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NUMBER 1

JANUARY, 1920

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CONTENTS

JANUARY, 1920.

Happy Glad New Year	Lucy May Green
Edna May Davis	
A Moment of Peace	Harriet A. Preston
Beyond Arsareth	Nephi Anderson
Being Nobody	Clara S. Fagergren
The Secret Doors to Childhood	Ida Smoot Dusenberry
Dee Hospital	
The Official Round Table	
On the Watch Tower	James H. Anderson
Editorial: The Discipline of Op	position in this Newest
Year of 1920	
Guide Lessons	

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HAPPY GLAD NEW YEAR.

Lucy May Green.

Though the way is full of sorrow, From the past new courage borrow; Happiness awaits tomorrow, Happy, glad New Year.

Though your eyes are dim with weeping O'er the grave where loved ones, sleeping, Know them safe in Father's Keeping, Happy, glad New Year.

Let your heart rejoice with gladness; Sing awhile, 'twill banish sadness, Praise the Lord for all his goodness Through the glad New Year.

Health and wealth and Peace attend you, Faith and Hope and Love to bless you, Happiness and joy, we wish you, Happy, glad New Year.



EDNA MAY DAVIS

Member General Board of the Relief Society.

THE

Relief Society Magazine

Vol. VII

JANUARY, 1920

No. 1

Edna May Davis

Member of General Board of the Relief Society.

In the passing of Sister Edna May Davis the General Board of the Relief Society lost an able student, a most exemplary officer and a lovely character. Among many women who are noble, chaste and devoted she shone modestly and with maidenly reserve, as a bright particular star. Her death was a shock to all her loved ones and to every member of the General Board to whom she had endeared herself in her years of service.

She is a daughter of Albert W. and Melissa J. L. Davis. She died at a local hospital, Friday morning, November 14, at the age of forty-eight years, after an operation for appendicitis. She was a regular worker in the Salt Lake temple to which position she was chosen October 2, 1902. She had labored in this capacity almost continuously since her appointment, entwining herself about the hearts of her co-workers and many hundreds of those who came there to officiate for their dead kindred. Since June 21, 1910, she has served as a member of the general board of the Relief Society, and her counsels were regarded as safe to follow, as she had an excellent knowledge of the principles of the gospel. She was the very personification of unselfishness, and a pillar of strength in the organization of the ward in which she resided, where she served in various offices in the Young Ladies Mutual Improvement Association, the Sunday School and the Relief Society. She was an active member of the Center ward choir, for years, and was also a member of the temple choir, and had charge of the singing in our Board meetings.

The funeral services were held November 16 in the seventeenth ward chapel. They were in charge of Peter Noorda, counselor to Bishop Davis of the Center ward. The

temple choir furnished the music and solos were beautifully rendered by Mrs. Lizzie Thomas Edward and Elder James H. Nielson. The opening prayer by Elder W. W. Riter, was a sermon in itself.

The first speaker was President Emmeline B. Wells, who was unusually eloquent and touching in her mede of praise. She referred to Edna May as being nearly as perfect as mortal might be or as anyone she had ever known. She spoke of her acquaintance with the mother and grandmother of the deceased and bore again her strong testimony of the prophet Joseph Smith who knew both grandparents of our late board member. She spoke of her love of music, and thought she was the best singer on our board. She closed with a simple tribute of affection for Edna May who was lovely and pure, devout and true.

The sermon, which we give here by Elder Joseph Fielding Smith, is one of the few funeral sermons strictly on doctrine that have been heard in recent years. It is so full of comfort, consolation and inspired hope that we give it entire.

The closing remarks by Elder Noorda breathed a spirit of grateful affection for the association with Sister Davis and her parents, as well as adding a devout testimony to his own unflinching faith in the gospel which had made such a character as Sister Edna May Davis possible in mortality.

The flowers were beautiful. The hall was crowded, special seats being reserved for the R. S. General Board and the sister temple workers on either side of the mourning family. Sister Davis would be the first one to regret this public tribute to her gentle, refined, and modest spirit; all the more reason why we have felt a joy and satisfaction in presenting her life, its labors and happy conclusion to the members of this Society, that they may draw inspiration and hope from her struggles, her peaceful triumphs and her quiet departure.

Remarks at the funeral services for Edna May Davis, of the general board of Relief Society, in the Seventeenth ward meeting house, Nov. 16, 1919, by

ELDER JOSEPH FIELDING SMITH.

My brethren and sisters, it is somewhat of a trial for me to stand here in this position, and I trust that the Spirit of the Lord may be my guide in the remarks that I shall make. It will not be necessary for me to speak in praise of our departed sister. You all are acquainted with her and know the character of her life as testified to by Sister Wells. Perhaps never has a purer soul (I feel safe in saying) passed out of the world

than our sister; with the exception of course of our Redeemer, who was without sin. There were very few in the Church who were as well versed in the scriptures; who had a better comprehension of the gospel and none who lived it better than she did.

I will read from the 63rd section of the Doctrine and Covenants:

"He that is faithful and endureth shall overcome the world." Just as truthfully we may say, she that is faithful and endureth shall overcome the world, for this applies to all who put their faith in the Lord Jesus Christ and believe in him. "Yea; and blessed are the dead that die in the Lord from henceforth; when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the Holy City." Great is the comfort, the consolation, that comes to our hearts in reading this word of the Lord when we have faith in it, when we know that the promise shall be fulfilled. All who die in the Lord from henceforth, likewise all who have died in the Lord in the past, when the Lord shall come and old things shall pass away and all things become new, shall rise from the dead and die no more, and their inheritance is a place in the Holy City. What a glorious thought! We cannot fully comprehend what is meant by the promises the Lord made to us, as I have read them here, and as they appear in other passages of this scripture, where he declares that all who are faithful shall be heirs of the kingdom, and all that the Father hath shall be given unto them. It is hard to comprehend that now, but we may rejoice in the knowledge that the Lord has revealed unto us this great truth, that he is going to give unto us these great blessings. The promise shall be fulfilled. They shall be realized by all who live and are obedient to all the commands and the covenants which the Lord has given for the salvation of his children.

of section 76 the Doctrine and Covenants. known as "The Vision," and section 88, known as the "Olive Leaf," the Lord makes the promise that those who are faithful, who become members of the Church of the First Born shall receive all things; all things are theirs, whether in life or in death, things present and things to come, all are theirs, because they are Christ's and he is God's. Therefore, they shall overcome all things. I many times think of that passage of scripture pertaining to those who keep the commandments of the Lord and are faithful and true to the end, that all that the Father hath shall be given unto them. It is consoling and glorious to me. While we cannot comprehend the greatness of this blessing, yet a ray of light we do receive, an impression is made

upon our minds to this effect, that if we will do the things the Lord requires of us we shall become sons and daughters unto God. That is the meaning of this scripture; as sons and daughters, then, we are heirs of his kingdom and shall receive by right the fulness of the glory, and be entitled to the great blessings and privileges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times. "For as many as are led by the Spirit of God," Paul has written, "they are the sons of God * * *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."

Death brings sorrow. Well that it should. The Lord has instructed us that we should weep for the dead, not with the understanding, however, that they have departed forever. Simply because of the separation which is temporarily a separation only. We should not sorrow as if those who die in the Lord are lost, but with the understanding that the time will come when they shall be restored again. The doctrine of the resurrection of the dead is little understood in the world today. Very few of those who profess Christianity believe in the literal resurrection now. And yet the Lord has made it known unto us that this is the glorious thing in our existence. The dead will come forth from the grave; the spirit and the body will again be united never to be separated. Therefore, as I have read here and as I will read further, the Lord says there shall be no more death.

Let me refer you now to a statement in the 11th chapter of Alma: "Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death." All shall be raised, those who believe and those who do not believe; the wicked as well as the righteous, for this resurrection shall come to all. We were not responsible for death, therefore the Lord has redeemed us from death. and the redemption is as broad as the fall. "The spirit and the body shall be reunited again," Alma has said, "in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God; knowing even as we know now and have a bright recollection of all our guilt. Now this restoration shall come to all," not to a few, not merely to those who profess to believe on the Lord Jesus Christ, but to all, "both old and young, both bond and free, both male and female, both the wicked and the righteous; even there shall not so much as a hair of their heads be lost; but all things shall be restored

to their perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil. Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is, from death; even from the first death unto life, that they can die no more; their spirits uniting with their bodies never to be divided; thus the whole becoming spiritual and immortal that they can no more see corruption." I believe these words. What a wonderful thing that the Lord will grant unto all the children of men this great privilege of living forever. All souls shall come forth from the dead, whether they be righteous or wicked, as I have read to you, to be judged according to the deeds done in the body to receive that reward which they merit and to take their place somewhere, either in or outside of the kingdom. There shall be no more death. That is one of the great purposes that the Lord has in mind in creating earths and peopling them.

The world does not understand what the great work of the Lord is. Their ideas of it are very vague. It is not surprising that they have the ideas they do in the world regarding eternity and salvation when we consider their traditions and lack of comprehension of the scriptures. Let me

read from the Pearl of Great Price a verse or two:

"The first man of all men have I called Adam, which is many.

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O Lord, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they can not be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my

works, neither to my words."

The Lord never created anything for nothing, nor out of nothing. Everything has a place and was created for a pur-

pose. Man was not created to be destroyed. This work has been going on forever. There never was a time when there was not an earth; never a time when there were not people on it, for that is the work of the Lord, and the heavens are innumerable, and so are the earths that have passed away to their exaltation and glory. As they pass away others take their places. This is not the only world. We are not the only people that the Lord has created. We have brothers and sisters on other earths. They look like us because they too are the childen of God and were created in his image, for they are also his offspring. His great work is to create earths and people them with his children who are called upon to pass through the mortal probation like unto this we are now in, suffering pain, sorrow and the ills of the flesh, coming face to face with sin, with temptation, and having the right within themselves, God-given, to reject the evil and receive the good or reject the good and receive the evil, if they will, with the understanding, of course, that they shall be judged before his bar for their deeds and receive their reward accordingly. Every man has his agency to choose good or evil, to be rewarded or debased, and of course all will be rewarded. This is not understood by all, this great work of the Lord, as he sets it forth here in this scripture. After speaking to Moses and telling him how worlds pass away and the inhabitants thereof, and others come to take the place thereof, he said to him: "For behold, this is my work and my glory-to bring to pass the immortality and eternal life of man." This is his great work, and the great work of the Lord is not to sit on a throne and be worshipped and have choirs sing to him. He has not much time to sit down and have his subjects, or his children, bow the knee and sing praises and play on harps to his honor. There are occasions, without a doubt, when this is done, just as we meet in solemn assembly from time to time in worship. The Lord, however, has something else to do in bringing to pass his great work and glory, which is the salvation of his children on this and the other earths. This earth, we are told will die. "It filleth the measure of its creation," yet it shall die, and notwithstanding it shall die it shall be quickened again. This you find recorded in section 88 of the Doctrine and Covenants. It shall go on to its glory which is to become a celestial body that those who belong to the celestial kingdom shall inherit it. This earth shall be heaven to us. After it is glorified and becomes a celestial body the Lord shall dwell here with his children, not all the time, because he has other worlds, and they also shall be visited and the people will be instructed and counseled by him, and they shall worship him just as we shall if we are fortunate enough to receive a place

in the celestial kingdom and dwell here. Now this is the great work and glory of the Lord, to create worlds, to make his children happy, to give unto them immortality and eternal life. As it reads in the Book of Mormon: "Man is that he might

have joy."

The Lord does not desire that the people should suffer. He is pained when a man does wrong and needs to be punished and fails to receive the crown or reward that is offered to those who are faithful and true. The Lord would have every man receive a crown, every man become exalted, every man become a son and every woman become a daughter unto him. But this cannot be done only on principles of righteousness and free agency. Therefore, every soul has the right to choose for himself that which he will do. This is the gospel of merit. Every man shall receive that which he is entitled to receive. Every soul shall be blessed according to the diligence, willingness and integrity put forth in the service of the Lord. man who will not keep his commandments, the Lord will not exalt. The woman who rejects the light and refuses to abide by the doctrines of our Redeemer shall not be exalted. Those who will be exalted shall be crowned with glory, immortality and eternal life in the presence of our Father.

I desire to dwell a little time upon one phase of this doctrine which is quite generally overlooked. I will have to go back in order to do it to the pre-existent state. We had a pre-existence before we came here. You read in the vision that I have referred to, that the Lord revealed to Joseph Smith and Sidney Rigdon this great truth, that the inhabitants of this world and other worlds are begotten sons and daughters unto God. Now may I explain that. I will tell you what I think it means. It means simply that he is our Father and created our spirits; they were begotten to him. In other words, we are all his children in the spirit, begotten sons and daughters unto him. Well, it was not the plan of the Lord that we should remain in that spirit state, because we could not receive a fulness of joy, we could not receive a fulness of the blessings of his kingdom when we remained in that spirit world. It was necessary that we come into this world and take bodies of flesh and bone. It was necessary also that those bodies should be quickened by blood, which is the life of the mortal body. It was necessary that in this life when we took upon us these mortal bodies, quickened by blood, that we should suffer, as we do suffer in this life, pain, sorrow, remorse when we do wrong, and that we should come face to face with all the vicissitudes of life. That was part of the plan, for it was necessary that we know all these things that we might gain experience that could not come in any other way. The

Lord does not desire that we should yield to temptation, and yet he knew it would be necessary for us to come in contact with it. He does not desire that we should sin, and yet he knew it was necessary for us to come in contact with sin. That is why we are here in mortality battling with temptation, sin, pain and sorrow. We must face the fight, every one of us, and choose for ourselves the course we will take, in order that we may prove ourselves worthy, or otherwise, of exaltation. So we are placed here upon this earth to pass through these trying conditions which will prove the mettle we are made of, for as gold is tried in the furnace so must we be and be cleansed from all iniquity and evil to inherit eternal life.

Death is just as important, in the plan of salvation, as is birth. When a soul is born into this world we rejoice. Yet that is not any more important, so far as the ultimate salvation of man is concerned, than is his mortal death. Unless there is mortal death there is no salvation. It is a glorious thing to be born into this world. How many there were who were denied that privilege, we do not know, but we know, for the Lord has revealed it, that there were many in that former estate who were rebellious, and they walked by sight, for they lived in the presence of God, they rebelled against him. Their punishment was that they were cast out of heaven and were denied the privilege of receiving bodies of flesh and bones, because they sinned against the light. That is their punishment, and they became the devil and his angels. So it is a great blessing to have the privilege of receiving these tabernacles of flesh. It was the greatest blessing the Lord could give us in that world of spirits. Now that we have got them, what are we to do with them? Is it the intention that we should get rid of them at death and never have further use for them? are commanded to keep them pure and holy, fit tabernacles for the Spirit of the Lord. The promise is made that if we will do that we shall pass on to glory after the resurrection from the dead. I now come to the point I had in mind, which I say is not generally understood. I will read this passage once more. "For behold, this is my work and my glory, to bring to pass the immortality and eternal life of man." Immortality and eternal life are two separate things, one distinct from the other. Every man shall receive immortality, whether he be good, bad or indifferent. For the resurrection from the dead shall come to all. Eternal life is something in addition. None shall receive eternal life save it be those who keep the commandments of the Lord and are entitled thus to enter into his presence. When the Lord said: "Straight is the gate and narrow is the way, which leadeth unto life, and

few there be that find it," he meant that there will be very few of the children of men who will prove themselves worthy in this life, to go back and dwell in his presence. That is eternal life, to dwell in the presence of the Father and receive exaltation from him. He did not mean that those who passed through the gate which is straight and the way narrow, were those who should be raised from the dead. Very gladly would the Lord give to all eternal life, but since that can come only on merit-through the faithful performance of duty-only those who are worthy shall receive it. Yet, through his abundant mercy, the Lord will do for all the best that can be done, and therefore he will give to all a place somewhere, if not within the gates of the Holy City, then it must be on the outside, where those who are not entitled to the fulness of blessings may be ministered to by those who have greater glory. For we read also here in this vision, where the glories are spoken of, that those who dwell in the celestial kingdom shall minister unto those of the terrestrial kingdom, those in the terrestrial kingdom shall minister to those of the telestial kingdom. The Son may go to the terrestrial, but they who enter into that kingdom shall not receive the fulness of the Father, they will not see the greatness of his glory. He withholds that from them. They never come back again into the fulness of his presence. Those who enter into the telestial kingdom will not receive the fulness of the Father nor of the Son. They will not visit there but will send messengers to visit the inhabitants of that glory and instruct them. Those in the terrestrial kingdom shall visit those in the telestial kingdom, and those of the celestial shall visit those in the telestial kingdom. Where the Father is these cannot come, for the Lord has said: "Where God and Christ dwell, they cannot come, worlds without end." Yet in this very same section it is written that notwithstanding this fact so great shall be the blessings that come to those who enter there that it is beyond our comprehension. Such is the great mercy of the Lord. He will endeavor to save all his children and exalt as many as he possibly can. But to be exalted one must keep the whole law. This is the great love he shows forth for his children, notwithstanding they sin, and close their eyes against the truth, yet his arm is stretched out still and he will feel after them and bring them back if they will keep his commandments, and if not he will do for them just the best he can. He is going to bless them with all it is possible to give and all shall be saved; all others will receive a place somewhere and it will be glorious unto them, but to receive the exaltation of the righteous, in other words eternal life, the commandments of the Lord must be kept in all things.

There is another passage of scripture I want to read in connection with this. I want to read from section 29. Lord here speaks of Adam and his punishment after he was cast out of his presence. "But behold, I say unto you, that I the Lord God gave unto Adam and unto his seed that they should not die as to the temporal death,"—they had already died the first death, the spiritual death, and the Lord said He gave them power that he should not die the temporal death, 'until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." "And thus did I, the Lord God, appoint unto man the days of his probation, in his life." Now mark this, "that by his natural death he might be raised in immortality unto eternal life." So you see the significance of it? Every man is raised in immortality, no more death, even unto eternal life, if he keeps the commandments of the Lord—not otherwise. Now I think that is a very significant reading here, "raised in immortality unto eternal life even as many as would believe." Now mark this: "and they that believe not, unto eternal damnation, for they cannot be redeemed from their spiritual fall, because they repent not." The spiritual fall means punishment from the presence of the Lord and they can not be redeemed from that because they don't repent. Now when they do repent, if their deeds have been evil and they are not entitled to walk in the straight and narrow way and through the gate, they will have to take their place somewhere in some kingdom outside of his presence where they shall be taught, they shall be instructed by those who have gone beyond to exaltation.

One more thought. I want to read you a verse or two from the 17th chapter of John: "These words spake Jesus, and lifted his eyes to heaven, and said: 'Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.'

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

"And this is life eternal," now here you get it, "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

No man who does not receive the privilege of entering the celestial kingdom and coming face to face with the Father will be able to know what eternal life is, for he cannot know the Father unless he see him and dwell with him, and partake of the same life which the Father possesses for that is eternal life.

Now, again my mind is called to another thought I do not want to lose before I close. In the 19th section of the Doctrine and Covenants we read of endless punishment—you

know the idea of eternal punishment, endless punishment, had troubled the world, and because the scriptures spoke of endless punishment and eternal punishment men have stood before congregations of the people and said unto them, if you don't repent, if you don't believe in the Lord Jesus Christ, you shall be damned eternally, you shall go into a lake of fire and brimstone where you will be ever burning but never consumed, and thus they tortured the minds of the people by teaching unto them such doctrine as that. The Lord has revealed unto us what is meant by eternal punishment, for he says: "For, behold, the mystery of Godliness, how great is it? For, behold, I am endless, and the punishment that is given from my hand, is endless punishment, for endless is my name, wherefore:

Eternal punishment is God's punishment. Endless punishment is God's punishment.

That is why it is called endless. Therefore, I say to you eternal life is God's life, it is the life which he has, that which he possesses. Therefore, if he gives unto you that life, which he has, you have eternal life, and won't get it if you don't prove yourself worthy to enter into his presence. Now, that is the gospel of Jesus Christ, that is the great plan in a nutshell, as I have given it, of salvation.

Here is another thought that I must not lose sight of. I have been thinking of it from the beginning. No man can receive the inseparable connection of the spirit and body until he dies. Therefore, coming back to the point that I made sometime ago that death is just as important, so far as life is concerned, as birth, I will add that the reason is that in this life the spirit and the body are not inseparably connected. When mortal sickness comes, or old age, dissolution comes, the spirit leaves the body, the body goes into the grave to await the resurrection, but when they unite again there is something about it which we do not understand—we will some day understand—that when the spirit and the body unite again in the resurrection from the dead they are joined together in such a way that they can not be separated and there shall be no more death, and then man may receive a fulness of joy. While he is in this temporal state of spirit and body he can not receive a fulness of joy. No man in mortal life can receive the fulness of joy which the Lord has in store for him. Only after the resurrection from the dead; only when the spirit and the body are inseparably connected, when through the resurrection the spirit and the body are welded together inseparably, can that fulness come. That is the beauty of the resurrection, that is the object of the resurrection from the dead. And so it is necessary that every man must die. It is necessary to bring to pass the greater blessing which can not come unless we die, and no man wants to be cursed with mortal life and live forever. No, that would be a calamity. Mortal life is all right for the little space of time that we spend here in this world. It is necessary. It is a mighty important part of our existence, because it is hereby that we prove ourselves, it is here that we prepare ourselves for that which is to come and then receive the reward according to the foundation upon which our eternal existence shall be based. That is how important mortality is, and yet we treat it lightly, many of us we look upon as it as meaning little. We are here today; we will be gone tomorrow. Tomorrow can take care of itself. We will have a good time here, is the way many of us look on life. Now is the time, this is the day, Alma says, for repentance. Do not procrastinate the day of your repentance. The time may come when it is too late.

I have spoken of these things, not for the benefit of the dead, but for the benefit of the living. I know that if any one is entitled to salvation, this sister shall receive it. There shall be no blessing, no matter how great, that shall be withheld from her, not one. Why? Because she loved the Lord, because she kept his commandments, because she was true and faithful to every duty and every trust, and the Lord will give unto her every blessing, every privilege, that fulness of exaltation in his kingdom, because she is worthy of it, and I am

confident of that.

Now, my brethren and sisters, may the Lord bless us; may we fight the fight to the end and prove ourselves worthy to stand before our elder brother to be crowned with not only immortality, but with eternal life, which is the greatest gift of God, is my prayer in the name of Jesus Christ, amen.

FINANCIAL DIAGNOSIS.

In a confidential little talk to a group of medical students an eminent physician took up the extremely important matter

of correct diagnosis of the maximum fee.

"The best rewards," he said, "come of course, to the established specialist. For instance, I charge \$25 a call at the residence, \$10 for an office consultation, and \$5 for a telephone consultation."

There was an appreciative and envious silence, and then a voice from the back of the amphitheatre, slightly thickened, spoke:

"Doc," it asked, "how much do you charge a fellow for

passing you on the street?"—Chicago Journal.

A Moment of Peace

Harriet A. Preston.

In treating this subject, I have been requested to give my personal experience in Nauvoo and vicinity, during that little time of comparative peace, which the Saints enjoyed from the founding of Nauvoo until the martyrdom of the Prophet

Joseph.

At that time I was a mere child, three or four years old, and at the time of the founding of the City of Nauvoo, my parents were not even "Mormons." Therefore, my personal reminiscences are few and then only impressions of events that were stamped upon my childish mind. I have heard my mother tell of those early days, but she spent a very short time in the City of Nauvoo. Therefore, I have not even a large fund of tradition to draw from. The flight of our people from unfriendly Missouri to the more friendly Illinois I know nothing of, except what I learn from history.

My parents joined the Church after the founding of the City of Nauvoo, in the year 1842. Among my earliest recollections is the coming of the "Mormon" elders to my father's house, his home then being in the state of Illinois, near Springfield. At that time my parents were not members of any church. My mother had belonged to and was reared a Presbyterian, but owing to their narrow views, she had become dissatisfied with that church. None of the doctrines taught by the various denominations satisfied her longings for the gospel, as taught by the Savior and his disciples in the holy scriptures. My parents often conversed about religious matters, wondering why none of the religious denominations taught the gospel as the Savior taught it. This much concerned them so that, when two "Mormon" elders appeared in the neighborhood preaching the gospel as Christ had taught it in his day, they found hearts and minds already prepared to receive the glad message. Although times were so dark and troublesome, my parents did not hesitate to cast their lot with the Saints, when they were convinced of the truth of the divine mission of Joseph Smith.

