are willing to give up a little of the joy of giving, and take a little of the joy of receiving. That's a lesson very few mortals have to learn, but you seem to be one of them. Now you are to begin letting others take some of the burdens. Let the children work for you and wait on you. As I said a moment ago, this is the day of your emancipation. You are to go back to your family as a mother and a companion, not as a slave. Come, Maggie, tell me you are not angry. I just had to do it—because I loved you so much."

The startled look gradually faded out of Maggie's face. She pulled her sister's face down and kissed it.

"I've wished for years I—had courage to do something like

this." she said in a low tone, "but you seemed to have gotten all the courage for us both."

"And you seemed to have gotten all of a lot of other qualities that are worth a whole lot more—patience and endurance and cheerfulness. I've been learning a lot of lessons from you."

"I guess they will really get along all right for a few weeks and I do feel as if I need a rest." Margaret Bryce settled back among the cushions with a look of genuine content.

"In the meantime, consternation was in the Bryce home. It was Betty who found Aunt Marion's letter. It was in the novel she was reading. Perhaps Aunt Marion had been pretty sure that Betty would have to take a peep to see how the hero and heroine were getting on before she cleared up the breakfast table.

"Maude, Maude!" she called. "Come here, quick! Here's a letter from Aunt Marion. She hasn't gone to Patterson's at all. She's gone home and taken Mother with her."

"What's that?" called Ned from the bathroom, and he emerged with one side of his face covered with lather, while at the same time Will came tumbling into the room from the porch chair and squeezed in to look over his sister's shoulder. Together the quartet read the letter Betty held:

*"Dear Nephews and Nieces,—I've kidnapped your mother! You young folks seemed very intelligent and nice to me in most ways, but it is very evident you are not up on history or else you would know that the days of slavery in the United States ended with the Civil War. I found a veritable slave with a half dozen masters in your home. I have taken it upon myself to set her free. I have made arrangements so that none of you will really suffer while she is away, but I am going to keep her until I am convinced her own children are ready to treat her as a mother rather than as a slave.*

*"Lovingly,  
"Aunt Marion."*

"Why, what on earth does she mean?" gasped Will.

"I know," sobbed Maude, "it's the way we let Mamma do all the hard work, and wait on us and everything. You ought to see how different it is in Aunt Marion's home. They all do everything for her and they—just seem—to enjoy it and are—so happy."

"That's what I noticed," agreed Betty, "and while we were out there I made up my mind we'd make it easier for Mother, but somehow it was so easy to fall in the old rut again."

"By Jove, it's funny I'd never thought a thing about it," said Ned. "Mother always has done everything, and I just took it for granted. It was the same when Dad was alive, and she still slaves,

as Aunt Marion puts it, for John and Bertha, now they are married. By Jove, it's funny we couldn't see how it looked to other people."

"Do you suppose Aunt Marion will let her come home for Thanksgiving," Will wondered wistfully.

"Maybe she will if we can prove to her that we are not really heathens, by then," said Betty in self disgust. A new light of responsibility was dawning in the girl's face.

"I feel like I've learned my lesson already," whimpered Maude. "The house seems so empty and dreadful with Mother gone. I know I shan't sleep a single night until she gets back. I'll just lie awake thinking of all the drudgery she has done for me and wonder how she can ever forgive me."

"That's just the way I feel, by Jove, if it isn't," said Ned.

"I guess it's the way we all feel. But let's hurry and show Aunt Marion we're not bad clear through. What can we do?" This from Will.

"There's plenty we can do. We can clean the house and fix up all the things that have worried mother, and learn to do the work well with out her, and be pleasant and happy, and O, a thousand things. But there is John out by the gate. Call him in. Then we'll take this down to show Bertha. We've all got to get busy on this reformation business at once," declared Ned emphatically. "Then maybe we can have Mother back for Thanksgiving."

"We've got to have her back by then!" declared Will. "I can't wait *that* long to let her know how sorry I am."

"And won't it be a Thanksgiving, though, just to have Mother here to—wait on!" cried Betty as she began briskly to clear up the breakfast table.

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### MOTHER.

*By Maud M. Cook.*

Your loving smile  
Is with me, hour by hour ;  
In memory still I see your face  
Glow like a pure, sweet flower,  
Alight with love and peace and cheer.

Stamped with heaven's sweet calm,  
So firm in faith, so rich in trust,  
So beautiful to look upon ;  
The memory of you, Mother mine,  
Makes all life's pathway clear ;  
I send with this a word of love,  
Mother, my Mother dear.

# The Dream Wife.

*Frank Steele.*

James Wilson, twenty-five and unmarried, suddenly awoke with queer feelings. He looked about his bedroom as if searching for something. He discovered nothing but the fixtures of the chamber somberly standing in their places, black and shapeless, in the semi-darkness. The moonlight, streaming in through the half-open window, cast a soft, grayish light about the place, falling squarely on the face of the clock.

James looked up at the old timepiece which had been solemnly doing duty for four or more generations. The hands stood at midnight. He had been a-bed only an hour. He sat upright, rubbed his eyes and again peered around the room.

He had dreamed a dream, a most extraordinary dream—one which struck a peculiarly sensitive chord in his make-up. The particulars of his strange nocturnal experience raced through his mind as he sat upright in his bed.

James Wilson believed in dreams. He was a spiritually-minded young man, sincere, honest and God-fearing. He sang in the Methodist choir and was an active member of the Sunday school Bible class. He believed also in visions, in a personal God, and in the doctrine of a premortal existence of the spirit of man. The last doctrine held a particular charm for him. James found inexplicable joy in pondering over this new revelation, reasonable and sublime, that had come into his soul.

All this was strange doctrine in Bridgeport. And because James Wilson tenaciously held to these views, and even stoutly advocated them in the very face of a furious and indignant pastor, public sentiment toward the young theological student began to grow cold. Both in church and business circles life-long friends passed him by without speaking.

It had been whispered about that James had been attending "Mormon" meetings, that "Mormon" tracts had been seen in his pockets, and that he had been discovered openly conversing with two ministers of that despised sect. This gossip James did not deny. On the contrary, he confirmed it. With courage, he frankly told them that he was investigating "Mormonism," believing that God would lead him to the truth wherever it was to be found.

And so, at twelve o'clock of a Tuesday in May, James was sitting upright in his bed with a puzzled look in his eyes and a mind grappling with a problem never before seriously entertained.

I said in the beginning that James was twenty-five and unmarried. Marriage had never seriously concerned him. He had been really popular in a social way, having kept company with a number of very excellent young ladies of the city. These associations were purely of a friendly nature, his motives being absolutely foreign to that of matrimony.

But matrimony had suddenly become the one absorbing thought in his mind. He was thinking about this engaging subject as he sat up in bed, thinking of it because he had dreamed of it.

Every detail of the astonishing drama was clearly defined before him. He saw the kind, white-robed messenger come into his room. He felt again his hand touch his shoulder. He heard his voice and recalled the bewildering command:

"Go to Liverpool and find your wife. Look!"

Ah, the picture of loveliness that greeted him! Groves, lawns, flowers, fountains, streams of silvery water and birds and beasts living in perfect peace. In the midst of all, he saw himself and beside him on a rustic bench sat a maiden, a vision of beauty and grace. He still saw in that radiant nobility of her chaste features a face he could never forget.

"Go to Liverpool and find your wife," rang in his ears. It was still ringing with persistency when he arose in the morning.

At breakfast he startled his mother by exclaiming:

"Mother, I'm going to Liverpool this morning."

"Liverpool? Why James, what business calls you to Liverpool?"

"Mother, I'm going to Liverpool to find my wife."

"Your—wife!"

"Yes, mother, my wife, the girl I may have loved in the spirit world. I saw her last night, mother, in a dream."

"Ah James, what utter nonsense. I do wish you'd cease reading that devilish 'Mormonism.' It will drive you crazy. Your wife! The spirit world! Silly!"

"No, mother," replied her son, "'Mormonism' teaches many beautiful doctrines, one of which is a belief in divinely-given dreams and visions. Your Bible teaches it but you have forsaken the simple truths of the gospel. I am going to Liverpool, mother, and there I shall find my wife."

And so James went to Liverpool. It was a clear, pleasant day. The sight of the country-side, green and fragrant in its morning freshness, filled him with the joy of living. How deliciously sweet was the air, how rejuvenatingly it filled his lungs as the train whirled on toward the distant city. James was perfectly alive to the pleasures of the journey, although his strange mission stood out paramount in his mind. But, like Jacob of

old who also went in quest of a wife, James faltered not in his purpose.

At Middleboro a young sailor boarded the train. He sat in the same compartment as James, and the two young men soon struck up a conversation. The seafarer told a sad, sad story. He was going to Liverpool for the first time in fifteen years. His widowed mother and an only sister resided there. He had never written them for ten years. He confessed to having lived a wild, riotous life, but that on the streets of London, one Sunday afternoon, his heart had been touched by the preaching of two very earnest young ministers.

"I remained in London on sick leave for three months," he continued, "and heard these men preach. When I went again to sea I went back to the old ship a new man. I had been converted and had joined the Church."

He paused, and James leaned a little closer toward him.

"And now I'm going back—back to my dear, old, lonely mother and sister. O, how ungrateful and wicked I have been! But, my friend, I'm going back clean. And I thank God for that."

James was strangely affected by Fred Galbraith's story. He felt drawn to the young Christian sailor by some intangible influence which he could not explain. And when they arrived at Liverpool, he did not hesitate in accepting Fred's invitation to accompany him home.

He had no other place to go. He was in Liverpool and somewhere in that vast mass of humanity was his future wife. How he was to find her he knew not.

The sailor's eyes became moist as the two men walked down the familiar street, passing spots made lasting in his memory by daily contact in youth. His pace quickened as he caught sight of the old home—the little thatched cottage where he had been born, where he had spent the happy days of childhood—yes, and where he had kissed his sobbing mother goodbye fifteen years ago. James walked in silence, instinctively reading the chain of thoughts passing through the sailor's mind.

The greeting was a joyous one. Both mother and son wept tears of joy. And then when Margaret came home for lunch, completing the family circle, the Galbraith home felt a spirit of happiness unknown for years.

Fred's mother and sister both gave James a hearty welcome and he soon felt perfectly at ease in the Galbraith home. A peculiar light, an indication of recognition, came into James' eye when he met Margaret. She was a dark-haired girl of about twenty summers, sociable, pleasant and fascinating. Her sweet

smile, soft brown eyes, and delicately-cut mouth—where had he seen them before?

Like a flash the answer came. His dream! Could it be true, Margaret Galbraith, his wife-to-be? He tried hard to restrain himself but could not.

“Miss Galbraith, I have seen you before. I knew you in the spirit world. God gave you to me for my wife in this world. I saw you again last night in a dream, and I came to Liverpool to find you.”

A look, half of fright and astonishment, came into the girl's eyes. A little scream escaped her lips. She stepped back toward her mother, eyeing James Wilson the while. The mother and son looked on in bewilderment.

“Why, man, you're mad,” Margaret Galbraith cried.

“I am not mad, Miss Galbraith, I know all these seems outrageous to you. But it is true—all of it. Miss Margaret, you are to be my wife. To show my sincerity I shall leave my savings, a hundred pounds in notes, with you. A year from this date if you decide to become my wife, and your mother is willing, you may write me to that effect and I will come to you at once. If your answer is to the contrary, simply return the money.”

That night a party of four, radiantly happy, attended the Princess theatre. One of the party, James Wilson, a few hours later boarded the midnight express for London, a hundred pounds less in his pocket but with a heart throbbing with new-discovered joy.

\* \* \* \* \*

A year passed, bringing few changes in the small manufacturing city of Bridgeport. A number of events of importance, however, are worthy of record. The King and Queen had opened the new infirmary; the textile workers had won quite a notable victory after a three-weeks' strike; Lord Gobbleland had bought a new estate; Jim Leatherbarrow's wife, Martha, had committed suicide; and James Wilson, electrical engineer at the Bridgeport and Huxley Light and Tramway company's plant, had joined the “Mormons.”

It was May again, just a year since James had taken his peculiar mission to Liverpool. On the day of the expiration of the year James came home earlier than usual. He was grave, taciturn, and looked the very picture of unhappiness. His mother noticed it and instantly asked the cause. When James revealed the cause, the pan she was scouring fell to the floor.

“So it has come to this at last, has it?” she stormed, “I told you not to join them devilish ‘Mormons,’—the scum of the earth. I knew you'd lose your job. No one wants a ‘Mormon’ around. Go—go with the ‘Mormons’—go to your dirty, slick-tongued elders.”



James quietly sat down. He made no reply, but his face showed that the attack from his mother had hurt. He slowly opened a letter, which she had given him at his entrance. It bore a Liverpool date stamp. As he opened it, a hundred pounds in Bank of England notes fell out.

A cold clammy chill crept over him as he crumpled them into his pocket. His head whirled, his eyes swam. So it had been all a myth. He had been deceived. His dream was only a delusion. He guessed the old vicar was right after all.

He was about to cast the envelope into the grate, but something restrained him. He smoothed it out and looked inside. There was a letter.

Feverishly withdrawing it, James read :

Liverpool, May 12.

*My dear Mr. Wilson.*—Enclosed you will find your money, one hundred pounds. I should never have accepted it had you not been insistent. I trust that it will reach you safely. I have very carefully considered your most extraordinary proposal. But I cannot accept you as you are. In doing so, I feel somehow that I am forfeiting much of my happiness. I am convinced, Mr. Wilson, that your proposal was most honorable. But there is one great obstacle, which makes marriage with you impossible. That is the only thing that stands in the way. It is a matter of religion. I cannot marry outside of my Church. That is against my principles. I am very sorry—just how sorry I cannot tell you—but, Mr. Wilson, it can never be. I thank you and wish you well.

Sincerely your friend,

(Signed) MARGARET GALBRAITH.

There was a postscript :

P. S.—I might add that I should be delighted to have you read something of our religion. My brother is sending you some tracts under separate cover. You know mother and I were baptized six months ago, and we are supremely happy. My brother, as you know, joined the Church in London. Mr. Wilson, we are what the world calls—"Mormons." But do not be foolish like most people who condemn us before they investigate our principles. Read and judge for yourself. We all leave tomorrow by the *S. S. Campania*, for Zion. Goodbye again. Mother and Fred send love.

M. G.

Tomorrow! *S. S. Campania!* James looked at his watch. Leaving his unhappy parents pelting him with a broadside of unbecoming language, he rushed down to the telegraph office, hastily

dispatched a message, then hastened back home to settle accounts with his militant kinsfolk.

\* \* \* \* \*

When the *S. S. Campania* steamed proudly out of Liverpool harbor for New York, the next day, James Wilson was one of the passengers. And that night on the deck, with a million stars brilliantly aglow in the heavens, and a great white moon climbing out of the bosom of the waves, a young man and woman, their faces alight with ecstasy, found a cozy, sequestered nook furnishing them with a view of the beautiful picture. It was James Wilson and Margaret Galbraith.

And there, amid the splendor of a summer night at sea, in the presence of the God who made the mighty waters and called them "good," the pledge of love was given, sealed with a kiss of pure devotion that made the angels sing.

## Pastoral Lullaby.

*Linda Kartchner.*

In the top of the tall old aspen tree  
 The wind is lulling the birds to sleep.  
 A slumbering song to the birdies three  
 It sings, and the birdies softly cheep.

The fond mother bird, in the lull of the breeze,  
 To her wee ones three so softly sings.  
 And now the wind rocks them, and mother bird sees  
 Her babies are slumbering under her wings.

The lambs are dozing in clover near by,  
 And mother sheep with them in slumber are drawn.  
 To the land of Nod the lambkins hie,  
 And mother sheep, too, slides dreamily on.

On the sea of slumber, by fairies steered,  
 Sail on, my baby, to sleep, just so;  
 To the realm of Nod, by fairies endeared,  
 To the land where the birdies and lambkins go.

# The November Garden.

## BULB PLANTING TIME

*Morag*

"And that which thou sowest, thou sowest not that body that shall be. \* \* \* But God giveth it a body as it pleaseth Him, and to every seed its own body. \* \* \* So also is the resurrection of the dead." I Cor. 15 chapter 37, 38, 42.

The bright, sunny days of our "Indian Summer" provide an ideal time to prepare our garden beds and borders of the Dutch Bulbs, Hyacinths, Tulips, Narcissi, Crocus, etc. They give, for a small outlay of time and money, an abundance of flowers in the house from Thanksgiving until Easter, and in the garden from the time the snow is off the ground until the middle of May.

The blubs are received by our local florists in October, and may be planted outdoors almost up to Christmas.

The bed should be well dug at least to the depth of one foot, and thoroughly raked, and mixed with well-rotted manure.

For planting, use a pointed stick or dibber. Lily blubs should be planted six inches deep, and a foot apart; narcissus and hyacinths five inches deep, and six inches apart; Tulips, four inches deep, and four to six inches apart, while the smaller blubs, as snowdrops, crocus, scilla may be closer together and about three inches deep.

First in importance come the tulips in several divisions. Earliest of all are the single tulips. The early double tulips come next, to be followed in May by the so-called cottage tulips, and the Darwins at the end of the season.

The Darwin Tulips are splendid beyond description, tall and stately, flowers of great size and substance, lasting full twice as long as other tulips, their exquisite colors ranging from pure white to almost black, including the loveliest shades of pink, crimson, lilac, violet, and others.

Next in value come the various narcissi, daffodils, jonquils, They are lovely scattered in groups along the edge of a lawn or close to a building, and these may be left undisturbed for several years. Hyacinths are usually grown in beds, as they have a stiff formal appearance. Those blubs should be planted five inches deep, on a layer of sand. Hyacinths often disappoint by running out in a few years, and it is well to store them in the cellar during the summer. Crocus and snowdrops may be planted

in the lawn and will be through flowering before it is time for cutting the grass.

All of these bulbs are splendid for cemetery planting and will take care of themselves, making the graves of our dear ones, a place of beauty during the early spring.

*Flowers in the house all winter.*

It is possible to have an abundant supply of flowers in the house from Thanksgiving until Easter, at a very small cost. Roman and Dutch hyacinths, paper white narcissus, Chinese sacred lily, and several varieties of polyanthus narcissus, can be grown in the house, and are the most satisfactory bulbs that can be grown for winter flowers. The most delightful way is to plant a quantity in a fern dish or jardiniere, suitable for using as a centerpiece for the dining table. The soil should be light and rich, one third good soil, one third sand, and one third well-rotted manure, the bulbs planted thickly, but should not touch. Water thoroughly, and set in the darkest corner of a cool cellar, for several weeks, water about every two weeks. If brought to the light by first of December you may be sure of flowers for the holidays. Paper white narcissi can be grown in water the same as the Chinese Lily which they surpass in every respect. The Dutch Hyacinths should be kept in the cellar until February 1st. Single early tulips and daffodils may be brought to the light March 1, and a splendid display can be had for Easter. One word of caution. Do not water too often, while bulbs are in cellar, or they may become mouldy and rot. To insure a succession of winter flowers, then, first plant, Roman hyacinths, next paper white narcissus, Chinese lilies, Dutch hyacinths, early tulips, polyanthus, narcissus, daffodils. The following narcissus are the best for house culture, Bicolor Empress, Emperor, Von Sion, Poeticus, Incomparabilis, Alba Stella, Golden Spur, Ornatus, Gloriosa, Grand Monarch and Grand Soliel d'or.

Most or all of these bulbs can be obtained from any of our local florists, as Porter Walton, Vogler, Miller Floral Co., Bailey. Send for their catalogues; and sisters if you have to make a small sacrifice in order to get them do plant some bulbs.

*November Garden Notes*

When the tops of gladioli turn yellow and brown, and the dahlias have been nipped by frost, they should be dug up, dried in the sun for a few days, covering well at night to keep the bulbs from freezing, then remove tops about six inches from gladioli and eight or ten inches on dahlias, as the shoots or eyes

for next year's growth are found at the base of the old stalk. Store in a cool, frost-proof cellar. Gladioli may be placed in your goldenglow and other perennials, and space up your beds; your goldenglow and other perennials, and space up your beds wherever possible cover up any seedlings with well-rotted stable litter, tops of plants, etc. When the chrysanthemums have gotten through flowering, or have been frozen, they, too, should be cut down; all remaining annuals should be uprooted and removed and the garden left to receive its winter blanket of protecting snow. Attention should now be given to indoor gardening house plants, and the bulbs.