My father, though not a particularly religious man as the world goes, was a most benevolent one, and it was his happy lot to be of assistance to many of the poorer Saints in those dark days. Never did he hear a tale of woe, or see a family in distress, but he helped them in a material way. Our hearts

were made glad, O so many times! because he was thus kind to suffering humanity. We loved him for this generosity and will always revere his memory because of his nobility of soul. I speak of this trait in my father as one merely illustrating, in part, the men and women who bore the trials of those early days and held steadfast to the faith, for it was from such as

these that the Lord expected his kingdom to grow.

Though a child of tender years, I can never forget the holy influence of those who brought the gospel message to my father's house. How he love and revered them! We knew in our souls that they were men of God and had been sent to us by him. I remember one instance, in particular, in connection with their visits. One of my little brothers was ill, so very ill, in fact, that he was nearing convulsions. My mother remembered that they taught the laying on of hands for the healing of the sick, so she asked them to administer to her babe. They inquired of my father if he had any objections, and he replied that he had not. They anointed the child and blessed him, and even while their hands were upon his head, he fell into a sweet sleep. Another instance occurred when I was too young to remember. An elder by the name of Sweeny was visiting our house when I was ill with the ague. I came into the room in a severe chill. My mother took me on her knee and said to him:

"You say blessings follow the gospel. Now, why can't you heal this innocent child who is so afflicted?" He replied: "I will not attend to it today but will come back," giving a date when the chill would return. My mother felt that this was only a pretext to avoid the administration, and her faith in his words weakened. She also felt grieved that he would not lay hands on her little one, as she requested. She did not expect him to return, but the day appointed found him there, ready to perform the ordinance upon her little one, who was even then suffering a most severe chill. He rebuked the disease by the authority of the Priesthood and I was immediately healed. It is not strange, therefore, that we loved these men

and remember their visits as the visits of angels.

My parents did not go to Nauvoo immediately upon embracing the gospel, but moved to Macedonia, a little place not far from Nauvoo, where they lived until my father could prepare a place for his family near the larger city. It was here that we lived until after the martyrdom of the Prophet. Nauvoo was always the Mecca of our hopes, however, and my father spent much time there, being called often as one of the guard to the city. The Saints were not allowed to dwell in peace. They were continually harrassed and insulted by their enemies. My mother was often alone in her home with her

family of small children during the periods of my father's absence.

It was in Macedonia that I remember standing in the door to look at the soldiers comprising the militia of the state of Illinois, sent by the governor to protect the "Mormon" leaders who were even then in the hands of their persecutors. Members of this very militia, no doubt, stained their hands with the blood of those great and good men.

O! the lamentations, the weeping that followed the martyrdom of the prophet and his brother, Hyrum. It was as if the whole people were indeed stricken to the heart. My parents moved nearer to the City of Nauvoo, "The Beautiful," shortly after this terrible event. Wonderful indeed had been the growth of the place to which the Saints gathered after the perilous and unhappy stay in Missouri.

It is needless to recount the historical facts. They are familiar to everyone. The stay in Nauvoo was indeed a calm between storms. The sun shone brighter in contrast to the clouds before and behind it. Now the old city of Commerce (deserted by its inhabitants on account of its unhealthy location) was purchased as a refuge for the driven Saints; how, in a few short years, a beautiful and prosperous city grew up, admired by unprejudiced visitors and envied by our enemies; how in an incredibly short time a temple was erected, and how the municipal affairs were administered, are all facts recorded in history.

I must, however, speak of the charter under which all these rapid advancements were made and which was, no doubt, framed by divine inspiration. Under the charter the Nauvoo Legion was organized, the commissioned officers constituting the law making department, with full power to ordain, establish and execute all laws and ordinances that might be considered necessary for the government and regulation of said Legion, providing that the court-martial should pass no law repugnant to the Constitution of the United States, or of the state of Illinois. The officers of the Legion were to be commissioned by the Governor of the state. Its military duties were to be the same as those of the Militia of the state and was to be at the disposal of the Mayor in executing the laws and ordinances of the city corporation. Also in executing the laws of the state, at the disposal of the Governor, for public defense and execution of the state laws; or of the United States and should be entitled to its proportion of the public arms, and provided also that said Legion should be exempt from all other military duty. Ordinances passed under this protective and grand charter provided for the freedom of all

religious sects and denominations and the freedom of all public and peaceable meetings held in the city. An ordinance was passed to prohibit the sale of liquor at retail within the city limits. Under these strict regulations the city was rid of the low and depraved. Joseph, the Prophet, held a commission as Lieutenant-General of the Nauvoo Legion, signed by the Governor of the state of Illinois. In connection with this he was also a trustee of the University which had been established under the charter. During these busy periods, however, he did not neglect the spiritual welfare of his people; he imparted from time to time such religious instructions as the needs of the Saints required. Under these wholesome laws and ordinances, is it a wonder that the city grew rapidly and became one of the most beautiful and desirable places to dwell in?

On the 6th day of April, 1841, the cornerstone of the most beautiful structure in the state was laid—the holy temple of the Lord, this day being the twelfth anniversary of the existence of the Church of Jesus Christ in this dispensation. A conference was convened in the peaceful City of Nauvoo, and at the same time a conference of the Saints was held in England, under the direction of Brigham Young and other apostles, nine of whom were at that time in that far-off country.

The laying of the cornerstone of the temple was an occasion of much rejoicing among the Saints for they felt at last they had found a place in which to rest. During this moment of peace they built lovely homes, tilled their farms, engaged in mercantile pursuits, educated their children, and the blessings of Heaven seemed poured out upon them. The temple around which so many of their hopes centered—although begun with joyful anticipations and happy hearts—was com-

pleted under the most adverse circumstances.

Our home—a comfortable brick house of four or five rooms, near Nauvoo (as I remember it), was beautiful. The surrounding country was very attractive. The broad stretches of plain and forest, slightly undulating, the great Mississippi flowing slowly southward might be seen at sunrise, softly tinted with the roseate dawn, at mid-day, when plain and river were bathed in light, or at even-tide, when the lengthening shadows steal softly across the scene brightened by the glow of the setting sun. At night, when the moon arose above the horizon, throwing its silver light over forest and plain, turning the great river into a sheet of silver, the scene is one to dream of, so soft, so quiet, so full of that rapture of repose, that falls like dew upon the soul. These are pictures that I have still in my memory.

I recall seeing herds of deer making their way across the plains to the bottoms of the Mississippi. My first introduction to the Indians, was here as they passed by our home on their way to the west. Thus you see, at that time, the country had not been much disturbed by man, and it seemed, indeed, an ideal place for the building of a city—the home of the Saints.

I remember sitting on the stone steps which lead up to the entrance of the temple, and with what reverent admiration I looked upon it, although too young to sense its significance. I recall having gone to a well which our beloved Prophet had blessed to the end that all those who should drink of it should receive health. When the Saints first went to Nauvoo it was extremely unhealthy, being malarial in fact, and many sickened and, had it not been for their faith in the Lord, would have died. Many times I have gone into an upper room of my father's house and, gazing out of the window at the angel on the spire of the Temple, dreamed that the angels of heaven hovered near that beautiful house of the Lord.

I remember attending Sunday meetings in Nauvoo. They were usually held in a Bowery, especially during the summer months. The impressions I received at that early period of my life remain with me still. It seemed to me that everything was most beautiful. The congregations seemed to possess something divine as they listened, their wrapt faces turned toward someone of the leaders who appeared to me so tall and majestic. The women, to my childish eyes, were the most beautiful in the world, their faces so bright, their dresses so pretty, and their voices so sweet as they sung the songs of Zion. The speakers were filled with that spirit and influence that a child could not mistake.

It was here that I first took my little satchel and went with my older brothers and sister to school. The teacher was a woman, lovely of heart and mind. In these journeyings to and from school were developed the love for the beauties of nature which I have always retained.

In the fall of 1844, a little brother came to bless our home. We named him Hyrum Smith Thatcher. All of us came near worshiping this beautiful boy who only lived with us a little over eight years. He was a born "Mormon," and he loved to be called so. He was always proud of the name he bore and when he was taken from us, we felt that we had lost the most precious memento of our stay in Nauvoo. He seemed to partake so of the spirit of the times in which he was born.

I recall vividly the preparations my parents made to leave their pleasant home to follow with the Saints and their leaders into the wilderness. Members of the mob would often come to our house and order us to leave, or they would burn the house over our heads. My mother was brave, and would say to them: "You dare to set fire to our home and you will see and feel what will happen to you!" They were cowards and would leave without carrying out their threats. I remember the quantities of food which my mother prepared—all those foods which could be dried and made suitable for

a long journey.

These brave people had the courage to follow their leaders into a trackless wilderness, with stout hearts and happy faces, trusting in the Lord, never turning backwards, but bravely marching on into the great West and planting their feet in the Valleys of the Mountains, where they met famine and unfriendly Indians, and an untamed soil which had to be coaxed by irrigation, to yield to them crops, to live upon. It seems to me that this feat of courage and perseverance was not surpassed by the Pilgrim Fathers, in the year 1620, who left their homes to find a place where they could worship God according to the dictates of their conscience.

Note: This interesting recital of Pioneer conditions in Nauvoo, during the interval between the martyrdom and the expulsion, is from the pen of one of Zion's heroines, who was the daughter of Elder Thatcher and herself was the wife of Bishop Wm. B. Preston.

"ROMANCE OF A MISSIONARY."

Nephi Anderson has again enriched the literature of the Church with one of his charming, instructive, and faith-promoting tales. This time he has chosen old England for the scene of the story, into the quaint and historic atmosphere of which he places his characters in and allows them to work out their experiences in England. The author has conceived a romance which some might think surpasses all his others in interest and charm. There is not a dull page in the book, and, above everything, there is the glowing and pulsing life of eternal truth which shines through every incident and every character. We heartily commend this latest addition to our home literature, to the readers of this magazine.

NOTE.

"Magazine" material should be addressed to the editor of the "Magazine." Business correspondence to the business manager. Friends, please take notice.

Beyond Arsareth

Nephi Anderson.

(Continued)

IV.

I think it was on the tenth day that I forgot to wind my watch, and in consequence, I became somewhat lost as to time and direction. I thought, however, that I still drifted northward. There was very little ice to be seen, and in fact, my own piece had diminished considerably.

I now began to think seriously of launching my boat in case the ice block should break up. One day after I had awakened from a long sleep; I thought I saw land to the northward. It was so much like low, black clouds on the horizon, that I did not have much hope; but there was no change in them which there would have been, had they been clouds. So my hope became stronger as the hours passed. If that was land I must try to reach it.

I inspected the boat closely. It was a good sized one, strong and fully rigged with oars and a mast and sail if necessary. I could row fairly well, and might manage to use the sail in fair breezes.

I had axes and other tools. A crack came which, snapping in the ice nearly up to my camp, made me hasten to work. I cut a groove in the ice from the boat to the water and with the aid of a lever managed to move the boat a few inches at each push. It was slow work but at last I had the boat close to the water. I lost no time in loading, placing on board everything that I thought would be of use to me. I had provisions enough for a month, but the question of fresh water compelled me to remain on the ice for twenty-four hours longer melting ice by the oil lamp for water to fill a good sized cask. Then, when all was ready, I pushed the boat into the water and jumped in. There was a fair breeze, I judged from the east, and I carefully hoisted the sail, steering as near to the wind as I dared. For a good many hours, I made prog-Then the wind freshened and I had to lower my sail In time, the wind changed to quite a gale and veered around so that it blew straight from what I supposed was the land which I was seeking. I then had to lower the sail completely, and do what I could with the oars to keep my boat from driving too much and being filled with the waves. For a time the gale continued and the sea rolled high. To get a little sleep was the worst, and I believe a good many twenty-four hours went by with me watching and working

during the twenty.

It seems to me now, that again I ought to have given up as lost, but I did not. True, I became very tired and worn out, but I did not lose hope. I may as well acknowledge it here, that a higher power had charge of me, and was shaping events.

After a time the wind ceased again and then I rowed and rowed. I was getting weak, but the land appeared to get a trifle nearer, and that gave me hope. Soon I had the sail up again, and then I made better progress. I could now see the outlines of rounded hills—I was sure of it. As I drew nearer, they became bolder, and rocky points pierced the blue sky. I could see no trace of snow on them, which surprised me exceedingly.

Then at last I sailed up under the lee of high, precipitous cliffs. I sought for a place to land, but everywhere there was nothing but sheer rock to the water. I skirted the cliffs for a whole day before I found an opening into the land. By taking in the sail and rowing carefully, I managed to slip into a small cove, where a smooth, sandy beach reached inland some distance. The first thing I did on landing, was to securely fasten the boat, and then lie down in it and go to sleep.

I slept a good long time, I am sure. I felt much better after it, and then I ate a good meal. My water was getting low, and my first thought was to search for more. Leaving everything in the boat, I climbed up over the hills. All was rock—not a vestige of soil or vegetation. At some distance up, I looked out over the water and saw the white ice in the distance. It seemed to be coming nearer, but, that, I thought, was due to me climbing. I toiled upwards a good many hours but I found nothing but rock. Looking down again at the sea, I was now sure the ice was setting in rapidly towards the shore. I was fearful of my boat, so I hurried down again. I reached the shore, barely before the ice. It came on with a dull crushing roar and pitted itself against the rocks. My boat was somewhat protected, but I hastily carried some of the most valuable articles up the hills out of reach of the advancing ice. With terrific power the ice-jam crushed against the rocks as if it would dislodge the very mountains. The ice rose higher and higher. As far as I could see, it was coming on. I had barely gotten away from my third trip to the boat, when a great rush of ice tumbled into the cove, filling it up completely. My boat was crushed, and lay buried under a great mass of ice.

The water over which I had just come was open no more. As far as I could see there was a mass of moving ice, in which the strongest ship that was ever built could not have lived; and here was I. A path had been made for me, and I had passed safely through to this strange, new land lying, I was sure, close to the Pole. For me there was no retreat. I would have to move upward and over the mountain if I moved at all.

What I had saved from the boat was not much. There was a good sized bag of provisions, a small keg with a little water in, a bundle of blankets and my traveler's grip. It was to stay with me it seems and I picked it up on my third and last visit to the boat (and glad I am that it was rescued) or this precious paper that I am writing on would not have been at my service, besides a number of other priceless articles—priceless, now, though a few months ago worth a few cents only.

I took a blanket from the bundle and wrapped in it provisions to last a week. Tying it around with a piece of rope, I slung the pack over my shoulders. I, no doubt, looked like another Christian fleeing from a city of destruction to another Holy City. If so, these were the Delectable mountains of rest and from which I would see the place of rest and peace—so

ran my thoughts for a time.

For many hours I traveled. The hills were not steep in places, and I chose the gradual ascents. For a long distance up I could see that the ice had been there, polishing the rocks into smooth, rounded surfaces.

At this time I made a guess at direction and placed my watch at twelve o'clock noon. I could see that the sun was sinking nearer the horizon. It must have been nearly the

close of the month of August.

The bare hills stretched northward as far as I could see. All the first day I traveled at a good rate, and then rested for a few hours near a pool of water in the rocks. Then on I went again over one hill and then another. As I advanced, I saw that there were signs of soil and vegetation, and this gave me courage. The next stopping place I spread my blanket on some soft, moss-like grass and slept well. Again, the next day I went on. The air was quite warm, so much so I had to take off my coat and place it on my bundle. Though it appeared to me that I was traveling upward, the effect on me was quite the reverse. The air seemed much heavier, and warmer it certainly became. Now there was an abundance of grass and moss, and as I went on, small bushes appeared. There were birds in the air, but I saw no living creature on the earth.

On the evening of the fourth day of my walk, I was quite

tired. I had found no water all day, and I had decided that I would have to make a "dry camp" that night. The hills seemed to have fallen away towards the north, as I could see none beyond the elevation just in front of me. I struggled on to the summit of the ridge, where lo! the hills were gone and before

me lay a large open plain or valley.

The prospect appeared to me as an immense basin. I could see down, down into its depths and perceived that my journey would be downward for a long distance. I had learned at school that the earth was flattened at the Poles, but here it appeared that this flattening had assumed a concave surface. If so, the earth's surface here would be near the great central heat, thus greatly tempering the climate. I could also see that the rays of the sun would fall much more vertically on the sloping sides of this basin, than on the level land.

I could see no signs of habitation near at hand, but the distance was dim with a faint haze which might be smoke. If there was smoke, there was fire, and if fire, man, in some stage of civilization. Certainly if the country over which I was looking remained as green and inviting as it did then for a few months in the year, it would support human life. This

I must find out, and as soon as possible.

A short distance down the slope I found a spring of water at which I quenched my thirst, and then went on. I followed the streamlet from the spring, but I found that it soon sank into the earth and disappeared. This, I found, was true of all the streams which I saw. The earth seemed to be extremely porous, and although there was plenty of moisture in the

ground, it did not accumulate into any large streams.

Then I rested again. Once more I would sleep and get strength, for on the morrow I must find human aid if I was to prolong my existence. I ate sparingly of my food for fear that it would not last until I could get some more. As I wrapped myself in my blanket and lay down on a grassy bank, the sun sailed around to the north, but it did not penetrate the land lying in the depths below, so that I could see any distinct forms. Then thought I, what if there were no human habitations in this land. How long could I live on the vegetable and animal life which I might find. Were I another Robinson Crusoe, greatly handicapped? Thinking about these things I dropped asleep.

I did not sleep well. A number of times I was disturbed, and at last I was fully awake. I thought I heard noises resembling the bleating of sheep, and the shouting of men. I sprang hurriedly to my feet. A mist hung over the land below so that I could not see but I could plainly hear. I gathered my effects and walked down the hill side. A large cliff of

rocks soon stopped my further progress. It was very steep and a good long distance to the base, so I was compelled to make a long detour and do some careful climbing before I reached the somewhat level land below.

I soon found myself in a lovely country. The hills were rolling, but the general slope appeared to be northward. There was an abundance of grass and the brush assumed larger growth. I heard a song bird in a clump of bushes and I saw a number of small animals resembling rabbits. The air was mild and the sun, sailing around into the southern sky, soon became warm. Then again I heard the bleating of sheep; I was sure of it this time. I hurried forward as the sounds came from a valley under the cliff where I had rested.

Form a knoll I saw a small herd of sheep. They were grazing quietly over the green hillside. I sat down and looked at these sheep. I knew now that I was saved. I knew that I had come into a habitable land. These sheep were not wild. They would furnish food and clothing to human beings.

I saw no shepherd, and I could see that the sheep were scattering boldly. I went among them and they were not

afraid.

Then I heard a shout from the direction of the cliff. I listened, but could hear no words. The shout came again and I walked in that direction. I wonder now that I did not think of danger. If there were human beings there, they might be savage. I was not armed, but fear seemed altogether foreign to me. I walked boldly in the direction of the calls. They sounded like cries for help now and I quickened my steps.

(To be continued)

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Being Nobody

Clara S. Fagergren.

Mrs. Perkins awoke with a headache. Each attack seemed to become more severe. Of late she had had a siege

of headaches that had lasted over a week.

She got up and dressed, however, thinking she would try and get relief for the pernicious pain in her head by working. Sometimes she succeeded. She made the fire in the kitchen stove; then she bathed her temples in cold water from the kitchen sink. After combing her hair by the little mirror, which hung over a wooden box that held the comb and brush, she set the table and cooked breakfast as usual.

She went to the bottom of the stairs and rang a little bell. She listened intently, with her head bent to one side, for a few minutes, but hearing no sound of stirring from upstairs, rang the bell once more, longer, louder, more persistently. She heard sounds from the upper rooms this time, and the children came clattering downstairs; some half dressed, all in a hurry, cross, disputing, pushing.

Mr. Perkins and the two oldest children, Leroy and Winifred, worked down town. They had to leave home on an early car, and as usual they had to scramble and hurry to be off on time.

It was nearly time for Winifred to leave before her busy mother found a few minutes in which put up the girl's lunch. Mrs. Perkins wondered dully while slicing bread and spreading butter whether there was any sandwich-making going on in the next world. Sandwich-making becomes tedious when a person has to do it something over three hundred times a year.

Winifred gave her face a last coating of powder, before placing the powder puff into her handbag beside the lipstick and the eyebrow pencil. She jammed on her hat, pulled her hair a little farther over her ears, picked up her gloves, and

snatched the package of sandwiches from the table.

Stooping for the fraction of a second, she touched her lips hurriedly to her mother's cheek, and running lightly down the steps she paused for a moment and called back: "Don't forget to fix my party dress sometime today! It's the only thing I've got that's fit to wear tonight. You know the crowd is awful swell at Newcombe's."

Mr. Perkins, an easy-going, plodding, steady-sort-of-a

man, stopped a moment in the doorway and repeated his customary farewell words: "Don't work too hard today, ma.

Lie down awhile and take it easy.

Mrs. Perkins scarcely looked up from her work. She had heard these same words said every morning, year in and year out, until they fell unheard on her ears. No matter how much work she had to do, coupled with the worry and care which come to a mother with a growing family, pa's admonition was everlastingly, monotonously the same: "Take it easy."

Leroy, always the last for breakfast, sat down in front of

his plate of hotcakes still tieing his necktie.

"I say, Mumsie," he ejaculated between large mouthfuls of food, "can you get my camping outfit together this afternoon? Some of us fellows are going fishing for a few days an' there's a long tear in the knee of my khaki pants. Will you sew it up? I'll want my fishing tackle, too. You know where it is?"

Fishing! The word carried visions or running water, cool, moist, shady nooks, where one could lie outstretched waiting for the fish to nibble the bait. Camping trip! That meant freedom to roam the hillsides; relief from preparing an endless chain of meals; the privilege of sleeping late in the morning.

The tired woman by the hot stove spoke wearily, disin-

terestedly: "Where you going this summer?"

"Dunno, yet. Haven't decided. Have to wait and see

what the other guys say."

Having finished eating, he grabbed his Japanned lunch box with one hand, his imitation Panama hat with the other, mumbling, "so long." Rushing headlong from the house, he was barely able to catch his car. Leroy was invariably late for work nearly every morning. Perhaps his staying up so late at night with the "fellows" had something to do with his tardiness in the morning.

Would the children never be ready for school this morning? It seemed a century before she felt their sticky good-bye kisses on her face. When they waved back to her before turning the corner, she answered with her never varying

warning. "Look out for the cars!"

The children had left their nightgowns on the floor where they had stepped out of them. Their hair still clung to the comb; their washwater was left in the wash-basin. Mrs. Perkins apathetically noticed the disorder, but she was too tired to care.

Instead of immediately bringing order out of the chaos, she went into the kitchen and made herself a cup of strong

tea, a thing she rarely did; lately it had seemed necessary. She sat down on the back steps to drink her tea and also to get away for a few moments from the stifling heat of the kitchen.

The new married copule next door came out on their porch. The young husband kissed his young wife, not knowing that they were being watched! "Darling, promise me you won't work too hard today while I'm gone," he whispered audibly before leaving for work. The little bride promised; then more kisses, more promises.

"Fools!" Mrs. Perkins snorted contemptuously. "They all say that. After the children come, and the work increases a hundred fold for us women while the men's work remains the same, those husbands still keep up their silly drivel about

us wives 'taking it easy!'"

After awhile she got up stiffly, wondering vaguely if there was a place on this earth where a tired, aching body was not forced to do the same, continuous rounds of housework. She had heard—or read—or seen a picture of people living in cool looking huts underneath shady palm trees, taking life easy; no washing, no cleaning, no cooking, no worrying; feasting on bananas and cocoanuts, and spending their days fishing and swimming. She felt a streak of envy of those people. Life in those countries meant one long vacation; one continuous banquet; one care-free holiday.

She washed the dishes and swept the kitchen; picked up the scattered clothes and made the beds; turned the hose on the front porch and cleaned the walks. Then, just as she was going to sit down for a minute to look at the paper, the children came tearing and screaming from school, ravenously hungry for their lunch, and in a frenzied hurry to get back for

a game of baseball before the bell should ring.

After they had left again: there were more dishes, more litter, more work. If she could only get rid of that stubborn headache! It seemed to be getting worse every minute. One minute there was a feeling as if a thousand tinkling bells were ringing in her ears, and the next as if a million little imps were trying to break her head open with sledge hammers.

She cleaned herself up for the afternoon, then she list-lessly took out Winifred's party dress from the unbleached muslin bag where it had been carefully laid away. She scanned it and turned it over several times before ripping out the sleeves. Why did the style of women's clothes change so often? Surely, some one who hated women but who was gifted with an ingenious mind invented these crazy changes in styles as a torture with which to harass tired mothers. Who cared whether the sleeves hung full at the top or hung

full at the bottom? What was the sense of wearing a skirt like a balloon one year only to find that the next year's style in skirts were narrow and tight like sausage skins? Why fringe and drape the dresses in the spring like hangings on a funeral hearse, when early fall proclaimed lopsided and scalloped skirts the latest fad? Why wear choke collars during the hot weather only to catch pneumonia during the winter on account of wearing too low collars? Why,—but why try to solve the intricate evolutions of women's fashions? The vexing problem was too deep and too exacting for plain, hard-working, every-day Mrs. Perkins to untangle. She did what ninety-nine persons out of a hundred would have done, had they been confronted with this problem: gave it up!

After finishing the dress, she laid it out on Winifred's bed. The poor child had so little time in which to get ready; she liked to see her clothes where she could get into them

quickly.

Perhaps a little walk down to the corner grocery would do her good. She needed to get a few things for supper, anyway. The smell from the fruit and the vegetables seemed to be stronger and more putrid today than on other days. The odor from an open mackrel barrel turned her dizzy. The sight of a few hundred dead flies on a sticky sheet of fly paper was positively nauseating to Mrs. Perkins.

How could people ever have any appetite for that mass of canned goods; those sticky cakes; those fly-specked cartons

containing cereals?

She made a few purchases and started homeward. Her neighbor across the street hailed her boisterously from the distance: "Wait, Mrs. Perkins, and I'll walk a ways with you!"

Why did people insist in walking with her? Why couldn't they leave her alone when all she wanted was to have quiet,

rest, stillness?

The other woman—a buxom, rosy, jolly sort of type—hurried up, exclaiming noisily: "I'm all out of breath from running after you? Just look at them cherries I'm carting home to put up! Ain't it awful the way they eat, and living so high! Did you know butter's gone up again? Lan's sake, how peetered out you look! I'm not feeling so well myself this hot weather." She rattled on and on, but her words fell like the boom of the distant sea, on the unheeding ears of Mrs. Perkins, who saying a curt "good-day," hurried on, leaving the buxom woman gaping after her.

The family—that is the working members—arrived home on the six o'clock car. With a sigh of relief, Mr. Perkins threw his coat on the sofa and his collar on the sideboard.

"Got supper almost ready? Been a hot day today," he said, seating himself comfortably in the Morris chair by the open window and picking up the paper. (In the winter time he substituted "cold day" for "hot day".) Taking it as a whole, Mr. Perkins was not the kind of a man who wasted his short breath on formalities and grand speeches. No one ex-

pected him to.

Mrs. Perkins dished up the food and waited upon her family in the same manner that she had waited upon them at the rate of one thousand ninety-five times a year for the last twenty years. She was unable herself to eat a bite, the very sight of food gagged her. No one either noticed or cared about her appetite, however, each one being intent on devouring the most food in the shortest time. The clatter of knives and forks on the plates and the tinkle of cups on the saucers were the only sounds heard in the dinky little dining room for the space of five minutes. Then Mr. Perkins, spoke, deliberately, ponderously: "Guess I'll shave after supper. Have to go to meeting."

He said these same words every Monday evening. The family offered no comment on his soliloquy. They knew it

by heart.

After the meal was over the family scattered and vanished like chaff in a windstorm, leaving Mrs. Perkins to do the dishes. She was always left alone to clear up after meals. Everyone in the house had outside interests that claimed his spare time; only she was not wanted anywhere, she was nobody.

The intolerable headache had not left her for one moment during the whole, long day. Would she ever be through? O, for a night's rest! What comfort in the thought of resting her

tired frame on a soft, invitingly cool, linen sheet!

Now there remained only the bread-mixing. She dragged the flour can from the pantry and poured the water from the teakettle into the dough pan,—then everything went blurry before her eyes and she seemed to float through a star-studded mist.

The children found her outstretched on the kitchen floor when they came in from play. There was still flour on her hands and an ugly gash was in her forehead where she had struck a corner of the table. Their terrified screams quickly brought the young couple from next door. Carefully they lifted her in bed, bathed her face and hands with cold water, and called the doctor, who diagnosed her attack of illness as nervous prostration, brought on by overwork.

It was broad daylight when Mrs. Perkins regained consciousness. She could see the flitting shadow of the Vir-

ginia creeper dancing upon the drawn blinds. Subdued voices were speaking in the next room. Presently Winifred's boudoir-capped head appeared in the doorway. She looked cautiously toward the bed and was surprised to find her mother's eyes resting questioningly and rationally upon her. With a low cry—a mixture of a moan and an exclamation—the girl impulsively threw herself on the floor beside the bed.

"Tell me your're going to live!" she sobbed, gently patting the bandaged head. "O, why didn't you say something about feeling ill? You must have suffered terribly. We're nothing but a lot of selfish pigs to let you work until you drop! I'll never forgive myself for going away and having a good time while you lay here nearly dead!"

Mrs. Perkins tried hard to say some comforting words to the hysterical girl, but she was too tired to speak. She muttered something unintelligible and closed her eyes again. She wanted rest.

Winifred crept closer and clasped the thin, calloused, work-worn hands in her own white, manicured, well-cared-for little fingers.

"Mother," she sobbed, bursting into a fresh torrent of tears, "I'm going to stay home after this and help you with the work. Why didn't you say you needed help? What a lot of work there is to do about the house! And you've been doing it all alone without a whimper of complaint. Why didn't you speak up?"

Mrs. Perkins barely had strength enough to give the dainty fingers a gentle, understanding little squeeze; then she uttered one word: "Pa!"

The girl eagerly sprang to her feet.

"I'll call him. He's in the garden watering your plants. He wouldn't let one of us besides himself touch your flowers during these three days you've been in bed." She hurried from the room.

Leroy stuck his frowzy head through the door and seeing his mother alone advanced inside the room, stealthily and shamefacedly. Mrs. Perkins opened her eyes and smiled up at him. There was a suspicious huskiness in his voice as he whispered: "I've given up my fishing trip. We've had a rotten time with you sick in bed. I'll get you anything you want, only say that you'll get well again."

The mother's tired eyes filled with happy tears. Leroy was her first born, her darling, her pride. She felt rich and well repaid for her long years of toil.

"I'll be well and strong soon," she spoke in a thin, weak

voice. Her eyes were eloquent with love and confidence in him, however. The boy stole out of the room, afraid to be caught by some one while "acting soft."

Mr. Perkins tramped heavily into the room and sank awkwardly on his knees beside his wife. He stroked her limp hand clumsily; he straigtened the rumpled counterpane uncouthly. Big, round tears—like ripe, transparent peas—rolled unchecked down his tanned cheeks. He blubbered inarticulately: "We might have lost you, ma! What would home be without you? Are you feeling better? I can't go to work knowing that you are sick here at home."

Mrs. Perkins was quite moved by this unusual outburst of affection by her stolid husband. She assured him bravely she would be up and about again in a few days, but he interrupted her feeble talk vehemently.

"When you get strong enough we're going on a trip to Salt Lake," he said triumphantly. "I've been saving up money for a long time; meant to surprise you. You need a vacation; something like the one we had the first year we were married; resting, boat riding, living at a hotel. You want to go?"

He was rewarded by the bright look in her eyes and the happy smile on her face. Forgotten was her monotonous existence. She felt exalted and knew she was a person of importance. She was somebody.

ATTENTION, FRIENDS.

Through the kindness and courtesy of Senator Reed Smoot, the Relief Society will receive a consignment of Government pamphlets, to be used for supplementary study in the Social Service Department. These pamphlets are "What Is Malnutrition?" and "Diet for the School Child," Nos. 1, 2 3 and 4.

Senator Smoot will, within the next few weeks, send directly to each Stake President, a parcel of pamphlets, subject, "What is Malnutrition?" He will send a sufficient number so that each ward may have one copy. These particular pamphlets are to be used in connection with the February lesson on malnutrition.

Will you please see that they are delivered at once to the wards in order that the ward class supervisors in Social Service will have them in time for the preparation of this lesson. We are hoping these phamphlets will be in the hands of the ward organizations not later than the middle of January.

The Secret Doors to Childhood

Ida Smoot Dusenberry.

In life's varied experience, childhood to me has offered the greatest interest as well as the most inspiring subject matter furnished by the educational world.

For this reason I am giving, in a simple way, something of how the mental growth of a human being proceeds, what helps and hinders, what furthers and arrests it, and how these results are brought about. I present these scattered suggestions, hoping some little good may result in more understandingly directing and controlling the hidden intricacies of the mental development of child life.

How mysterious it seems that the germs of the wondrous powers and manifold faculties of mankind should be in the strengthless, helpless, thoughtless little newborn creature. How incredible that those delicate little limbs should ever become the powerful servants of the athlete; those tiny hands, so uncontrolled, should ever wield with skill the sculptor's chisel, the artist's brush or the mechanic's tool.

And how incomprehensible, beyond all this even, is it that the baby mind, betrayed by so few signs, responding to so few sensations, should ever develop into the mind of the statesman, the scientist, the philosopher, the prophet, that it should unfold, in short, that creative power which is behind and beyond all achievement, and which reveals man's divine lineage.

No gift, power or faculty later develops in the man that has not existed potentially in the child; all of this mighty change is accomplished by a gradual process of growth.

The child's soul, mind, and consciousness are dependent for their growth upon the incitement and help received from the outer world; for this reason wise directing, suggesting and guiding of the child should be considered one of the most important businesses of life.

The child's education does not have its beginning as has been supposed, and almost universally practiced, with the ringing of the first school bell when the child is six, but with the first cry announcing its place among the children of men. Our complaint is not for lack of parental affection, parents willingly furnish the infant with an abundance of elaborate clothes, and fortunes are spent each year on toys which have no other reason for existing than for the purpose of their

pleasing appearance, and later destruction. The ignorance of laws which govern the growing soul, and the developing mind, would be appalling were it not for the unconscious parental realization of their neglect, founded on divine intention or instinct.

If every mother realized something of the importance of the first budding human faculties such as curiosity, imagination, imitation, thinking, will power, desire for physical and mental activity; and also understood that suppression and misdirection meant the under-development, stunting, twisting and crippling of the child as the final result; and that he will fall far short of what he might be and should be; and that she is depriving him of at least one-third of his advancement in his physical and intellectual development, I am sure she would look about for means of saving this vast human waste, and learn to recognize something of the value of an intellectual manipulation of the ordinary activities of life such as dressing, eating, playing, going to bed, bathing, etc. These are the ordinary things that should serve as material for his first habitual guidance.

One-half of the energy and force divinely given for future efficiency goes to waste through suppression, or becomes perverted through irritation. For illustration: If very early in life the mother would learn the game of "dressing" and vary that chore with frolic and fun, teaching the dressing game to her child, a few mornings of effort would relieve her of future care and responsibility. Beside this, she would be teaching her child the different parts of his body, right, left, up, down, the order in which clothes go on, relationship of sleeves to arms, of legs to legs, and the buttoning of clothes and shoes.

At the time it takes some ingenuity, more time, and a quantity of patience, especially when one is hurried; but ask yourself, which is the more important, that the breakfast dishes be placed on the shelf at exactly the proper angle, or that the child be directed toward helpfulness, understanding, added control and self-dependence, to say nothing of the hours of leisure or of time later given the mother for other duties.

We go blundering along with grown up ideas, and become contentedly acquainted with this wonderful world. But the child is in the process of getting acquainted, he wishes to see, experiment, he wishes to know, that he may adjust himself to his environment.

It is within our power to so arrange the circumstances of nature as to reduce many undesirable activities by giving them little occasion for appearance and to increase the desirable ones by insuring them adequate stimulus. We should have wisdom, energy and sympathy sufficient to select the desirable traits for continuance in individual lives. If we picked out the good things children like to do, and helped them to do them better, there would be little remaining time

for perverted activity.

To bring up a child means carrying one's soul in one's hand. We should keep our eyes on a goal that will carry our feet along a narrow, straight path, and so order our lives that we may avoid the danger of meeting the critical look on the part of the child that tells us without words that he finds us insufficient and unreliable.

The ways of injuring the child are infinite where the ways

of being useful to him are but few.

Mistrust, unkindness, injustice or ridicule, leave wounds that last for life on the finely strung soul of the child. In time those spots become calloused and one more suffering soul is added to those already ignorantly directed toward sin and suffering. Fathers and mothers should bow their heads in humility and prayer before the exalted nature of the child, for they must learn to see that the word "child" is only another expression for the conception of "Divine intelligence," until they feel that it is the future which sleeps in their arms, in the form of a child, and history which plays at their feet.

NOTE.

We suggest to our genealogical students that during the holidays season their time might be profitably employed in special visits to the members of the wards encouraging all of the people to bring old records up to date, to copy all data, loose sheets, and old books, and to organize and regulate all family genealogical material.

DEE HOSPITAL.

Nurse Work.

The Latter-day Saints, always leading out in that which is great and good, have two hospitals with the most modern equipment, the best of service, and finest of officials to be found in the west. The career of a nurse is one which many of our girls might rightfully choose for the unlimited good they can do and for their advancement and development. Not only may our girls get hospital training in the Latter-day Saints Hospital in Salt Lake City, but also in the Thomas Dee Memorial Hospital in Ogden.

In the year 1913, the Thomas D. Dee Memorial Hospital

at Ogden, Utah, was taken over by the Church of Jesus Christ of Latter-day Saints. Since that time extensive improvements have been made, including the erection of a Nurses' Home, which has every convenience looking toward the comfort of those in training. The Church has now under way the erection of a wing which will practically double the capacity of this institution.

Graduate nurses are in charge and a course of training conforming to that adopted in the largest and best institutions in the United States is being given. The course covers a period of three years. Young ladies over the age of eighteen, of good moral character who have had at least one year's high school training, are eligible to take this course.



THE DEE HOSPITAL IN OGDEN

Besides being given this training, students are comfortably housed and given their board. Also receive \$8.00 a month. In the past years graduates have had no difficulty in finding steady employment at a good salary, and the future holds out even greater promises than the past.

The Thomas D. Dee Hospital Training School is now receiving applications from those who wish to take this course. Its officers are: W. H. Wattis, president; Bishop David A. Smith, vice-president; David O. McKay, L. W. Shurtliff, James Wotherspoon, Dr. R. S. Joyce, Mrs, Thomas D. Dee, honorary member. Directors: Maud. D. Porter, secretary and treasurer; Bishop W. W. Rawson, superintendent; Miss Stella Peterson, R. N., superintendent of nurses.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

International Congress of Working Women.

Perhaps the most important movement among women of the world during the last month has been the open congress of the National Women's Trade Union League of America, held in Washington, D. C., October 28th, in the Museum with forty delegates from sixteen foreign countries and from the United States. The call was issued by the American Union League and Mrs. Raymond Roberts, its president, voiced the object of the congress in the following words:

"Women must seek not protection against the evils of industry, but a position which will enable them, as women, to remove the evils of industry which affect both men and women workers and which are detrimental to the home and to the

welfare of children.

"We must emphasize not protection of women, but participation by women, and see to it that women have a normal place in industry and a freedom of expression which will guarantee recognition of women's point of view.

"At the present time women are suffering because of too many humanitarian ideas, and too little concentration on the real problems affecting industry and the technique of accom-

plishing these reforms."

An interesting development was that the typist read her notes as soon as Mrs. Roberts was through, in French, others followed in Polish, Bohemian, Italian, Japanese; the other nationalities understood one of the four languages.

The women demanded equal representation in all future international labor conventions and emphasized the need of child labor legislation, medical inspection of schools, and that these reforms be made international in scope and application.

Women to Fill Pulpits in the Protestant Churches.

As a logical consequence of civil suffrage for women they are now demanding religious equality, or the right to minister in the churches, exactly as do men. Paul's adjuration to "keep silent in the churches" is tossed aside with indifference if not with flippancy. First, we have the general assembly of the Presbyterian meeting in October, 1919, in earnest discussion on this subject; then came the Congregational National Convention, on October 24, at Grand Rapids, who struggled with the question as heatedly as did the Presbyterians; and now, November, 22, Cannon Streeter, the famous Church of England authority, rises up and announces that the inhibition on women preachers must be removed sooner or later. He says, "It may not be expedient to admit women to the priesthood here and now, but everything short of that we can and ought to do at once, and hold up the other as an ideal for future years."

As a side church issue connected especially with missionary societies, there was a meeting in New York, on October 27, of the Federated Women's Council of Foreign Missionary Societies, which announces itself as the first interdenominational body of women to go abroad for the investigation of missionary problems. Prominent among the members of this council are Presidents M. Carey Thomas of Bryn Mar college and Ellen F. Pendleton of Wellesley. The deputation sailed for Yokohama, November 8.

How blessed are "Mormon" women who were given their rightful share of participation in social, missionary and religious work by the Prophet Joseph Smith, when he organized the Church with the fundamental principle of control of common consent by both men and women. His successors have enlarged the scope of this righteous attitude on the sex question, from time to time as occasion required and as the times were propitious.

Lady Astor, in the British House of Commons.

As another striking development of suffrage, we have the American born wife of the new Lord Astor who has accepted the conservative nomination for election to the House of Commons.

The Viscountess is a daughter of the late William Waldorf Astor. She succeeds her husband in this position as his ascendancy to the peerage through the death of his father automatically transferred him to the House of Lords. English economists, by the way, are greatly troubled over the one and one half million unmarried British women, and Lady Muir

Mackensie demands of the government an answer to the problem, and wants to know what is going to happen to this great tragic army of unmarried women. She proposes a dowry of \$500 when they get married, and a free passage over seas to the British colonies, as an opportunity for marriage and motherhood. She wants also to tax all bachelors beyond a certain age, and use this tax money in supporting the unmarried mothers and their illegitimate children.

Federal Aid in the Protection of Infancy and Maternity.

It is interesting in this connection to record the effort made by the Children's Bureau, at Washington, to establish a maternity benefit system by states or by the nation. Foreign countries have adopted benefit systems for mothers. Australia, Austria, Denmark, France, Germany, Great Britain, Italy, Holland, New Zealand, Norway, Sweden and Switzerland with numerous small kingdoms all have these benefits.

The expense of the benefits is usually shared by the employer, the state and the wage earner. Associated with this are national societies for the prevention of infant mortality, and America is appealed to to further this laudable purpose. We are told that in certain cities, a beginning in the right direction has been made through the visiting nurse, the prenatal clinic, the hospital receiving maternity cases, and the infant welfare or child health center. But in no city has the need for such facilities been fully met. Moreover, the wives of self-respecting men in the lower income groups who will not accept a private charity; and those who can not afford the cost of adequate care and instruction from physicians and nurses in private practice, are usually unable to secure protection that modern science might give them and their babies. The problem is not local or sectional, it is nation wide.

Mrs. Carrie Chapman Catt Visits Utah.

The visit of Mrs. Chapman Catt, and her associates, to the women of Utah was signalized by a victory convention arranged by Mrs. Emily S. Richards and her associate officers

in the Suffrage Council of Utah.

The ladies who accompanied Mrs. Catt each gave intelligent talks on the questions of law, child welfare, public health, and improvement of social and vital conditions. The convention was held in the Assembly Hall, on November 17 and 18. Mrs. Catt herself spoke in the Tabernacle on Sunday afternoon, and was introduced by President Charles W. Penrose, with a glowing tribute to her powers as a leader, to the sincerity and womanliness of her character, and to the catho-

licity of her vision and sympathy. Mrs. Catt was magnetic, eloquent and charming; Dr. Parker gave learned discussions, while the younger members of the party spoke ably and in-

telligently.

A reorganization took place at the close of the convention which, by the way, was interspersed with banquets, dinners and receptions, and Mrs. C. S. Kinney was made president of the Utah Council, with Mrs. Jennie Brimhall Knight as vice-president. Mrs. Catt announced a convention of the National League of Women Voters next February in Chicago, into which the National Suffrage association and allied bodies will merge with the passage of the law establishing national suffrage for women. She outlined some possible avenues for future labor of the league in the matter of social hygiene, child welfare, and improvement of existing laws. Great credit is due Mrs. Richards for the charming manner in which she carried on the activities of the convention, ably assisted as she was by Mrs. E. E. Corfman, chairman of the committee on arrangement, and a large force of committees.

French Suffragists Plan Election Defi.

By Universal Service, Paris, Oct. 29.—As a protest against the decision of the government not to give them the vote, French women suffragists have announced that they will hold national elections on the same day as the male voters.

If their candidates are rejected they will form a "woman's

parliament."

Social Advisory Committee Holds Convention.

The Social Advisory Convention, which was conducted from November 17 to 22, was particularly striking in its results and productive of much thought and hopes for reform, especially in the matter of dancing and amusement, which was the topic under consideration. It was to be regreted that neither Elder Stephen L. Richards nor Mrs. Amy Brown Lyman were present, both being absent from the state, but the whole work was carried through most successfully under the stirring management of Elder Geo. D. Pyper, Dr. John H. Taylor and Elder Oscar A. Kirkham, assisted by the new Church social service secretary, Arthur Beeley. Counselor Clarissa Smith Williams from the R. S. Board, with Sisters Gates, Hyde, Crismon, Eddington and McLelland were in attendance at various sessions of the convention.

The World League Against Alcoholism.

The dry forces expect to concentrate in the immediate future in Scotland, Mexico, New Zealand, South Africa, the

Scandinavian countries, Russia and Japan. Prohibition efforts have been made there which the League believes are dry, and complete prohibition, in the minds of the "drys," would have tremendous effect on all the other Latin-American countries.

Scotland votes next year, and the "drys" believe that if that country adopts prohibition, the whole British empire will

follow,

In the Scandinavian countries there has been tremendous prohibition advance. Success of prohibition at the New Zealand polls is held to be insurance that Australia will go dry. Adoption of local option in South Africa would, "dry" leaders say, pave the way for prohibition all over the continent.



LOS ANGELES RELIEF SOCIETY

Russia is under prohibition, and its continuance and enforcement would affect the Balkans favorably. A successful fight against the liquor traffic in Japan, League men assert, would set a standard shortly to be adopted by the entire Orient.

NOTES FROM THE FIELD.

California Mission.

Mrs. Louisa Jones has been appointed president of the Relief Societies of the California mission to succeed Mrs.

Minnie K. Robinson, who, with her husband, was recently honorably released from this mission. Mrs. Robinson will be greatly missed in the California mission where she has served for many years in the capacity of Mission President and has given valiant service in the relief society cause. Mrs. Robinson has traveled throughout the mission instructing local officers, and in Los Angeles she has spent a great deal of time and energy visiting the sick and those in need of comfort. The Red Cross work done by the California mission branches under Mrs. Robinson's supervision was very creditable and elicited praise from the various Red Cross chapters.

In the Tucson, Arizona, branch there is an enrollment of thirty-seven members. Twenty-seven of these members are

subscribers to the Relief Society Magazine.



SAN BERNARDINO RELIEF SOCIETY

Reorganizations.

Mrs. Florence Knight, wife of President John M. Knight, was recently appointed president of the Relief Societies in the western states mission. Mrs. Knight succeeds Mrs. Jane W. Herrick, who has presided over the Relief Societies in this mission during all the time her husband served as president. Mrs. Herrick, with her rare qualities, succeeded in creating great interest in Relief Society work, and built up a number of strong branches in the mission. Being especially gifted in dramatics, Mrs. Herrick, from time to time, with the local talent, arranged entertainments of high class, thus furnishing healthy recreation and giving the branch members an opportunity for development along these lines. At the Relief Society

conference, held in connection with the dedication of the Denver chapel, great appreciation was expressed for the labors of Mrs. Herrick.

Alberta Stake.

Mrs. Jane W. Bates, who has served for twenty-five years as stake secretary of Alberta stake, was released on August 3, to be appointed second counselor to Mrs. Lydia J. Brown. Mrs. Bates has been a capable and faithful secretary, always up to date with her work and ready and willing to serve her president. Her accounts, records and reports for the entire twenty-five years were handed over to her successor immediately upon her release. The change in Alberta stake was due to the death of Mrs. Elizabeth I. Hammer, first counselor to Mrs. Brown. Mrs. Annie D. Snow, who had served as second counselor, was made first counselor.

Pocatello Stake.

The Pocatello stake Relief Society members have just returned from their third excursion to the Logan Temple. The attendance was larger than at any previous time and included a number of the brethren. Members of the stake who were unable to go donated freely so that over one hundred dollars was contributed to the temple.

Bingham Stake.