#### UNITED STATES SCHOOL GARDEN ARMY.

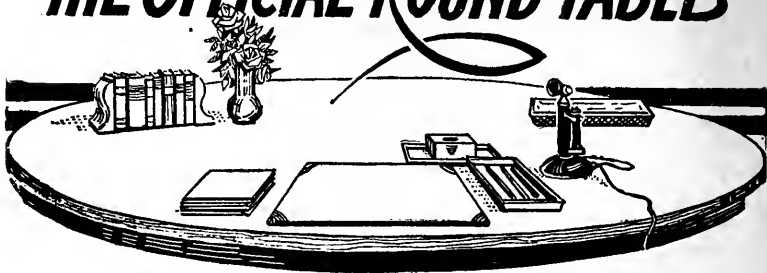
A very useful and valuable movement has been undertaken by the government through the Department of the Interior and Bureau of Education; viz.: to establish school supervised gardens. In the east a large response to the appeal of the Bureau was made and we are told that two million children are now enrolled in the School Garden movement.

The National Council of Women have endorsed the movement. Certainly the descendants of the Utah Pioneers ought to feel a vital interest in the working out of this school plan.

Brigham Young held always that any education which did not provide practical training for the hand as well as theory for the head was of little value. His inspired efforts to persuade his people to build homes and plant fields has resulted in making Utah a state of homes, fields and gardens. It was through his instruction and example that our streets are wide, bordered with trees while our homes are embowered in gardens and flowers. Utah therefore should respond liberally to this government movement. Children who are occupied happily in gardens are not upon the streets and they acquire character while they are becoming acquainted with nature. We recommend to our mothers an interest in this movement. The slogan is: "A garden for every child, every child in a garden."

Letters addressed to the Department of the Interior, Bureau of Education United States School Garden Army, Washington, D. C., will bring to any individual stories and pamphlets concerning the movement.

# THE OFFICIAL ROUND TABLE



*Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.*

We present here the picture of the late President of the St. Joseph Stake Relief Society, Sister Elizabeth Layton. She has presided twenty years with her counselor Mrs. Selena Phillips at the head of that stake.



MRS. ELIZABETH LAYTON, WITH COUNSELORS MRS. SELENA PHILLIPS AND MRS. FRANCES KIMBALL.

In the re-organization of the Stake Mrs. Andrew Kimball became president; but we are happy to present to our readers the picture of Sister Layton who has been such an educative factor and uplifting force in that far away stake of Zion, Io, these many years. This picture should have appeared in the series devoted to our Stake Presidents, but was not then received.

## *International Conference of Women Physicians.*

An important and fruitful conference of women physicians from the European and American nations was held in New York on September 15th to 25th. Questions of physical, social and moral health were discussed.

Among the delegates present were: Dr. Marie Louise Lawaese-Delhaye of Antwerp; Dr. Betty Agerholm, Dr. Johanne Freilberg and Dr. Estrid Hein of Copenhagen, and Dr. Christine Murrel and Dr. Mary Gordon of London. France, China, Italy, Norway, Sweden, Switzerland, Japan and Uruguay and other south American countries were represented.

Indictments were voiced by the sensible, cultured, and scientifically trained women against the foolish dress of women; their corsets, high-heeled shoes, thin winter clothing and the weakness which results from thus breaking the laws of nature. Prohibition was endorsed, cigarette smoking condemned and public health in general advocated.

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*The River Jordan Quarantined.* "No more baptisms in the River Jordan," say health authorities in Palestine. Bathing in the consecrated stream, famous in sacred history, has been forbidden as a result of the discovery by American physicians that its waters carry dangerous disease germs.

One of the first steps taken by the American Red Cross in the relief work in that region was an analysis of the river water. It was found laden with the germs of skin diseases and other contagious maladies.

Because of the sacred traditions connected with bathing in the Jordan restrictions have never been placed on the practice. At certain seasons of the year, thousands of natives journey great distances to bathe in the river, believing that they will receive spiritual uplift and be made pure. The ban on unrestricted bathing probably will continue until the epidemic of typhus in eastern countries is checked.

#### *General Board.*

The General Board held an all day session on Thursday, September 4. The time was devoted to the hearing of reports of the various stakes recently visited, and to discussing problems connected therewith. In summarizing the reports we find among the good features, better attendance of stake and ward officers at the Relief Society Annual Conference, keener interest in the various activities and better preparation. In some instances it was reported that every stake officer was in attendance at the Conference and practically every ward officer. As the official Conference comes but once a year, each active and interested Relief Society officer makes her plans far ahead so that she can be in attendance at all Relief Society meetings.

In some few stakes it was reported that stake officers have failed to convey the general instructions received from Relief Society Headquarters, to the ward officers and workers. Many important items of information which have been sent to the stake

officers have not been carried on to the wards. It was also reported that in some stakes very little, if any preparation had been made for the stake conference, and in some instances ward officers and lay members were not even notified of the meetings. The Relief Society Conference dates, with an outlined program, were sent out from the General office early in May. This matter was also published in the May Magazine. Still, there were instances where Relief Society members did not seem to know about the Conferences.

The reports showed a great improvement in general conditions over the reports of last year, but there is still room for improvement.

A very interesting feature of the session was a report from the Relief Societies of the Hawaiian Mission, by Mrs. Elizabeth C. McCune, who has just returned after spending six months on the Islands. She enjoyed her visit very much and in connection with Brother Plunket gave a course of lessons in Genealogy to the Sisters in Honolulu, who took a keen interest in the work.

(Note. Through a typographical error in our last number, the frontispiece title of the picture of Dr. Anna Howard Shaw was marred by the addition of Supage—a misprint for "see page—.")

*Visit from Pres. Wilson and wife to Pres. Emmeline B. Wells.*

Upon their recent visit to Salt Lake City, President and Mrs. Woodrow Wilson made a call upon our beloved President Emmeline B. Wells, in her apartments in the Hotel Utah. The Presidential Party occupied a suite on the eighth floor of the Hotel, adjacent to Mrs. Well's apartment, and soon after their arrival they sent a messenger to see if it would be convenient for Mrs. Wells to see them. It is needless to say that Mrs. Wells, who is always delighted to receive callers, was especially pleased and honored with this request, and it was granted at once. A few moments later the President, with his charming wife were standing at the bedside of President Wells, where they chatted for ten or fifteen minutes. President Wilson expressed appreciation of the great work Mrs. Wells has done along the lines of suffrage and philanthropy, and heartily thanked her for the part played by the Relief Society during the war, mentioning especially the releasing of 100,000 bushels of wheat for immediate consumption.

NOTES FROM THE FIELD

*Nebo Stake*

On September 6, Mrs. Eliza Goodso Jex, wife of Patriarch William Jex, died at her home in Spanish Fork, at the



age of 93 years. Mrs. Jex has been an active Relief Society worker serving in the capacity of President for many years. She was the mother of eleven children, grandmother of 114, great-grandmother of 124, and great-great-grandmother of five. There had married into the family, 55, so that at the time of her death the family membership comprised 311, of which 254 were living. On the day of her death Mrs. Jex was up and about the house in apparent good health. She prepared breakfast and, as it was her husband's birthday, was planning a dainty dinner for him. Almost without notice she felt sick and weak and soon passed away. Mrs. Jex will be greatly missed by her family and also by the community in which she had been so prominent.

#### *Saint Joseph Stake.*

At the stake conference held in Thatcher, Arizona, on August 10, 1919, resolutions were adopted providing for a weekly half holiday and sacred Sabbath and declaring against the use of tobacco in any form, especially with minors. The vast assembly pledged themselves to sustain the law upon the Statute books prohibiting the sale of tobacco to minors, and the use of tobacco by minors, and to support the officers of the state committee and towns in carrying out the purpose of this law. The resolutions were passed by 1,050, representing 6,000 Latter-day Saints of the Saint Joseph stake. The General Board of Relief Society takes this opportunity to congratulate President Andrew Kimball and his associates on this splendid effort for community betterment and welfare work.

#### *Parowan Stake.*

The energetic Relief Society women of Cedar City, two years ago, purchased the old school building in the center of town, which was for sale, and remodeled it for Relief Society purposes. The price paid was \$2,000 and the remodeling cost \$2,000 more. The floors and roof were in splendid condition and the interior was re-arranged. On the first floor a large room was reserved for a Relief Society Hall and several additional rooms were fitted up for the use of the Red Cross. On the second floor a partition was placed the length of the entire building. On one side, two cozy apartments were arranged, with four rooms in each, and they are constantly occupied at \$20 a month. These apartments were fitted with all modern conveniences, including toilet and bath. The remaining portion on the second floor was furnished as a large auditorium and dance hall, with hard-wood floor and beautiful wall decoration. Adjoining the auditorium is a kitchen with a range and all conveniences for serving luncheons. The auditorium is rented for

dancing parties at from \$7 to \$10 each night. Every dancing party that is given in the hall is chaperoned by two Relief Society women, whether the dance is private or public.

#### *North Davis Stake.*

In August, 1919, the North Davis stake was re-organized. Mrs. Emma J. D. Strong, who has served so faithfully as stake president, was released on account of ill health, and Miss Emily Brough was appointed to fill the vacancy caused by the resignation of Mrs. Strong. Miss Brough's counselors are Elizabeth H. Layton and Lavina Greene. The secretary and treasurer remain as before.

#### *Northwestern Conference on Tuberculosis and Public Health.*

The third annual meeting of the Northwestern Conference on Tuberculosis and Public Health was held in Boise, on September 29, October 1. The auxiliary organizations of the Church were represented as follows: Relief Society, Amy Brown Lyman; Y. M. M. I. A., Dr. John H. Taylor; the Y. L. M. I. A., Mrs. Ruth May Fox, and the Primary Association by Miss Ann Nebeker. The following topics were discussed in detail: Methods of General Health, Educational Health in the Schools, Public Clinics, Public Health Nursing, Sanitarium Equipment and Management. It is believed that much information was gained at this convention which can be used to advantage in connection with the educational and practical work of the various Auxiliary organizations.

#### *Information Given.*

The Chamber of Commerce, of New York, recently wrote the Relief Society Office asking for data and information regarding Relief Society work, which they desired to have on file for reference. It is needless to state that the request was granted with pleasure.

#### *Eastern States Mission, Philadelphia, Pa.*

We are pleased to acknowledge an error made in our last Magazine with regard to the funds raised in the Philadelphia Relief Society. Our former report stated that these women had raised \$16 from their bazaar. The report should have read, that the profit from the bazaar was over \$150 and \$95 from an "Emergency Aid Benefit" supper. We hope the people in this branch will overlook this error.

#### *Idaho Stake.*

Two teachers' conventions were recently held in Idaho stake, on July 29 and August. The stake was divided into two districts, one convention being held at Soda Springs and the other at Bancroft. The importance of the work of the teachers was

elaborated upon and all problems connected with the work thoroughly discussed.

*Cottonwood Stake.*

One of the most successful Relief Society parties ever given in this stake was the charity ball with which the Cottonwood stake Relief Society Board opened their season's work Friday evening, September 5, in the Granite stake tabernacle. A wealth of American flags, and baskets of the season's flowers made the dance hall gay with color; the reception rooms were enriched with sculptured pieces and oil paintings by Avard Fairbanks; and in the dining room, punch and cakes were served from two long tables dainty with cut-flowers in crystal baskets. A seven piece orchestra furnished the music.

During the evening, Miss Melvira Higgs, of the University of Utah, danced in costume a fancy Japanese dance. Prizes offered for the best waltzing among those over forty years of age were won by Mrs. Rena Wheeler and Mr. Jenkins; and under forty years, by Mrs. Agnes R. Mackay and Mr. Barker.

Over eight hundred tickets at fifty cents each were sold for the occasion, the entire proceeds from which will be devoted to the Society's Christmas fund. The arrangements were made by the Stake Relief Society Board, of which Mrs. Amanda N. Bagley, Mrs. Mary E. S. Cornwall, and Mrs. Rena M. D. Wheeler are the presidency.

*L. D. S. Hawaiian Mission, Island of Maui, Paia Relief Society.*

Generally speaking the island of Maui is one of the four principal islands of the Hawaiian group; but, to Latter-day



PAIA RELIEF SOCIETY.

Saints it is the principal island, due to the fact, that it was here where the work of the Lord was first established among people of the Pacific Isles, by President George Q. Cannon, who began his missionary work in the year 1850, baptizing his first convert in Pulehu, Maui, which town is situated on the slope of the largest extinct volcano in the world, Haleakula. (House of the Sun) He sowed the seed of faith in the hearts of many precious souls. His great foundation work was built upon gloriously a few years later by President Joseph F. Smith, who is still remembered for his loving disposition and kind attitude towards this branch of Israel, by every Saint and many non-Mormons in these islands.

The work of these good and great men has grown and developed until worthy of mention, with an organized Relief Society in every branch where there are enough people to make it possible. We have Relief Societies in each of the following branches: Wailuku and Waikapu in the West Maui Conference; Paia, Kapalalaia and Pulehu in the Central Maui Conference and Nahiku in the East Maui Conference.

These Relief Societies are the means of doing much good on this island, through their meetings, which are held weekly; here the sisters are taught the first principles of the Gospel, and this intimate labor among the wives and mothers is doing more in teaching this nation of people to live pure lives than any thing else upon the earth. Not only are these Relief Society sisters benefiting themselves, but through their untiring efforts in giving moving pictures, dances, concerts, bazaars, etc., they have raised thousands of dollars towards the erection of a house of the Lord in their midst. Besides this they are very thoughtful and active in caring for the poor and the needy.

The Wailuku Relief Society being situated in the metropolis of the island has been able to do much Red Cross work, besides buying several Liberty bonds.

It should be kept in mind that these sisters who have done so much, especially in donating untiringly for the temple, are not well-to-do, financially, but, on the other hand are extremely poor; they are very devout, however, and feel that their first duty is towards the Church.

Now that the temple is completed and about to be dedicated, they are turning their devout attention to searching for the records of their dead ancestors; although they know very little of them, they feel confident that through the help of the Lord these records shall be made known, as indeed, some of them have already been.

During the last three weeks Elder Wm. Waddoups, president of the Hawaiian temple, has been taking up genealogical work

with the Relief Society sisters of the West and Central Maui conferences. His labors have been very successful and the Saints are beginning to receive abundantly the spirit of Elijah. President Waddoups is now in the East Maui conference with Elders Porter and Johnson, instilling into the hearts of the people on that side of the island the importance and significance of temple work.

President E. Wesley Smith accompanied by Elder Wilford W. King, secretary of the Hawaiian mission, have been meeting and acquainting themselves with the sisters of West and Central Maui during the past week, and their visit has been greatly appreciated by all those who have heard their kind words of encouragement and advice. President Smith is very well pleased with the existing conditions on Maui, and feels that the Relief Societies are accomplishing a great work.

President Smith and Elder King left Maui August 27 on the *S. S. Mauna Kea* for the island of Hawaii, where they will spend three weeks in teaching and encouraging the Saints, as well as acquainting themselves with conditions on that island.

SAMUEL P. COWLEY.

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### HANDY HINTS

A dependable device for locking the lower window when the upper sash is open is easily made in this way. Bore a hole about three-sixteenths of an inch in diameter diagonally through the lower window sash into the window frame. The lock to insert is a straight piece of No. 9 iron wire, the end of which is bent over to form a handle. It is impossible to raise a window sash that is locked in this simple way. Screens and either sash, whether open or closed, may be securely locked by the same means.

Oiled mops lose their efficiency when they become too dirty and caked with dust. They may be washed in strong hot suds, but this can be done much better if the mop is first washed in gasoline to cut the oil. Gasoline which has been used for cleaning purpose should be saved for this purpose. After the mop has been well washed in gasoline let it dry, then wash in suds. Then when thoroughly dry, oil it again and it is as good as ever. The best way to apply the oil is to pour a little in the box the mop comes in and put the mop with the strings down into the can and let it remain for a few days to evenly absorb the oil.

"The only way a thing will run itself is DOWN HILL."  
*Uncle Sam Hampton.*



*Conducted by Janette A. Hyde and Lucille Y. McAllister.*

#### REMODELING.

The fall and winter styles are showing many dresses with jumper effects. The jumper idea, though having been used for years is still good, though each recurrence shows variation. This style is particularly useful in making over dresses. Very often the jumper may be cut in the neck and arm eye so as to hide the portion of the under-dress which is unsightly or out of style.

The jumper also affords a touch of newness, as one may make either contrast in material or contrast in color. For example, we might use a plain material for a jumper of a skirt of plaid or stripe; or a figured jumper might be used with a plain material.

Another advantage of the jumper is that it takes a small amount of material and affords much variety in finish of edges, length from the waist down, etc. By properly placing the length one may make the jumper to suit the figure.

The waist to be used under the jumper also affords a number of possibilities. It may be made of voile, organdy, crepe or any fine, soft material, but is always made of lighter weight material than the skirt and jumper, but often of the same color as the skirt. The waist cut, or butterfly lines, or with the sleeve and waist all in one, are best suited to being worn under a jumper. The set in sleeve is not so good for this purpose as the seam, as the armeye often destroys the effect of unity.

The edges of the jumper may be bound, pecoted, piped or faced. The belt or sash may be long or short, narrow or wide and may be buttoned or tied.

Figure No. I is a black and white costume on jumper lines. The skirt is of black and white wool, check-finished on the edges, and straps over the shoulder, of black satin. The waist underneath of whit georgette crepe. One could also use a waist like the skirt for afternoon or street wear. This dress would be serviceable for many occasions and becoming to young girls as well as women.

The use of draperies over the skirt affords a splendid opportunity for making over a party dress. The dress of the season before, can be made entirely new and up to date by covering with drapes. Even the color might be changed by the use of dyes. As most evening dresses are of light colors and silk materials, they can be very successfully dyed, but it is well to make sure you send it to a reliable dyer who understands his work enough not to ruin the goods.



Figure III



Figure II



Figure I

The drapery to be added may be either plain or figured. This year we have many beautiful designs and colors in the crepes and brocades suitable for drapes.

Figure II was made from a dress of last year. The foundation is of sage-green satin, and was thoroughly cleaned and cut in camisole style at the top. The drapery is of block georgette crepe with a large figure in shades of the same green. This is livened by adding a band of gold cloth in the upper part of the waist and girde, and rose of gold cloth also a piping of gold cloth around the lower part of the sleeve.

Another idea, especially useful for a young girl, is the skirt set low on the long waist as in Figure III. This style of skirt may be made from last year's pleated skirt, by pressing the pleats out carefully. This style also affords a chance for the use of plain and figured materials or contrasting colors.

The upper portion, as the design shows, is cut butterfly and may be made with either long or short sleeves.

## THANKSGIVING RECEIPTS.

*Apple Dumpling.*—Five medium sized cooking apples sliced and stewed with honey, syrup or sugar. Flavor with cinnamon or nutmeg. Partly cool. Take 1 teacup milk; 3 tablespoons Baking Powder;  $\frac{1}{8}$  teaspoon salt; 1 egg well whipped; flour enough to make a good stiff drop batter. Drop from end into kettle of boiling salted water. Cover with tight lid and boil for five minutes. Remove to back of stove and let remain boiling for another five minutes. Serve on platter with drawn butter, and the stewed apple sauce, or Maple syrup or honey served with dumplings makes a very delicious and inexpensive desert.

*Peach Cup Pudding.*—Take peaches and peel and stone or use the fresh peaches which have been put up during the summer months, drain off the juice. Drop into Ramekins or teacups. Take same batter as for apple dumplings cover the peach in the ramekin with one large tablespoon batter. Put in double boiler and steam for twenty minutes. Serve with white sauce flavored with lemon or vanilla.

*Liberty Sauce* (very inexpensive and tasty).

A very delicious sauce may be made for fruit puddings or custards by making a medium white sauce, adding while steaming hot to one-half pint of sauce four tb. current, apple or grape jelly.

*Sweet Salad Dressing.*—1 Tb. butter; 1 Tb. flour;  $\frac{1}{2}$  pint water; 3 Tb. sugar, syrup or honey. Let boil until clear and thick, flavor with juices of fruits which have been left in Fresh fruit or preserved fruit jars. Those who are fortunate enough to have cream may add whipped cream to the same dressing. This dressing is very delicious for fruit salads or may be used over head lettuce.  $\frac{1}{2}$  Tb. Lemon juice may be added to create the tart flavor.