At the stake conference recently held in Idaho Falls, the

following program was given:

"Child Welfare Work in Our Community," by Mrs. Mattie Telford; "Diseases of Children," by Dr. Ralph Merrill; "Dress and Housing of Our School Boys and Girls," by Mrs. Bennett, of the Extension department of Boise; "The Value of Health and the Handicap of Ill-Health in connection with Education," Dr. E. H. Lindley, president of the State University, at Moscow; "The Work of a Relief Society Teacher," by Mrs. Elizabeth Brunt; "Value of Teacher Training Classes," by Miss Ida Tensen.

Mrs. Mayme Laird, the president of this stake, is to be congratulated upon this splendid program of timely topics, and upon the able speakers secured to discuss them.

Alpine Stake.

The Alpine Stake Relief Society has been doing temple work as a stake since June 19, 1914. Because of the crowded condition of the Salt Lake temple their stake has sent onethousand six-hundred thirteen names for baptism to Manti,

and have donated \$55 to that temple. During last year they were unable to accomplish all they had planned, on account of the influenza epidemic, but up to date they have sent fifteen excursions from Alpine stake to the Salt Lake temple. first their companies numbered from one-hundred and fifty to three-hundred seventy-five persons each time; and finally on account of the crowded conditions they were limited to one hundred fifty persons. This summer they divided their stake into three districts, taking from fifty to sixty-five persons in three separate companies. Their stake temple committee attend to all the clerical details connected with the visit, so that the temple recorders have no copying to do after the company arrives. The temple donations are gathered by a committee in each ward, turned over to the stake committee, and finally handed to the temple bookkeeper, thereby saving the time of having each person stop at the desk personally. Their donations on these excursions have averaged \$55, making a total of \$810 turned over to the Salt Lake temple.

The general authorities of the Church and the workers of the Salt Lake temple, with their wives, were entertained by Alpine stake, July 22. The president and counselors of each of the seventeen ward Relief Societies in the stake were included as guests at the hot dinner served by the ladies of the Relief Society. Luncheon was served in the evening before the visitors boarded their special train for home. Three-hundred and twenty-five persons were served, and the ward Relief Societies financed the whole affair. The brethren prepared the program for the morning, and after dinner took the visitors for a ride through the stake, visiting many places of interest. All expressed themselves as having had a day of pleasure long to be remembered.

The Lehi Wards Introduce a New Feature.

The Relief Society sisters of the Lehi wards passed a resolution recently to assist the young mothers so that they might attend the Relief Society meeting on the fourth Tuesday of the month and thus get the lesson work given in the home courses of our society. The sisters go to the home of a daughter, daughter-in-law, or neighbor, and take good care of the babies while the young mother is absent. We commend the example to the sisters everywhere.

Ogden Stake.

Mrs. Adeline Knight Belnap, who died in Ogden, June 9, 1919, after an illness of only two hours, was a well known historical figure of the Church and stake. She was the last

member who belonged to the Church in the days of Kirtland. She was born May 4, 1831, being one of the first children born in the Church, and was intimately associated with the prophet and his family in her youth. Her husband, Gilbert Belnap, was a member of the body guard who slept on the floor of Carthage jail the first night the prophet was there. He was the first marshal of Ogden, and the first prosecuting attorney of Weber county. Sister Belnap was president of the Relief Society of Hooper for thirty-six years, and was a practicing midwife for twenty-five years. When the first saloon was introduced into Hooper, Mrs. Belnap and Margaret Manning canvassed the town for signatures to a petition for the removal of the saloon, which was speedilly effected.

Mrs. Belnap's father was one of the first bishops in the Church. Her grandparents joined the Church June 8, 1830, and Vincent Knight, her grandfather, is referred to by the prophet Joseph Smith in the Doctrine and Covenants. The family have a patriarchial blessing given by father Smith to Vincent

Knight on that date.

Dedication of the Hawaiian Temple.

The visit of President Heber J. Grant accompanied by Presidents Anthon H. Lund and Rudger Clawson, Bishop Charles W. Nibley, Elders Stephen L. Richards and Arthur Winter to the Sandwich Islands, is of great interest to this people because of the dedication of the Hawaiian temple which took place there November 27, Thanksgiving Day. The participation of a member of the general board, Mrs. Sarah Jenne Cannon, who has been on the islands for several months, adds a special interest to this society.

Y. L. M. I. A. Jubilee Celebration.

An elaborate and beautiful celebration of the Jubilee Anniversary of the founding of the Young Ladies' Mutual Improvement Association took place in their headquarters in the Bishop's Building on the afternoon of November 28, 1919.

The program contained many reminiscent and historical features, interspersed with music and song. An especially notable feature was the original poem by Mrs. Ruth May Fox, set to music by Professor Evans Stephens, in honor of the event.

President Martha H. Tingey presided, in her dignified and magnetic way, radiating a spirit of sweet fellowship which animated all her associates and fellow officers. The chairman of the arrangement committee, Mrs. Maria Young Dougall and her committee are to be congratulated on the successful fruition of their labors.



James H. Anderson.

A Jewish newspaper was started in Salt Lake City in November.

Wartime prohibition was made permanent by Congress in November, for the United States.

Methodist ministers in the United States are to have their salaries increased forty per cent, from Jan. 1, 1920.

Women in England are commencing to wear regular men's trousers in certain classes of manual labor.

Palestine was definitely assigned to the jurisdiction of Great Britain in November, Syria going to France and Arabia to the Arabs.

President Heber J. Grant left Salt Lake City on November 13, to conduct the dedication services of the Hawaiian temple on November 27.

Lady Astor, an American (Virginian) by birth, was elected to the British house of commons in the November election in Great Britain.

Mrs. Jean H. Norris, a woman attorney, was appointed city magistrate in New York in November, being the first woman to hold such a position there.

Sir Wm. Crookes, one of the world's eminent chemists made the declaration in November that science had demonstrated that "spirits actually have muscles and use them" on the material elements.

President Wilson has learned to write his signature with his left hand, the paralysis having affected his right hand.

Governor Coolidge, of Massachusetts, was re-elected on the "law and order" stand of Governor Coolidge in refusing to reinstate the Boston police strikers.

At Porterchester, N. Y., on November 16, an Episcopal church pastor publicly objected to women wearing short stockings and dresses and showing their bare knees on the public thoroughfares. There are others.

Dr. Cooper L. Redfield of Chicago, one of America's leading medical men, announces from a scientific and historical standpoint that "the woman who bears the most children before 45 lives the greatest number of years after 45 years of age."

A "Call to Arms" of the Federation of Russian Workers, or "reds" in America made public by the government on November 9, specifically declares a hatred of God, of religion, and of all government. The federation has adherents from many nationalities other than Russians.

In the U. S. Senate on November 11, Senators Henderson, Thomas, Ashurst, and Owens, joined in a glowing and merited tribute to the "Mormon" people, following a timely address by Senator Reed Smoot in defense of the people of Utah.

A "Christian Conference" at Pittsburg, Pa., on November 13, refused to listen to Wesley King, a non-"Mormon," and to James E. Talmage, of the council of apostles, who were sent by the Salt Lake City Commercial Club to correct erroneous statements about the people of Utah.

Germany is frequently reported in the newspapers to be in great turmoil, but authentic information is that these reports are unreliable, and that the German people have settled down to methodical work, to regain prosperity; they are suffering greatly from lack of food and clothing.

The universe has bounds and is practically a globulous system, is the announcement of recent scientific discovery as made by the Royal society and the Royal Astronomical society of Great Britain in November. By this it is shown that the sun's rays curve instead of following a straight line.

EDITORIAL

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

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VOL. VII

JANUARY, 1920

No. 1

THE DISCIPLINE OF OPPOSITION IN THIS NEWEST YEAR OF 1920.

Life is checkered with discipline, strewn with raging battles of human will with human will, of human will with circumstances and with the forces of nature. It is the vital part of the divine plan, the pith, the marrow of human existence. Nay, it is to be supposed that no conscious existence can obtain without the operation of opposition and of the consequent discipline. Some human wills may indeed refuse to accept the discipline or acknowledge the presence of law and of a divine ordering in their various experiences. No matter how opposition comes to us—and come it will, whether we are determined to grow upward, to work wisely, to serve nobly, or if we are simply weak and foolish—all the opposition and the discipline born of that opposition will strengthen us, develop us, and enrich life here and hereafter, if we accept it for what it is, and intelligently turn it to best account.

Everywhere we look we find discipline: the discipline of fear, of disappointment and loss, of failure, of criticism, of sickness and death, of work and severest of all, the tonic discipline of lack of appreciation. In childhood and youth every opposing force to our appetites and desires is bitterly resented and violently received. Little savages as they are, children know no law but desire, no rights but their own. That their desires may infringe on other's rights, that the gratification of their

wants and appetites may bring pain and sickness to themselves or to others means nothing whatever to their undisciplined minds. Some grown people, either inordinately selfish, or spoiled by coddling and over-indulgence in youth, maintain this senseless and densely ignorant attitude toward life all their days.

We have opposition from every source, in every activity and through all life's manifestations; there must be, and is, opposition in politics; even in monarchies and under autocrats there is the constant play and inter-play of crossing wills and opposing purposes and plans. Republics can exist only on the basis of the constant friction between opposing factions. Were it not so, a republic would soon or late become an autocracy, and express the will and plans of but one man or one set of men.

There must be opposition in love. Novels are founded on the human triangle of one man and two women or two men and one woman. In the infancy of novel writing, as in the infancy of man and of men, the battles of life are fought with sticks and staves, knives and guns. In maturity the battle is between will and will, or between will and circumstances or the forces of nature. There are but three plots in the universe and these are founded on the battle of the human will with the opposing forces of love, of greed, or of ambition. The office of friendship is the discipline of wise encouragement and wise rebuke; as the Preacher puts it, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." (Pr. 27:17.)

There is constant opposition in business life. Men must needs oppose one another. As the old phrase has it, "Competition is the life of trade." Today it is the battle of the business giants, pigmies are crushed to powder in the struggle. And when you shift the battle to the opposing forces of organized capital and organized labor you have a death grapple which threatens to destroy civilization in its throes.

In our homes this ceaseless struggle of wills goes on and on. Children oppose one another, parents oppose the children and, at times, oppose each other. The stronger will—too often the selfish and self-centered will—wins in this daily domestic struggle, and too often goodness and unselfishness submits for the sake of peace. That is always life's bitterest tragedy.

When we set up our wills against the divine will, as we do so often—and so often half-consciously—we must inevitably pay the price in health, in love, in business, in politics, in our homes and in our religion. Only, how may we always know that we are opposing law and the purpose of the Lord. Ah,

my friends, there are sign posts for us, if we will but study

them, all along life's way.

All wills must bend here and give way there, for, after all, life is just one huge compromise; and we must always remember that the good of the whole is far more necessary than that of any one of its parts. That is the foundation of a republic. How much to bend, when to give way, that's our daily problem. If we can but face this vital fact of discipline, of the need of opposition, fairly and squarely, the half of our problem is solved. But we are like children, we want our way at once and without opposition. We are not willing to wait and to keep on struggling. We fly from discipline. Discouraged we throw up our hands and let go of the iron rod. "Cowards," said Pres. Joseph F. Smith, to a group of troubled women who wished to resign from their positions because of bitter opposition: "Is that what you would do in general Church affairs, if things didn't go right? Apostatize because mistakes occur and men oppose a good measure? Stay right where you are and work to bring to pass what measures seem right and Hence, we must count upon opposition. It is the oxygen of human vitality. A man who had a great mission to perform the following day paced the floor all night sleepless and alert. When asked by his friend why he did not retire he replied, "I am afraid of the unseen wills working in the dark."

Then, opposition must come, and we must make the discipline thereof fruitful through our wisdom, our faith, and through an unselfish desire to serve God and our fellow men. Thus it will become a blessing, leaving in its wake peace and prosperity. Will we, then, not welcome our opposing forces in this pregnant, opening year of 1920, making them our servants and not our masters? This wonderful opening year, the centennial of that marvelous vision in the grove at Palmyra, when our beloved Prophet, Joseph Smith, received his glorious manifestation, the opening of the heavens and the revelation anew to the children of men that God is in his heavens and that Jesus is his Only Begotten Son. Will we not remember the long and terrible discipline of opposition which flooded the path of that prophet, and which was only surpassed by the cruel opposition known to the Savior of the world? From them we will draw our New Year's lesson, and will measure our opposition by the rod of iron, and by the Golden Rule. Thus we may face the rising of our New Year's day unafraid,

prepared.

Guide Lessons

LESSON I.

Genealogy and Testimony

(Required)

First Week in February.

TEXT: "History of the Church," Vol. II, page 380; Vol. III, page 472; Vol. IV, page 231; Doc. and Cov. sec. 110: 13-16; 124:26-48.

AIM: All descendants of Adam living and dead, shall hear the Gospel Message.

Salvation on the Other Side.

Modern scripture, found in our Church works and in the sermons of our leaders, abound with explicit counsel and commandments concerning the doctrine of salvation for the dead. Like all truth, this principle in its application to our everyday needs and requirements has undergone a natural process of evolutionary growth.

The principle itself, after being revealed to the prophet, was gradually built up until the entire structure was presented by him, in his later ministry to the people in its beauty and glory.

The thought of hope beyond the grave, of regeneration and entrance into the kingdom of God by spirits who had once lived upon this earth and failed to reach that mark, was so stupendous that the prophet himself was carried away with the marvelous doctrine. Out of the forty-three billion people who, it is estimated, have lived upon this earth, barely three billion of them have ever heard the name of Jesus Christ, and of that three billion, only a handful, just subsequent to the crucifixtion and since the restoration of the gospel in 1830—these few alone have known and accepted the gospel in its fulness. What then should become of the nearly three billion so called unconverted Christians as well as the other forty billion who never heard His name.

First came the vision of the prophet's brother at a meeting held in Kirtland Temple, January 21, 1836, just prior to its dedication. This vision will be found in volume II of the "History of the Church," page 380, and contains the following revelation: "All who have died without a knowledge of this

gospel who could have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their

works, according to the desire of their hearts."

Next and even more significant was the vision given to the prophet and Oliver Cowdery shortly after the dedication of the temple, found in section 110:13-16, in the Doctrine and Covenants. As there shown, Elijah, who has been expected by the Jews for three thousand years, and whose symbolic entrance is typified every passover night, in all Jewish households, by opening the door to admit his coming as the forerunner of Messiah, came to the Prophet Joseph Smith at the passover period, April 3, 1836, presenting to him the keys to turn the hearts of the fathers to the children and the children to their fathers, committing the keys of this dispensation into the hands of the great latter day prophet.

The prophet's mind must have dwelt, at times, upon this glorious development, although mobbings and drivings from Kirtland to Missouri and then to Nauvoo absorbed his every waking hour. In an epistle to the twelve, written October 19, 1840, shortly after arriving in Nauvoo, as found in volume IV of the "History of the Church," page 231, the prophet has this

to say:

"I presume the doctrine of 'baptism for the dead' has ere this reached your ears, and may have raised some inquiries

in your minds respecting the same.

"Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the gospel of Christ in probably a more enlarged scale than some have imagined it. But as that performance of this rite is more particularly confined to this place, it will be not necessary to enter into particulars, at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it."

Meanwhile his mind dwelt upon the erection of a temple in which could be given not only the ordinance of washing of feet, such as was attended to in the Kirtland temple, but the higher blessings which can only be given in a temple built for that purpose. On January 19, 1841, the prophet received a revelation concerning the building of a temple in Nauvoo (section 124 in the Doctrine and Covenants, verses 26 to 48), wherein the Lord says:

"For a baptismal font there is not upon the earth that they, my Saints, may be baptized for those who are dead. For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein

ye are not able to build a house unto me.'

Following this announcement the Saints went eagerly forward to do the baptizing for the dead. Not yet complete in form, however, men were baptized for women and women for male relations. Nor was there any record kept of those earliest baptisms. Pres. Emmeline B. Wells was thus baptized. Later developments proved the incompleteness of this labor, as we shall see in subsequent lessons.

In an epistle, written December 13, 1841, in volume IV, page 472 of the "History of the Church," occurs the following:

"The building of the Temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed speedily, we shall be rejected as a Church with our dead; for the Lord our God hath spoken it."

QUESTIONS.

1. What do you understand by the scriptures?

Who wrote scriptures in ancient times?
 Who wrote them in modern times?

4. Describe the vision of the Prophet in which he saw his brother Alvin Smith. (Vol. II, page 380, "History of the Church.")

Who is Elijah? What is the custom of the Jews concerning Elijah? (See April, 1919, No. of "R. S. Magazine,"

article on Jews.)

6. What prophet promised that he should come to turn the

hearts of the children to the fathers?

7. Describe the vision of Joseph Smith and Oliver Cowdery, as given in the Doctrine and Covenants, sec. 110.

8. What are the keys of this dispensation?

9. In what way will the hearts of the children be turned to the fathers, and the hearts of the fathers to the children?

10. What is the necessity of building a temple?

11. What is a temple?

12. Why should this people be rejected if they fail to look after their dead?

13. What does the Prophet say about the ancient Jews' ac-

quaintance with the principle?

14. How, and under what circumstances were the first baptisms for the dead performed? See Jensen's "Church Chronology" and Vol. IV of "History of the Church," page 545. Read description of baptismal font on Nauvoo, found on page 454.

LESSON II.

Work and Business

(Required)

Second Week in February.

LESSON III.

Book of Mormon

(Optional)

THE LAND OF JOSEPH.

Third Week in February.

TEXT: Genesis 49:22-27; 12:7-8; 15:7-18; 26:3-4; 28:4; Deut. 33:13-18; Gensis 48:15-20; 48-4.

Both the Book of Mormon and the Bible, King James' translation (as far as the latter book is translated correctly), are accepted by us as a people to be the word of God. Further, it is common teaching among us that the two records each testify to the divinity of the other. We take the Bible to mean just what it says and not what we would have it say or how we would have it say, and as the standard by which we may safely draw our conclusions when examining the testimony contained therein.

There were definite and explicit Bible predictions uttered in the days of the Patriarchs, and of Moses and the Prophets, to the effect that this continent should be occupied, at some subsequent time by a people from the Orient; designating who they should be and the object and reason for their coming. This people, the Bible clearly sets forth, are a line or remnant of Joseph of Egypt who should at some time change their inheritance from the land of Palestine to a country far removed from Canaan.

The Bible is insistent and positive in its declaration that such a people did actually leave Palestine about 590 years before the birth of the Savior and during the reign of Zedekiah, king of Judah, and that they would be under divine guidance. They should journey to a land which would exceed their present home in everything that should make a country desirable above all others.

Decisive and to the point concerning the foregoing is that part of the text recorded in Genesis 49:22-27. Jacob (Israel), head of the twelve tribes, in his last blessing upon the twelve sons whose children were destined to play such an important part in the history of mankind, made clear the following facts in his blessing upon the head of Joseph:

1. That the posterity of Joseph, at some future period of

time, would change their habitation.

2. That the country which would be their inheritance would be far greater in extent, and exceed in desirableness

any country then known to them.

3. That the history of the branches (posterity) that "should run over the wall," should be greater by virtue of the promises, being greater than the history of Jacob's progenitors, Abraham and Isaac; for, says Jacob, "the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills." (It is a curious fact that when George Washington opened the Bible to take his first oath of office, his hand rested exactly on this blessing of Joseph.)

4. The blessings of Jacob's progenitors, entitled Abraham and Isaac to the country east and south of the great sea (Mediterranean) from the river of Egypt to the great river, the river of Euphrates, including the entire land of Canaan. This fact is clearly established by the following references:

Genesis 12:7-8; 26:3-4; 28:4; and 48:4.

5. The possession of Joseph's posterity as forecasted by the prophetic blessing, were designated as a land far removed from the land occupied by Jacob's progenitors, even "unto the

utmost bounds of the everlasting hills.'

In connection with the foregoing, listen to the words of Moses, Israel's great lawgiver and man of God as he blessed the children of Israel before his death, recorded in Deut. 33:13-18: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the everlasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, upon the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Associating the foregoing with Genesis 48:15-20, wherein promises made in a blessing upon Ephraim and Manasseh who were the sons of Joseph (but adopted by Jacob and given their places as leaders among the twelve tribes), the character and

location of Joseph's land is made more definite. The land is to be situated "in the midst of the earth." Bearing in mind that the patriarch who pronounced the blessing, stood in the land bordering on the Mediterranean sea, we can safely conclude that "in the midst of the earth" could not reasonably locate the promised country on the eastern continent.

Another significant fact in the blessing is that wherever the land should prove to be, a "multitude of nations" will be found, and will be the descendents of Joseph of Egypt. There is no disagreement among the foremost students of prehistoric America that the American continent, with its many tribes of Indians, is also properly called a land inhabited by a "multitude of nations."

ASSIGNMENT LESSON II.

Text: Same as contained in the lesson.

Subject: The Land of Joseph.

Aim or Central Truth: Through his prophets God gives us glimpses of his unfolding purposes, and our faith is enriched to the extent that we seek to know them adequately.

1. Analyzing the text as contained in Deut. 33:13-18,

what characteristics must attach to Joseph's land?

2. If the land, as Moses sees it, must be a land of great diversities of soil, climate and temperature, what would your inference be as to its size and location?

3. Aside from the American continent, has there ever been a land from the time the prophetic blessing was uttered until the present time, which has been particularly blessed "for the good will of him that dwelt in the bush?" Be able to support your conclusions by clear and distinct statements.

4. Somewhere in the text you will find evidence that Ephraim and Manasseh were practically adopted by Jacob and given equal place among the tribes. Be able to give this

evidence.

Literature

(Optional)

Alfred Tennyson and the Abolition of War.

Perhaps more than any other English poet Alfred Tennyson has looked forward to a time when war shall be no more.

In the presentation of this lesson we shall first ask that you note the beautiful poem, "Morte d'Arthur," a poem having a French name, which translated means, "The Death of Arthur."

The legend in relation to King Arthur is that he left the

earth in a mysterious or mythical way, and in the same way he will in due time return.

Near the close of the poem we have one who, in dream, supposes that Arthur has come back, and he hears the people shout "Arthur has come again, * * * with all good things, and war shall be no more."

In an earlier passage in the poem we find these lines, "The old order changeth, yielding place to new, and God fulfills himself in many ways. Lest one good custom should

corrupt the world."

The first Locksley Hall goes further than to look to a time when war shall be no more, it looks forward to a time when the disputes of nations shall be settled in a World Parliament.

Few lines of Tennyson are as the lines beginning:

"For I dipt into the future, far as human eye could see,

Saw the Vision of the World, and all the wonder that would be:

Saw the heavens fill with commerce, argosies of magic sails, Pilots of the purple twilight, dropping down with costly bales:

Heard the heavens fill with shouting, and there rain'd a

ghastly dew

From the nations' airy navies grapping in the central blue; along the world-wide whisper of the South-wind rushing warm,

With the standards of the people plunging through the

thunder-storm.

Till the war-drum throbb'd no longer, and the battle-flags were furl'd

In the Parliaments of man, the Federation of the world. There the common sense of most shall hold a fretful realm in awe.

And the kindly earth shall slumber, lapt in universal law."

When the war broke out and the aeroplane was employed for war purposes, the memory of the British people naturally reverted to 1911 when an article appeared in a British magazine, from the pen of the well known English novelist, H. G. Wells, stating that in the event of another war the aeroplane would undoubtedly play a very important part.

As early as 1842, the poet Tennyson had such a conception which he has embodied in immortal verse. In perhaps the most exquisite New Year's poem that ever English author breathed, we have these lines looking forward to the time when war shall be no more. And we, who know that the gospel of Christ will bring peace to the nations are uplifted by the

poetic vision therein contained.

In as much as this lesson will come as the New Year lesson, and in as much as section 106 of "In Memoriam" is so prophetic of much that is occurring at this very hour, we shall include the entire section:

"Ring out wild bells, to the wild sky, The flying cloud, the frosty light: The year is dying in the night; Ring out wild bells and let him die. Ring out the old, ring in the new, Ring, happy bells, across the snow: The year is going, let him go; Ring out the false, ring in the true. Ring out the grief that saps the mind For those that here we see no more; Ring out the feud of rich and poor, Ring in redress to all mankind. Ring out the slowly dying cause, And ancient forms of party strife; Ring in the nobler modes of life With sweeter manners, purer laws. Ring out the want, the care, the sin, The faithless coldness of the times; Ring out, ring out, my mournful rhymes, But ring the fuller minstrel in. Ring out false pride in place and blood, The civic slander and the spite; Ring in the love of truth and right, Ring in the common love of good. Ring out old shapes of foul disease; Ring out the narrowing lust of gold: Ring out the thousand wars of old, Ring in the thousand years of peace. Ring in the valiant man and free, The larger heart, the kindlier hand; Ring out the darkness of the land, Ring in the Christ that is to be."

QUESTIONS.

All students should read "Morte d'Arthur."

1. Have some one in the class tell the story of the "Morte d'Arthur."

2. What does it mean when we translate it from the French?

3. What do we mean by a legendary king?

4. Have someone read the passage on prayer, found in "Morte d'Arthur," to the class.

5. Do you believe that more things are wrought by prayer than the world dreams of, if so, why?

6. Give an example from recent events in the world's

- history, "that the old order changeth giving place to new."
 7. Find three stanzas in the first "Locksley Hall," indicating that the aeroplane would some day play its part in air battle.
- How many years earlier than the H. G. Wells magazine article on aeroplanes in war did the first Locksley Hall appear?

9. Have a few stanzas read from "Locksley Hall," and a few from "In Memoriam," to the class. Note the difference

in the rythm. The music.

10. Do you think it requires literary talent to write

poems with such wonderful musical effect?

11. Find a stanza in "In Memoriam" that you think touches the labor problem.

LESSON IV.

Social Service Fourth Week in February.

HEALTH. (Malnutrition.)

Meaning of the Term.

The term, malnutrition, means simply bad, or wrong nutrition; and is usually applied to a condition of health, resulting from a diet consisting either of wrong kinds of foods, or of insufficient quantities of right kinds of foods. It exists, of course, in various degrees, and is often detectable only by nutritional experts.

How the Condition is Detected.

In very young children, or infants, one of the first signs of malnutrition is fretfulness, earning for the child the epithet, "cross baby." Physicians agree that babies have naturally good dispositions, and the fretful baby is not a well baby. In a surprisingly large number of cases the trouble is merely lack of nourishing food in a quantity sufficient to keep the child feeling comfortable. Another early symptom is a "standing still," or an arrested development in weight, followed by actual loss in weight. The skin becomes pale or "pasty" looking, the eyes lustreless, the hair dry and harsh to the touch. The child has low vitality, and falls an easy prey to diseases, especially those diseases common among children: measles, whooping cough, etc. If the condition is

not corrected it results in a "stunted" body and slow brain

development often in deformity and actual disease.

In old children the symptoms are similar to those already outlined. Underweight for any particular age is the surest indicator and is considered by many physicians to be sufficient indication of malnutrition. Paleness, or an otherwise bad complexion; flabby, under-developed muscles; physical and mental sluggishness; uncertain temper;—all point to a faulty nutrition.

How the Condition is Brought About.

In the case of the breast-fed child the condition of undernourishment is caused by the mother's milk being either insufficient in quantity, or lacking in one or more of the elements necessary to normal growth. In many instances inquiring mothers have been astonished to find, even with the superficial examination they themselves could make, that their babies' food was wholly inadequate to sustain life long, to say nothing of producing growth.

With the artificially fed child the trouble is often caused by giving the baby foods entirely beyond its power to handle. The child's digestive tract develops slowly as does the rest of its body, and it is just as absurd to give it food suitable only for older children and adults as it would be to try to fit their clothing to its little body, and far more dangerous to health. Often, too, the trouble results from an exclusive diet of some one prepared food. Analysis as well as experience in use of such foods prove them inadequate to the average child's needs.

In older children malnutrition is brought about by practically the same causes; to repeat for the purpose of emphasis, insufficient quantities of the right kinds of foods, such as eggs, cereals, and milk; or the wrong kinds of food, such as too much sweet, highly seasoned foods, and too much meat. Under the latter head we may include foods, which in themselves are difficult of digestion, such as green corn for small children, uncooked bananas, nuts, unless well masticated; a diet of foods lacking in necessary food elements, such as an entire diet of starchy foods, or a diet not including vegetables and fruit; or one consisting of one or two kinds of food only, such as sweets and desserts, and leaving out wholesome foods; and those which have been made indigestible by poor cooking, particularly greasy foods and over-cooked meat and eggs. Bad eating habits such as irregularity of meals, omiting breakfast, eating between meals, incomplete mastication—in short, anything interfering with normal digestion and assimilation of food will contribute to conditions of bad nourishment. It is quite proper to include here the keeping of late hours, with

resulting loss of sleep and rest; since it is a well known fact that digestion is seriously affected by low body tone.

Forms of Malnutrition.

It will be understood, of course, that the term malnutrition, is not of absolutely fixed meaning as various degrees of wrong nourishment are recognized, ranging from small abnormalities to actual disease such as marasmus, rachitis, scorbutus, etc. In making physical examination of school children in New York City there has been adopted a system of grading on the basis of condition of nourishment. By this system children are divided roughly into four grades; the first including those considered very well nourished; the second, those considered fair or normal; the third, those requiring nutritional supervision; the fourth, those requiring medical attention. The first and second grades require no special attention, but every effort is being made to bring grade three up to normal, and grade four as near to normal as may be possible.

In Utah communities the commonest form of malnutrition falls in grade three—the form which may be remedied by careful supervision; however, anemia, one of the nutritional diseases, is by no means unknown. In the cities of the east, particularly in the foreign quarters such diseases as marasmus,

rachitis and scorbutus are very common.

Distribution.

Naturally, one associates the idea of malnutrition with the child whose parents are unable to procure for it enough wholesome food, but ignorance and indifference are as great enemies to right nutrition as is poverty, and perhaps harder to vanguish, so we find various degrees of malnutrition existing among all classes of children. Any child whose diet is not intelligently supervised is in grave danger of becoming a victim of bad nourishment. A short time ago a professor in one of our large universities found his fourteen-year-old son falling behind in his school work; listless, indolent, and irritable around home. An expert was called in; the diagnosis, malnutrition, was a distinct shock to the parents whose table was always set with plenty of wholesome food. Doubtless the mother was one of those foolishly fond parents who says, "I won't make my children eat what they don't like," disregarding the fact that one's likes and dislikes are often the result of wrong training from the beginning or of entire lack of the right kind of supervision, and may have no relation whatever to what the body actually needs.

It is variously estimated by reputable physicians that from 10 per cent to 25 per cent of the children of the United States

suffer from some form of malnutrition.

Cure.

Unfortunately not all cases are completely curable; as, for example, those resulting in bone deformities which are more or less permanent; but most of those coming in grade three in New York's system of grading can be successfully treated. Naturally the first step is a careful survey of the child's method of living—diet, habits of eating, sleeping, resting, etc., in order to find the underlying causes of the condition. Medical help, and perhaps the assistance of an expert dietician may be necessary for this part of the work, but the . intelligent, ambitious mother can do most if not all of the work of regeneration. If she is without knowledge of the right methods in the beginning there is no reason for her long remaining so. To those removed from the larger centers there is available a great store of printed information, not the least important of which is contained in government bulletins, which are referred to in this magazine.

QUESTIONS.

What does the term "malnutrition" mean to you?

By what signs would you recognize a poorly nourished baby? A school boy or girl suffering from malnutrition?

Mention some common causes of under-nourishment

among babies.

Who, in your opinion, is most to blame for malnutri-

tion among children? Justify your opinion.

5. A mother boasts that her wide-awake baby never goes to bed until the family does even if it is midnight. What do you think of the situation? What will be the probable effect on the child?

6. Discuss New York City's system of grading children

on the basis of nutritional condition.

What forms of malnutrition have you come in contact with?

8. In what types of homes would you expect to find under-nourished children?

9. What proportion of children in the United States are estimated to be suffering from faculty nutrition?

10. How does this estimate agree with your observation

in your own community?

11. Discuss the preliminary steps in the treatment of ordinary malnutrition.

12. What agencies in your community can train mothers

to cope with problems of nutrition?

13. How can you obtain government publications on food subjects?

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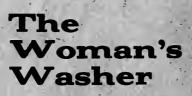
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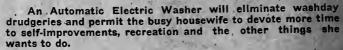
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CONTENTS

FEBRUARY, 1920

62
63
64
65
79
89
90
93
95
97
,98
101
109
111

ADVERTISERS' DIRECTORY

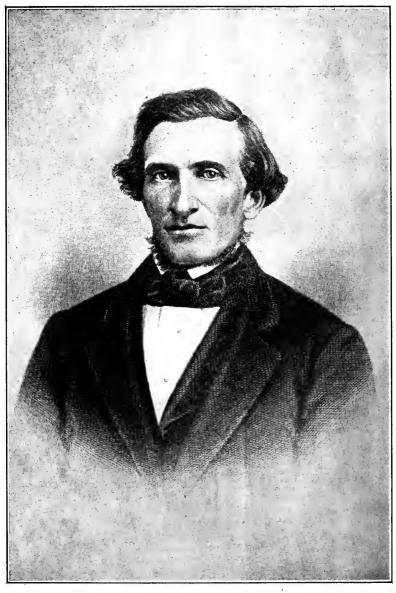
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PRESIDENT JEDEDIAH M. GRANT
Born, 21 February, 1816; died, 1 December, 1856. First Counsellor to
President Brigham Young.

THE

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FEBRUARY, 1920

No. 2

What Do We Know of the Other Side?

(Yes; what do we know about the World beyond the grave? We know a great deal, and the world knows very little. In this article we have grouped a number of well-authenticated descriptions from our Church leaders.)

PREST. JEDEDIAH M. GRANT'S VIEW OF THE SPIRIT WORLD.

A Memorable Incident Recalled to Mind by L. Lula Greene Richards

With the several eventful days of the present month, February, the 21st may be noted and remembered by the Latter-day Saints as the birthday of one of their early heroes, President Jedediah Morgan Grant, he having been born on that date, in the year 1816. And on March 21, 1833, sixteen days before the Church of Jesus Christ of Latter-day Saints was three years old, that valiant and fearless advocate of the principles of the restored gospel was received into its sacred folds by baptism and became a most energetic and powerful teacher, both by word and example, of the plan of salvation, as revealed through the Prophet Joseph Smith.

Jedediah M. Grant, the father of President Heber J. Grant who now presides as prophet, seer and revelator and president of the Church, after his baptism strenuously devoted his whole remaining earthly existence to the building up of the kingdom of God upon the earth and the salvation of

God's children.

In 1854, when a vacancy was occasioned in the first presidency of the Church, in Utah, by the death of the second counselor, Elder Willard Richards, Brother Grant was chosen as Brother Richards' successor.

A beautiful and enduring tribute and testimony of the love and confidence with which President Brigham Young regarded his counselor, President Grant, was evinced in the fact that two sons of the former were named for the latter, but they both died in childhood.

All students of the early history of the Church of Jesus Christ of Latter-day Saints are more or less familiar with strikingly interesting and faith promoting anecdotes and stories wherein Jedediah M. Grant became noted for the prompt inspiration, brilliant wit, and masterful logic with which he always succeeded in confounding and putting to silence those who opposed his message of truth as a "defender of the faith." It is not, however, the purpose of this article to reproduce any of those richly entertaining narrations. Yet, the desire is to recall briefly an account of the most remarkable of all President Grant's earthly experiences, as related by himself to the brethren and his family, a few days previous to his death which took place in Salt Lake City, Utah, Dec. 1, 1856, when he was forty years old. This last wonderful story was repeated at President Grant's funeral by President Heber C. Kimball from whose discourse the following abridgment is made:

President Kimball told of having visited Elder Grant a short time before his death and said, "He could not speak, but shook hands warmly with me. I laid my hands upon him and blessed him and asked God to strengthen his lungs that he might be easier; and in two or three minutes he raised himself up and talked for about an hour as busily as he could tell me of what he had seen and what he understood." He said to me, "Brother Heber, I have been into the spirit world two nights in succession, and of all the dreads that ever came across me, the worst was to have again to return to my body, though I had to do it. Oh, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; I beheld them organized in their several grades, and there appeared to be no obstructions to my vision; I could see every man and woman in their grade and order. 1 looked to see if there was any disorder there, but there was none, neither could I see any death, nor any darkness or confusion. The people were organized in family capacities, grade after grade, in perfect harmony. Why it is just as Brother Brigham says it is; just as he has told us many a time. The righteous gathered together in the spirit world and no wicked spirits among them. I saw my wife, Caroline, who was the first person that came to me. I saw many that I knew, but did not have conversation with any but my wife. She looked beautiful and had our little child that died on the plains in her arms. She said, 'Here is little Margaret; you know the wolves ate up her body, but it did not hurt her; here she is, all right.'

"To my astonishment, when I looked at families, there was a deficiency in some; there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here. I asked my wife where Joseph and Hyrum and Father Smith, and others, were. She replied, 'They have gone away ahead to perform and transact business for us.'

"Buildings! The Lord gave Solomon wisdom, and poured gold and silver into his hands that he might display his skill and ability; but the temple erected by Solomon was much inferior to the most ordinary building I saw in the spirit world.

"Gardens! I have seen good gardens on this earth, but never any to compare with those that were there. I saw flowers of numerous kinds, some with fifty or a hundred different-colored flowers growing on one stalk. We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here. The spirits of those things are made as well as ours, and it follows that they can exist upon the same principles. After seeing the beauty of everything there, I felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for I looked upon my body with loathing, but was obliged to enter it again."

The account of the marvelous vision of those two nights in which so much that was exceedingly choice and valuable, as well as intensely interesting to learn, as was revealed to that great and good man, Jedediah M. Grant, was reverently repeated among the Saints for years afterwards. And some, who were little children then, have always remembered and cherished the wonderful story as one of the dearest and best descriptions of heaven, or the spirit world, ever uttered by mortal men.

More lengthy particulars concerning the subject have been published in Church literature.

Let us add to this picture of conditions in the Other World, this remarkable article:

Origin, Object, Destiny of Women.

The following is taken from "The Mormon," published in New York City, by the late President John Taylor, August 29, 1857, the paper containing it being furnished by Robert Maw, of Plain City.

"The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and in marrying for time and for all eternity, both being Bible doctrines.

We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give to those without. But being very politely requested by a lady a few days since (a member of the Church), to answer the following questions, we could not consistently refuse, viz: 'Where did I come from? What is my origin? What am I doing here? Whither am I going? and, what is my destiny, after having obeyed the truth, if faithful to the end?'

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

eternity.

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

eternal burnings?

"Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom in his presence, with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits in the spirit world, among the Gods? That thy spirit beheld the scenes transpiring there, and thou, growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits who took upon them tabernacles, died, were resurrected, and received their exaltion on the redeemed worlds upon which they once dwelt? Thou, being willing and anxious to imitate them, wert waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou madest a covenant with one of thy kindred spirits to be thy guardian angel while in mortality. Also thou didst covenant with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. Thou also didst choose a kindred spirit whom thou didst love in the spirit world (and who had permission to come to this planet and to take a tabernacle), to be thy head, stay, husband and protection on the earth, and to exalt thee in the eternal worlds. All these covenants and matters were arranged, likewise were the spirits appointed that should tabernacle through thy lineage. Thou didst long and sigh to come, and thou didst pray to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fallen from where it was first organized, near the planet Kolob. Thou didst pray to leave

thy father and thy mother's bosom and all thy kindred spirits, to come to earth, to take a tabernacle, and to imitate the deeds of those thou hadst seen exalted before thee.

"At length the time arrived, and thou heardst the voice

of thy Father, saying:

"Go, daughter, to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But, daughter, remember thou goest on this condition; that is, thou art to forget all things thou hast ever seen or known to be transacted in the spirit world; thou art not to know or remember anything concerning the things that thou hast beheld transpiring here; but thou must go and become one of the most helpless of all beings that I have created, while in thine infancy; subject to sickness, pain, tears, mournings, sorrow and death. But when truth shall touch the cords of thy heart thy soul will vibrate in response thereto; then shall intelligence illumine thy mind, and shed its lustre in thy soul, and thou shalt begin to understand the things thou didst once know, but which had been forgotten by thee; thou shalt then begin to understand and know the object of thy creation. Daughter, go and be faithful in thy Second Estate; keep it as faithfully as thou hast kept thy First Estate.

"Thy spirit, on hearing this, wast filled with joy and thanksgiving, and thou didst rejoice in thy Father, and rendered praise to his holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou badest father, mother and all dear ones over there farewell, and along with thy guardian angel, thou camest upon this terraqueous globe. The spirits through whom thou hadst covenanted to come and to get a tabernacle, left the spirit world some years previous, thou camest a spirit pure and holy, to take upon thee a tabernacle. Thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him whom thou didst love in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee and thine in the eternal worlds, and the way is opened for thee to return back into the presence of thy heavenly Father, if thou wilt only abide by, and walk in, a celestial law, fulfil the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, thou mayest go down to thy grave in peace, arise in glory, and receive thine everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and go onward and upward to thy exaltation in a celestial world among the Gods; to be a glorious queen unto thy heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear their tabernacles in mortality), while eternity goes and eternity comes; and if thou wilt receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, 'That the man is not without the woman in the Lord, neither is the woman without the man in the Lord.' That 'man is the head of the woman, and the glory of the man is the woman.' Hence, this is thine origin, the object of thy creation, and thy ultimate destiny, if thou art faithful. Lady, the cup is within thy reach, drink, then, the heavenly draught, and live."

Editorial View.

The editor is glad to present these vivid pictures of conditions on the Other Side to our readers, just at this time, for the whole world seems to be filled with the mists and clouds of superstition and spiritualism. Europe and our own country are flooded with stories, books and articles in the daily press from men and women of the highest reputation who detail their experiences with the new spiritualism which goes now under various titles, such as the "New Thought," "Psychical Research," and "Spiritualism." But they are all the same thing —dealing as they do with communications had by mortals with spirits in the spirit world. When such scientists and authors as Sir Oliver Lodge, Conan Doyle, Dr. William Crookes, the famous William James of Harvard, Mrs. Reginald De Koven, Mrs. Frances Hodgson Burnett, Marie Correlli, and now even our staid and sober New England author, Margaret Deland, enter the ranks of these dabblers in spiritualism, we stand aghast before the tide of rising testimony. Do we accept their findings as true, we Latter-day Saints? Ah, that is quite another question. We certainly believe they can have and do have communications with the Other World; and we concede the open-minded attitude of some of these seekers. But when our own people get confused with this issue, and assert that such books as, "Thy Son Liveth," is true revelation, and that these peepings and mutterings of mediums, found published in most of the current magazines, are true, because they show much that only Latter-day Saints have known heretofore about that mysterious region, and life over there, it is quite time that the watchmen on the towers of Zion rise up and combat error.

Then, you may ask—may we not believe that these mediums tell many startling truths? Most assuredly they do. And no one wonders that the great mass of people in the world are startled and fascinated by their revelations. But,

remember the expression of Brigham Young: "The Devil will give you nine truths to believe one lie." That they themselves acknowledge their frequent deceit by "mischievous spirits" is shown in nearly all the articles written by these famous peo-

ple before mentioned.

What, then, is our duty as women in Israel, women of the Relief Society which is the leading organization of women in the Church and in the world—what are we to say to our young people who wish to bring these books into our homes, or to play with the ouija board, or to run after the various forms of spiritualism? Tell your associates and your families just what was told by the mother of President Heber J. Grant, as shown later in this article.

As for spiritualistic books, the papers are advocating the destruction of Bolshevik books. An editor for the Salt Lake daily press recently remarked: "Why shouldn't such books be destroyed the same as plants of dynamite and nitroglycerine, which are occasionally found secreted by conspirators against the peace and welfare of communities? It was only the other day the dispatches stated that a certain book published by a well-known firm in New York had been pronounced immoral and unfit to be distributed on account of its possible pernicious influence on the minds of the youth of the country. One of the publishers was arrested and booksellers everywhere were given notice that sale of copies of the book were forbidden by law and offenders would be punished. Such a proscription is unquestionably right, and it no doubt met with the approval of the better element of the people everywhere in the United States. Yet, when one comes to measure the possible evil results of the circulation of an immoral book with a book teaching the rightfulness of anarchism, the glories of free love and the overthrow by violence of the American government, the former is tame by comparison. An immoral novel may have an evil effect upon a youth; it may be an incentive to adopt wicked practices that may steep his mind in sin and destroy his body, yet the literature of the Bolsheviki will not only have all these evil tendencies, but in addition may incite its readers to deeds of violence against the lives and property of others. The constitutional guaranty of freedom of the press was never intended to permit the dissemination of books written for the avowed purpose of destroying the government. It is far better to destroy the books."

If this is true of immoral and "Red" literature, how much more careful would we not guard our young people and silly old people from contamination by the possession of books on spiritualism? A Bolshevist might destroy your body but spiritualism will destroy your soul. Shall we not, then, allow liberty to all men? Yes, certainly. Allow them to choose their course. But let your motto be old Joshua's: "As for me and my house, we will serve the Lord." These are the days

when the very elect shall be deceived, if possible.

There is a deep craving, a hungry longing in the human heart, for things spiritual, for sight and sound of the great unknown. And the Lord has amply satisfied that craving for the Latter-day Saints. We cannot wonder that those outside of this Church are reaching out after spiritual comfort and satisfying revelation concerning their loved ones, dead. They have only the husk of tradition and the battered remnants of the old mother church's counterfeit doctrines to feed upon. They have no authority of the Priesthood, no vision, for it is closed. They have no assurances, except such as are begotten from the mere belief in the mission and name of our Saviour. But that Name, powerful as it is, requires the authority of the Priesthood and the administration of the ordinances of the gospel, in order to make its use of complete value and power to save the children of men. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

(John, 10:1.)

There is a woman, in the East, going about on the lecture platform in the temple clothes. Her picture appears in the papers, and she tells the story of the endowments, and her story is printed. To be sure it is a distorted story as such tales are and always have been; but it is sufficiently near the truth to cause some people to gasp, and our people to be filled with amazement. Would anyone claim, least of all any of our own people, even the youngest and least acquainted with the endowment ceremonies, that because this woman is thus laying open the sacred truths revealed rightly only in holy temples, built and dedicated for that purpose, that she or any one associated with her could give the divine power, the sure promises, the keys of the Priesthood, simply because she pretends to know about them, or betrays her covenants in her present occupation? Then why imagine for a moment that these sorcerers and mediums, and their tribe can do more than to reveal distorted remnants of the conditions on the Other Side? Even if they could faithfully describe heaven and its various kingdoms, where is their authority to administer in one saving ordinance of the gospel of Jesus Christ? And unless these ordinances are administered here, by those having authority from God, and unless the priests who thus administer are called and set apart as was Aaron, there is no hope of them nor those to whom they minister attaining exaltation

in the kingdom of God. Read the sermon of Elder Joseph Fielding Smith, in our last issue to know the difference between immortality and eternal life. James tells us that the devils know there is but one God, and they tremble. Knowledge alone will not save anyone.

The Planchette or Ouija Board.

We now present to you a story concerning the planchette or, as it is now called, the ouija board, which was related by President Heber J. Grant and adds a marvelous experience of our honored President with one of these spiritual mediums:

President Grant said:

"Speaking of the planchette, reminds me of an incident in



MRS. RACHEL R. GRANT AND SON, PRESIDENT HEBER J. GRANT

my youthful days, that is intensely interesting, and it shows the inspiration of the Lord to President Brigham Young.

"I happened to be in what is known as the Octagon House, one of the residences of the late William S. Godbe, situated on the corner of Second East and Second South streets. The old building still stands there. I was a young boy at the time and my mother was then going out sewing by the day to earn her livelihood. One of the things that she always arranged was that wherever she was going, I was to call for her after school and take supper with her. I remember that this night she was sewing for a wife of William S. Godbe, until a late hour after supper. While we were sitting in the little sewing

room mother was requested to go into the parlor where the people were laughing and joking over the messages they were receiving from a planchette which was operating on the table. My mother positively refused to go into the room, or have anything to do with a message received on the planchette, stating that 'Brother Brigham' had announced that the people should leave planchettes alone, and that those who received messages from them or had any faith in them would lose the testimony of the gospel, if they did not repent of it. She further stated that if you followed the planchette around through the city you would discover that it had left a trail of apostasy behind, especially if the people paid any attention to the messages.

"I do not know that this was my mother's exact language, but this was the idea she conveyed. Finally they laughingly said that if she would not go where the planchette was they would bring it where she was, and they brought it into the room where my mother was sewing. She refused to look at it, and they could not make it work in that room where she was. It simply would not deliver any messages there. They went back into the parlor, where it worked splendidly, and they continued their laughing and joking. They soon came back and asked my mother to come into the parlor; and very much to my astonishment she went into the parlor, notwithstanding she had said she would not go where it was.