*Stale Bread Crumb Pudding.*—Take stale bread crumbs add drawn butter. Put in layer of crumbs layer of stewed apples until the amount desired has been secured. Using crumbs as top layer on pudding. Place in oven and bake 30 minutes. May be served with the Liberty sauce.

*Sweet Potato Croquettes.*—Peel sweet potatoes, boil until thoroughly done, drain, add salt, pepper and one well beaten egg. Shape into cones or balls, roll in bread crumbs then in whipped egg. Fry in deep fat until a delicate brown.





*James H. Anderson.*

THE FRENCH chamber of deputies ratified the peace treaty with Germany on October 2.

SMALLER VEGETABLE CROPS are reported in Utah for 1919 than for several preceding years.

TWO MEXICANS were lynched at Pueblo, Colo., in September. They had murdered a policeman.

JUGO-SLAV regular troops fired on an Italian vessel on October 1st, and further trouble may result.

SUGAR shortage in the United States is predicted for 1920, with prices as high as 25 cents per pound.

IN SHELLEY, Idaho, on Sept. 25, forty business houses were destroyed by fire, with a loss of \$100,000.

CHIHUAHUA, Mexico, was the scene of disastrous floods in September, one town being wholly swept away.

SENATOR JOHNSON, of California, was billed to speak in Salt Lake City in October, on the league of nations.

INFLUENZA cases to the number of 300 were reported in the United States during the week ending Sept. 28.

RACE RIOTS occurred in seven States of the Union in September, with loss of life and property in each instance.

THREE LYNCHINGS of negroes within 12 hours was the record of Montgomery, Ala., the last week in September.

RUMANIA refused, in Septemebr, to sign the peace treaty with Austria—a portent of further trouble in the Balkans.

IN IRELAND, in September, British troops suppressed Sinn Fein gatherings and made many arrests for sedition.

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A FOSSIL WHALE 40 feet long, bigger than Jonah's carrier-fish, was unearthed at Newport, Oregon, in September.

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TURKEY is reported as aiming at a religious war, to preserve its national integrity against division by the entente allies.

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IN RUSSIA, the All-Russia government of Admiral Kolchak was overthrown by the Bolsheviki, the last week in September.

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IN GREAT BRITAIN, on Sept. 27, nearly 600,000 railway men went on strike, paralyzing the country's transportation system.

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BOSTON, Mass., was the scene of terrible outrages, particularly on women, during the policemen's strike there in September.

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GERMANY'S national legislature adopted its budget by unanimous vote in September, this being one event indicating a united Germany.

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PRESIDENT WILSON had to cancel engagements on his return tour of the United States, owing to nervous breakdown on September 27.

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PALESTINE Christians became more pronounced than ever in September, in opposition to the Zionist movement for Jewish migration thither.

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CHAS. C. RICHARDS, of Utah, was appointed in September, to be an assistant to the attorney general of the United States in Washington.

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TELEPHONING by use of sun rays instead of a wire, is an invention announced from Great Britain in September; it developed during the war.

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ITALY'S elections are set for Nov. 16, with some prospect of arousing a national revolution for a change in the form of government there.

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SIX HOURS A DAY, and five days a week, was the demand made by the United Mine Workers' convention at Cleveland, Ohio, on Sept. 11.

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GERMANY was again subjected to an economic blockade on

September 30, to compel the withdrawal of German troops from the Baltic countries.

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LABOR UNION STRIKES were reported from every State in the Union in September. In contemplation, Book of Mormon, Ether 8:18-26, is interesting.

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FRANCE faces another war in the near future, is the prediction of Gen. Foch. This time Italy is expected to be one of the nations on the other side.

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THE TEXAS COAST at Galveston and vicinity was visited by a hurricane and sea-flood on September 21, with a loss of 620 lives and great destruction of property.

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MEXICAN INDIAN LABORERS to the number of many thousand moved northward into the United States during August and September, and the movement still goes on.

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THE UTAH LEGISLATURE was convened in special session on Sept. 29, primarily to ratify the equal suffrage amendment to the national Constitution, which was done.

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MAUNA LOA, the great volcano on the island of Hilo, Hawaii, burst forth in the last week in September, and a vast stream of lava flowed 30 miles to the ocean in 12 hours.

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THE FARMERS' international congress at Kansas City, on Sept. 26, protested against the "voluntary laziness" exhibited in demands of labor unions for a six-hour-day.

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THE UTAH FEDERATION OF LABOR, on Sept. 11, adopted a resolution endorsing the soviet government in Russia, and forced the legislature to kill the anti-picketing bill.

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IN ARKANSAS, on October 2, sixteen persons were killed in race riots in the town of Elaine, the governor of the State being among those fired on by the mob, but not hurt.

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KING ALBERT, Queen Elizabeth, and Crown Prince Leopold, of Belgium, arrived in New York on October 2, for a brief tour in the United States. They were in Salt Lake October 9.

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SEVERAL NEGRO ASSAULTS on white women in September put fuel on the race-riot fires smouldering in the United States. The Bolsheviks are working with the negroes according to the *Boston Transcript*.

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PRESIDENT WILSON spoke on the league of nations treaty in the large tabernacle, Salt Lake City, on September 23, the vast auditorium being insufficient to accommodate all who assembled to hear him.

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THE PEACE TREATY with Germany was reported to the United States Senate on Sept. 10, with 45 proposed amendments and four reservations. The outlook at the end of September was that the treaty would be adopted without the amendments, but with the reservations.

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STEEL-WORKERS to the number of about 300,000 struck on Sept. 22, the chief issue being the "closed shop." Many people think the outcome of the strike will determine whether or not the labor unions will dominate all industrial plants in the United States, to the exclusion of all other classes of labor.

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MOBS AT OMAHA, Nebraska, in the latter part of September, lynched a negro, and hanged Mayor E. P. Smith, who was rescued in a critical condition as a result of his injuries. The mayor was urging the mob to abide by the law when he was set upon. The county courthouse and jail also were burned.

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CAPT. GABRIELLE D'ANNUNCIO, Italy's aviator-poet, seized Fiume, on the Dalmation coast of the Adriatic sea, in September, in the name of Italy, defying the allied council at Paris. His force of 2,000 men was rapidly augmented to 200,000. On October 1, the Italian chamber of deputies declared in favor of Italy holding Fiume.

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THE OCTOBER CONFERENCE of the Church was marked by an expression of unity on the part of the General Authorities of the Church in their support of President Heber J. Grant and the General Authorities and a deeply sympathetic attitude towards the League of Nations. A vital chord struck was President Grant's uncompromising attitude towards societies, clubs, or unions which curtail by force or intimidation the rights and liberties of others.

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AT SEATTLE, WASHINGTON, when President Wilson was there, "what was vital and disturbing to the eastern observer was the atmosphere of unrest, of mob psychology and mob inclination, which made the whole presidential party nervous throughout the 36 hours of their stay in Seattle," is the way newspaper correspondents describe the scene. No doubt the President's life was in danger for a time, not due to peace treaty discussion, but to the radical socialism and I. W. W.-ism rampant there.

# EDITORIAL

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*Motto—Charity Never Faileth*

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## RELIEF SOCIETY MAGAZINE

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## THE FALSE AND THE TRUE.

Many people are mystified by the close likeness of the false and the true things in this life. Brigham Young used to say that "the devil would give you nine truths to get you to believe one error," and he would add, "I will give any man nine errors for one truth."

The world is full of garbled truths in social, civil, and religious life. The principles revealed through the Prophet Joseph Smith concerning the United Order, the Word of Wisdom, and many other phases of our temporal salvation have been picked up by the world, mixed in with their own errors, and are now placed before the world as great socialistic and prohibition ideas.

Brigham Young sought to introduce the United Order, according to the plan laid down by the Prophet Joseph Smith, but the people were not ready for it then, any more than they had been in the Prophet's own day; and it may be that we are not quite ready for it yet. Meanwhile, we are watching the world in its frantic efforts to introduce the pure principles of the United Order, and graft them on to their varying societies and unions. The United Order, in the hands of irreligious and unscrupulous men, will work quite as much injury to the human race as has the debased, corrupted form of the relation of sexes which covers Christendom with a rising tide of disease and death.

One might ask how, then, can the United Order be established? First, we would answer: it will not be established rightfully until the man who holds the keys of revelation from God to the people

of this earth announces the time and the condition. It is certain that men who are steeped in selfishness and greed will never be able to enter that Order, whether they are in the Church or out of the Church. The only principle upon which the United Order can be established is the principle of love, harmony and unselfish devotion one to the other. This people will no doubt share in the judgments of the Lord which are already being poured out upon the nations of the earth; but if they have the spirit of discernment, and the true seed of the gospel within them, it will sprout under the influence of sorrow and suffering until they have learned the bitter lesson of unselfish devotion to one another and to the kingdom of God. On the other hand, those who have not the love of God in their hearts will be hardened and embittered by suffering and trial; the judgments of the Lord will increase their rebellious attitude towards life and towards one another so that whatever fine theories they may adopt, lacking the Spirit of the Lord, their house of cards will fall to the ground with the first evidence of selfish greed on the part of their leaders.

Meanwhile, what of the socialists, and what should be the attitude of Latter-day Saints concerning these iconoclasts? We should leave them quietly alone, allowing them the same liberty of conscience and belief which we ourselves enjoy; but we will no more follow after their leaders, blind and mistaken as they are, than we will after the spiritualists like Conan Doyle and Sir Oliver Lodge who have the shadow of revelation while we have the rich substance, the pure revelations from God.

These are the perilous days, my sisters, see that you stand in holy places and be not moved.

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Tomb, thou shalt not hold him longer,  
Death is strong, but life is stronger;  
Stronger than the dark, the light,  
Stronger than the wrong, the right.

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#### ROOSEVELT MEMORIAL.

A general movement is on foot to build a memorial to our Great American Colonel Theodore Roosevelt. A society has been organized with branches in each state and those in this state who are his devoted admirers, and there be hosts of them, will be glad to respond to the appeal made for funds to assist in this worthy tribute. We heartily commend the movement.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN DECEMBER.

#### MIRACLES AND THE BOOK OF MORMON.

In IV Nephi we are told that thirty and eight years did pass away "and also the thirty and ninth and forty and first, and the forty and second: yea, even until forty and nine years had passed away, and also the fifty and first and the fifty and second: yea, and even until fifty and nine years had passed away.

And at that time we are told that "there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick and raise the dead, and cause the lame to walk, and the blind to receive sight, and all manner of miracles did they work among the children of men: and in nothing did they work miracles save it were in the name of Jesus."

To be sure the miracles wrought among the Nephites were similar to those wrought among the Jews, for their needs were similar.

They, too, had their blind, who received their sight, their lame who were made to walk, their sick who were suffering from innumerable bodily ills, all of whom were ministered to at various times by those bearing God's holy Priesthood.

Our attention, on more than one occasion has been arrested by miracles performed in the Book of Mormon to the confounding of those who railed against God. Sherem and Korihor the anti-Christ's being notable examples.

In fact, all the miracles in the Book of Mormon have been classified under three heads: the healing of the sick, (and in this class we have some instances of raising of the dead, as witness the case of Timothy stoned to death and raised by his brother Nephi), the deliverance of God's servants, and the punishment of the wicked, making three classes in all.

Miracles in the Book of Mormon come distinctly into the lime light towards the close of the history, when there was the sharpest possible cleavage between the Church of Christ and the churches of the devil, for the Book of Mormon tells us that "there was another church which denied the Christ; and they did persecute the true Church of Christ, because of their humility, and their belief in Christ; and they did despise them, because of the many miracles which were wrought among them. Therefore they did exercise power and authority over the disciples of

Jesus who did tarry with them, and they did cast them into prison: but by the power of the word of God, which were in them, the prisons were rent in twain, and they went forth doing mighty miracles among them; nevertheless and notwithstanding all these miracles the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word:

“And they did cast them into furnaces of fire, and they came forth receiving no harm:

“And they also cast them into dens of wild beasts, and they did play with the wild beasts, even as a child with a lamb: and they did come forth from among them, receiving no harm.

“Nevertheless the people did harden their hearts, for they were led by many priests and false prophets to build up many churches and to do all manner of iniquity. And they did smite upon the people of Jesus; but the people of Jesus did not smite again, and thus they did dwindle in unbelief and wickedness from year to year, even until two hundred and thirty years had passed away.”

Now here are miracles of a very unusual sort, for they had three among them whom they could not put to death, three who had power to minister unto them in sickness and in dire distress of any sort.

Nothing could so testify to the wickedness of these people as the fact that they sought to kill these immoral beings who wrought nothing except what was for their good and their salvation here and in the great eternity before them.

The wickedness of these people has seldom been paralleled, and only surpassed in the case of the Jews who deliberately chose to crucify the Christ after all the mighty works he had wrought among them.

The lesson forces itself upon us, as we recite the horrors to which these Nephites were subjected, that the only effect virtue has upon the wicked is to incense them. There was nothing in the miracles wrought through Moses that brought salvation to the Egyptians: those miracles were wrought first for the children of Israel and, secondly, for the good of all those who believe in every generation, but they were the condemnation of the Egyptians.

So with the Nephites, time and time again, they sought to put to death these servants of the living God, these special witnesses of Christ. Surely they openly defied God, and showed that they loved darkness rather than light. But these holy men survived, and have survived to the blessing of mankind in all ages since the Christian Era.

When the story of their experiences are brought together, what a wonder tale it will be. Let your mind run over all the



marvelous events of history since the destruction of the last Nephite, and think what the Three Nephites have witnessed. No one can possibly conceive the wealth of their knowledge and understanding.

We once heard a member of the council of Twelve say that the three Nephites have been witnesses of all the changing scenes of earth, and that they will some day and rect history where it is wrong and be our ready reference on matters of long ago.

John the beloved, and the three Nephites have gone on with their work. It is not possible that we should understand its full significance. More than one testimony from missionaries is extant testifying to the fact that they have been assisted in their work by one who has appeared mysteriously and as mysteriously disappeared.

During the present war the soldiers were constantly testifying of the presence of persons to them supernatural, walking among the dead and the dying. So persistent was this testimony that magazines in Europe and America published the testimonies of these soldiers. We do not intimate that these persons saw any of the three Nephites for we do not know; it would be more than strange if the Nephites had not watched that terrible conflict and made record of it in a way that will some day redound to the future benefit of the world.

#### QUESTIONS AND PROBLEMS.

1. Classify the miracles of the Book of Mormon.
2. Give an example under each head. Tell something of the miracles performed during Christ's ministry among the Nephites.
3. Give an account of the miracle that heralded the birth of Christ.
4. Give an account of the miracle wrought at his crucifixion.
5. Discuss the statement: Miracles are wrought to the condemnation of some. Tell why?
6. Discuss the statement: Miracles are wrought to the eternal salvation of others. Tell why?
7. Can you find examples of miracles in these latter days which have encouraged people?
8. Tell some of the blessings that have come and may come to this earth because the three Nephites have tarried.

*Note.*—Concerning the answers to questions in the last theology lesson about the tabernacle organ, students may purchase for 25c a beautifully illustrated booklet about the organ from the Bureau of Information, Salt Lake City.

## LESSON II. I

## Work and Business.

SECOND WEEK IN DECEMBER.

## LESSON III.

## Genealogy.

THIRD WEEK IN DECEMBER.

## ORIENTAL PAGAN SURNAMES.

*(Surname Book, chapters 26, 27.)*

In very recent times we have discovered that the oriental Pagans have centuries ago developed and maintained a very comprehensive system of surnaming their families and tribes. The Chinese, Japanese, Hindus and Turks are all descended from Japheth and themselves declare this, counting back in a straight line, many of them, to father Noah through Japheth.

Unlike the European nations they did not acquire their surnames by chance or circumstance but they arbitrarily selected surnames, adding thereto the name of the district in which they resided.

Extremely cautions were these Orientals in the choosing of a family genealogist, family recorder, or priest. If he failed through carelessness or forgetfulness to keep close record of the branches of the family his life was forfeit.

The Turks must not be counfounded with Arabs, for the Arabians are descended from Shem and Abraham, through Ishmael, while the Turkish race comes from Japheth.

The Orientals have always been great believers in temple building and temple worship, priesthood has been inherited as with the Hebrews. The temple rituals in these various Pagan countries have differed more in details than in the common belief in the worship of idols and the superstitions which always grow out of such worship. Surnaming of the various peoples therefore has taken on a priestly character and much of their worship depends upon the proved inheritance of the priestly lines. So imbedded in Chinese and Japanese religious life is the race inheritance that ancestor worship has become a part of the

Chinese and Japanese religions. Who can say that this is not a corrupted form of salvation for the dead?

QUESTIONS.

1. What customs were followed by the Chinese in surnaming themselves in the early ages? (See chapter 26, *Surname Book*.)
2. Who were the Pagan orientals descended from?
3. What is the difference between the Arabs and the Turks?
4. What can you say of the Mohammedan religion?
5. What is the meaning of Pagan?
6. Why did the Orientals build temples?

*Note.*—We call the attention of our students to the articles appearing in this and following *Magazines*, on Orientals' temples, and their habits and customs.

LESSON IV.

Home Courses.

FOURTH WEEK IN DECEMBER.

EFFICIENT HOUSEHOLD PURCHASING

*Rose H. Widtsoe.*

Every large business has learned through much trouble and considerable loss that the purchasing of its supplies and equipment must be attended to by one who understands the business of buying. A purchasing agent has come to be a necessary part of a business organization. These men and women are trained to know values, are informed on market conditions and are able to buy to the best advantage for their particular firms. Such agents save for their firms thousands of dollars which otherwise might have been wasted in misguided or poorly planned purchasing.

As was stated in the previous lesson, women spend nine-tenths of the money earned. If a specially trained purchasing agent is necessary to the success of a business enterprise, how much more necessary a well-trained purchasing agent is for the home. A purchasing agent aims to save money for his firm, but such an agent working for the interests of a home has a much bigger object in mind. She aims not especially to save money but to spend it economically. Since "economy no more means saving money than it means spending money" our household purchasing agent prepares herself to know values, to acquaint herself with the best markets and to plan ahead for her purchasing.

The first step in planning the use to be made of the family income is the making of the budget. Definite amounts of the income must be set aside for food, shelter, clothing, operating expenses, incidental expenses, savings, and higher life. These amounts must be known not only for the week or the month but for the whole year. It requires an outlook for the whole year; otherwise, a woman cannot plan purchases ahead, be systematic in her buying, and be enabled to take advantage of the many opportunities for saving which present themselves from season to season. With the increased cost in living the household purchasing agent must be alert. She must plan the expenditure of the income if it be small or moderate so as to furnish the necessities in food, clothing and furnishings and still have some money left for the needs of her family in education and advancement.

Never before in the history of the family has the responsibility of buying rested so heavily upon the woman in the home. She is today almost exclusively a consumer. The housewife of one and two generations ago was in many instances a producer. She made her own soap and candles, she spun, wove, cut and sewed all of her own clothing materials, she produced many of the food stuffs and she preserved and dried fruits and vegetables and meats for winter's use.

It might seem on first consideration that by being able to purchase all these articles instead of having to make them that the modern woman is entirely relieved from all responsibility. This is not the case. Some of the time which was previously spent in preparing these things must now be spent in qualifying ourselves to know values. In letting go the work of her own hands while she personally chose and created determining the quality, purity and cleanliness of these articles and materials to be of the highest, she must now personally or in groups, assure herself of equal standards of quality, purity and cleanliness no matter where they are made. She must become trained to buy commercially made products. She must understand the various divisions of the family budget and be qualified to get the very best returns for the money spent.

To become a trained consumer and conserver is therefore one of the most important requirements of a mother in the home today. It has been estimated by economists that women buy 96% of all drygoods used by the family; 87% of raw market products; 48.5% of hardware and house furnishings; 48% of drugs; 11.2% of men's clothing. The conclusion is that women alone buy 48.4% of all merchandise and help in selecting 23% more, thus buying practically 71% of all products used in the home. How necessary it is then, if we are to magnify our responsibility, to make a success of our business, to become equipped with knowl-

edge concerning food, clothing, housing, furnishings, in order to choose well, to do the most for our families and to avoid pitfalls and fraud in commercially prepared materials.

What happens in families where the mother is not trained for this great work? Her family will be deprived of necessities and comforts that they might otherwise have enjoyed. It is estimated that billions of dollars are wasted annually by careless buying. The husband is compelled to increase his income with no corresponding saving and in many cases, although already overburdened, he must assume the burden of the family purchasing agent.