"As soon as she entered the parlor, the planchette would not work, and they were unable to make it move as long as she remained in the room. When we got home that night, I said: 'Mother, why did you go in the parlor where the planchette was when you said Brother Brigham had advised people to keep away from it?' She said, 'My boy, when they came into the little room where I was sewing, and brought the planchette, I prayed to the Lord that it might not have power to work in my presence; I told the Lord that I had not gone where it was, and now that they had brought it where I was, I rebuked its power to work and it could not move, and as you know it did not work in my presence. When they afterwards asked me to go into the parlor, I again prayed to the Lord to give me the impression that I could stop the thing from working, and if he would give me that impression I would go into the parlor; but if I did not get the impression I would not go where it was. I felt that if I could go where it was, and prevent it from working, I was willing to go. The impression came to me that it could not move about in my presence, so I went in the parlor, and as you know, they could not make it work while I was there."

In connection with this story it is related by our First Counsellor Clarissa Smith Williams, that some one presented to her children some years since, a ouija board for a Christmas present. She paid little attention to it until one of the little boys placed the thing on the table, as he had seen others do, and put his little hands upon it. It commenced to move at once, and so terrible was the influence which accompanied it that the child began screaming, and was almost convulsed with terror and distress. Sister Williams at once took the board and threw it into the fire, and no such thing has entered her home since. What about your homes, dear friends, and what about your children?

Another experience related by President Grant follows:

Power of the Priesthood,

"After the death of my first wife, Lucy, on the 3rd of January, 1893, I took my oldest three girls to Chicago, New York. Boston and Washington, to see the sights of these great cities, believing that it would lessen the great sorrow which had come into their lives in the death of their mamma. At Washington my daughters Ray and Lutie were taken down with diphtheria and were sick, nigh unto death. Lutie was so sick that her pulse beat only twenty-eight times to the minute, and they fed her large quantities of the strongest whisky every fifteen minutes, all through the night, to keep her alive. She was given enough whisky to have made a dozen strong men drunk, and it hardly made her tongue thick. I was kneeling, supplicating the Lord to spare her life, pleading with him not to allow the additional sorrow to come to me of one of my children dying while I was away from home. I was shedding bitter tears, when the inspiration came that if I would send out for President George Q. Cannon and Bishop Hiram B. Clawson, who were then in Washington, as they held the Priesthood, they could rebuke the disease, and my daughter would live. I thanked the Lord for this manifestation, and shed tears of gratitude that my daughter's life was to be spared. President Cannon, in blessing Lutie, stated that the adversary had decreed her death and made public announcement of his decree. I subsequently learned that the lady who was the proprietor of the boarding house was a spiritualist, and that she had visited her medium and asked her to tell her what was going to happen in her home. The medium told of the sickness of two little girls, that the older of the two had been nigh unto death, but would recover. She told her that she saw the second little girl get worse and worse, and finally die. She described taking the body out of the house, and the

coffin being put upon the railroad train, and the railroad train going hundreds and hundreds of miles toward the west, and then she described the train going over high mountains and then stopping in a valley and the coffin being taken off the train and then taken to a burial ground upon the hillside,

where she saw it lowered into a grave.

President Cannon, in his prayer, rebuked the destroyer, and announced that Lutie should recover and live to be a mother. And in the providences of the Lord, she is now the mother of three children by her husband, Elder George J. Cannon, and their great-grandfather is the man who, in the authority of the Priesthood and in the name of Jesus Christ, rebuked the destroyer's declaration that she was to die and her body be carried home and buried upon the hillsdie."

President Brigham Young's Testimony.

We repeat now the clear and searching description of Spiritualism as given by President Brigham Young in the "Journal of Discourses," Vol. 13, Oct. 30, 1870:

It was told you here that Brother Joseph warned the elders of Israel against false spirits. It was revealed to me that if the people did not receive the spirit of revelation that God had sent for the salvation of the world, they would receive false spirits, and would have revelation. Men could have revelation, women would have revelation, the priest in the pulpit and the deacon under the pulpit, would have revelation, and the people would have revelation enough to damn the whole nation, and nations of them, unless they would harken to the voice of God. It was not only revealed to Joseph, but to your humble servant, that false spirits would be as prevalent and as common among the inhabitants of the earth as we now see them.

I will ask, Is there any revelation in the world? Yes, plenty of it. We are accused of being nothing more nor less than a people possessing what they term the higher order of spiritualism. Whenever I see this in print or hear it spoken, "You are right," say I. "Yes, we belong to that higher order of spiritualism; our revelations are from above, yours from beneath." This is the difference. We receive revelation from Heaven, you receive your relevations from every foul spirit that has departed this life, and gone out of the bodies of mobbers, murderers, highwaymen, drunkards, thieves, liars, and every kind of debauched character, whose spirits are floating around here, and searching and seeking whom they can destroy; for they are the servants of the devil, and they are permitted to come now to reveal to the people." It was not so. once, anciently or formerly, when there was no Priesthood on

the earth, no revelations from heaven. The Lord Almighty shut up this evidence, and all intercourse between men on the earth, and the foul spirits, so that the latter could not deceive and destroy the former with their revelations. But God has spoken now, and so has the devil; Jesus has revealed his Priesthood, so has the devil revealed his, and there is quite a difference between the two. One forms a perfect chain, the links of which cannot be separated; one has perfect order, laws, rules, regulations, organization; it forms, makes, creates, produces, protects and holds in existence the inhabitants of the earth, in a pure and holy form of government, preparatory to their entering the kingdom of heaven. The other is a rope of sand; it is disjointed jargon, confusion, discord; everybody receiving revelation to suit himself. If I were disposed to go into their circle I could make every table, every dot, every particle of their revelations prove that Joseph Smith was a prophet of God. I could lay my hands on the table with them, and if I would consent to have the spirits rap. I would make them prove every time that Joseph Smith rap, I would make them prove every time that Joseph Smith place, a wicked man, and he would have all the evidence he desired that Joseph was not a prophet of God. I could make them say, every time, that this is the Church of Christ; while a wicked man might enter the circle and he would be told that this is not the Church of Christ; and the results of their efforts are confusion and discord. It is like a rope of sand. There is no order, no organization; it cannot be reduced to a system, it is uncertainty. That is the difference between the two spiritual systems. The higher order of spiritualism is to be led, governed and controled by law, and that, too, by the law of heaven that governs and controls the Gods and the angels. There is no being in heaven that could endure there, that could abide the heavens, unless he is sanctified, also purified and glorified by law, and who lives by law. But the others are without law, without organization or authority. Well, what is the result of their revelation? Death. What is that? Dissolution of the body. And what will be next? The second death, and I leave every person to speculate to suit himself with regard to that; but the scriptures say, "Blessed is he on whom the second death hath no power;" and they who serve God and keep his commandments, who receive the Holy Priesthood of the Son of God, have something tangible, and if they live according to this law, the second death has nothing to do with them. They are above it, free from it, they are masters of it, for they command in the name of Jesus, and their words are obeyed; and what they say shall be done, is done. This is the authority that God gives. As the scriptures

say, "Whatsoever you bind on earth, shall be bound in heaven; and whatsoever you loose on earth, is loosed in heaven; and whatsoever sins ye retain on earth, are retained in heaven."

This sermon was preached in 1870. Let us close by quot-

ing from a sermon preached by President Grant in 1920:

President Grant referred to the sad and untimely end of a number of people, well known in Utah years ago, who had disregarded the counsels of the Priesthood, regarding spiritualism. He stated that the result in many cases had been sorrow, suicide, insanity and death. He contrasted the lives of these people with the lives of faithful Latter-day Saints who, through obedience to the Gospel of Jesus Christ, had enjoyed the blessings of life and health, and true happiness. He emphasized particularly the longevity of the Latter-day Saints, their high birth rate, low death rate, low divorce rate, and the fact that there is very little insanity among the people. "The fruits of the Gospel are life, virtue, integrity. Everything that is good comes from the Gospel. Nothing that is good ever comes from the source of evil. What are the fruits of spiritualism?—apostacy, insanity, suicide and death; the fruits are evil from beginning to end."

Section 3 of the Doctrine and Covenants says: "For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsel of God, and follows after the dictates of his own will and carnal desires, he must fall and

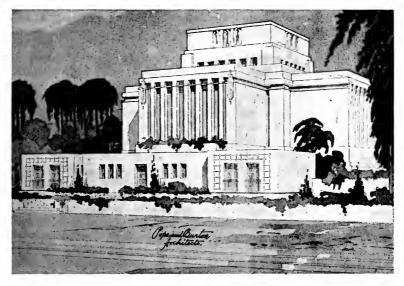
incur the vengeance of a just God upon him."

President Grant referred to the ordination of President Charles W. Penrose as an elder on January 6, 1851, and called attention to the fact that two of the men, whose names appear on the certificate of ordination, had both lost their standing in the Church because they followed after the dictates of their own carnal desires. Then he said, "You never heard of a man. you never heard of a woman, in all your life, who apostatized from the Church of Jesus Christ of Latter-day Saints, who followed after the inspiration of the Spirit of the Lord, and not after the dictates of their own will and their own desires. You never heard of the apostasy of a man or woman who kept the commandments of God. But, on the other hand, if they say, 'Oh, it is nothing to drink a cup of tea, or a cup of coffee, to use a little tobacco and liquor; it is nothing to find fault with the authorities of the Church, it is nothing to fail to pay your tithing; there is something of more importance than these laws." People who take this attitude are liable to fall, unless they repent. But those who keep the commandments of God will not fall; they will grow in health, in vigor of body and of mind, and in knowledge of the things of God.

Dedication of the Hawaiian Temple

When President Joseph F. Smith and Bishop Charles W. Nibley dedicated the site for a temple in Hawaii at Laie, Oahu, on Brigham Young's birthday, June 1, 1915, a psalm of praise arose in the heart of every Latter-day Saint. And every step of the way for its erection and completion has been observed with keen interest since that auspicious day.

Hawaii once had a population of natives considerably over 100,000; today there are only 22,600 Hawaiians, with 16,660 part Hawaiians, out of a total population of 263,666. There



THE HAWAIIAN TEMPLE Dedicated November 27, 1919

are as many Chinese, as many Philipinos, and as many Portugese people there as there are Hawaiians. There are 110,000 Japanese and only 31,000 altogether of American. British, German and Russian people. Out of this number of Hawaiians, however, there are over 10,000 today belonging to the Latterday Saints Church.

When we consider that these people are direct descendants of the Nephites, we are not surprised to find the wonderful affirmative testimony which is constantly arising concerning their likeness and similarity to the Hebrews, as demonstrated by scientists and students. Professor Huxley, himself, bears testimony to this curious fact. He, like most others, uses this traditional resemblance to prove the common origin of man in Egypt. He says, "But the correspondence between the old Israelitic and other archaic forms of theology extends to details. If, in order to avoid all chance of direct communication, we direct our attention to the theology of semi-civilized people, such as the Polynesian Islanders, separated by the greatest possible distance, and by every conceivable physical barrier, from the inhabitants of Palestine, we shall find not merely all the features of old, Israelitic theology, which are revealed in the records cited among them; but that extant information as to the inner mind of these people which tends to remove many of the difficulties which those who have not studied anthropology find in the Hebrew narrative."

President Heber J. Grant, accompanied by President Anthon H. Lund, President Rugder Clawson, Elder Stephen L. Richards, of the Council of the Twelve, Presiding Bishop Chas. W. Nibley, and Elder Arthur Winter arrived in Honolulu after a delightful trip, ready to take train on November 26, for Laie, and there find about 1,500 Saints gathered at the plantation for this solemn occasion. The temple is very small, admitting only fifty at a time in the regular service, but between two and three hundred gathered in the one large hall when President Grant called the services to order on Thanksgiving

morning.

One of the vitally interesting features of this service, was the honor shown by President Grant and his associates to Sister Sarah Jenne Cannon who, as wife of President George Q. Cannon, and therefore his sole representative, honored herself and the occasion as well as her great husband in the acceptance of the marks of respect shown her. She not only sat upon the stand with Presidents E. Wesley Smith, Samuel E. Woolley and William E. Waddoups, and Recorder Duncan M. McAllister, but she was invited to speak during the services and above all was mentioned by President Grant in his dedicatory prayer. Every women in Zion, and especially every Relief Society woman and the General Board, of whom she is a representative, is honored in this recognition. All in all, it was a glorious occasion, as we learn from letters received from Sister Cannon and Elder Duncan McAllister.

We rejoice and give thanks with our beloved Hawaiian Saints who deserve this gracious privilege; we congratulate those who have been instrumental in bringing this event to pass; especially do we remember with deepest gratitude and loving loyalty President Joseph F. Smith, who revealed and

organized the conception of the plan, practically bringing it to completion before his death a year ago. His closest friend, Bishop C. W. Nibley, was as vitally concerned in this whole matter and to them both, the Saints owe a profound debt of gratitude. Great credit is due President Samuel E. Woolley, who has successfully carried out the plans, and financed the whole scheme through donations and appropriations in the Islands themselves. And most especially do we add our loving greetings to President E. Wesley Smith, who represented his hero-father both in the services and in the carrying out now of the work there and then begun.

We give President Heber J. Grant's dedicatory prayer in it's entirety. It is one of the most simple prayers ever uttered on such an occasion, humble, succinct, clear, and magnetically appealing. It touches every interest in the Church, and does not forget the Nation's stress, nor the serious plight of the President of the United States. It is a masterpiece of simple diction, wide vision, and touching appeal. Indeed, it is inspired and beautiful in its completness of detail. The addresses delivered by President Anthon H. Lund, Elder Samuel E. Woolley, President Rugder Clawson, Bishop Chas. W. Nibley, Elder Stephen L. Richards, President E. Wesley Smith, Elder Arthur Winter, and Sister Sarah Jenne Cannon, closing with a loyal and loving talk by President Grant himself were all moving and inspiring.

It may interest our readers to know that President Clawson, in one of his addresses, followed the ancient Hawaiian custom of drawing out his pocket handkerchief, held carefully by the four corners until he could explain that he had brought the love, or "Aloha" of President Emmeline B. Wells, and all the members of the General Board of Relief Society to the sisters of Laie, upon which the handkerchief was opened up, and all of the Saints responded with an enthusiastic A-l-o-ha!"

We now add the dedicatory prayer delivered at Hawaiian Temple, Laie, Oahu, Territory of Hawaii, Thursday, November 27, 1919, at 2 p. m. by Pres. Heber J. Grant:

O God, the Eternal Father, we thy servants and hand-maidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this beautiful land, to dedicate unto thy Most Holy Name, a temple of the living God.

We thank thee, O God the Eternal Father, that thou and thy Son, Jesus Christ, didst visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy Beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and

Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee, for sending thy servants, Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after His crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery Apostles of the Lord Jesus Christ and bestowed upon them the Holy Melchizedek Priesthood, by which authority and Apostleship, we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored all the days of their lives, from the time of the restitution of the Gospel of Jesus Christ until the day of their martyrdom, and that they sealed

their testimony with their blood.

We thank thee for thy servants Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, who have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and the apostles, in this last dispensation; and for each and all of the faithful men who have

held office as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—they servants Heber J. Grant, Anthon H. Lund and Charles W. Penrose. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, the Presiding

Bishopric.

Bless, we beseech thee, those that preside in all the stakes

of Zion, and in all the wards and branches of the Church.

Bless those who preside over the Missions of the Church throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world, the restoration again to the earth of the plan of life and salvation.

Bless those, O Father, who preside in the temples that have been erected to thy Holy name in the land of Zion. Bless, also, those who preside and who labor in the Church schools

which have been established from Canada on the north to Mexico in the south.

O God, accept of the gratitude and thanksgiving of our hearts, for the very wonderful and splendid labors performed in the land of Hawaii by thy servants Presidents George Q. Cannon and Joseph F. Smith. We thank thee for their devotion to the gospel to the people of this land. We thank thee for raising up thy servant Elder J. H. Napela, that devoted Hawaiian, who assisted thy servant President Cannon in the translation of the Book of Mormon, which is the sacred history of the Nephites, the Lamanites and the Jaredites. We thank thee that the plates containing the Book of Mormon were preserved so that they could be translated, and that thy words to the Prophet Joseph Smith might be fulfilled, namely, "That the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in His name, and that through their repentance they might be saved."

We thank thee, that thousands and tens of thousands of the descendants of Lehi, in this favored land, have come to a knowledge of the gospel, many of whom have endured faithfully to the end of their lives. We thank thee, our Father and our God, that those who are living and who have embraced the gospel are now to have the privilege of entering into this holy house, and laboring for the salvation of the

souls of their ancestors.

We thank thee that on this occasion the widow of thy loved servant, George Q. Cannon, even thine handmaiden. Sister Sarah Jenne Cannon, is present with us today, and is permitted to participate in these dedicatory services.

We thank, thee, O Father in Heaven, for our families, our friends, our relatives, and for all the many blessings which

thou hast bestowed upon us.

We thank thee for all of the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that that same sweet spirit which is present in all of the temples, may abide with those who shall labor in this holy house.

We thank thee, O Father, this day that the promise made in a dream to thy servant, William W. Cluff, by thy Prophet Brigham Young, that the day would come when a temple should be erected in this land, is fulfilled before our

eyes.

We thank thee, O God, that thy faithful and diligent servant, President Joseph F. Smith was moved upon, while in this land, on the birthday of thy servant President Brigham Young, in the year 1915, to dedicate this spot of ground for

the erection of a temple to the most high God.

We thank thee for the long and faithful and diligent labors of thy servant President Samuel E. Woolley, who has so faithfully presided over this mission these many years. We thank thee for his labors in the erection of this temple, and beseech thee, O Father, that thou wilt bless him and all of his associate workers.

We pray thee, O Father, to bless the son of thy beloved servant President Joseph F. Smith, E. Wesley Smith, who now presides over the Hawaiian mission. May the missionary spirit be and abide with him. May he have that same splendid love for the people of this land which his dear departed father

possessed.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the grounds upon which it stands, and we dedicate the grounds and the building, with all its furnishings and fittings, and everything pertaining thereunto, from the foundation to the roof thereof, to thee, our Father and our God. And we humbly pray thee, O God, the Eternal Father, to accept of it, and to sanctify it, and to consecrate it, through thy Spirit for the holy purposes for which it has been erected.

We beseech thee that no unclean thing shall be permitted to enter here, and that thy Spirit may ever dwell in this holy house and rest mightily upon all who shall labor as officers and workers in this house, as well as all who shall come here to perform ordinances for the living or for the dead.

May thy peace ever abide in this holy building, that all who come here may partake of the spirit of peace, and of the sweet and heavenly influence that thy Saints have experienced in other temples, and that has also been experienced in visiting the monument and cottage erected at the birth-place of thy servant Joseph Smith, the great Latter-day prophet.

May all who come upon the grounds which surround this temple, in the years to come, whether members of the Church of Jesus Christ or not, feel the sweet and peaceful

influence of this blessed and hallowed spot.

And now that this temple is completed and ordinance work will soon be commenced, we beseech thee, O Father, that thou wilt open the way before the members of the Church in these lands, as well as of the natives of New Zealand, and of the Pacific Islands, to secure the genealogies of their forefathers, so that they may come into this holy house and become saviors unto their ancestors.

We thank thee, O God, our Eternal Father, that the land

of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is in the hands of the great, enlightened and liberty-loving empire of Great Britain. We acknowledge thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their forefathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send holy apostles to Jerusalem to dedicate that land for the return of

the Jews.

We acknowledge thy hand, O God, our Heavenly Father, that one of the benefits of the great and terrible world war, through which the nations of the earth have recently passed, will be the opportunity for the Jews to return to the land of their fathers.

We thank thee, our Father in Heaven, for the victory which came to the armies of the Allies, and we beseech thee that that victory may lead to increased liberty and peace

throughout all the nations of the earth.

We pray for thy blessings to be upon the kings, and upon the nobles, and upon the rulers in all nations, that they may have it in their hearts to administer justice and righteousness, and to give liberty and freedom to the peoples over whom

they rule.

We thank thee that thou didst inspire the noble men who wrote the Constitution of our beloved country, and we beseech thee that the principles of that inspired document may ever be maintained; that the people may overcome selfishness and strife, and contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We thank thee for this land of liberty in which we dwell which thou hast said is choice above all other lands. We do thank thee, O God, our Father, for the noble men who have presided over our country from the days of George Washing-

ton until the present time.

We pray thee to bless Woodrow Wilson, the president of the United States. Touch him with the healing power of thy holy Spirit and make him whole. We pray that his life may be precious in thy sight, and may the inspiration that comes from thee ever abide with him.

We pray for the vice president of the United States, for the members of the president's cabinet, for the senators

and congressmen, and for all the officers of this great and glorious government in every state and territory, and in every land where the United States bears rule. We also remember before thee, all those who have been selected to administer the law in this favored land of Hawaii.

We beseech thee, O God in heaven, that the people of the United States of America may ever seek to thee for guidance and direction, that thy declaration and promise that this is a land choice above all other lands, and shall be protected against all foes, provided the people serve thee, may be realized and fulfilled, and that the people may grow in power, and strength and dominion, and, above all, in a love of thy truth.

We thank thee, O God, that thy Son, our Redeemer, after being crucified and laying down his life for the sins of the world, did open the prison doors and proclaim the gospel of repentance unto those who had been disobedient in the days of Noah, and that he subsequently came to the land of America, where he established his Church and chose disciples to guide the same.

We thank thee for restoring again to the earth the ordinances of the gospel of thy Son Jesus Christ, whereby men and women can be, in very deed, saviors upon Mount Zion, and where they can enter into thy holy temples and perform the ordinances necessary for the salvation of those who have died without a knowledge of the gospel.

We thank thee, O Father, above all things upon the face of the earth, for the gospel of thy Son Jesus Christ and for the Priesthood of the living God, and that we have been made partakers of the same, and have an abiding knowledge of the divinity of the work in which we are engaged.

We thank for the words of thy Son Jesus Christ to the Prophet Joseph Smith and Sidney Rigdon: "This is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father and saves all the works of his hands."

We thank thee, O Father, that thou didst send thy Son Jesus Christ, to visit thy servants Joseph Smith and Oliver Cowdery in the Kirtland temple, the first temple ever erected by thy people in this last dispensation. We thank thee for the words of our Redeemer: "I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold, your sins are forgiven you, you

are clean before me, therefore, lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house." We thank thee, O God, that thou hast accepted, by thy testimony of the Holy Spirit, all of the temples that have been erected from the days of Kirtland until this present one.

We also thank thee for sending thy servants, Moses and Elias and Elijah, to the Kirtland temple, and delivering to thy servants, Joseph and Oliver, the keys of every dispensation of the gospel of Jesus Christ from the days of Father Adam down to the present dispensation, which is the dis-

pensation of the fulness of times.

We thank thee, that Elijah has appeared, and that the prophecy of thy servant Malachi, that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse, has been fulfilled in our day, and that our hearts in very deed, go out to our fathers; and we rejoice beyond our ability to express, that we can, through the ordinances of the gospel of Jesus Christ, become saviors of our ancestors.

We thank thee, O God, with all our hearts and souls for the testimony of thy servants Joseph Smith and Sidney Rigdon; "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, 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."

We thank thee, O Father, for the knowledge that we possess in our very souls, that thou dost live, and that thy Son Jesus is our Redeemer, and our Savior, and that thy servant Joseph Smith, Jr., was and is, a prophet of the true and living God. And, O Father, may we ever be true and faithful to the gospel of thy son Jesus Christ, revealed through thy ser-

vant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the natives of this land, and give unto them increasing virility and more abundant health, that they may not perish as a people, but that from this time forth they may increase in numbers and in strength and influence, that all the great and glorious promises made concerning the descendants of Lehi, may be fulfilled in them; that they may grow in vigor of body and of mind, and above all in a love for thee and thy Son, and increase in diligence and in faithfulness which have come to them through the gospel of Jesus Christ.

We pray thee, O Father, to bless this land that it may be fruitful, that it may yield abundantly, and that all who dwell

thereon may be prospered in righteousness.

Bless all thy people who have named thy name in all parts of the world. Especially bless thy people in the Valleys of the Mountains, whereunto they were led by thy divine guidance, and where the greatest of all temples in this dispensation has been erected, and where thou hast blessed and prospered thy people even beyond anything that could have been expected.

Bless, O Father in Heaven, all those that hold responsible positions in all the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission authorities; in the Relief Societies, in the Mutual Improvement Associations, in the Sunday Schools, in the Primary Associations, and in the Religion Class organizations. Bless each and everyone of thy servants and handmaidens who hold places of responsibility in these various organizations throughout the entire world. Bless, also, each and everyone who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We especially pray thee, O Father in Heaven, to bless the youth of thy people of Zion and in all the world. Shield and preserve and protect them from the adversary and from wicked and designing men. Keep the youth of thy people, O Father, in the straight and narrow path that leads to thee; preserve them from all the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the gospel of thy Son Jesus Christ. Give unto them a testimony of the divinity of this work as thou hast given it unto us, and preserve them in purity and

in truth.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, we beseech thee, in the name of thine only begotten Son Jesus Christ, our Redeemer. We have dedicated this house unto thee by virtue of the Priesthood of the living God, which we hold, and we most earnestly pray that this sacred building may be a place in which thou shalt delight to pour out thy Holy Spirit in great abundance, and in which thy Son may see fit to manifest himself and to instruct thy servants. In the name of Jesus Christ, our Redeemer, Amen and Amen.

Promoted

L. Lula Green Richards.

Affectionately inscribed to the bereaved family and friends of the late Stake President and Brigadier General Richard W. Young.

Again the widow's tears are shed, And children, fatherless, must weep Around the brave and stately dead Who lies in calm, unbroken sleep.

Again is Zion called to mourn A Chieftain wise, beloved and great, Whose loyalty hath nobly borne Bright honors to his native State.

Nor Home, nor Church, nor State may trace In full the annals of his worth; His valor helped to fix in place The grandest Government on earth.

Well may a Nation mourn such loss, Earth sorrow for so true a friend Called now "The Great Divide" across, Where more exalted paths extend.

So great the scope, so broad the field Such men are needed over there;

To Sovereign will we can but yield,
What e'er the portion we must bear.

Thank God that, while we mourn, we know He was equipped for life above,—
Transferred, promoted from below,
In honor, confidence and love.

The Will and The Way

Ida Smoot Dusenberry.

A clear, cold mid-winter.—Year 1912.

The streets of New York City were thronged with busy shoppers. Decorated windows seemed to offer a challenge to the imagination to even dream of anything more artistically beautiful. Every bell that tolled seemed to breathe the Christmas spirit. There were sad faces and glad faces, there were rich and poor. There were humble and haughty, but in spite of prosperity, suffering and sorrow, everyone was affected, because the world was radiant with the joy of the coming Christmas, and the hope of a brighter and more prosperous New Year.

From this street atmosphere, of "Peace on earth and good will toward men," the writer, by invitation, entered a large building, stepped into an elevator and was wafted several stories high, and soon found herself attentively and breathlessly listening to a wonderful appeal for the life and honor of a boy, just nineteen. After about one hour of almost oppressive silence, the attorney concluded by saying, "Possibly the seed of this difficulty was planted by the hand of this little mother who loved him unwisely and too well. Can you sacrifice his life for such misguided love?" Taking his seat, he turned and lifted the drooping head of the fainting spirit sitting crouched beside him, displaying a face drawn with care, wrinkled with sorrow and hopelessly despondent.

My mind was dazed, and as I was pushed along by the surging crowd, I found myself back to my apartment almost wholly unconscious of how I got there, so intent was I on the thought of what changes life would hold with a world full of mothers as professionally prepared to direct lives as lawyers were to plead for them. Men for centuries have worked with but one impelling thought which is—professional efficiency. From the highest to the lowest they expect to acquire a logical amount of preparation for the certain work they anticipate following. It has been a world-wide demand, and the only

course to pursue to avoid legal and social penalties.

Were you ever on a train, and in the middle of a dark, stormy night, had the full realization come stealing over you of your dependence on the man at the brake? Could your spirit have found rest without the knowledge that he was an engineer, with a mind alive for every sound, sight or touch, together with a keen sense of responsibility toward his fellow

men. Imagine a practicing, untrained physician, an architect or builder, how long would the legal and social world remain passively silent, where money and lives were at stake? Justice demands that sufficient capability be acquired to protect the trusting public. Herein lies the most unprogressive step in the educational career of womankind.

During the recent summer months, in an automobile stage, I listened to the following conversation between two

ladies:

"I am sending my daughter to a finishing school this fall." From the simple little unpretentious creature riding by her side, came the reply:

"How lovely, what will she study?"

"I am not sure, as yet, I have never asked, neither am I very particular, for the mere fact of her being there assures her an intellectual, distinctive experience that one must ac-

quire to appear in society."

I could readily see that "intellectual, distinctive experience," has many aims, ends and objects, and that in the same old way the mind is ever making associations along lines of greatest familiarity, for those three words interpreted meant to me psychology, hygiene, biology, and child study, all saturated and permeated with prayer, faith, and the principles of

the gospel.

The retarding of the world is due to inefficient mothers, and it makes little difference how much technical educational progress is acquired by womankind, it must eventually return and revolve itself around the same Divinely ordained decree, that it is only effective as it functions in the betterment of the wife, the mother and homemaker. If we want to become real benefactors, we must give to the world examples of "intellectual distinction" in honest intellects, that show moral courage through properly directed will power. Intellectual efficiency acquired for use and not for decoration, as well as spiritual vigor that makes for humility and love of mankind.

We have lived to see many wonderful changes in the educational world. Women have not been idle. We have domestic science, social service, mothers' classes, parent-teachers' associations, child study, and child welfare organizations, all over the world, yet there are thousands and tens of thousands of young women marrying in a deplorable state of ignorance, so we must face the realization that the improvement in this important function has scarcely seen the light of day, and the discouraging educational situation is in the fact that there is

little perception for the necessity of such preparation.

This is not strange, nor is it unusual. A mother can never know the sacredness of her trust, until she understands something of the laws of growth and development of the wonderful human structure devised and given life by God, our Father.

For mothers to know the meaning of food and sleep would save thousands of lives, as well as relieve the world of tens of thousands of mental, moral and physical cripples. What does she know about watching for early manifestations of inherited instincts, or of the guidance of inborn impulses? And here comes stealing into the little life, all unconscious to the mother, the early habit-formations, the first steps to scenes above described or recognized and directed, and which mean unflinching stable character. The child's very weakness cries aloud for protection and care. Disturbances of mind and body occur in him with the greatest readiness, his early years are pre-eminently the stage of plasticity, a time of all others when the nerves are so sensitive that whatever happens to them, there is an immediate and permanent change.

Every ounce of assimilated nourishment functions, every small bit of waste energy has its telling effect. Here the mother is given the power, but, alas, seldom the understanding, to fashion this little life into the great rhythmical har-

mony of the whole.

Eventually must come a full realization that woman's greatest mission in life is intelligently to contribute her share to keep this harmony ringing true.

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Beyond Arsareth

Nephi Anderson.

(Continued)

I found the shepherd lying on the ground at the foot of a large and steep ledge of rocks. As I appeared in view, he looked up at me and through his pain, he still smiled. Then a look of fear came into his eyes and he stared at me with his big brown eyes. He was a boy, a big, handsome boy. A mass of neat brown hair lay in deep contrast against the palor of his cheek.

I unslung my burdens from my shoulder and went up to him. Seeing the fear in his face, I spoke to him, telling him not to be afraid. My voice and face must have assured him of my friendliness, for he put his hands on his leg and uttered some strange words. Seeing that I could not understand him, he pointed up to the cliff, and then again to his leg; and then I understood. He had fallen down the rocks and broken his leg.

Oh, how my heart went out to that boy! I loved him from that moment even as I love him yet. At the sight of him lying there suffering, yet looking up into my strange face with a sad, trusting smile, something came back into my heart, something came back into my life, something of boyhood's

life and joys, and oh, I was so glad!

A little lamb came limping up to his master, but at sight of me, it stopped and gave its piteous cries. The boy looked as it, then at me, and then up again at the rocks. I once more understood. It was while rescuing the lamb from a danger-

ous position that he had met with the accident.

I placed my blanket under the boy's head and then looked at the injured limb. I was unable to do much in such an emergency, but I placed the bones as nearly in position as I could, and then using small willow stems for splints, wound around it strips of cloth. Then the only thing to be done was to get him to other help.

We tried to talk to each other, but that was useless. Though he was a big boy, I lifted him on to my back and carried him down towards the sheep. The lamb limped along by our side. The boy pointed the way which I was to take, and it was not long before we came in sight of a small house, built of stones and covered with a turf roof. I carried him in and placed him on a bed in a corner of the room.

His leg must have pained him cruelly, but he was very patient and considerate. I was somewhat faint from the exertion, and when he saw it he pointed to a cupboard-shaped piece of furniture in another corner of the room. I went to it, and on opening a door, found plenty of food. There was bread, cheese, meat, and some other articles quite strange to me, and a jar of milk. I brought some of the food to the low table by the bed and offered it to the boy. He motioned me back to the cupboard and I soon had knives and dishes. Some of the dishes were of metal, and some of light earthenware. The sick boy broke some bread and cut a large piece of meat, placing them where I was to eat. Then he poured out a bowl of milk for me and motioned me to partake. He began mincing a little himself, and I then fell to with a right good appetite. The bread was of rye and barley, and it tasted delicious -and the milk! It was nectar to my lips.

I could see that the boy was worrying about his sheep. The sun was getting around again to the north, which in any other part of the earth meant that night and darkness would be coming on. I went out and with very little trouble drove the sheep in close to the hut, where they soon lay down and became quiet. When my companion learned this, he thanked me with a clasp of his hand. I sat there by his couch, he holding my hand and I looking into his face, trying to understand his strange language. I brushed back the hair from his forehead. My touch could not have been more reverential had it

been the fair face of a girl.

The boy was tired, and slept between the times of greatest pain; and I also must have dozed a little. I realized that I must find assistance. I managed to make him understand this, and also that if he could give me some kind of a note to his friends, it would greatly help me. I did not know whether he could write or not, but he soon convinced me of that. By his direction I found his writing material which consisted of some small pieces of thin, prepared skin, an instrument resembling a steel pen, and a bottle of black ink. On one of these sheets, he soon had something written, which to me was just as foreign as his speech.

He pointed out to me the direction which I should take, and with a cheery smile and wave of the hand I left him and

proceeded rapidly on my way.

(To be continued.)

Oh Lad O' Mine

Affectionately inscribed to the war mothers of Utah.

Annie Wells Cannon.

I.

You answered the call,
Oh, Lad o' Mine,
The call to do or to die;
You followed the flag,
Oh, Lad o' Mine,
With never a question why.

H.

The flag you loved,
Oh, Lad o' Mine,
Meant more than life to you;
And you held it high,
Oh, Lad o' Mine,
With its stars in the field of blue.

III.

You followed it far,
Oh, Lad o' Mine,
And bravely you saw it through;
With never a stain,
Oh, Lad o' Mine,
The glorious red, white and blue.

IV.

On land or on sea,
Oh, Lad o' Mine,
A song in the heart of you
And a prayer at home,
Oh, Lad o' Mine,
To keep you brave and true.

V.

Through strife and struggle,
Oh, Lad o' Mine,
You held your courage high,
Nor faltered once,
Oh, Lad o' Mine,
E'en when death was nigh.

VI.

The heart beats lighter,
Oh, Lad o' Mine,
For the valor you have shown;
The stars shine brighter,
Oh, Lad o' Mine,
For the victory you have won.

VII.

The victory gained,
Oh, Lad o' Mine,
Lies not on battle field,
But in your soul,
Oh, Lad o' Mine,
Lies safe the victors' shield.

VIII.

For a conquered world,
Oh, Lad o' Mine,
Long and loud the sirens ring;
For a conquered self,
Oh, Lad o' Mine,
The spheres glad anthems sing.

THE MORMON BATTALION MONUMENT.

The Legislature of 1917, appropriated \$100,000 for the erection of a monument, provided the people of the state would raise a similar amount.

The commission is fortunate in its chairman, Hon. B. H. Roberts, whose kindling power for any cause is well known in this region. Under his able leadership, assisted by the indefatigable efforts of May Belle T. Davis, an appeal is just now before the people to contribute the money needed to secure the contribution and build a monument.

No one who is familiar with the courage, hardihood and suffering, of the Battalion boys, could withhold desire to support this movement which would perpetuate their memory and memorialize the record of their achievements.

No matter what opinion some may hold concerning the choice of such a monument, all will unite in answering the call made upon them by their leaders and by the state.

We commend the project to all who are now enjoying the benefits derived from the labors of the Pioneers and the Battalion boys.



Mrs. Annie Wells Cannon

NEW GENERAL BOARD MEMBER

Mrs. Annie Wells Cannon was appointed by the First Presidency, December 19, to fill the vacancy on our General Board left by the death of Miss Edna May Davis. Mrs. Cannon has been an active Church worker since the age of 14. She was associated with her mother in the editing and publishing of the "Woman's Exponent," which was the organ of the Society for forty years. She was made president of the Pioneer Stake Relief Society sixteen years ago next March, and has proved her sterling ability and loyal devotion, not only in her position as president of that stake Relief Society, but also when she worked for years as a member of the General Board. She is a fluent speaker, a gifted writer, and a wise counselor.

Mrs. Cannon has had a rich and varied experience. She is the mother of seven stalwart sons and seven lovely daughters. Although actively engaged in public work since her youth, she has not neglected the finer and better part of a woman's life, for she is an ideal mother and a diligent, loyal wife.

Mrs. Cannon has been active in political matters for a number of years. Following the steps of her own famous mother, she has done much for the success of Republican politics in this state, and she served a full term in the state legislature. She was the first president of the state War Mother's Association, and is the mother of three soldier boys.

Mrs. Cannon will be a decided asset to the General Board of the Relief Society, experienced as she is in all branches of Relief Society activities, and inspired as she is and will be with the wider vision and broader scope of the position she has now been called to occupy. Her wisdom and poise will be felt and appreciated in the counsels of this Society.



James H. Anderson.

Eastern Europe is yet without peace, and the rest of the world cannot beast of an excess of the desirable article, industrial or otherwise.

Capt. Ross Smith, an Australian aviator, reached Australia on December 10, on an 11,500-mile airplane trip on which he left England November 12.

Food statisticians in Great Britain, analyzing world conditions, announce that a great scarcity of food is due for 1920 and 1921. They have good basis for their conclusions.

Indians in the United States have increased more than 50,000 in numbers during the past four years. Is the significance of this trend on the part of the "remnant of Jacob" apparent to our Society?

Over 68,000 girls ran away from home in the United States during 1919. Is the fault with the home, or with the school, or society outside of home life?

Emma Goldmann, a Russian by birth but naturalized in America, who has been preaching anarchism in this country for more than thirty years, was deported to Russia on December 21.

Emmeline Pankhurst, noted English suffragette, was in Salt Lake City on December 6, and recorded a protest against industrial strikes. She says women have as many rights as men, and inquires what would happen if housewives went on strike for an eight-hour day. Many others than women are in sympathy with Mrs. Pankhurst's views on that question.

The "right to strike" in this country has grown into an alleged right to prevent other people from working, as exemplified by labor strikes in Utah and elsewhere during the closing months of 1919.

Fashion journals in the United States announce that society women are having butterflies or mice painted on their arms, backs, breasts, knees and thighs. Comment is offensive.

Earthquakes occurred during the month of December in Alaska, Hawaii, Mexico and California. During the same period the weather was exceptionally severe all along the Pacific coast of North America.

United States courts made an order on November 8 for the great coal strike to cease, but the order was not obeyed. The strike ended on December 15, after President Wilson assented to naming a commission to fix wages.

Georges Carpentier, the champion French pugilist, who is a single man, was being urged, in December, by certain eugenists, to get married, for obvious reasons. Some people forget that brute power is not the prime requisite for parenthood.

Jews still are being killed off in large numbers in Russia. With these massacres going on, Palestine soon may be large enough to accommodate all of the house of Judah that remain in Europe.

Ireland is yet seething with rebellion. On December 18, an effort was made to assassinate the lord lieutenant, Lord French, who commanded the British armies in France and Belgium during the early years of the war.

Cardinal Amette, Catholic archbishop of Paris, forbids women who are immodestly dressed entering the churches under his control. Possibly he figures that under the "rule of contrary" the women will dress decently to get into the forbidden precincts, and thus improve church attendance.

Indians of different tribes and classes were the first settlers of New York State, is the announcement of State Archeologist Arthur Parker of New York, based on the A. H. Dewey archeological collection in the State museum there. His classification of time accords with the Book of Mormon distinctions in their order—Jaredites, Nephites, and the later Lamanites, but he does not use the same names.

Italy gets Fiume after all, and even more than she asked at first, notwithstanding the opposition of the American delegates at the Paris peace conference which has caused so much trouble.

Paris, France, is described by reputable authorities as being "the loveliest, wickedest, cruelest place in the world for young girls visiting there." And this is "bleeding France," for which country much sympathy has been expended.

Gen. Felipe Angeles, a fullblood Indian of learning and ability, was executed in Mexico on November 26, for opposing the Carranza government. A few days later, Francisco Villa executed nearly 600 Carranza soldiers as an act of vengeance.

Miss Anne Scott, aged 35, of New York, has been elected president of the Bantam Ball Bearing company, a million dollar corporation. She says that she is now "too busy for matrimony"—and too rich for other than a money-lover.

Miss Florence King, president of the American National Women's Association of Commerce, and a lawyer, says that in the present age "women must lead men." Mrs. Stuyvesant Fish, New York society matron, cynically inquires, "Where to?"

Decency in dancing is being urged upon the young people by the Church social advisory board. Where is the responsibility for deficiency in training that requires this admittedly needed advice? Can the fathers and mothers say?

Victor Berger, socialist, convicted of syndicalism, and expelled from Congress therefor, was re-elected to Congress from Wisconsin on December 19. Such straws of public sentiment indicate coming trouble in the United States Central West.

"The end of the world" named in Scripture often is interpreted as meaning the destruction of the earth—hence many fake predictions; may not the true application of the term be the destruction of the wicked as a necessary prelude to a reign of righteousness?

A German savant who is familiar with conditions in Europe figures that within a few years Russia, under Bolshevist doctrines, will be the most powerful force in Europe and will even menace America. His forecast is not without good foundation, in the present trend of society.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

President Emmeline B. Wells' Birthday.

President Wells is the most remarkable woman on the earth today, not only because of her advanced age—she is 92 years old on the last or Leap Year Day of this month of February; she is remarkable, not only because of her long and eminently useful life; not only because she has done many things and has travelled in many lands; not only because she has known and taken part in all the great and glorious movements in the Church which promoted the advancement of women all these things she has done and many more, but chief of all wonderful things which today mark her career is the fact that she represents in her position the greatest and earliest organization of women in modern times. And, moreover, she herself in large and generous measure truly represents the very spirit and genius of that great work. This is her first actual birthday in four years, and few there were who thought four years ago that she would live to see this day. She has lived to see it. Her will is still as strong, her spirit is as indomitable, and her testimony is still as unflinching as it was eight and eighty years ago. This Society, each and every member thereof, officers, both of wards, stakes, and of the General Board, join in loving congratulations and in continued loyal prayers for her peace, her health and her happiness here and hereafter.

Mexican Feminist Council.

Recent efforts by so-called U. S. philanthropists to establish charitable propaganda by the expenditure of millions was thwarted by the Mexican Woman's Council who protested that the scheme was designed to bring about ultimate inter-

vention in Mexican affairs. These Mexican women declare that Mexico is amply able to settle its own problems and invite other people to attend to their own affairs, and let Mexicans have the same inalienable privilege.

Vanity Boxes in Egypt.

It is now proven by scientists and explorers that ancient Egypt invented vanity boxes for women of that fashionable and corrupt country, over five thousand years ago, while the Africans in those dim ages as well as ever since have carried lip sticks and color aids to their ebony complexions that modern girls do.

Empress Eugenie Visits Paris.

One of the most pathetic sights of the past month was the figure of the aged ex-Queen Eugenie who travelled from her asylum in England to Paris peering with her dim eyes at the scenes of her former glory and power. It looks today as if all the other crowned heads will soon be in the same rather pitiful class. And the irony of it!

English Women Magistrates.

A tremendous step in advance has been made in England for suffrage by the admission of women magistrates through the sex-disqualification act. December 23, the Lord Chancellor appointed the following women to act in that capacity, when required: The Marchioness of Crewe, the Marchioness of Londonderry, Mrs. David Lloyd George, Mrs. Humphrey Ward, Mrs. Sidney Webb, Miss Elizabeth Haldane and Miss Gertrude Tuckwell. They are to constitute also a woman's committee to advise the Lord Chancellor as to the fitness of women for the office of magistrate when vacancies occur. He adds that women are especially qualified for work in children's courts, several of which have been established in large English cities. They do things well over there in England when they start.

Check Your Baby.

New York has set a new pace. She has risen to the sex situation in department stores and especially in the movies. Mothers of half-grown children can go a-shopping and to movies without too much trouble, for children can be left at home or on the street while mother is so engaged. But baby—only the most callous mother in the world would leave baby alone or with only irresponsible children to look after the helpless little thing. And New York has myriads of mothers of young babies—in the tenement districts, however—and these

mothers constitute a very large proportion of patrons at department stores and movies up in Harlem and on the west side. So enterprising storekeepers and movie directors have established rooms where qualified caretakers, nurses, and doctors also in attendance—care for the baby for fifteen cents an afternoon. Can you imagine it?

Columbia University.

Has just offered a special short course to train directors of recreation, in co-operation with the National League of Women Workers. One wonders if we will need trainers by and-by to teach us how to wink the eyes.

Woman Stage Manager.

The first woman stage manager, who is Mrs. Lillian Trimble Bradley, has made good in New York.

Women Census Takers.

Portland will have 237 women and 42 men census takers this winter.

Miss Mary Garret Hay.

A long time suffrage worker has been chosen by the Republicans of New York state as a delegate for the National Convention of 1920, the other two delegates being United States Senators.

Women in Los Angeles.

Were denied a place on a jury in December. We still have some battles to fight. But just why some women should want to serve on juries is a mystery to other women. We do claim, however, the right to do that or anything else, or not to do that or anything else. When women get the full right of choosing what they will do and what they will leave undone, then they will quietly swing back into their rightful place and the world will move on in its usual circles.

Kamas Relief Society Women.

A recent tribute in the "Deseret News" to the fine work done by the Kamas Relief Society women refers to the clean-up campaign instituted there by these women who began by painting up their own fine hall, cleaning the lot on which it stood, repairing the fence and grading and gravelling the sidewalk. We suggest that here is a wide field for our sisters to enter in the stimulation of clean-up campaigns in the districts where they live. What has been done can be done again.

NOTES FROM THE FIELD.

Eastern States Mission.

Miss Marie J. Haselman has just returned from the Eastern States where she has performed a splendid mission for the L. D. S. Church, and where she, in addition, presided over the Relief Societies of the mission. She reports the various branches in good condition, and greatly interested in all phases of the Relief Society work. Miss Haselman had the pleasure of visiting all of the thirteen branches where she gave detailed information and instruction. Miss Haselman's work was greatly appreciated by President George F. McCune, of the Eastern States mission, and by the General Board of Relief Societies.

Hawaiian Mission.

A Relief Society was recently organized at Kokoike, Kohala, by Elder Joseph D. Daynes, and the members of this branch have presented a beautiful mat to the Honolulu Mission Home. Mrs. Naomi C. Bliss, an L. D. S. graduate nurse, who is laboring in Honolulu with her husband, is assisting very greatly in the Relief Society work.

California Mission.

A Relief Society has been organized at Sacramento, and much enthusiasm is shown by the members of this branch, who greatly enjoy the opportunity of meeting together in a common cause.

During the summer vacation members of the Long Beach Relief Society, under the direction of the president, Christina Larsen and counselors, assisted by Mrs. Louisa W. Jones, president of the Relief Societies of the California mission, were busily engaged in sewing articles for a bazaar, the proceeds of which were to be donated toward the building fund of the new L. D. S. chapel in Long Beach. Weekly sewing meetings were held and were the means of bringing out many of the younger women who had heretofore not been affiliated with the Relief Society, and who became very enthusiastic in the plan. A program was given in connection with the bazaar which was very greatly enjoyed. \$200 was realized from the sale of quilts, aprons, rugs and various articles and from the sale of refreshments. In addition to the splendid results financially the occasion was greatly enjoyed from a social point of view.

European Mission.