The woman who is not trained to buy in the most efficient manner is frequently responsible for many of the evils in our modern selling methods. For example the abuse of the "charge account," the excessive delivery demands, the "return goods" habit, and the telephone habit, all tend to make the cost of doing business higher than necessary.

Every housekeeper may become an efficient household purchasing agent by continuous trying, by experimenting and by study. A consideration of the following topics will be helpful.

#### *Efficient Buying.*

The first principle of efficient buying is to distinguish between price and value and to learn to make all purchases on a basis of value and not on price alone. For example, a lunch box at three dollars and seventy-five cents seems an exorbitant price. Yet the value under certain circumstances may be worth the price. A young growing child is sent to a school a long distance from home. She must leave home very early and consequently has little or no appetite for her breakfast. At noon she is extremely hungry. She goes to this lunch box, takes out a thermos bottle filled with warm soup. The sanitary tin box contained in the leather container is filled with wholesome sandwiches. The child eats this warm soup and sandwiches and feels good all over. All traces of nervousness disappear. She will perhaps carry this same lunch box for years. There is no question as to the value of such a lunch box. There are, however, circumstances when such a purchase would be an act of extravagance. We must measure the returns of our purchases and thus determine whether or not the value to us is worth the price. Prices may fluctuate because of economic conditions, but the value of an article can be fixed only in the consumer's mind. For instance, a bed consisting of good springs, good mattress, light weight, warm, easily laundered, or covered bed coverings and good quality, live feathers for pillows, would be to many people the principal considerations in placing a value on a bed. The bedstead would be a secondary

consideration. To other people, and to far too large a percentage, the appearance of a bed-stead would be the chief consideration. Yet the comfort one gets out of a good, comfortable bed should be the chief consideration.

The quality of an article whether it be food, clothing, or furnishings should be our next guide. To know quality for ourselves and not to have to depend upon the salesman is a necessary qualification for an efficient purchasing agent. This principle applied to our budget would mean first that we must know food values. We must know why it is a good thing not to spend too much of our food budget for meat or sweets or cream. Further we should know the various cuts of meat and their respective food values and the comparative cost. We should know the nutritive value of meats compared with other foods. We should know how to test the freshness of meat. We should know the various substitutes for meat with their comparative prices and know good recipes for cooking these and meat substitutes into palatable attractive dishes.

The second division of the food budget, dairy products, is perhaps the most important consideration in the budget. The purchasing agent must know the function of milk and butter in human nutrition. She must know that there is no substitute for milk and butter, that there are supplementary foods that may be used in connection with milk and butter but not as substitutes. She should understand the reason for the government's adopting the slogan, "A quart of milk a day for each growing child." During the past two years the winter has found many families who have taken milk from their tables because the price is so high; yet these same families have not eliminated meat and other expensive foods from their diet. A quart of whole milk contains as much nourishment as a pound of beef steak; and further, milk contains a growth determinant which cannot be secured from any other sources except from the yolk of egg and to a very limited amount from the leafy vegetables. These principles determine the value of milk irrespective of price; and so on through the various divisions of our budget. We must know the value of foods, the return to the family needs and well being.

Then an efficient purchasing agent should know the merits of various kinds of distribution methods, as parcel post, mail order, cooperative buying and public market. She should realize the importance of knowing city, state and national laws governing the standards of various articles such as food, clothing and equipment, and also the methods of handling raw and manufactured goods. She will search out the markets that are sanitary and well ordered, avoiding markets where food is exposed to flies and dust. She will learn the standard brands of canned

goods and all package goods, the standard weaves of cotton, linen, and woolen materials and the points of judgment in determining household equipment. She will in fact learn the values of everything that comes into the house.

The careful home purchasing agent will acquaint herself with legal weights and measures and will check up on these weights in her own kitchen. Every well equipped kitchen will contain a good pair of scales and daily use should be made of them.

Another important qualification is to be able to know the various trade labels and the most economical sizes of cans and other containers. In fact to be a good purchasing agent the mother in the home must know her business. If she is to get the best returns for her money she must know values. To accomplish this she must study and profit by her own experience and the experience of others, and be constantly alert in her observations.

#### QUESTIONS.

What are the duties of a purchasing agent in a well-regulated business?

What can you say of the home purchasing agent?

What is the budget system?

Describe your own methods of home purchasing.

Define economy.

What is the difference between economy and miserliness?

Why is it important to train to become an efficient household purchasing agent?

What percentage of the world's income do women spend and with what results?

Distinguish between the value and the price of an article.

Why is it necessary for the household purchasing agent to know food values?

What are the standard local weights and measures?

What use should be made of scales in the home kitchen?

Is there any choice of local markets in regard to quality of goods and methods of handling?

What are the advantages of parcel-post, mail-order and co-operative buying and the public market?

What can we do to improve the sanitary conditions of our city markets?

Do you think it is necessary for women to learn values of textiles?

## THE NO-TOBACCO LEAGUE OF UTAH

An organization to be known as The No-Tobacco League of Utah has been formed with headquarters in Salt Lake City.

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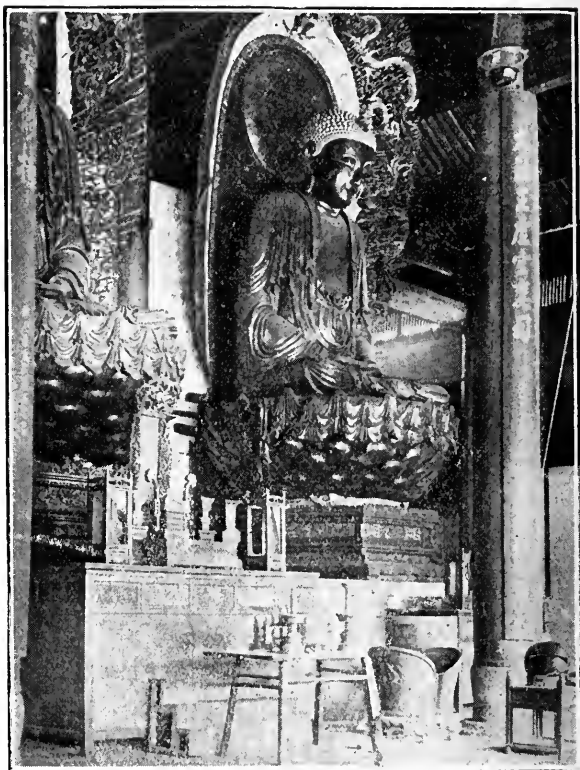
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*Hazel S. Washburn.*

The whole world rings with the story sweet,  
God gave to the world a wonderful gift,  
    Gave it to you and me,  
Because of his love for his children here,  
    He sent his Son to die.  
And the whole world rings with the story sweet,  
    How they cradled him in a manger,  
How shepherd and wise men knelt at the feet  
    Of the wonderful little stranger.

Just a tiny babe like you, my own,  
    Perhaps his eyes were blue;  
And his mother cuddled her baby close,  
    Just as I now cuddle you.  
Now the whole world sings of the story sad,  
    How he died for you and for me.  
Of the cruel crown of thorns he wore  
    And of dark Gethsemane.

So, sleep, my baby, upon my breast;  
    Sleep while yet you may,  
For time flies fast, and the years roll on,  
    And soon you must away.  
Who knows of the paths your feet may tread,  
    Of the thorns that may pierce you deep?  
But the Father knows, and he understands,—  
    So, sleep, my baby, sleep.



COLOSSAL STATUE OF BUDDHA IN FUCHOO TEMPLE  
See page 707.

THE

# Relief Society Magazine

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## General Conference of Relief Society.

*Amy Broövn Lyman, General Secretary.*

The semi-annual conference of the Relief Society was held on Thursday, October 2, 1919. The conference consisted of a one-day session of three meetings, held at 9 a. m., 1 p. m., and 8 p. m.

Due to the delicate physical condition of our beloved General President, Emmeline B. Wells, and to the fact that the last General conference was held so late as June, 1919, it was decided by the General Board to limit the October conference to a one-day session for stake officers only.

President Emmeline B. Wells, who had been confined to her bed for over a month, was sufficiently recovered to preside over the sessions of the conference. She was ably assisted by Counselor Clarissa S. Williams, who conducted the meetings and led in the various discussions.

The morning and afternoon sessions were devoted to addresses on the various phases of Relief Society work, and to instructions and discussions on the business of the organization. The evening session was devoted to two addresses, followed by a testimony meeting.

There were three hundred and thirty general and stake officers in attendance. Among these were 22 General Board members, and the following stake officers: 48 presidents, 1 mission president, 51 counselors, 22 secretaries, 9 treasurers, 4 choristers, 2 mission representatives, and 193 board members. The mission representatives were from the California and the Eastern States missions. Of the 79 stakes in the Church, 64 sent representatives, while 15 were not represented. All of the four new stakes, recently organized, were represented.

During the noon recess of one hour, a cafeteria luncheon was served to those in attendance.

On Monday, October 6, 1919, a genealogical convention was held under the supervision of the General Board.

Mrs. Lizzie Thomas Edward, general chorister of the Relief Society, was in charge of the music of the conference, and Miss Edna Coray presided at the piano.

Following is the program as carried out: :

### *Morning Sessions*

Singing, "Our Mountain Home so Dear."

Prayer, Mrs. Mary M. Lyman, President Deseret Stake.

Singing, "Zion Stands With Hills Surrounded."

Opening remarks, Counselor Clarissa S. Williams.

Hints to Women on Remodeling Clothing, and Clothing for School Girls, Mrs. Lucille Y. McAllister.

Proper Housing, and Home Training, Mrs. Amy L. Merrill.

Teacher Training, Mr. Wilford McKendrick.

Discussion.

Singing, Doxology.

Prayer, Dr. Roumania B. Penrose.

### *Afternoon Session.*

Singing, "Come Let Us Anew."

Prayer, Mrs. Bessie G. Hale, President, Boise Stake.

Singing, Contralto solo, selected, Mrs. Eva Aird.

Remarks, President, Emmeline B. Wells.

Remarks, Counselor Julina L. Smith.

Hints on Influenza, Dr. George W. Middleton.

Responsibility of Parents, Judge Hugo B. Anderson of the Juvenile Court.

The Social Advisory Committee, Elder Stephen L. Richards.

Report of the National Conference of Social Work, Mrs. Amy B. Lyman.

Discussion.

Singing, "The Time is Far Spent."

Prayer, Mrs. Emma A. Empey.

### *Evening Session.*

Anthem, "Sanctus," Dudley Buck.

Prayer, President Andrew G. Kimball, St. Joseph stake.

Ave Maria, from "Cavalleria Rusticana," Mascagni, R. S.

Choir.

Address, Leadership. Mrs. Elise B. Alder, President, Ensign stake.

Solo, "The Seer," Elder Melvin J. Ballard.

Address, Counselor, Clarissa S. Williams.

Trio, Mrs. Lizzie Thomas Edward, Mrs. Sarah Wood, Mrs. Agnes O. Thomas.

Testimony.

Selection, "The Land of Little Faces," Margaret C. Patrick and Relief Society Choir.

Prayer.

#### GENEALOGICAL CONVENTION.

Singing, "The Morning Breaks."

Prayer, Miss Sarah M. McLelland.

How to begin genealogy work, Mrs. Donnette S. Kesler.

Bringing old records up to date, Mrs. Susa Young Gates.

Cooperation with representatives of Genealogical Society of Utah, Nephi Anderson.

Remarks, Mrs. Clarissa S. Williams.

Singing, "An Angel From on High."

Benediction, Thomas Yates.

#### AFTERNOON SESSION—2 p. m.

Singing, "Come, All Ye Saints Throughout the Earth."

Prayer, Sarah Eddington.

The Stake Genealogical Class Leader, Mrs. Ethel R. Smith.

The Value and Importance of Inspiration in Genealogy and Temple Work, Recorder A. A. Ramseyer.

Discussion.

Singing, "Great God, Attend While Zion Sings."

Benediction, Miss Sarah Eddington.

#### MORNING SESSION.

The opening meeting of the conference was called to order by Counselor Clarissa S. Williams who gave a brief address of welcome. She stated that she was pleased to extend the love and greetings of the General Board, and to express their appreciation of the great Relief Society cause, and of the splendid work done by the various stake and ward officers. She expressed special appreciation for the presence of President Emmeline B. Wells, whose great faith, she said, is a lesson to everybody. Through this great faith and courage President Wells is enabled to be in attendance at the conference despite her great age, and her recent severe illness.

Mrs. Williams thanked the stake officers for the splendid work accomplished in the Relief Society, during the last year, and said that in spite of the many handicaps, including the influenza epidemic, a marvelous work has been done. The reports from the General Board members who have visited stake conferences have been better than ever before. They have shown a better

attendance of stake and ward officers at stake conferences, better preparation, a keener interest in the work, and a better general understanding of the aims and objects of the organization.

In the past there have been officers who have remained away from these yearly conventions for comparatively unjustifiable reasons; but during the last visiting season, stake and ward officers have been anxious to be in attendance, and many of them have made great sacrifices to be present. Attention was called to the fact that the official stake conference comes but once a year, and the hope was expressed that the time would come when the attendance of officers, at this time, would be one hundred per cent. She emphasized the importance of regular stake and local officers' meetings, where detail work and plans should be considered; also advised the holding of prayer meetings in connection with the stake and ward meetings.

Mrs. Williams urged stake presidents and officers to build up and maintain as high a standard of efficiency as is possible. One of the best factors in raising standards is to get efficient help and it was suggested that stake and ward presidents solicit the support of the priesthood in securing the assistance of the most capable women in the various communities, to help carry on the work. She said that there are hundreds of bright active young women in the Church who should be invited into the Relief Society work, and should be encouraged to take an active part. These young women are in the main, well-trained and well-educated, and are well fitted for the many phases of Relief Society work, and particularly for class teaching, which is at the present time not up to the standard desired for it.

It would be hard to carry on the Relief Society work without the aid of the older members, with their strong spirituality, their fervid testimonies, and their great wisdom and experience. But many of the activities require the help of our younger women, with their active minds, educational training, and fresh enthusiasm.

Mrs. Williams extended special greetings to the young women who have just recently been called as stake presidents, and hoped that with their just ambitions and laudable desires they would be able to make their organizations among the best. Friendly rivalry is helpful, and it is the privilege of each stake president to make an effort to have her organization the best in the Church.

The speaker stated that it is the hope of the General Board that the doing away with the general sessions of the conference this year has not caused too much disappointment, and explained that because of the delicate health of the President, and because of the recent large conference held in June, it was decided to limit this conference to meetings for stake officers.

It is the desire of the General Board at all times, that instructions to the wards shall reach ward officers through the stake officers, and she hoped that stake officers come so well equipped to this conference that no vital information shall be lost to the wards through this arrangement.

In connection with our stake conferences the speaker explained that stake officers' meetings have been arranged for the purpose of affording an opportunity for the stake officers and the General Board members to discuss in detail all matters pertaining to the stake and ward; and stake officers should so instruct ward officers and members that the latter will take no offense. This arrangement throughout, it is believed, is helpful in carrying on the work, and aids in promotion of all of those things which go to make up a good working organization.

Mrs. Lucille Young McAllister gave a talk on Remodeling Clothing and Clothing for the School Girl, including, also, some general observations on dress fads. She said that we must look at clothing from two points of view; first, as a covering and protection to the body, which is the primary object of clothing, and second, as adornment.

In order to be healthful and well the body should be kept warm and properly protected. No style should, therefore, interfere with the primary object of clothing. Too much clothing is not good for the body, but it is necessary that a sufficient amount should be worn to insure comfort and good health. Some of the young girls today are in the habit of exposing the upper part of their bodies to an extent which is very detrimental to their health.

The importance of wearing the proper kind of shoes was emphasized. It is impossible for women to be at their best, or to do the best work, if their shoes are uncomfortable. Shoes should be large enough, and should fit the feet well. French heels are an abomination for women and girls. They are not only hard on the feet themselves, but give an unnatural and false position to the body. A moderately high heel is not always injurious if worn occasionally, but low, square heels with rubber added are especially good for the aged and indeed for all women. Middle aged and old people, whose feet have grown tender, will obviate a great deal of nervousness and irritability if they will see to it that their feet are comfortable.

Clothing as an adornment is worthy of serious thought, as dress is understood to be, in a measure, the outward expression of the inward self. Whether this is true or not, clothing certainly has an influence and the bearing, both upon the wearer and upon his associates, that can hardly be accounted for. It is said that it is impossible for people to do their best, or to feel their best if

their clothing is uncomfortable, or if there is a consciousness that it is unbecoming. The speaker declared that there is really no excuse for either uncomfortable or unbecoming clothing; and if women will make a reasonable study of dress, there would be great improvement along this line.

The mother should pay attention to her own clothing as well as to that of her daughter. Carelessness on the part of the mother as to her own appearance is a secret annoyance to the children, and is often the cause of disrespect on the part of the children. The mother should not make undue sacrifices of her own clothing and appearance. She has a right to her share of the family income and should not go shabby in order that her daughter may wear silk hose. Undue unselfishness on the part of the mother is a real injury to the daughter, and prevents her proper development, while it induces selfishness and vanity in the girl. The mother should give the daughter the proper view of their relationship.

Due to the great advance in the price of material, as well as in the price of ready made clothing, the women of today are paying a great deal of attention to the remodeling of clothing. The present styles of jumper effects, sleeveless jackets, and the use of draperies, give great opportunity for combination of materials, which is always an advantage in remodeling. The turning and dyeing of materials gives them new life and increases the possibility of pleasing variations.

The middle aged and old should wear soft colors, and should substitute cream for white in the wardrobe. Bright colors should be left for the young.

The speaker emphasized the fact that one should not be guided too much by any prevailing style—should be governed only by what is becoming to the individual, so far as the main outlines are concerned, modifying general personal styles by changes in skirt and sleeve—such as extra fulness of skirt and fulness of sleeve or *vice versa*.

The school girl should be put on an allowance. Women as a rule are not expert in business, because they have had so little experience in the handling of money. The mother should realize that to a high school girl nothing is more important than her clothing and she should be willing to give this matter due consideration, and enter into the plans for the girl's wardrobe with interest. The school girl, at the beginning of the year, should make an inventory of her clothing, and if she knows definitely what her allowance is to be, she will be able to plan her clothing for the year. She should buy her own clothing and handle her own money; this, of course, under supervision. The girl



whose mother buys all her clothing, has no idea of the value of clothes.

School girls should learn how to sew and to make hats; and whenever domestic side courses are offered in schools, the mother should see that her daughter registers for side work. When these courses are not offered in a high school, the women should make a demand for them. At the L. D. S. High School, recently, in the millinery class, a girl copied a \$20 hat for \$4.85.

The keynote for the school girl as well as the woman is—dress according to the work you are to do. School girls should dress as business women. They should plan for utility and appropriateness. Their shoes should be comfortable and their dresses dark and plain.

Mrs. Amy Lyman Merrill spoke on the subjects of Proper Housing and Home Training. She said that in early history houses were used merely as a shelter from enemies and a protection from weather elements, but in our present civilization they are an expression of beauty and individual appreciation. The home of today is an expression of the family and family life, and has to do with the following four departments of art: landscape gardening, architecture, color harmonies and interior home decoration. In connection with every home and every department of the home, four points should be considered: neatness, order, simplicity, and naturalness, and every woman should think of her home in these terms,

Observation and application of these points, coupled with hard work and good sense, in addition to the proper adjustment of family life, with home co-operation and reciprocation will produce the right home spirit or atmosphere, which is really the most important element in normal family life.

“A house is built of bricks and stone,  
Of sills, of parts, of piers;  
But a home is built of loving deeds  
That stand a thousand years.”

The speaker stated that careful consideration should be given to the exterior of the home, the architecture, the color scheme, and landscape gardening, and made a plea for simplicity throughout. Lawns should be uninterrupted in sweep and flowers and shrubs should be on the outside edges and at the base of the house.

The architecture should be simple with uniform angles, and the paint should be of soft, pleasing colors. Gaudy colors should always be avoided. The free use of paint was recommended and the statement was made that wood lasts three times longer if painted, so, as a mere matter of economy, it pays to paint wood-work often.

In the interior of the house the keynote should be utility. In the utility house there is no lonely parlor shut off for state occasions, but a living room to be lived in. Every part of the house is connected with every other part. In a four room house the doors should all be placed in the center, and there should be a hall to connect the bath room. There should be in every house a good supply of closets, with numerous drawers and shelves.

In considering home training we should realize that the home is a wonderful mechanism. It needs, first, care; second, to be understood by every inmate; third, oil or good atmosphere; fourth, it needs every one to do his part.

Emphasis should be placed on the importance of the present moment, or today. We look forward and we look backward; we imagine what we will do in the future and think over what we have done in the past. As a result we have very little thought for what is immediately before us and we fail to live fully today. Today is as important as any day in eternity.

Family life should be organized. The Church is wonderfully organized, the auxiliary groups are well organized, and the Latter-day Saints homes should be just as well organized. Good home organization is not only a protection to the home itself, but to the whole community.

Each member of the family should have his definite place and his definite duties. Boys should learn to serve in their turn, so that in case of the illness of the mother or sisters the boys can turn their hands to house work and prevent confusion.

The meal time should be a pleasure time and not a chastening period. Properly selected and well cooked food and a congenial and cheerful family group, make for happiness and family solidarity.

If parents would be successful in training children, and in retaining their love and respect, they should be men and women of honor and truth, and should endeavor, at all times, to set a good example. They should control their appetites and their tempers, and never indulge in deceit of any form. They should show a respect and consideration for the rights of others and should never be too busy to be courteous—even to their own small children.

The next speaker was Prof. Wilford McKendrick. He said, in part:

“The teacher training movement recently set on foot in the Church had its inspiration in the wise utterance of our late President Joseph F. Smith, when he stated that we should be a Church of teachers. To my mind it is one of the most important institutions that has come to our auxiliary organizations, exceeded in importance only by the auxiliaries themselves. We are not slow

in declaring to each other and to the world that we have the truth; but having the truth is one thing, and having the power and insight to fasten it firmly in the souls of our fellows, is quite another thing."

Here the speaker reminded his audience that Christ, the Teacher of teachers, was thirty years preparing himself to teach three years, while we seem to have reversed the order and are satisfied to spend three years in preparation for thirty years' teaching service.

Teaching a human soul is not only a wonderful opportunity, but at once is also a fearful responsibility. The teacher who realizes this responsibility sees more than the individual whom he is to teach. He perceives each student, not as an individual, not as a Tom or an Elsie, but as two sets of inner relations bound together with a power divine and called a human soul. The soul is God given, its limits he has fixed, but the content we build.

It is with the content that we as teachers should be earnestly concerned. One set of these inner relations has to do with the individual's physical environment, and these are continually setting up and establishing correspondence with an environment. The other set of inner relations should be just as busy in establishing correspondences with the spiritual environment. To direct and stimulate the activities of these internal relations so that the soul may "fulfil the measure of its creation," is the work of the teacher.

To this end the teacher must know each lesson truth or fact of knowledge clearly, relatively and adequately. By clear knowing I mean that the truth or fact has been identified. That it is distinctive from all other facts, that it is isolated. By knowing relatively I mean that the fact or truth must also be known in its relation to other facts, and by knowing adequately, I mean that the fact or truth must be known in its elements. Here the speaker illustrated these different forms of knowing.

"Much depends upon the way a lesson is assigned, if thorough preparation on the part of the pupils is to be obtained. The purpose of the assignment is to drive the student to the text, to analyze it and to discover truth for himself." The speaker submitted the following assignment of the first lesson in November, as reflecting his idea:

SUGGESTIVE ASSIGNMENT.

Lesson 1 (First week in November)

Subject: A Day of Redemption for the Lamanites.

Text: Nephi 15:13-16; Doc. and Cov. Sec. 87:5; II Nephi 30:3-6.

Central Truth: Through God's redeeming love the Indian will yet develop capacity for all his promised blessings.

1. We speak of redemption—When is a man said to be redeemed? How does the term apply with reference to property? When did the redemption of Utah really commence?

2. Our lesson speaks about the Lord bringing about his righteous purposes through process of natural principles. What is a natural law?

3. If the remnant of Lehi's people were once a white and delightful people, as the Book of Mormon makes plain they were, and through transgression of the law, both as to spiritual and natural, they descended to their present condition, is it not reasonable to assume that they will revert to type again by yielding obedience to the processes of natural laws? What are your conclusions?

4. On natural principles God made John the Baptist the type of man he needed for the forerunner of his Son Jesus Christ. Developed in the wilderness away from the insidious influences of the theology of his day, far removed from the contaminating customs and practices of misguided peoples, he developed a humility, courage and a responsibility for his duty, that made his words convincing to the humble and disconcerting to those who had wandered away from God. This is all very well, but what has it to do with the redemption of the Lamanites.

5. Name at least three agencies that are now at work on these peoples which are contributing to their redemption.

6. Make a brief summary of the prophecies and promises in relation to the Lamanites, found in the passages in your lesson quoted from the Book of Mormon.

In discussing the recitation, Elder McKendrick explained the different types of questions, and the assumptions upon which each were based, emphasizing the type used by Jesus when he wanted to break up hazy, confusing, and conflicting knowledge in the minds of his hearers, and set in its place clear, distinct and positive knowledge. Proceeding, the speaker said: "A careful analysis of the pedagogy of the Master brings us face to face with the fact that through all his teaching his questions were of such a nature as to compel active states of the soul. His is the ideal. To aspire to become like unto him is the least that any teacher can do. Like him in his wondrous love, in his sympathy, intensely human yet truly divine. His is what I call the human touch. Many teachers are attempting to get by without it, but the process is pathetic, to say the least. Let it be remembered, fellow teachers, that our knowledge is useless unless it is guided, dominated and vitalized by love. Where there is no love there will be no teaching; no matter what else you may possess, you

cannot touch the life of a human soul until your knowledge has been 'shot through' with a burning love for him and for his little ones. And finally, it is our business as the teachers of souls, to enshrine in our hearts the ideals of that Teacher who one day girded himself with a towel and said, 'Lo I am in the midst of you as one that serveth,' and 'If any shall be chief among you, let him become the servant of all.'

President Emmeline B. Wells, in opening the afternoon meeting, expressed her great love for all workers in the Relief Society cause, and for all the pure in heart the world over. She felt overwhelmed with joy in being able to attend the meetings; and said that in view of the fact that this might be the last conference she would attend, she desired to leave a particular message to her co-workers. This message was that we should bear testimony frequently. A testimony is one of the most precious gifts of God, and she declared that the best way to keep a testimony is to bear testimony. Mrs. Wells urged her hearers to be faithful, to keep literally the commandments of God, and to be willing at all times to acknowledge and praise him.

Counselor Julina L. Smith spoke on the duties of the district teachers and the work of the burial clothes committee. She spoke of the importance of having the teachers' work carried on with dignity as well as with love and kindness. Teachers should never be tale-bearers, and should never indulge in gossip. She suggested a change in the personnel of teachers occasionally.

Mrs. Smith reported the work of the burial clothes committee, and emphasized the importance of laying away the dead properly. In this connection she spoke of the prevailing carelessness in the wearing of sacred clothing by our sisters, and urged that Relief Society women dress according to their own knowledge and understanding.

Dr. George W. Middleton stated that the influenza epidemic of last year was the greatest scourge that ever struck the United States. He said there were between four and five hundred thousand cases and that there were more deaths than there were incident to the civil war. From descriptions he has read, Dr. Middleton is inclined to think that the black death of olden times was very similar to the influenza of today. It is evident that the disease is contagious, and that it spread exactly according to methods of travel—on the ocean it traveled exactly with the speed of the steamers, on land with the speed of the express train, and on the desert with the speed of the caravan. Being contagious, quarantine is important, and quarantine is very effectual if we get it with the first cases. Good quarantine regulations might have saved many lives last year.

Dr. Middleton reviewed the progress in medicine since science has joined hands with medicine in studying the nature and causes of disease, and in discovering specifics for the treatment of disease. Yellow fever, malaria, diphtheria and smallpox have lost their terrors; and when people live up to the present knowledge regarding typhoid and tuberculosis, these two terrible diseases will be greatly diminished. Through the study of science and bacteriology, and application of knowledge, the Japanese have been able to reduce disease in their army to a minimum.

Dr. Middleton suggested that it might be a good plan to appoint stake and ward health committees to assist the communities in case of a return epidemic. As a means of guarding against influenza, it was recommended that people make every effort to keep themselves physically fit, by having an abundance of fresh air, by eating proper food, and by avoiding fatigue.

Upon being asked what to do first, in case of influenza, the doctor suggested putting the patient to bed, giving him plenty of rest and quiet, and an abundance of fresh air. As long as there is even slight indication of temperature the patient should remain in bed.

Judge Hugo B. Anderson, of the Juvenile Court, spoke on the responsibility of parents. He said he was delighted to appear before an audience of Relief Society women for two reasons: first because the mother's influence is the greatest element in the world for social betterment; and second, because Relief Society workers were the pioneers in the Church, in social science work. He told the story of the physical contest between Hercules and Antius, and how Hercules discovered that the secret of Antius' strength was his contact with mother earth, and that the only way to overcome him was by keeping him in the air.

Judge Anderson compared the power of mother earth over her children with the power of all mothers over their children, and stated that no other influence in the life of a young man will give him the same moral strength as that which comes from contact with a good mother. The boy is also like Antius, in that when he is removed from his mother his strength is diminished.

A double responsibility rests upon parents; first, a family responsibility; and second, a social responsibility. No family can successfully live by itself and ignore social conditions. We are a part of community life, and if we would improve the conditions of our own families we must improve the conditions of society.

The Juvenile Court comes in contact with failures, and it finds that these failures are not merely individual cases, but symptoms of a social disorder throughout the community. The recent court records prove beyond a doubt that there are dangerous and threatening disorders in our society today. Disastrous failure is

being made in the responsibility of parents to boys and girls. From August 31, 1918, to August 1, 1919, 179 girls were sent to a local detention home, and 77 to the State Industrial School, many of the girls suffering from social disease. These symptoms of social disorder must not be side-stepped, they must be faced and the situation taken care of.

As an example of conditions, Judge Anderson said that only last Saturday night, six girls under sixteen years were found late at night by juvenile court officers, walking the streets without escorts. The girls were all taken home, and in every case the parents were in bed and asleep, and in most cases the parents were annoyed that the officers had disturbed their sleep in bringing their girls home. In the past month three cases of immorality have occurred in the homes of the three girls who are involved, while the girls were left up late unchaperoned, and the parents were upstairs asleep.

As a means of correcting existing social conditions, Judge Anderson suggested rigid enforcement of the curfew law and proper chaperonage of young people. He said that if all of the parents and all of those interested in social welfare work, would co-operate and see that no juveniles under eighteen years of age are out after nine o'clock, unless accompanied by parents or guardians, practically all of the juvenile delinquency would be done away with. Nobody can enforce the curfew law excepting parents, and parents of today are shirking their responsibility in this matter. It may be a fact that people were successful in early days in preventing delinquency, in children, without taking stringent measures, but conditions prove that today strict disciplinary measures are necessary. In speaking of the social responsibility of parents the speaker brought out the fact that from sixty to seventy per cent of the juvenile delinquents come from broken homes. Judge Anderson feels that there is great need for a home where orphans and half orphans might be placed temporarily, until definite plans can be made for them. As there is no such home in Utah, children who have made only slight mistakes must be placed with those who are really delinquent.

Christ told us that there is great joy in heaven over one sinner who repents. Efforts should therefore be made to reclaim those who have made mistakes. In so doing pitfalls will be located and intelligent effort can be made to prevent others from going astray.

In the short period since the Latter-day Saints settled in Utah, they have built up splendid homes, and have laid the foundation for public institutions. They have had broad vision in the past, and have been progressive in all things. Judge Anderson made a plea for greater interest in social betterment. He

recommended that we broaden our vision and cultivate a social conscience in order that we may safeguard the failures of our own people.

Mrs. Amy Brown Lyman gave a report of the meeting of the National Conference of Social Work, held in Atlantic City, from June 1 to 8. She stated that the national conference was organized in 1874, and for forty-five years has been devoted to human welfare work. At the first meeting there were in attendance only three secretaries of state boards of charity, and at the 1919 conference there was a registration of five thousand members, with a paid-up membership of 2,800. The delegates were social workers of every description. There were among them negroes, policewomen, Y. W. C. A. workers, Red Cross workers, and Jewish Relief workers, the latter in large numbers. There were thirteen delegates from Utah, eight of whom were from the L. D. S. Church.

The conference was divided into ten divisions, seven permanent and three temporary. The permanent divisions were as follows: children, delinquents and correction, health, public agencies and institutions; the family, industrial and economic problems. The temporary divisions were: the local community, organization of social forces, and the uniting of native and foreign born.

In the children's division all questions concerning the welfare of children were discussed, including health, education, industrial adjustment, recreation, and cultural life. Due to the great loss of life caused by battle deaths, disease, and lowered birth rate, great stress was placed on the physical problems of children.

Dr. Sands, from Belgium, stated that during the war special effort was made in Belgium, to safeguard children and expectant mothers. One meal a day was provided for them, and baby clinics which sprung up everywhere endeavored to give medical care and advice.

In the division on delinquents and correction, juvenile and adult delinquency were considered and all of the most modern methods of handling these cases were brought forward by workers of experience.

Physical fitness was the chief consideration in the health division. The point was brought out that the best means of combating disease today is to build up in individuals a strong physical resistance. In order to do this, it is necessary for people to be properly fed, clothed and housed. The relation between poverty and diseases was considered, and it was felt that the time has come to break up this vicious circle, by improving industrial, economic, and health conditions. The national health program was discussed and also the modern health crusade.



The superintendents and workers of public agencies and institutions talked over everything connected with institutional work, and in addition visited public institutions in Philadelphia, and other nearby cities.

Work with the needy and dependent families was the program in the family division where there were hundreds of trained and experienced charity workers who gave excellent reports and reviews of their work, and exchanged ideas on the problems connected with family work.

In the meetings on industrial and economic problems, government experts, heads of large industries and social workers, made an effort to reach conclusions which would form a basis for improvement in the industrial and social world.

The mental hygiene section brought forth all the new discoveries that have been made during the war in the field of applied psychology, and listened to reports of various experts employed by the government to make mental tests, of soldiers and sailors, and to preserve these tests for science.

The speakers at the Conference were men and women known nationally and internationally as authorities in their various lines. The president of the Conference was Miss Julia Lathrop, Director of the Federal Children's Bureau, who possessed both ability and dignity, and who conducted the business with wisdom and dispatch.

The members of the Utah party were among the most earnest delegates in attendance and spent every moment outside the sessions discussing the various phases of the work with all the intricate problems thereof. They were all greatly impressed with the earnestness of this great body of social workers who are devoting their time and efforts to be of intelligent service to humanity and it was concluded that these trained and expert people are certainly well informed and capable and are getting splendid results. It was seen that the social convention is to social workers what the educational conventions are to teachers.

In comparing the welfare work of the Church auxiliaries with that of the various groups represented at the convention, the Latter-day Saint representatives were unanimous in their opinion that the preventive work of the L. D. S. Church is better and more comprehensive than any such work described at the convention; but it was observed, additional effort might be put forth with profit by our groups in corrective work.

The delegates felt to pledge themselves to a program of education and training for Church service, and to cultivate a greater spirit of forbearance to those who are unfortunate.

ELDER STEPHEN L. RICHARDS.

Elder Stephen L. Richards, of the Council of the Twelve, and Chairman of the Social Advisory Committee of the Church, spoke on the work of that committee, and indicated, in a general way, some of the opportunities of the organization. He stated that the Committee was formed for the purpose of giving the auxiliary organizations an opportunity to work together, in the interest of social betterment and the salvation of the young. The Committee was not organized with a view of superseding these various organizations, but to give them an opportunity to join together for effective service. The problems of the young demand careful thought and consideration. There has never been a time in the history of the Church when it was so necessary to study the social problems, because there has never been a time before when there was so much temptation, danger and difficulty.

In the early days, the Church supervised all amusements, and the young people were reasonably safe, but things are different today. Pleasure resorts have been established in all our communities for money making purposes and the protection of the young people who visit these places is often of secondary consideration.

The Social Advisory Committee is studying carefully the whole situation. It is making a survey of conditions with a view of safe-guarding our communities and of outlining plans of procedure for the various organized groups in the Church, among those that have undertaken welfare work under the direction of the Church is the Relief Society. Its records are replete with honest humanitarian work. Its members have given themselves to work among the sick, the sorrowing and the needy, and have accomplished much good in the past. All this has been a great advantage to the people and has been appreciated by the Church. We have hoped, however, that this great organization will not be content to rest upon what has been done, but will be alert to the new opportunities before it. The Committee is not at a point to mention definitely an exact line of welfare work for the Relief Society and other auxiliaries, as the field has not yet been sufficiently surveyed, but a few things may be pointed out, and some consideration given to the social needs of our people as a whole.

The speaker stated that he has given some consideration to social subjects and has heard many eminent men and women analyze social problems and suggest remedies, but with all that he has heard, he is more firmly convinced than ever that the great need in society today is individual righteousness.

We cannot make a good community without good men and women. This nation is a group of peoples and the community

an association of individuals. We cannot make good men and women without good homes, it can't be done and won't be done, so let us look to the homes. And if the greatest defect of nearly all social methods is that they lead away from the home and not to the home: just to the extent that we fail to recognize the home as the fundamental seat of government and as the foundation of greatness in manhood and womanhood, just to that extent we will fail.

The great educational processes of today, and all that money has been able to put into operation, do not begin to compare with the influence of good homes.

Nearly all mothers are builders of the home. This is their particular field of effort and they will never be content to desist or stop using their influence to advance the interests of the home. The Relief Society, being made up of home builders, has an opportunity in that direction that no other organization in the Church has, and it could not do a better work than to lend its weight to the building up of Latter-day Saint homes in righteousness.

In this work of home-building we may need some of the methods of the social organizations of the world. We should preserve our organizations in their identity and integrity, and never lose this identity, but we can well afford to go out and get some helpful and useful contributions from people who spend their lives in specialized work, and from institutions which have devoted time and money to the study and solution of social problems.

In order to do this great work in home-building which will help to overcome pauperism and griefs of one kind and another, Relief Society women should educate themselves in all the fundamentals of home-building and home-making; and it may be necessary for them to have special training and apply scientific skill in the proper solution of these human difficulties. The spirit of the Gospel is consistent with the best in the world. The Church is a Church of law and order and in all God's dealings with men, the best system and order prevails. The speaker said it was his belief that the Relief Society can apply many good methods and principles that come from other sources. The teachers have done a great work in looking out for distress and in alleviating suffering. This is all well and good and should be continued but as the Relief Society grows, we should prepare to make the family work conform to the best in science, and to make it accurate and adequate, and to the administration of the Relief that is needed upon a reliable, intelligent investigation.

If Relief Society workers can go into homes and teach others how to make homes and make them right, so that they will yield good citizens, their work will not be then in vain. As a rule good men come from good homes and bad men from bad homes.

The fact that many children are roaming the streets at night and getting into difficulties is significant. It shows that something is wrong in the homes of these children. There are also other evidences of bad home conditions. These bad home conditions may be lack of domestic harmony, incompatibility between man and wife, lack of earning power, inadequate income, through bad industrial conditions, sickness, etc. Any of these conditions make homes unattractive to boys and girls and for the very relief of the immediate situation they go beyond the homes where they meet temptations they cannot resist.

The Relief Society should be prepared to make intelligent investigation into these bad home conditions and give the proper treatment. In the interest of a family, Relief Society workers have the right to go to the bishop and to call into the case every available power in the Church in order to make the home right. If homes are not right, people can't be right, and if people are not right the whole cause suffers.

In view of all that has been revealed to this people, the homes of the Latter-day Saints should be the superior of any homes in the wide world; and if they are not, the best methods known should be adopted to make these homes conform to the spirit of the gospel.

Our children must bear the great work of the future. And if they fail to be worthy representatives of those who have lived and died in the interest of this great cause the grief of the parents will be overwhelming, and the condition will be lamentable in God's sight.

Brother Richards' closing word was a prayer that the women of the Church may be inspired to be great leaders, teachers and comforters; and that they may be united in raising the standards of the youth of Zion.

Counselor Clarissa S. Williams presided at the evening session and gave a short address. She spoke of the necessity of making the most of the stake conferences, and asked stake officers to make plans and preparations long before hand. The stake officers should make a note of all their difficulties during the year and present these difficulties to the General Board member; that the attendance of officers may be up to the standard of this year and better if possible; that stake officers' meetings be arranged with regard to time and place, and so announced that the general public understands the situation and does not expect to be in attendance. The absence of the stake and local presidents from the stake and ward was spoken of, and it was decided that whenever a president must be absent from her post of duty she should either resign her position or appoint one of her counselors to take up her work

during this absence. It is very detrimental to a stake or ward to be left for months without a definite provision being made for carrying on the work. The Relief Society cause should not suffer or be neglected in this way.

Mrs. Williams said there are no new instructions with regard to the gathering and storing of wheat or the collection of funds for this purpose. The instructions of a year ago as set forth in a circular letter dated last October have not been superseded. Some stakes have asked if it would be allowable to accept wheat as a charity donation as some members could give a bag of wheat easier than cash for charity purposes. The answer sent out was, that this might be done, that wheat is as acceptable for charity as cash or any kind of merchandise.

Mrs. Williams recommended that the stakes inaugurate stake dues whenever they have not already done so. The stake should not be handicapped for the want of funds for maintenance, and for traveling purposes, all wards should be visited at least yearly, and stake presidents should attend general conferences at least yearly. It seems that stake presidents have been too modest in urging this proposition, but the General Board advises that arrangements be made at once for stake dues.

The teacher-training course was highly recommended. All stake and ward class teachers and supervisors should be enrolled in the course.

The social committee in the stakes and wards should be supported by the Relief Societies, and whenever a program of work is outlined and presented by these committees the Relief Society should give its undivided support. These committees are standing for early hours, the early beginning and closing of public amusements, proper chaperonage, sacred Sabbath, etc., and should be encouraged in their efforts. Many Relief Society women are already serving on these committees and others may be called.

Relief Society Insurance was mentioned and it was explained that this feature will receive some special attention in the near future.

Mrs. Williams told of the recent call made by the President of the United States, and Mrs. Wilson, on President Emmeline B. Wells, in her room at the Hotel Utah, and how President Wilson thanked Mrs. Wells for the great work done by the Relief Society during the war; mentioning especially the turning over to the government of the Relief Society wheat. Mrs. Wilson felt that this was a great honor not only to President Wells but to the Relief Society as a whole. Mrs. Williams spoke in a very feeling way of the life and work of our revered president; she said that Mrs. Wells had been a great inspiration to everybody, not only to her own Church people but to leading men and women

throughout the country, where she is well and favorably known. She is honored and respected for her integrity of character, her honesty of purpose, her high ideals, and her devotion to mankind in general, and to the cause of women in particular. In addition to these things, she is loved by her own people for her unfaltering faith and her unswerving testimony. The influence of Emmeline B. Wells will never die. Her precious little body may be laid away some day but her work will live forever.

The remainder of the time was devoted to a testimony meeting, with the following speakers: Susa Young Gates, Miss Sarah Eddington, Miss Sarah M. McLelland, Mrs. Emily S. Richards, and Mrs. Elizabeth C. McCune, of the General Board. Elder Melvin J. Ballard, Mrs. Taylor, of Granite stake; Mrs. Lafayette Holbrook, Ensign stake; Mrs. Eunice Lowry, Woodruff stake; and President Andrew Kimball, of St. Joseph stake.

Mrs. Elsie B. Alder, President of Ensign stake, spoke in part, as follows: On the subject of leadership. She said the question of leadership is a very delicate question to discuss as the impression may obtain that the one making the talk is considered a leader. Bishop Brent in his book on leadership says, "She whose sense of purpose for life is more acute and glowing than that of her fellow is a leader, at any rate in pose."

A true leader can be led. The Savior (our ideal) was a great leader, but he was subject to his Heavenly Father and received his instructions from him. Just so is any one who is a leader subject to those placed over him, and is willing to be led. The responsibility of being a leader is so great and the opportunities for helpfulness are so many, that the task of leadership is one that is worthy of the best and finest women. So great is the undertaking that many of us shrink from it, but in our Church we are called by inspiration and a true Latter-day Saint with a strong testimony although she realizes that she does not possess all the qualifications will not waver, as she knows that if she is steadfast in her purpose, is conscientious in the discharge of her work, seeking in true humility the blessings and guidance of our Heavenly Father, she will succeed.

To obtain the confidence and respect of her co-workers she should acquire superior knowledge, therefore, and should never appear before her sisters unprepared. She must work out clearly in her own mind and life the fundamental things that have to be learned. She will probably make a few interesting discoveries as to her own nature before she learns to practice what she preaches, and become what she wants her sisters to become. She must know herself that it is the mark of a small self-centered nature to be exclusive. One who is able to include many people in her interests possesses nobility of character, largeness and

breadth of interest and shows a measure of sympathetic understanding such as only a great nature can possess. Avoid cliques or sets, if you do not your unity will be destroyed and where there is no unity there is no strength.

Self-control is always important. Tact is one of the greatest aids that a leader can have, if based on sympathy and understanding. Do not be long-faced, a smile and a little humor will go a long way and often change the whole course of events. Avoid personal criticism, especially in public, rather praise all of the good, leaving the corrections to be made on the side. Be patient, and never lose heart, no matter how trying the work may seem. If the leader is firm and absolutely fair those under her will usually respond loyally to her suggestions. Many so-called leaders make the mistake of doing too much of the work themselves. A word of encouragement should be given occasionally. A real leader will not allow any of her meetings to become dull and dragging or careless or disorderly; everything being planned before, will avoid all this.

In conclusion the speaker gave instances of leaderships that the world has known, mentioning especially Joan of Arc, a typical great leader.

At the morning session of the Relief Society Genealogical Convention Mrs. Susa Young Gates acted as chairman. After a few words of welcome she treated the subject of "Bringing Old Records Up-to-date." She described what old records might consist of: (a) bits of paper, (b) old letters, (c) old temple sheets, (d) old record books; all of these should be first copied in the modern pencil note book with the source of information clearly given and then re-copied in a modern family temple record book with the names arranged in family form. These most precious old scraps of paper, sheets of temple names and old record books should not be left a moment longer without copying and revising by those having them in charge. The students were advised to offer to copy all such books and papers which might be in possession of aged members of their families, noting carefully the sources of information and the relationship of the scattered names to the heir of the family. This work is imperative and should be undertaken as a part of next winter's active labor by all ward and stake class leaders in their teachings to the members of the Society both as individuals and as organizations. Many elderly people greatly prize these old records and fear to have them out of their possession, but would be willing to allow younger members of the family to make clear and good copies of the same in pencil and ink records. Indexing family records was also touched upon and strongly urged.

"How to begin Genealogical Work," was treated by Donetta S. Kessler, of the General Board. She said in part :

"The first thing to do is to seek the spirit of Elijah. Become a member of the Genealogical Society, then obtain a copy of the book called, *Lessons in Genealogy*. Family associations should be organized, then go to your relatives and get all the information from them while they are alive. Put information in order before recording it in ink. Correspondence is a means of getting information concerning our ancestors providing the proper method is used. The speaker said she had been successful through the means of enclosing printed biographical blanks which correspondents have filled, giving the information desired.

Discussion on the problems confronting the various societies then ensued.

Counselor Clarissa S. Williams, of the General Board of the Relief Society, said, "In behalf of the great organization which I represent I want to assure these genealogical workers, of our love and confidence, and we are proud of the beginning, while the end looks bright. The work of the salvation for the dead will go on and on and on until we reach the great millennium. In the General Board we do our work by committees and try to select the women who are the most enthusiastic and capable, for the special department where they are placed. The speaker said, "There are many more spirits in the spirit world than there are here. When we realize that if the door is opened for one individual, that individual can go on and prepare other spirits for the time when the door shall be opened for them, we may see what a wide, eternal scope this work has; it is true they can reject the truth if they desire to do so, yet few will do that. We hope every individual in the Relief Society will do the work, in the temple, or its equivalent, for at least one individual each year. The temples have been filled since the Relief Society has taken up this work, and we are happy to announce to you that other temples are being thought of and they will be built." She related a lovely and inspiring dream, and added: "I hope that you may be inspired in doing the work for the redemption of the dead and in preparing your records, and in seeking the information that is necessary for you to receive in the carrying on of this work. Our prayer is that you may be blessed and prospered, because this work is surely a divine service and in its performance we are blessed and rewarded."

Elder Nephi Anderson spoke on co-operation between the Genealogical and Relief Society representatives. He paid a generous tribute to the sisters of the Relief Society, saying that they have taken the initiative in working along these lines; they have achieved the inside track, but there should be no conflict, of course,



between the two great organizations. The Relief Society sisters are at perfect liberty to send out instructions for their genealogical work and we feel to say, let the instructions be carried out. When you have temple excursions, let the two organizations work together in harmony and induce as many of the brethren to join the sisters as possible. Brother Anderson suggested that at the next conference a larger hall should be procured and that both the Genealogical and Relief Society representatives should join forces. Questions were then asked and answered. He stated that a Genealogical representative represented the Genealogical Society in his line of work in his stake or ward while the Relief Society supervisors represented the Relief Society. Both work in their separate spheres of action and join together when necessary and practicable. Some stakes have a Board composed of both men and women and plan their work together. This is good and successful work if carried out in the right spirit. The question was asked in the discussion that followed if all charity names should be given on Relief Society excursions or could personal lists be used? This was optional with the Society, was the answer. Some stakes had met with trouble in recording the work sent to temples because the sheets had not been returned from the temples. They were advised to consult the recorder of the temple and after this to keep copies, also to write on the top of the list sent in, "Please return to address given, so that we can keep record of work done."

President Leonora T. Harrington, of Granite stake, stated that they had united their genealogical work with the priesthood, and were working together in perfect harmony.

Forty-five stakes were represented in the morning session.

The afternoon session met in Barrett Hall where fifty-eight stakes were represented. Counselor Clarissa S. Williams presided.

The chairman, Sister Williams, explained that in all Relief Society activity meetings the presiding officer should be the President of the Society, unless she delegated that duty to another officer, or to the committee chairman of that activity. That was one reason why she was present, to show by example the proper mode of procedure in such cases. She also stated that many had left the Church office building in the morning session, because there was not room to accommodate them; and as Brother Anderson said, "We will try next conference to have a Genealogical Convention, and the brethren and sisters will join together and have a large enough hall to accommodate you."

Mrs. Ethel R. Smith spoke on Stake Genealogical Leaders. If one works unselfishly to help others, he will help himself, but if one works only for self he will reap nothing but dross and refuse.

The first duty of a stake supervisor is to see that she has one or two representatives from each ward. The second is to see that the city representatives attend the Relief Society Genealogical class held weekly in the Church Office Building. Hold monthly teachers'-training class as a genealogical preparation meeting. "I would suggest that you keep in reserve some of your talented members, who can attend wards where they fail to have a supervisor, and appoint these at your preparation meeting in time to give out a notice in Sunday night meeting. Let the stake supervisor be kept free from active teaching, so that she may visit in her stake and observe how the work is going on. She must learn the lesson always herself, so if any fail she can take the place of the teacher. Proper enthusiasm is a most important factor, and instills an overwhelming desire to help others. The work in our temples is done mostly by a few. Seek first the kingdom of God, and all other things shall be added unto you."

Temple Recorder A. A. Ramseyer then spoke on temple work. Inspiration is especially well-fitting for Latter-day Saints. Everyone has his gift. He advised the sisters to be careful in filling out temple sheets, and read the instructions thereon. Difficulties can be eliminated by careful study. There is One who can give us more than anyone else, if we go to him in simplicity and prayer. That which comes first to your mind is generally correct. We are not all alike receptive to the Spirit of the Lord. The Lord is not going to reveal what we can find out for ourselves; but when you have exhausted all your efforts then go to him for help. When I joined the Church my heart was full of desire to do temple work, and I got many names of my ancestors. I had all that work done before I went on my mission, then I searched further from my mother's side, and found much information. Don't get discouraged; every one is not able to pick this work up at first sight. Adapt yourself to circumstances."

Discussion followed.

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## VERA.

*Grace Ingles Frost.*

Fair as a fragile lily in her last sleep she lay,  
 A flower chaste and regal that, at the close of day,  
 Wears its stainless petals, despite of winds and rain  
 Whose fancy beat upon it, inflicting bruise and pain;  
 And, as the stately blossom is touched by a healing ray  
 Of sun, where the gloom is rifted at birth of a new day,  
 So has the hand of Jesus touched Vera, in its love,  
 And she is healed and haloed and passed all storms above.

# Buddhist Temples.

*By Mary Foster Gibbs.*

The Buddhist religion was erected on the decayed foundations of the ancient Vedic faith, The ancient Hindu beliefs resulted in the formation of caste, and the practice of many mysticisms, which affected the Hindu life with a combination of fixed superstitions and fixed beliefs.

The original fair-colored descendants of Japheth, now called Aryans, who went into the Hindu peninsula found hoards of Ham's descendants, so we are told, in possession of the country. These fair-colored people subdued or drove back the dark skinned race, and set up their own civilization. They had a proper horror of intermarriage with Ham's descendants, understanding the far-reaching injury worked upon posterity through racial mixture; so at first there were two classes, or castes, the Gentiles or Aryans, and the Hamites. Out of their civilization would necessarily grow social distinctions, for the laboring people would be sooner or later dominated by the soldiers and the priesthood. Thus originated the four distinct classes, the priests, the warriors, the laborers, and the servants, which castes are maintained even now in India, and woe be to one who has contact in the least degree, with those not of his caste; this principle itself is a shadowy corruption of the principle involved in the stern decree of Jehovah against inter-marriage.

Buddhism was developed through its originator, Buddha, as a protest against the fixed caste system and the gloomy fatalism of the Brahmin teachings. The Buddha family name was Gautama, and his disciples later claimed that he was the last one of a series of Buddhas who are reborn from time to time to preach the true doctrine. He was disgusted with the worship of nature which had degenerated in the centuries into the worship of various new and impure divinities. The Vedic songs and rituals had faded into obscurity, and priests who administered in the rites quarreled among themselves until the country was politically split up into little principalities. The universal belief in the doctrine of transmigration of souls was not disturbed much by Buddha. He simply confined it to the human family. The doctrine is probably a corruption of the doctrine of the three stages of existence, and is now very popular in "New Thought" religions, and is called reincarnation. He taught, after his own long months of retirement and fasting and deep study, the four great doctrines: (a) "That misery always

accompanies existence. (b) That all modes of existence result from passion or desire. (c) That there is no escape from existence except by the destruction of passion and desire. (d) That this end may be reached by following the fourfold way. The 'Paths' of this way are marked by four stages—awakening, to see the evil of existence; the suppression of impure desires and revengeful feelings; the suppression of all other evil desires in the following consecutive order—ignorance, doubt, heresy, unkindness, vexation; finally Nirvana."

There is much difference of opinion as to the meaning of this word Nirvana. By some it is taken as equivalent to extinction of being; by others as pointing to a state of perfect peace and restfulness. There can be no doubt that to the Buddhist, since all existence is an evil, the supreme end to be aimed at is a total cessation of being. The pure Buddhist believes neither in God nor in spirit. Therefore death is the end of the individual existence. The Hindu doctrine of the transmigration of souls, grafted on to man's natural instinct of immortality, is too strong for him. He cannot but believe in a future life. Here comes in the doctrine of Karma, or fate. Although there is no soul to survive death, the effects of a man's life remain, and the total sum of these effects, the grand resultant of all his actions, desires, and passions, is called Karma. This Karma calls another life into existence, the new life being shaped by the old life, as its direct fruit, and therefore representing and perpetuating its character. But when Nirvana is reached, the Karma, which has been gradually attenuated by the suppression of desire, entirely vanishes, so that at death there is nothing to produce another life, and the sum of existence is diminished, the supreme end aimed at. Melancholy and even appalling as this view of life and its issues may appear to us, it indicates a great advance on Hinduism. While Gautama swept away the whole collection of ancient gods and their myths, he taught that salvation was not to be attained either by sacrifice or by asceticism. The evil was too internal for these outward remedies. People were to learn to master their own passions and practice kindness one to another. But there was no confession of man's weakness, and no saviour. The gospel of Buddhism only shows man how he is to save himself. "Later Buddhism developed its own rituals, and converted Buddha into a god."

"This is the religion of an enormous number of the people in China and Thibet, but its sacred literature is less known than the Pali scriptures, of later date. The *Lalita Vistara*, partly in prose and partly in verse, is the standard Sanskrit account of the legendary life of Buddha among the northern Buddhists. According to M. Foucaux, who translated it from Thibetan into French, this version was made about the sixth century A. D. The age of the

original Sanskrit is uncertain. The *Book of the Great Renunciation*, which gives the account of Gautama's abandonment of his princely home in pursuit of the higher life, has passed from the Sanskrit into Chinese. Most of the Chinese Buddhist works are of late date, and only represent the degeneration of Buddhism."

As a matter of modern history we know that while Buddhism is but one of many beliefs in India, it shares equal honors with the worship of Confucius amongst the Chinese. Offerings of jewelry and various other precious materials formed the sacrificial offerings in the worship of Buddha. The rise of Buddhism was about 300 or 400 years before the birth of the Savior, and by that period it had practically displaced the Vedic worship amongst the lay members of the Hindu races.

The character of Hindu divine objects of worship is calculated to exert little of the elevating and spiritualizing influence, so characteristic of true religious devotion. In all but a few of the minor groups, religious fervor is only too apt to degenerate into that very state of sexual excitation which devotional exercises should surely tend to repress. If the worship of Siva, despite the purport of his chief symbol, seems on the whole less liable to produce these undesirable effects than that of the rival deity, it is doubtless due partly to the real nature of that emblem being little realized by the common people, and partly to the somewhat repellent character of the 'great god,' more favorable to evoking feelings of awe and terror than a spirit of fervid devotion. All the more are, however, the gross stimulants, connected with the adoration of his consort, calculated to work up the carnal instincts of the devotees to an extreme degree of sensual frenzy. In the Vaishnava camp, on the other hand, the cult of Krishna, and more especially that of the youthful Krishna, can scarcely fail to exert an influence which, if the subtler and more insinuating, is not on that account of a less demoralizing kind. Indeed, it would be hard to find anything less consonant with godliness and divine perfection than the pranks of this juvenile god; and if poets and thinkers try to explain them away by dint of allegorical interpretation, the plain man will not for all their refinements take these amusing adventures any the less *au pied de la lettre*."

It has been asserted in modern times that our Savior visited India, and some even connect Buddha with our Lord and Savior. How incorrect this is may be learned with the knowledge of the difference between the true sacrifice and the false, the true worship and the distorted remnants of truth which belonged to these heathen races. We must remember, however, that the Lord tells us through the Doctrine and Covenants that all men have teachers suited to their times and conditions. But when the Spirit of God

is withdrawn and men are left to their own imagination they gradually degenerate into mere sensualists and avaricious fakirs.

The doctrine of the transmigration of souls, which was modified by the Buddhist into reincarnation of human bodies has its foundation in the truth of the gospel, which is known in its extent and purity only amongst the Latter-day Saints: that is, that we ourselves have passed through an existence before we came here and that we shall pass through another stage of existence hereafter. The vital difference is that our bodies, with which we came here remain with us through the endless ages of eternity purified and glorified, as Christ took up his body, so shall we be resurrected.

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TODAY.

*Bertha A. Kleinman.*

I cannot trace the way again  
 That bridges o'er today,  
 But have I gleaned the acres all  
 That mark so short a way?

I may not touch the hands again  
 That stayed me in appeal,  
 But have I thrilled them with the warmth  
 That makes my own heart feel?

I will not pass the spring again,  
 Left brimming on the slope,  
 But have I pointed thirsting lips  
 To quaff its well of Hope?

I shall not mount life's stair again,  
 Then may I, as I climb,  
 Reflect upon some straying step  
 The light that beckons mine!

# Beyond Arsareth.

(Continued.)

By *Nephi Anderson*

I see that already I have used up quite a number of pages of my precious paper, and so I must not write so much of my experience that summer on board the ship *Esken*. I shall have to make that short and get to the important part of my story.

I think it was in the month of June when we finished catching seals and moved up nearly to the 80 degrees to look for whales. We caught a number, and it must have been exciting sport. I was altogether too green a hand to take part in this dangerous business, but by this time I was getting some experience in handling a boat, and learning a little of other seaman duties. All this stood me well in hand, as shall presently appear.

The sun was now up all the time, and there was a continuous glare of the brightest light on everything around us. Especially did the ice glisten in the sunlight until ones eyes ached to look at it. The eternal light made me long for a bit of darkness, and oft-times I would draw the blinds of the cabin windows to induce a little natural sleep. The air was quite warm now, and it was a keen pleasure to breathe in the dry, crisp atmosphere, and to live as it seemed like living in a new, strange world.

But terrible times soon came to the ship *Esken*, and its crew. That treacherous Polar Ocean may one day be calm and peaceful and the next be in the embrace of a howling storm. The summer was well advanced, and the ship had already gathered a good harvest, when one day the wind came from the south-west and blew with such power that ice floes, ships and all were driven northward. This was not what we wanted. Already we had been further north than any of the crew had ever before been, and it was time to be working southward. The sea had been quite open to the North and so we had sailed as far as we had wished without hindrance. But, as Captain Larsen said, we were not out on an expedition to find the Pole, so the continuous open water was no temptation to us. Yet northward we drifted. The ice behind us, packed in tight and hard, without lanes or openings. We, therefore, had to be patient until the gale blew over, when, we could no doubt pick our way back again.

But day after day passed and there were no openings towards the south. Seals and whales were of minor importance now. The Captain took observations each day, but I do not now remember what the results were. I understood very little about such matters anyway, and only when I saw that the men were getting uneasy, did I know that there was any danger.

The storm continued. Sometimes great clouds of snow so

filled the air that we were unable to see the length of the ship. There seemed to be plenty of open water ahead of us, so there was no immediate danger from the ice. The *Esken* was built for the business and did not mind a few bumps from ice blocks. I believe the storm lasted for a week, and then there came a pause. At last, the wind did not blow so hard, although the sky was full of clouds. Then the anxiety deepened, for the clear water was gone and not only on the south, but on the north were vast fields of ice. The ship was surrounded by ice floes, and to add to the danger, these fields of ice were moving backward and forward, grinding against each other with deafening noise.

"Captain," said I one day—we were in the cabin after dinner—"where are we?"

"We are nearer the North Pole than any man has yet been," said he.

"Well, that's something," said I, in the cheeriest way possible, for I saw he was troubled.

"It will be, if we get home again," and as he said it he looked up at the portrait on the cabin wall.

We were now well along in the month of July, I think. There was yet plenty of time to get back home, if only the ice would let us; but there certainly seemed to be poor prospects. The men were constantly making efforts to travel over the ice sheets with which the ship was surrounded, but they could get no distance owing to the movements of the floes. It began to be disheartening. The ice packed in firmer than ever, and at times there was considerable danger of a crush. Then a thick fog settled over everything.

Another week went by; and then the Captain gathered the men into the cabin and spoke to them. He explained that the ice pressure was getting greater each day, and that there was danger of the ship's being crushed. The situation was talked over by all who wished to say anything, and it was decided to prepare to leave the ship at a moment's notice should it be necessary. Boats, provisions, etc., were placed in readiness for removal.

A few days later the critical moment came. We were seated at the supper table when we heard a cracking sound in the sides of the ship. The noises increased until they were terrific. Then the vessel began to tremble and shake, and it felt as if she was being lifted up. Then the noises ceased and the ship sank down into her place again.

But we did not wait for a second squeeze. Orders were given and soon there was life and stir. A boat was lowered and dragged onto one of the largest and firmest floes. Bags, boxes, instruments, etc., soon followed and were stacked up. Then another pressure came. We could hear it at a distance coming to-



wards the ship like the thundering rumble of an earthquake. Nearer and nearer it came. The ice cracked in all directions, and where the pressure was great piled itself up into great heaps. It felt as if the world under one's feet was heaving and trembling, as in fact it was.

I was one of the first to abandon the ship. I was told to take what belongings I could carry in my hands and get over to the ice floe. I picked up my small traveling bag, slipped on my fur overcoat and scrambled over the ship's side to the ice, for all the world, now I think of it, like a man just starting out on a few days' journey. One of the sailors, Karlson by name, was ill, and I was told to remain with him by the small boats on the ice.

The second pressure did not reach the ship, so there was a breathing spell for a few minutes; but another, fiercer than ever, soon came. It opened long lanes of blue water, over which the men on the ice had often to cross. They were working hard to save what they could from the ship, as they felt sure that she could not stand many more onslaughts from the ice.

And now the wind stiffened again and with it came a bank of snow, which filled the air and made it dangerous to move. The scene will never be forgotten. The howling wind, the whirling snow, the thundering, of the ice, the shouting of the men—all the time Karlson and I were on the ice floe—he was not strong enough to help and I—well, I was useful as a watcher.

Then for a time, I hardly knew what happened. The ship was lost to view in the blinding snow storm. The voices of the men grew fainter and then ceased altogether. Had the ship gone down with all on board! That was hardly probable as they could have escaped on the surrounding ice. I made a shelter for Karlson with boxes and canvas, and waited; but no sounds came. The snow veil became thinner, but the ship was not in sight.

Walking towards the vessel, I came, within fifty yards of the water, lapping against the clean-cut edge of the ice. I could not see across, and my shouts were not answered. I went back to the sick sailor.

"Karlson," said I, "we are adrift."

"What!" said he, arousing himself.

"I fear we are adrift. I can see or hear nothing of the men nor the ship, and there is water close at hand. What can we do?"

"Drag the boat to the water and get back," said he. "That is the only thing to do—and be quick about it."

I tried to move the boat. I could not budge it. Karlson was hardly able to sit up, but he came bravely to my help, but his strength was not in his muscles, and we could do nothing. The snow had made a heavy slush; besides, the boat was too heavy. We now felt that we were on a moving mass. In what direction we

were moving or at what rate, we could not tell; but we were yet alive, and that was more than we could safely say of our comrades. Our weakness had perhaps been our salvation.

For hours we sat and looked at each other, saying very little. The snow ceased and the sun came out, but nothing more did we ever see of the ship *Esken* or its crew.

Now that we could see our position we found that our floe was a good sized one. Up towards its center there was a higher ridge of ice, and on that I decided to prepare our camp. We had plenty of provisions and clothing, and we could live quite comfortable as long as our floating island would bear us in safety. There seemed to be no immediate danger, at least.

I brushed away the snow, and with boxes and canvas I managed to make a shelter. We opened a box of provisions, and I melted some ice in our oil stove. Karlson partook sparingly, but I ate a hearty meal.

There was ice all around us. It seemed to be drifting with us, sometimes opening and then coming together again with a grinding noise. If only the contending masses would not disturb us!

I asked Karlson if he could take an observation of the sun to determine about where we were, but he was no wiser in that respect than I. There were instruments no doubt in our mass of stuff taken from the ship, but they were useless to us.

The sun went around and around in its endless path. We had beautiful weather, and had my companion been well, we could have been comfortable enough. But he was in a bad way. For hours he would lie perfectly still, and I would have believed him dead had it not been for the wide-open gaze which he fixed on the southern horizon. Poor fellow, he no doubt had some one looking northward with just as hungry a look as was his, southward.

We had medicine, too; I tried some of the simpler remedies which I knew, but Karlson became weaker day after day until at last he died. I think it was on our third day adrift that I was left alone.

I carried the body of my dead comrade a few rods away from the camp, and covering it with canvas, left it there. The next day it occurred to me that it would be better to give him a seaman's burial than to have the body lie in the warm sun. So I went to work and wrapped it in a sheet of canvas, placing a heavy iron kettle at the feet. I then carried it to the edge of the floe, to a large opening. From my traveling bag I took the Bible which I had carried with me, but, shame to say, I had not read much, and from it I read aloud a chapter. I fear the selection was not very appropriate, but it was something anyway. Then I slipped the

body over the edge of the ice and it sank into the cold, green water of the sea.

Now, indeed, was I alone. I was a living speck in the vast frozen, northern world. Yet, somehow, I was not lonesome. I had read the descriptions given of this region by Arctic explorers and had thought that in this sublime solitude I might draw some peace of heart. In this vast expanse of snow and ice and water, with the continuous brightness of the sun, my soul was subdued. The strangeness of my situation appealed to me. The uncertainty of my fate did not seem to disturb me. I can see now that I ought to have given up even the faintest shadow of hope as regards living any length of time—but strange to say I did not.

I had retained my watch with me, and had thus far been able to keep track of the time and also the directions. At twelve midnight, the sun was a little nearer the horizon than when it was twelve noon. By this I knew I was drifting north. My ice floe kept intact, though I could see all around me wide lanes of green water leading sometimes to the horizon.

Slowly, day by day, I drifted in a northerly direction. At first, we had seen some animal life, a bear, some walruses, and quite a number of screaming birds; but now there was not a sign of life. This could not have been because of the cold, as it seemed to me to become warmer the further north I drifted. I suffered no great inconvenience. I made myself comfortable in the shelter I had built. I had plenty to eat and drink, and then I had this vast, strange world to myself. The ice floes around me diminished, and in a few days I was floating in a free sea, unhindered by ice or land as far as I could see to the north.

Yes I had indeed come into a new world, but I had brought my old heart with me, and its life in that other world which I had left would not be obliterated. I have heard that the heart is the last part of a person that dies, and this, perhaps is the reason. Sitting day after day on the highest point of my ice-island and looking at the sky and waves, my mind's eye went out past the great ice barrier which, seemingly, I had left behind me, to a world of high mountains, rushing streams and green fields and meadows! And thus I saw a simple farm house—no, not mine—not the one I lived in, but another some miles farther up the road. I saw the dingy, red brick, the neglected lawn, the rows of boxelder trees; and then I saw one in her light summer dress come to meet me with a hand extended and a smile of welcome. I heard her words. I saw the light in her eyes—the light that was so easily extinguished. Yes, I saw and heard and felt, ah, yes, I felt that my heart was yet the greatest thing that I had brought with me from that other world, and it would assert itself, no matter where I was or what I was doing!

*(To be continued.)*

# EDITORIAL

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## OUR CHRISTMAS TESTIMONY.

Have you a testimony of the mission of Jesus Christ? When we come to celebrate the Christmas memorial festival, we mothers are so concerned with the domestic problems thrust upon us that we seldom take time to consider the profound meaning of the time and the occasion. Moreover, women too often only feel religion, and they are content with hoping and believing without achieving any stronger testimony concerning the Savior's life and death.

I was in an automobile accident the other day and because of bruises on my face and eye, lost the use of that eye for a period. The first thought that came when the shock occurred was, this is the end and I am facing death. The next thought was, I have a burial insurance, and my family will not be taxed with my funeral expenses. And then as I knew my life was spared came the flashing gratitude that I wear my garments right, and God has delivered me from death. For a time I went about trying to see and study and work with my one eye, and never before could I sympathize with those who are thus permanently handicapped in life. I sometimes fumbled my work, broke dishes and could not focus thought or hand. Considering this I said: "How many people see truth with one eye only, and how few are really insured for heavenly existence."

Hope and belief are good, but they are not enough. We need

the sight of both eyes of the spirit. If I have not insured my testimony concerning this gospel the time must come when it shall be shaken or even destroyed, and when the weakness of my testimony will poison my tongue with bitter criticism and kill the faith of my children through my failure to pay my daily and Sabbath installments on the insurance of my life hereafter.

I must know—not just hope or believe, that Jesus is the Christ. How shall I learn or acquire that knowledge? The Savior lived and worked upon the earth. Let me vision him as a baby; as a boy playing about the streets of Nazareth, serene, kind, courteous, yet so faultless in his virtues that his companions scarcely realized the heights or depths of his self-restraint and exquisite purity. I must picture him with the two eyes of hope and testimony helping his father Joseph in his slow moving, ancient carpenter's labors or listening with gentle tenderness to the instructions of his mother. I can go with him on that journey up to Jerusalem and ascend the temple courts with him, listening while he puzzles the doctors, after his confirmation ceremonies, with the wisdom of all the ages that was his. I follow him in my thoughts as he greets his cousin John on the banks of the Jordan—John who might have been puzzled as to the divinity of Jesus until he saw the Holy Spirit like a dove descend and rest upon his cousin's head; I listen to John's declaration that he knew then that he was not worthy to fasten the shoe lace of the Man who hereafter was to be his Master and his Lord. Each scene of his life is lovely to contemplate, and oh, how terrible the closing tragedy of that matchless sacrifice. I cannot live in my thoughts with the Master re-creating for myself these earthly scenes of his life, in my Sabbath hours or when I lie upon my pillow, without receiving in my soul the witness, the testimony that he is, he was, and forever will be the Savior of the world. Blessed miracle! With that consciousness growing within me, comes the fruits of the Spirit, love for all of my associates, service to my dear ones, peace in pain, and rejoicing in experience. "He lived and loves me for his own;" not only me, weak mortal that I am, but equally he loves each child born of Adam.

And so, let us sit in the Christmas twilight and think of him with our two eyes open to the beauty of his life, the glory of his sacrifice, and we may well feel that we are insuring our association with him on the other side through loving service here, and obedience to his gospel, in all its laws and commandments on this earth. So shall we face life and death happily, and with peace, for He is here and He is there.

# Guide Lessons.

## LESSON I.

### Theology and Testimony.

FIRST WEEK IN JANUARY.

#### SALVATION ON THE OTHER SIDE.

##### BIBLE TESTIMONY.

The Bible clearly teaches the principle of vicarious salvation or the truth that men after death have an opportunity of hearing the gospel and accepting the same. This truth is taught in that sacred volume by reference to the principle itself and by illustrations of the doctrine. It was thoroughly understood by the Jews and was moreover so holy and sacred a subject that the details of this symbolic ordinance were kept secret in their written books for general use among the people.

The Bible is a store-house of truths, principles and historical facts. If it were silent on the principle of salvation beyond the veil, wonder would arise in the mind of the student concerning the reasons, for this silence.

Bible testimony proves the universality of God's love and saving grace; but the knowledge of its application to the dead was lost after the Savior's crucifixion through the apostate period which followed that event.

In the Old Testament times, Moses evidently understood the endowment ceremonies, although it is probable that only a portion thereof was delivered to Aaron and his sons. The Lord tells him, Exodus, chapter 28, how to proceed with Aaron and his sons. He says, "Take thou unto thee Aaron thy brother, and his sons with him, \* \* \* And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. \* \* \* And these are the garments which they shall make; a breastplate, and ephod, and a robe, and a broideder coat, a mitre, and girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office." (Chapter 29:5.) "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod. \* \* \* And put the bonnets upon them, then thou shalt take the anointing oil and pour it upon his head and anoint him." (Leviticus, Chap. 8.) "And Moses brought Aaron and his

sons and washed them with water, and he poured of the anointing oil upon Aaron's head and anointed him, and Moses brought Aaron's sons, and put coats upon them and girded them with girdles and put bonnets upon them."

The sacred garments and robe of pure white linen were covered with the richly embroidered and matchlessly beautiful coat and ephod to cover from sight the sacred garments of the Priesthood. The linen bonnet itself was covered with a rich mitre or crown, which likewise hid the sacred covering from eyes of the multitude. This custom has survived as a remnant of tradition in the crown and clothing of the pope of Rome, and most of the crowned heads of Europe at their coronation.

When the temple was built in Jerusalem, Solomon erected an immense font of brass supported by twelve colossal lions which was drained every evening and filled with water every morning by machinery. This was not the lavers which were used for the cleansing of the priests and for the preparation of the sacrifices. There were ten of these lavers which were moveable and which were kept within the porch of Solomon. In our own temples a similar font for baptismal purposes both for the living and for the dead has been instituted. President Young and Orson Pratt are authority for the statement that this font was no doubt used for the baptism of the dead amongst the Jews as referred to by Paul in the First Corinthians 15:29.

The vicarious nature of the gospel was understood by the ancients. David cries out, "Thou wilt not leave my soul in hell;" while Isaiah declares that the Lord through the Messiah "shall open the blind eyes, bringing out the prisoners from the prison, and them that sit in darkness out of the prison-house." Obadiah prophesies that saviors shall come upon Mt. Zion; while Malachi closes the canon of the old scriptures with a most remarkable testimony concerning this principle. He tells us that the Lord will send Elijah before the last great day of the Lord, to turn the hearts of the fathers to the children and of the children to the fathers. To this day every Jew, in his observance of the Passover season, opens the door at a certain part of that service for the entrance of Elijah; and strange to say at the period in the very night when this service was being enacted on the third day of April, 1836, Elijah himself came to the temple in Kirtland and restored the keys of this principle of vicarious salvation to the prophet Joseph Smith.

The New Testament contains a number of references which prove the familiarity of the Jews, and especially of the disciples of Jesus, with this principle. John tells us in 5:25, "the dead shall hear the voice of Jesus," and John 11:25-26 asserts that believers after death shall live; while Peter describes to us in chapter

3:18-20 how Jesus preached to the spirits in prison and refers in 4:6 to how they shall be judged; while Paul asks the Jews in Corinthians 15:29 how they can doubt the resurrection when they themselves are baptized for the dead.

Life's affections would be severed and progress would be stopped without this eternal and glorious principle.

The responsibility of daily life rests upon each individual, who accepts the gospel, to take practical steps for the fulfilment of our belief in salvation beyond the veil.

#### QUESTIONS.

1. What is the Bible?
2. What do you understand by vicarious salvation?
3. How does redemption for the dead prove the universality of God's love and saving grace?
4. What does the Old Testament say concerning this principle?

(Exodus, Chap. 28, Leviticus, Chap. 8, Numbers, Chap. 20, First Kings 7:23-40.)

5. Read chapters 3 and 4 of Malachi.
6. What can you say of Peter's reference to the spirits in prison?
7. Describe, if you can, the burial service in the Episcopalian church as given in the common prayer book. What do Christian ministers understand concerning the sentence they thus read at every burial service?
8. What is your attitude in practical life towards this principle?

NOTE: The practical labor for this month may be the emphasizing of the Relief Society Annual Day in the temples.

#### LESSON II.

### Work and Business.

SECOND WEEK IN JANUARY.



## LESSON III.

## Book of Mormon Lesson

THIRD WEEK IN JANUARY.

## THE PROMISE OF PEACE IN THE BOOK OF MORMON.

“And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (II Nephi 12:4).

“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountain shall they be” (I Nephi, 13:37).

Through such passages, as we have quoted, we are made conscious of the fact that the peoples of this continent had a vision of that peace which is to come, just as the people of Bible lands had a like vision.

A fact often reiterated in these lessons is that God works on natural principles to bring about his righteous purposes in the earth.

Every great cause has its forerunners, its champions, those who make tremendous sacrifices that eventually a great ideal may become a reality. Let us call to mind, for an instant, those who have toiled on and sacrificed for such causes as prohibition and woman suffrage.

When the day of perfect peace shall arrive, no man knows, but that it will come none doubt who have faith in the holy scriptures.

It would seem that there are forces at work in the world today that may mark the beginning of such a blessed culmination. At any rate, many in the seats of the mighty, as well as the more humble walks of life, have exerted their utmost power to bear tidings of peace.

Let us review for a brief paragraph or two some of the efforts that have been made towards the establishment of peace.

The forerunner of the war-like preparations that we have witnessed of late (particularly in Great Britain and the United States), was most intensive work for peace. Men and women were wrought upon in many ways to work for it. Theodore Roosevelt, while yet president of the United States, did much towards negotiating peace between Russia and Japan. Presidents

Taft and Wilson have each in their respective administrations made peace an issue of first importance.

To turn to Great Britain: Edward VI was signalized as the Peace King; Sir Edward Grey, Britain's great foreign secretary, at present minister from Great Britain to the United States, had peace on the lead in his policy of state.

Mr. Edwin Ginn placed much of his large fortune on the altar of peace, financing the work of David Starr Jordan on the lecture platform, and Mrs. Fanny Fern Andrews in the school. Much of the fortunes of Andrew Carnegie and of Henry Ford has been expended for this same purpose.

Nor have women been silent. The International Council of Women, led by Mrs. May Wright Sewall, held annual peace meetings under its auspices, and passed peace resolutions. Every state had its peace committee of influential citizens. The voices of such women as Lady Aberdeen, Jane Addams, Mrs. Philip North-Moore, and Ida Tarbell, have swelled the chorus; and, be it remembered, that the last public utterances of Dr. Anna Howard Shaw was a plea for the establishment of peace.

In considering this subject we must not forget that in the beautiful forest of the Hague stands a palace that is known to all the world as the Peace Palace of the Hague.

The climax of all this effort is a plan for a League of Nations. William Penn, the good Quaker brother, had conceived such a plan many years before. The plan before the world at present was brought into being at the Peace Conference that recently sat in Paris. It has been adopted by the parliaments of three great nations, and is at present being debated by the Senate of the United States.

All this effort must point somewhere. When God inspires men in different lands and in different climes towards the same end it has usually been deeply significant. Are we justified in thinking that the effort put forth for peace will be an exception to this rule?

It will be recalled that two men, one in America and one in France, conceived the idea of the electric telegraph at about the same time. Much to the chagrin of the French, Mr. Morse got his instruments constructed and working before the Frenchman was ready, and that marvelous message, "What hath God wrought?" was flashed around the world.

But the French never forgot it, and gave evidence of their displeasure in a cartoon that appeared in a French paper somewhat later. Morse, the inventor, visited Great Britain, where he received the Maltese Cross from the British government. A French paper published the artist's sketch of Morse with the Cross upon his bosom, and under it placed these words, "In elder days

they placed the thief upon the cross, now they place the cross upon the thief."

One of the very fascinating lines of investigation that any student may carry on, is a line of study that may lead him to discover how frequently in the progress of this world the same idea has suddenly come into being in lands and climes often remote from one another, and in the hearts and brains of persons of different tongues and vastly different modes of life.

#### QUESTIONS AND PROBLEMS.

1. Where in the Bible may the passage of scripture be found saying that they shall beat their swords into plough-shares, etc.?
2. When are we to believe that we shall have a thousand years of peace?
3. Do you think it likely that such a condition could be realized all at once, or must it be of gradual growth?
4. Have the movements for prohibition or suffrage come instantly or have they been of slow growth? Illustrate.
5. Name some persons who have championed suffrage.
6. Name some persons who have championed prohibition.
7. Name some of the prominent advocates of peace in Great Britain and the United States.
8. By what name do we call the peace plan recently presented by the Peace Conference in Paris?
9. What three national parliaments have adopted this plan?
10. At this writing, the United States Senate is still debating the peace plan. When the debate is finished, tell what disposition was made of the plan by the United States Senate.

#### LESSON IV.

### Social Service

#### HEALTH.

#### FOURTH WEEK IN JANUARY.

Never in the world's history has the universal interest in health education been so keen as today. In times past adenoids, diseased tonsils, bad teeth, defective eyes, disease of the skin, food values, malnutrition, fresh air, relationship of weight to health, nervous affections, germs, etc., received little, if any attention. The physical condition of the child and of the adult was measured chiefly by his ability to walk or talk. The awakening today is due to several reasons, among which are: (1) the humanitarian

spirit of the times; (2) the advancement in the field of medicine; (3) the great world war.

This is a great humanitarian age. The foremost leaders in religion, science, health, education, recreation, industry and social welfare work have for many years been directing their attention to practical improvement along those lines which are most helpful in giving each human being the right to a normal life and the fundamental things which go to make a normal life. One of the most important of these fundamentals is good health.

As far back as 1850, Charles Dickens, in his vivid and interesting novels, draws attention to the social evils of the time, and he sets the world to thinking along lines of human improvement and child welfare work. In our own Church there has always been a plan to give humanitarian service, and health education has had a prominent place. Early Church history records that under the direction of the Prophet Joseph Smith Neighborhood Nursing was introduced into the Relief Society as soon as it was organized. Of Brigham Young's Council, in August, 1846, at Winter Quarters, the following is recorded:

"I said that I intended to propose to the councils of this Church to have some way devised to instruct this people concerning the organization of the human system, and how to take care of it."

As soon as the pioneers were well established in the Valley the need of health education and nursing service were felt. The companies of immigrants who poured into the Valley were oftentimes afflicted and helpless. Some well-directed and orderly effort at nursing was needed. Dr. Willard Richards, first counselor to President Brigham Young, and himself a physician and the son of a physician, set to work to remedy as well as might be in these pioneer conditions this social need. His wife, Susannah Liptrot, was a graduate nurse from England, and they two organized and taught a Council of Health through a series of courses, first in the old Fort and later in the Fourteenth Ward school house just then built.

Almost continuously since that time the Relief Society has maintained a nurse class—for both educational and practical purposes.

Recent progress in the field of preventive medicine has intensified interest in the preservation of life. This progress has been brought about by the persistent work of a few leaders in the world of science and medicine, who have recognized the superiority of prevention over cure, and the movement has been popularized by groups of social workers who have felt that information of this kind should be brought to the attention of all the people. Through the discovery that certain mosquitoes carry the

germs of yellow fever and malaria, these diseases have been decreased to a minimum, by the destruction of these insects; the discovery that vaccination would prevent smallpox, and anti-toxin prevent diphtheria, has taken away the terrors of these diseases; the discovery that typhoid is absolutely preventable by proper sanitary measures is another constructive contribution toward health; the present intelligent crusade against tuberculosis, teaching people that the most important thing to do is to build up such strong resistance that they will not be overcome by this disease, is bound to bring good results; the systematic fight against venereal disease, based on new discoveries with regard to infection and the terrible results that follow infection, as well as regarding treatment, is sure to bring about in the world improved conditions morally as well as physically.

This universal awakening to the importance of health and physical welfare, was probably focussed through the great world's war, and it has given added impetus to reform measures. It was appalling to discover that one-third of all of the men examined by the draft boards were physically unfit for service. The statement of the army surgeons that most of the physical defects for rejection could have been corrected in childhood, directed public attention anew to the period of childhood and youth as a golden opportunity for the correction of physical defects. Other statistics that startle one are, that one-half of the babies that are born, die before they are one year old; that one-third of the babies born never get old enough to go to school; and that one-half of those born never live to be forty years of age.

Incident to the war was the dreadful scourge of influenza which swept over the world like a great conflagration, bringing terror into every American home regardless of race or color, wealth or poverty, taking men, women, and children by the thousands. Perhaps it took just such a force as the war to act as a climax in bringing to our realization the fact that physical fitness with all that it involves, is the great goal to be sought, as a foundation for human efficiency.

At the last session of the Utah State Legislature a new health law was passed which is recognized as being in advance of most of the present-day health legislation, and places Utah in the front rank of states which are interested in the welfare of the children who are to be the future citizens of this great country. Our General Board favored this bill because of the far-reaching benefits which it would bring to the children of the whole state, by providing for a comprehensive program of health education in the schools. In addition this bill gives boards of education and superintendents the right to spend school funds, in reasonable amount, to safeguard the welfare of the children of pre-school age

and to instruct parents in matters of child welfare work. We are proud of the part played by Relief Society women in securing this wise law which is so universally appreciated. Our Church Schools early recognized the need of health education and in the eighties the B. Y. U. had medical lectures for both sexes.

So important is the Utah health program to all Utah mothers, and so educational is it, that we feel sure that Relief Society women throughout the Church will be greatly benefited by a knowledge of the plan, and will be able to make good application of it in their homes and in the community. Mothers who have reared their own children should study child welfare work for the benefit of all the children in the community, some of whom have no mothers to be interested in them.

Following are some of the details of the plan: The general plan includes, (1) provision for the physical examination and medical inspection of all school children at least once a year. (2) A system of "follow up," for the purpose of correcting the defects discovered by the medical inspection. (3) The inspection of school buildings and grounds and the maintenance of satisfactory sanitary and hygienic conditions. (4) The protection of the school population from contagious diseases by daily inspection and exclusion of incipient cases. (5) Careful instruction in personal, household, and public hygiene. (6) Systematic physical training as a means of promoting normal physical growth.

A physical and medical examination of all school children at least once a year is a most desirable thing. Many children go through life with defects that can easily be corrected providing they are early brought to the attention of the parents. This examination in a preliminary way will be made by the teachers without exposure of the child or the mentioning of defects to other children. All children found by their teachers to need a more careful medical examination will be examined privately by the health supervisor, and parents will be notified of the defects discovered.

The correction of these defects is a duty and responsibility of the parents which must be attended to if they would give the children a fair chance, in the school for promotion, and in life for success. It is not the business of the school to say who shall be employed to correct children's defects but simply to notify parents of the existence of their defects and to urge that they be corrected for the sake of the children's future. It is a fact that some children are held in the grades two years longer than the regular time because of diseased adenoids and tonsils.

The sanitary inspection of school buildings and grounds is a serious responsibility of boards of education and superintendents, because when children under a compulsory attendance

law are required to spend a larger part of each school day in a house other than the home, that house should be a clean, sanitary building, in which their physical welfare will be properly safeguarded.

So many contagious diseases are spread by the school, that it is very necessary to take special precautions to protect the school population from contagion. Teachers should know and be able to recognize the very beginnings of acute health disorder, in order that children having such signs can be taken out of school and kept at home as long as may be necessary to protect the other children in the school; and parents should feel enough interest in the general welfare that they will co-operate sympathetically with the school authorities in carrying out such quarantine or other instructions as may be needed.

The training of children in the art of health is of such vital importance that it will require the united efforts of both the home and the school to do the work well. Co-operation of the mother with the teacher will accomplish many times as much as either agency can possibly do alone. Health training means habit formation. Habits are formed by doing things so often and so regularly that they become easy and automatic. Checking up on health habits is the point where intelligent co-operation is needed.

The definite program of desirable health habits adopted for use in the schools of Utah, a graded list of which follows, will probably do more than any other one thing to safeguard the health and physical welfare of children and insure that the men and women of the future shall be physically fit for the work of life, either in time of war or time of peace.

Grade 1. Definite habits to be inculcated: (a) keeping things out of the mouth; pencils, handkerchiefs, fingers, gum, miscellaneous articles; (b) carrying and properly using handkerchiefs, (c) looking in both directions before crossing a street. Grade 2. Habits to be inculcated: (a) keepings hands and nails clean and hair combed; (b) drinking water before breakfast, at forenoon recess, before luncheon, at afternoon recess, and avoiding tea and coffee; (c) daily use of the tooth brush. Grade 3. Habits to be inculcated: (a) correct breathing—deep breathing exercises every morning in the open air; breathing through the nose. Grade 4. Habits to be inculcated: (a) exercise—regular “setting up” exercises daily in the morning before breakfast; (b) bathing—not soapy scrub, brush bath twice a week; special attention with soap and brush to hands; special care of neck and ears daily. Grade 5. (a) Good postures—sitting, standing, walking. Grade 6. Habits: combination of all habits set forth in preceding.

It will be seen by the foregoing that the habits which will

be inculcated in the first grade children are few and simple. Second grade children in this beginning year will be trained in first grade habits, and a few more habits added, and in each advanced grade the children will be held to the good habits of all preceding grades and be definitely trained in those set down for their own grade. The plan as used by the sixth grade including a competition program, was introduced in Utah by the Utah Public Health Association. It was inaugurated by the National Tuberculosis Association, and is known as the Modern Health Crusade.

#### QUESTIONS.

1. Give some reasons for the present interest in health education.
2. What part did Charles Dickens play in child welfare work?
3. Show what the Latter-day Saint Church has done in the interest of health education.
4. Mention some of the discoveries in connection with disease.
5. What are some of the common physical defects of children?
6. What did the war reveal with regard to physical fitness of men within the draft age? (Returned soldiers will be able to give information on this topic.)
7. Mention some things the government has done during the last few years in the interest of health education.
8. Read and discuss the new Utah Health Education Law. (This law may be had from any Utah School Board member.)
9. Name the points included in the Utah school health plan.
10. Why is a physical and medical examination of all school children once a year desirable?
11. How will the physical examination be made?
12. What part should the parents play in the correction of the defects of their children.
13. What can Relief Society women do in the interest of clean and sanitary school buildings?
14. What is the teacher's duty in regard to contagious diseases?
15. What is the parents' duty in regard to contagious diseases?
16. What will be required in training children in the art of health?
17. How are habits formed?
18. Mention and discuss the definite habits to be inculcated.



in grade 1; in grade 2; in grade 3; in grade 4; in grade 5; in grade 6.

19. If you live outside of Utah, tell what your own state is doing along health legislation.

## Literature

### LESSON I.

#### INTRODUCTORY TO THE COURSE.

A period of reconstruction, such as we are passing through now, is always a period of change. The age of Alfred Tennyson and Robert Browning was also marked by changes in thought, politics, and religion. The year 1832, just two years after the organization of the Church, is significant as indicating a period of change in Great Britain.

This change, so vital in all its bearings, revived a period of poetry, and produced a group of poets the greatest of whom are Robert Browning and Alfred Tennyson.

Before the time of Tennyson and Browning, Wordsworth, Scott, Shelley, Keats, Coleridge and Southey had been writing poetry. The glory and beauty of nature appealed to these poets, and they revealed it with a passion that has never been equalled by any other group of poets who have written English poetry.

Before the time that Tennyson and Browning began to command attention as poets, Scott, Shelley and Keats were dead, and Southey and Coleridge were silent. There had been a period intervening of real poetic barrenness.

Tennyson and Browning appeared as heralds of the new thought, and as revelators of that thought through the medium of literature. Their age was an age of scientific thought and scientific activity, and they made that scientific thought and scientific activity live in their verse. It was an hour of reform in both politics and religion, and these representative writers took into account these reforms.

Tennyson and Browning did not ignore nature, but they put their emphasis on man. In Tennyson both man and nature receive much emphasis. Tennyson and Browning dealt "with man as a whole," as one writer has put it, or as another has put it, "with man as an immortal soul and as a thinking being."

Both of these poets were thoroughgoing optimists, who believed in the triumph of law and the ultimate triumph of all good in the world.

They were entirely different in some things, and some of those differences we shall make note of.

Few poets are in a class with Alfred Tennyson when it comes to writing stories in verse. He is a past master in handling

the narrative form of verse. When he wanted to write a story in verse he went to the vast field of legend and romance, that lay behind him, and took from it whatever material he chose. Browning was not inclined to use the legend—he was much more prone to make use of history.

When Tennyson introduces a person into his writings, that person is usually what we call a type, that is, a person who is like many other persons whom we know, or whom we have read. When Browning selects a person for one of his poems he usually puts before us a very unusual person, one who towers above his fellows, or perhaps in some particulars sinks below them; at all events, one of strong individuality or what we now call strong personality.

The code of ethics in Tennyson is usually the code of ethics that he believed in himself.

If he tells us the stories of King Arthur and the Knights of the Round Table, he will tell us the ancient tale, but the moral ideal or code of ethics in these tales is modern, it is as a rule the best moral code of Tennyson's time. On the other hand, Browning's characters reflect the moral notions or code of ethics of their own special time, consequently we are often shocked by the things they do.

#### QUESTIONS AND PROBLEMS.

1. When and where was Alfred Tennyson born? When did he die?
2. When and where was Robert Browning born? When did he die?
3. Tell of a subject that Tennyson and Browning emphasized in their writings equally, with that of nature?
4. When Tennyson wanted material for his poems, where did he often seek it? From what source did Browning draw much of his material?
5. Discuss Tennyson's use of morals and ethics in his poems.
6. Discuss Browning's use of ethics or morals in his poems, how do they differ?
7. Tennyson's "Dora" is one of the most perfect narrative poems in English; read it to the class.
8. What social mistake did the old man make affecting his son?
9. What social mistake did he make affecting his niece?
10. How did he seek to make reparation for past mistakes?
11. Do people in real life often make similar mistakes? Give some impersonal illustrations.

Note: You can find the data in school books on literature, in encyclopedias and in his published poems.

## Preview of Lesson Work, 1920

### *Subject Matter Ensuing Year.—*

- I. Genealogy (Salvation for the Dead).
- II. Work and Business.
- III. Theology (Book of Mormon).
- IV. Literature (Studies from Tennyson and Browning).
- V. Social Service (A Study of the Local Community).

### *Genealogy (Salvation for the Dead).*

I. We have spent considerable time in the study of genealogical record-making and record-keeping. It has been considered wise this year to take up the spiritual side of this subject. All our lesson work should be a happy combination of inspiration and information. We have had much information on this subject, now we will devote a year to the study of the inspiration which lies at the foundation of the whole world movement in genealogy and salvation for souls who have passed to the other side without a knowledge of the gospel.

### GENEALOGICAL OUTLINE FOR 1920.

#### Salvation on the Other Side.

1. Bible Testimony.
2. The Prophet Joseph's writings.
3. The Prophet Joseph's writings.
4. Sec. 127, Doctrine and Covenants.
5. Sec. 128, Doctrine and Covenants.
6. Articles in *Compendium*, Articles in *Ready References*.
7. Sermons by Presidents Young and Taylor.
8. Sermons by Presidents Woodruff and Snow, etc.
9. Writings of President Joseph F. Smith.
10. Salvation Universal, by Joseph Fielding Smith.

### *Work and Business.*

#### II.

### *Theology (Book of Mormon).*

III. The scope of our work, in so far as the Book of Mormon is concerned, for the ensuing year will consist of nine lessons. These lessons will deal primarily with evidences of the divinity of the Book, and will be outlined both as to external or archæological proofs, and internal, or testimony from the Book itself.

The purpose of the lessons will be twofold. First, to increase our knowledge as to the divine authenticity of the work. Second, to arouse a desire on the part of our sisters to do research work for themselves and to awaken and stimulate an interest that

will be intense when the Book itself is studied the following year.

*Literature (Studies of Tennyson and Browning).*

The course in literature will devote itself to the study of some of the poems of Alfred Tennyson and Robert Browning, who lived and wrote in the last century.

Much of what they wrote applied and appealed to nineteenth century readers but some of it carries over to our own time. In the main we shall deal with poems that are full of appeal today, as well as the day in which they were written. These men were classical poets, representing a fruitful period of time, consequently a great deal of joy and enlightenment should result from a study of their writings.

A student's edition of Tennyson, or preferably a Cambridge edition, should be placed in your ward libraries. Make use of your town and school libraries. The students' edition costs \$2.00 and the Cambridge edition about \$1.00 more. Both these books are published by the Houghton, Mifflin Company, Boston, Mass., and can be purchased at the Deseret News Book Store.

*Social Service (A Study of the Local Community).*

IV. The General Board is pleased to introduce, in the regular class work of the Relief Society, a course in community welfare work. The Relief Society has always been devoted to work in which the love of humanity and the desire to be of definite service to mankind, finds expression, and it is hoped that these simple lessons will be well received and made applicable to each local community. The following tentative plan for the year has been considered and will be followed out in the main: the community—historical setting; health—Community health activities, prevention and cure of disease; city administration and housing; recreation; industry; children—child labor, education, juvenile delinquency, and child caring.

In order to work in conjunction with other agencies the health program will be taken first.

It is suggested that the Stake President appoint some member of the Stake Board to have charge of the Social Service lesson department, and to supervise the class work in the wards. In beginning the work it would be very helpful to have the first lesson given at the monthly union meeting of the stake and local officers in January. If desirable the organizations in Utah might secure the services of the school superintendent, the health supervisor, or the school principal in presenting this work. In other localities the doctor or trained nurse might give helpful suggestions.

CHARITY NEVER FAILETH

# *The* Relief Society Magazine

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

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*VOLUME VI*

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"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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1919



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There is life in loving your children,  
There is light in knowing they're gone  
To a home that in heaven is garnished  
With a jewel you know is your own.  
Your sweet little child, in passing,  
Was needed with kinsfolk above;  
To show a star from your circle,  
And carry that lustre of love  
Which spirits only can gather  
By tasting of earth and its pain,  
Then, passing the fragrance it gathers,  
To the home from whence it came.

Coming is a day of rejoicing  
When man anew shall be born;  
When spirit shall re-enter body,  
In the Resurrection morn.  
Then you will have your loved ones  
In a circle, true and complete,  
And this lesson of loving and losing  
Embraces the "bitter and sweet."  
So think of the bright star that's shining  
Among heavenly, holy lights—  
'Twill keep the gloom from piling,  
The days as well as the nights.

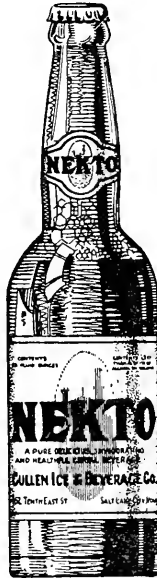
Life withal is a duel  
'Twixt wrong and 'twixt the right,  
And to meet the conquest bravely  
We must fight with all our might.  
There's the victor or the vanquished,  
At the end of every sun;  
If you face the problem squarely  
The proof will always come,  
And you'll wear the victor's armor  
As heroes only can,—  
Then life's struggles shall bring glory  
Unto woman and to man.

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