Mrs. Lucy W. Smith writes very interestingly of conditions in the Relief Society of the European mission. Following are some quotations from her letter: "We held a splendid convention in London on November 9. Seven branches were represented as follows: Croyden, Hammersmith, Holloway, North London, South London, Watford and Portsmouth. There were present between seventy-five and eighty people, and it was found that all but four of these keep the Word of Wisdom, and all but three pay tithing. The amount of sewing these people do is remarkable. Nearly every organization in the mission owns a maternity chest which is lent to mothers who need it, and which is returned later to the society-all things laundered, and missing articles supplied for the next occasion. Some societies pledge themselves to clothe each year from one to one-half dozen children, providing them with clothes from their skin out. Nearly every article of clothing being made in the society. Some take orders for sewing to supply the organizations with funds. One in particular makes pillow cases, saying they could not supply the demand in the past year. My daughter, Edith, has been with me at two Relief Society gatherings, one in Halifax, and the Convention in London. At Halifax they held a bazaar with an evening social and a meeting the next day, Sunday afternoon. She has been working faithfully and very earnestly in the society here."

The organizations are very much interested in Child Welfare work. A member will be appointed from each branch to specialize on this subject, and to give this valuable information to the members of the society. Genealogical work is a special feature for the Relief Society. Assistance in the homes of the poor, sick, distressed and mourning is freely given, and those who are feeling spiritually poor are also visited and given words of encouragement. The "Relief Society Magazine" is very much appreciated. It is a constant source of

inspiration.

Other items of interest come from James Gunn McKay, president of the London conference: "The seven branches of the London conference have thirty-three officers and twelve teachers. Five of them hold their meetings on Monday evenings, one on Wednesday and one on Thursday. With the exception of three, all of these branches have been organized since 1915. It is the plan to organize a society at St. Albans and one at Luton in the near future.

"These branches have accomplished a great deal of work during the war. They have provided for the needy, cared for the sick, and comforted those in sorrow and trouble. They have cheered the lonely and provided entertainment for the Old Folks. With bazaars, entertainments and the making of clothing they have been able to keep their treasuries supplied with funds. Each organization has on hand a substantial amount of money and garments ready for calls of need.

"Not only have the temporal wants been provided for, but also the mental and spiritual needs of the members have been looked after. Classes in First Aid have been conducted, talks on gospel themes and the reading of the stories written by our own authors, have been quite extensively carried out. A course in genealogy has been given in each society. This has awakened a deep interest in this fascinating subject until many have had their hearts turned to their fathers. In consequence of this one activity, hundreds of names have been searched out of the old family Bibles and parish records, and a great many names have been sent to the St. George Temple. One person alone has secured twenty-two hundred names of his departed relatives.

"The work throughout has been conducive of a sweet spirituality and a strong testimony of the restored gospel of Christ. In the very nature of their struggles to attend and sustain their own organizations, they have found latent powers and obtained a peep of future possibilities within them-

selves."

Blaine and Boise Stakes.

Two of the most successful conferences, or conventions, held during the past year, were those of the Blaine and Boise stakes, presided over by Mrs. Laura J. Adamson and Mrs. Bessie B. Hale respectively. Adequate preparation had been made by both stakes before the conferences were held, and all of the details were worked out. In both instances practically all of the stake officers were in attendance at the stake board meetings, and there was a large representation of ward officers at the stake and local meetings and at the general sessions. While several of the other auxiliary organizations were holding meetings at the same time, there was not the slightest confusion or interference, and no waste of time.

In addition to reports from ward presidents, reports were given by the chairmen of the various Stake Board committees. These chairmen all seem to be experts in their various lines and were enthusiastic in their plans for renewed interest in

their various fields.

Since the organization of the Boise stake, August 2, 1919, the stake officers have visited every ward organization in the stake, once each month, on the regular Relief Society day, and, in addition to this, ward conferences have been held

with each organization, the conferences taking place on Sunday. The nearest ward to the stake Relief Society headquarters is 20 miles away, and some of the farthest ones are 80 miles distant. Following the lead set by the presidency of the stake in inaugurating a campaign against the cigarette evil, the Relief Society stake board members have pledged themselves, collectively and individually to work unceasingly toward the suppression and eradication of this evil. This program has been carried into the wards, where the ward organizations and members are pledged to the same cause. Boise stake presidency has appointed two members of the High Council to assist with the work in each of the auxiliary organizations. The high counselors for the Relief Society meet regularly with the stake board each week in the regular board meeting. These members have also accompanied the Relief Society stake officers to the ward conferences which have been held, giving valuable assistance to the work.

St. George Stake.

Mrs. Elida C. Snow, first counselor in the St. George Stake Relief Society, passed to the great beyond, on September 20, 1919. Mrs. Snow was born in Salt Lake City, in 1854, and when only a child of seven moved with her parents to Dixie, her entire life from that time being spent in the south. She married Erastus B. Snow, of St. George, and nine children were born to them. Many years of her life were spent in Relief Society work. She acted as secretary in the ward Relief Society for several years and later served as stake secretary for five years. From this position she was called to the office of first counselor to Mrs. Emily C. Brooks, in which capacity she served for thirteen years, and up to the time of her death. Mrs. Snow was a woman of faith and courage. She was intelligent and progressive, was well read, and wise in all her dealings. She was sympathetic, and loved everything of an uplifting nature. She was greatly beloved by her co-workers who are united in the opinion that their lives are richer and better for having known her.

Cache Stake.

At the Cache stake conference, held in November, a complete report of the general conference, held in Salt Lake City in October, was given by the secretary, Mrs. Mary E. Smith. The work of the Social Advisory committee was explained by Mrs. Sophia Cardon, and Mrs. Durham of the Y. L. M. I. A. stake board presented resolutions on the cigarette evil, which were unanimously adopted. Mrs. Kinnie B. Caine made a strong appeal to the mothers to teach their small boys the

importance of the Word of Wisdom, with special emphasis on the tobacco evil. Mrs. Amy Lyman Merrill gave a talk on proper housing, and home training, and President S. F. Ballif gave counsel and encouragement to those in attendance. There were 250 present at the morning session and 400 present at the afternoon session.

During the year, the following wards have been reorganized: The Logan 1st, 7th, 8th and 10th wards. Before retiring the first ward presidency donated \$100 toward the erection of a new meeting house. The new officers have succeeded in building up a good charity fund and have pieced

and quilted six quilts.

The 7th ward gave a banquet to the retiring officers presenting each with a Relief Society pin. An entertainment was also given in honor of the teachers to which every woman in the ward was invited, a program was given and refreshments served. During the summer this ward quilted seven quilts for the Primary bazaar, and pieced and quilted nine quilts for the Relief Society. The members of this branch have done charity work in the temple for one hundred and fifty names. They have secured a list of names and are making the offer to any member to work for two names and receive in payment a year's subscription to the "Relief Society Magazine."

The 8th ward is in the outlying district and it has been difficult to hold more than one meeting a month. However, the members have decided to hold two meetings a month, in order to take up the lesson work more fully. They hope eventually to have weekly meetings.

Members of the 10th ward organization have pieced and quilted seven quilts, have worked twelve days in the temple for charity, and have greatly increased their subscription to the "Magazine."

Bear Lake Stake.

During the month of September, three successful district conferences were held in the Bear Lake stake. The regular lesson work was considered and discussions given on the various activities.

A very pleasant social was given recently in honor of Mrs. Louisa Tueller, who served for many years as stake secretary. A program was rendered, refreshments served, and a dainty wrist-watch presented to her by the Relief Society of the stake. In point of service, Mrs. Tueller is the oldest member on the stake board, having held this office during the terms of three presidents.

EDITORIAL

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

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NO. 2

THE DISCIPLINE OF FEAR.

There are persons who boast of never having felt fear. Neither bodily, spiritual, nor mental fear. Such individuals are pretty apt to be reckless, selfish, and without religion and much affection. Other people make a religion of casting out all fear and doubt from the mind, using some will power formula, or simply repeating inwardly a denial of any fear. Such persons are also apt to be very self-centered, self-righteous, and altogether weak. Those who have not known fear, . as well as those who deny its existence, lack life's finest and most salutary discipline.

"The fear of the Lord," so says the Psalmist, "is the beginning of wisdom." We fear to break his laws and thereby to gain his displeasure. We are very close to love when we fear. Children who grow up without correction, or fear for it, are usually insufferable bores, and very uncomfortable associates. Fear of God will bring us to our knees, teach us humility, and prepare us for the next great step taught by Jesus: "Perfect love casteth out fear."

Don't worry, though you are a physical coward, provided you learn to conquer that fear, when necessary, through faith and determination. Don't worry, though you are mentally afraid of diseases, of pain, of contagion or nervous breakdown.

Your fear is your protection; and, perchance, the shield of

your helpless children.

Don't hesitate to express your fear of evil spiritual influences. All the devices of the adversary, which lead people into evil practices, lustful excesses, or spiritualistic experiments, are dangerous to handle or to have in the house. Even books, cards, ouija boards, all are a menace, both to sanity and to spiritual salvation. You should fear such things, rightly and properly fear them! Out of less than thirty thousand people in a London insane asylum, it is said that over ten thousand of them have gone there through dabbling with spiritualism. One of our ablest and most brilliant high Church authorities lost his faith in the Savior, and in the gospel itself, through reading spiritualistic papers, although no medium ever visited him. Los Angeles, which is the home of these modern New Thought and spiritualistic cults, has more people who turn crazy than any other city in the United States.

It is fear of physical disease which provides our safeguards of innoculation, isolation in communicable diseases, and urges us to become ceptically clean in person, home and surroundings. It is fear which builds walls of protections, armaments and arsenals. Much as we wish the day to come when prisons and wars will be no more, while the devil and all his hosts are raging up and down the earth, we all need pro-

tection from wicked men and from enemy armies.

It is fear of ridicule and gossip which prevents many sins, and even crimes, and which, on the other hand, turns some people into safer paths of life, and gives a start in the right direction. A healthy fear of public opinion prevents many public crimes, and brings to pass many needed reforms. Don't

be afraid of fear.

Harness fear, double it with discipline, and drive your team carefully and wisely. It will not hurt your children and friends, to inspire them, on special and needed occasions, with a healthy fear of your displeasure. Use your own fear as a goal to higher achievements, to better self-control, and you will come to value fear, and will even fear to lose your fear. Bring your fear to heel, make it your servant; else, in very truth, it will master you, and drive you eventually on to the rocks of destruction. But, understood and disciplined, the cloud will lift, and behind the fear, you will find the smiling face of victory and peace.

Guide Lessons

LESSON I.

Genealogy and Testimony

(Required)

First Week in March.

THE RECORDS OF THE DEAD MUST BE KEPT.

Reference: Sec. 127 Doctrine and Covenants.

TEXT: "That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven."

AIM: The connecting link between the work done upon the earth and work done in heaven is the earthly and divine recorder.

Perhaps no greater testimony of the profound conversion of the Prophet's own mind to the truths which were revealed to him can be found than the scrupulous care with which he recorded every revelation he received. In connection with the revelation on salvation for the dead, he was told by the Lord the uselessness of work done by the living for the dead unless that work is properly recorded and kept on file. What a proof of the validity of the revelation is contained in this thoroughly scientific and logical commandment of the Lord as found in Section 127 of the Doctrine and Covenants.

We quote from that revelation: "And again I give unto

you a word in relation to the baptism for your dead.

"Verily, thus saith the Lord unto you concerning your dead; when any of you are baptized for your dead, let there be a Recorder, and let him be eye witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord;

"That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; what-

soever you loose on earth may be loosed in heaven;

"For I am about to restore many things to the earth, per-

taining to the Priesthood, saith the Lord of hosts.

"And again, let all the records be had in order, that they may be put in the archives of my Holy Temple, to be held in remembrance from generation to generation, saith the Lord of hosts."

With what reverence we contemplate, therefore, the labors and responsibilities of those who make records of the names of the dead (either as individuals or as temple recorders), and what profound responsibility is theirs. How vitally necessary it is that these recorders shall be true and honest, faithful and accurate. What can excuse a person who possesses information concerning his dead kindred in fragments and letters and old books, if this incomplete data is not properly recorded and preserved for future generations!

All governments understand the value of keeping close and accurate records. It would be impossible to obtain a passport to get out of the country unless you can prove your birth as an American citizen by some record. As an illustration of this the following incident may serve for it is true

in every particular:

A great-granddaughter of President Heber C. Kimball greatly desired to leave this country during the war in company with her husband who was appointed as United States Consul to a European country. Her mother had left the Church before her birth and consequently no record was made of the child's birth anywhere. The young lady wrote to Utah and tried to secure some data of her birth, but failed. She was never christened or baptized in any church nor did the state have a law on vital statistics at the time of her birth; so she could not go with her husband. Her passport which, by the way, is a deeply symbolic paper, would protect her in any country where she traveled as an accredited citizen of the United States of America. If any indignity should be offered her in a national sense, all of the powers and forces of the government would be arrayed to avenge the insult offered to one of its citizens. If this is true of the United States then how necessary it is that we and our dead shall have our passports, our credentials and our records properly made carefully preserved.

QUESTIONS.

1. What are the records of the dead?
2. State the difference between a family temple

2. State the difference between a family temple record book and a temple record itself.

3. What are the duties and obligations of a temple recorder?

4. What are the duties of a recorder for a family?5. What can you say of recorders in civil offices?

6. What are the duties of a ward clerk?

7. What can you say of the census taken by the United States every ten years? (b) What is its value?

. Read Sec. 127 of the Doc. and Cov.

Practical Labor: We suggest this month's work shall consist in forming family organizations among the members of the Society. Class leaders and Genealogical Committees should offer suggestions and help in this simple but important phase of our Temple Work.

LESSON II.

Work and Business Second Week in March.

LESSON III.

Book of Mormon

(Optional)

Third Week in March.

THE DEPARTURE OF A CHOICE SEED FROM PALESTINE.

TEXT: Jeremiah 48:32; 2:20-21; 49:30-34; Isiah 16:8; 1 Chron. 9:3; 7:28; 2 Chron. 15:8-9; 17:2; 30-18; Book of Ether: Lesson III.

AIM OR CENTRAL TRUTH: The purposes of God were best served when Joseph was separated from his brethren and this may also be truly said in relation to

Joseph's posterity.

Referring now to Jeremiah 49:30-34, wherein he sounds the alarm of Israel's impending danger in the following language and which fully portrays the troublesome scenes which so suddenly followed its utterance, let us see how minutely Joseph's land is described and the nature and character of the people who are to dwell therein: "O ye inhabitants of Nazor, saith the Lord; for Nebuchadnezzar, king of Babylon, hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates and bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord, and Hazor shall be a dwelling for dragons, and a desolation forever; then shall no man abide there, nor any son of man dwell in it."

The analysis of the foregoing brings out the following facts:

-1. The warning to the people was to flee from the dominions of the king of Babylon, who at that time held complete sway in the countries of the east.

2. If the people heeded the warning, they should be led to

a wealthy nation!

3. This land was to have been inhabited, heretofore, by a people who dwelt without gates and bars, no walls or anything to prevent individuals from going there and taking possession.

- 4. The cattle and camels, domestic animals, could be had in that land for the taking.
- 5. Such a country existed somewhere on earth, if the prophecy is to be relied upon, and at a time, too, when the prophecy was uttered.

Where was it? Surely not in any land possessed by the twelve tribes. Subsequent history does not answer the question except in one instance. That instance is the Book of Mormon which came forth in the year 1829 asserting that at the time the prophecy was uttered, about 620 B. C., such a country existed; namely, the American continent; that this land, up to this date, or thereabouts, had been inhabited by a people led hitherto from the plains of Shinar at the time of the confounding of the language; a people who had been greatly enriched and had builded cities, towns and earthworks; who had been rich in cattle and camels and all kinds of animals, and in mines and mining; a people who had been, at this time, hurriedly gathered together by their leaders in civil strife and mortal combat, leaving their cities unkept, and their flocks and herds free to wander, while the inhabitants exterminated one another with the sword. (See Book of Ether.)

Let us now refer to the predictions with reference to the departure from Jerusalem of the people who evidently were led to the land spoken of by inspired men heretofore considered. In Jeremiah 48:32 we read, "O vine of Sibmah, I will weep for thee with the weeping of Jazer: Thy plants are gone over the sea, they reach even to the Sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage."

The significant fact in the foregoing prophecy is the dispersion of Israel's beloved, introduced under the figure of a choice vine whose "plants are gone over the sea." In connection with this prophetic utterance we introduce that of Isaiah who, like Jeremiah, lived at Jerusalem, preceding him by a few years, and who specifically sets forth the great event in the following language: "For the fields of Heshbon languish, and the vine of Sibmah: the Lords of the Heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea."

These two great prophets, both living at Jerusalem and seeing the same great and important event, agree that the choice seed of Israel have left the land of their nativity and "are gone over the Sea." Now, if we pass in our mind over the sea, from the old country of Jazer on the east of the Mediterranean, in either direction so as to pass over the Sea, America is the only land we shall find which answers the de-

scription of Joseph's land as foretold by Israel and Moses.

(See Lesson III.)

Referring to the vine of Sibmah, its significance may be understood by taking it in connection with Jeremiah 2:20-21: "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, thou wilt not transgress; when upon every high hill and every green tree thou wanderest playing the harlot. Yet I have planted thee a noble vine, wholly a right seed. How then art thou turned into the degenerate plant of a strange vine unto me?" Sibmah refers to that which is desirable, excellent, choice. It was at Sibmah and Heshbon where the famous vineyards were located, and at the time of these prophets, were famed for the abundance and excellence of their grapes. Hence the figure, "Vine of Sibmah," can properly be interpreted, "a noble vine," "a right seed," which was positively true of Ephraim and Manasseh.

At this point it might be contended that Jerusalem and continguous country belonged to the tribe of Judah and that the posterity of Joseph had no portion therein, that neither Ephraim nor Manasseh whose blessings should exceed those of their brethren lived at, or in the country of Jerusalem. To these we would say that it was common for individuals of different tribes to take up their residence in the territory of other tribes, especially was it true of Ephraim and Manasseh as witness the following: "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the

children of Ephraim and Manasseh." 1 Chron. 9:3.

Note: As to the assignments of these Book of Mormon lessons, it is thought best that in the future, the teachers prepare their own assignments, and that they be given to the class members at least one week before the class recitation. As an aid to the preparation of a good assignment and its importance, the teachers are referred to the December number of the "Relief Society Magazine," page 691, commencing with the paragraph introducing the "Suggestive Assignment." Much development will come to the teacher as well as a conscious power to teach the lesson effectively, if she will strive intelligently to assign each lesson.

Literature

(Optional)

TENNYSON AND BRITISH NATIONAL LIFE.

In the first lesson, it was said that Tennyson reflected the spirit and thought of his time more truly than any other English poet of the period. This he did to the very great pride of the British people, in most instances. His "Ode to the Duke of Wellington," wherein he pays special tribute to Nelson and Wellington, is a tremendous realization of the thing sought for. Seldom does it happen that such perfection is reached

in any creation; when it does happen we deem it a positive

triumph in the field in which it operates.

Tennyson's finger was always on the national pulse, his interpretation found the heart of the theme. As a rule the British people have had no occasion to blush or apologize for any of his lines devoted to the interpretation of their national life. However, we have one notable exception to this rule; and in as much as it involves a deep national lesson, full of significance during the last few years, we select it as a topic for the present lesson.

Several years after Tennyson had published the "Princess" (which, by the way, was first published in 1847, the year when the pioneers entered Salt Lake Valley), he added lines

mainly political in their nature.

The poem portrays two persons standing looking across the channel, from England to France, when one says to the other,

"Look there, a garden: said my colleague friend, The Tory member's elder son, and there! God bless the narrow seas which keep her off, And keeps our Britain whole within herself, A nation yet, the rulers and the ruled, Some sense of duty, something of a faith, Some reverence for the laws ourselves have made, Some patient force to change them when we will, Some civic manhood firm against the crowd. But yonder, whiff! there comes a sudden heat, The gravest citizen seem to lose his head, The king is scared, the soldier will not fight, The little boys begin to shoot and stab, A kingdom topples over with a shriek, Like an old woman, and down rolls the world In mock heroics stranger then our own; Revolts, republics, revolutions, most The gravest citizen seems to lose his head, Too comic for the solemn things they are. Too solemn for the comic touches in them. Like our wild Princess with as wise a dream As some of theirs—God bless the narrow seas! I wish they were a whole Atlantic broad."

Surely, a most ungracious thing to utter against one's next door neighbor, and truly most unfortunate words for a poet to write. Nevertheless, the thing above all else to be regretted is that Alfred Tennyson rang true to his people. Never was he more truly their mouthpiece than when he embodied in these lines the national prejudices of England towards France, countries that had for centuries been traditional

enemies.

As time wore on, England and France began to know that there is nothing to be gained, and much to be lost, by being enemies, and so they sought to stamp out, in the lives of their respective people, bitterness long engendered and in its place promote cordial relations.

British opinion underwent a change, the words of their greatly admired and greatly beloved poet began to prick and smart, then they grew apologetic and said that they wished

much they never had been written.

Later an era of good will was established, through the kindly offices of King Edward VII who went to France and

effected the Entente Cordial.

The story runs in this wise: Edward went to France on a friendly visit; everything had been prearranged by the statesmen of both England and France to the end of effecting a pact. At the psychic moment, King Edward addressed the French representative by asking the simple question, "What are the grievances France has towards England?" to which query the French statesman replied, in an earnest effort to make the matter plain. Then came the return question, to Edward, "What are the grievances England has toward France?" to

which question Edward replied, "It has none."

Certainly one of the most splendidly magnanimous things ever done in the field of diplomacy. Then the English king added the supreme touch by suggesting that a pact be made, to be known as the Entente Cordial. Call it what we may, say that Edward arose to the supreme height of diplomacy at this suggestion, or credit him with great magnanimity as we may desire, the fact remains that the French people were put in the best possible good humor at this suggestion. In this particular, England and France set an example to the entire world, an example that all well-meaning people desire to be extended in these days when all nations are filled with mighty fear and mighty solicitude. What is greatly to be wished, in these days, is that all nations might enter into an Entente Cordial, for the promotion of world peace and world progress.

QUESTIONS.

1. Tell why Alfred Tennyson may be regarded as a national mouthpiece.

2. Why should the Latter-day Saints always be able to

remember the date of the publication of the "Princess?"

3. Sum up the charges made by the English poet against the French people, in the political lines added to a subsequent edition.

4. What did Tennyson mean when he wrote:

"God bless the narrow seas,

I wish they were a whole Atlantic broad"?

5. Why was it unfortunate that Tennyson ever penned such lines?

6. Discuss the proposition: England reflected the national as well as the individual point of view towards France.

7. In later years what attitude did England have toward

Tennyson's lines?

8. What great English diplomat went from England to France to work for more cordial relations between the two countries?

9. Tell how the pact known as the "Entente Cordial"

was brought into being.

10. Show how Edward's suggestion, that the pact be called the "Entente Cordial," which is French, would make for

good feelings between France and England.

11. Show how this cordial feeling between France and England served, not only France and England, but the world, in the dark days of war, from 1914 to 1918.

LESSON IV.

(Required)

Social Service Fourth Week in March.

HEALTH.

(Feeding Children of Pre-School Age.)

I. The Nursing Child.

It is almost universally agreed that where a mother is in normal health and can supply her child with mother's milk there is no better food. It is claimed that the elements which produce growth have twelve times the building power that similar elements in cows' milk have. Experience has shown that the child fed on good mother's milk will gain four to eight ounces per week; provided, of course, that other conditions for growth are right. While the artificially fed child ordinarily gains three to four ounces in the same period of time. Statistics collected in Berlin, before the opening of the war, showed that only one in thirteen breast-fed babies died during the first year of life, as compared with a death rate of one in each two artificially fed babies.

Analysis shows the average composition of mother's milk to be: 1.5 per cent building material, 4 per cent fat, 7 per cent sugar, 2 per cent mineral salts, the remainder being water. In some cities laboratories are maintained in which it is possible to have analysis made to determine whether or not any sample of mother's milk comes up to average, so that any

mother taking advantage of this opportunity can know with definiteness from the beginning whether she will be able to nurse her baby successfully, as far as quality of milk is concerned. Weighing the baby, before meals and after, will enable the mother to know whether the milk is sufficient in quantity.

Dr. Rose of Columbia University gives the capacity of

the baby's stomach at various ages, as follows:

New born babe, one and one-half oz., end of first month, two and one-half oz., end of second month, three and one-half oz., end of third month, four and one-half oz., end of fourth month, five oz., end of twelfth month, eight and one-half oz., end of twenty-fourth month, eleven and one-half oz.

It sometimes happens that the scales show the baby's meals to be as much as the little stomach can handle, but still the child acts hungry and does not make average gain in weight. This would indicate at once that the milk is lacking in food value, and supplementary feeding may be necessary. This will require the assistance of a good physician or a nutrition expert for the baby's food is too important to be experimented with. It is a lamentable fact that many mothers will continue nursing puny, wailing, little babies without making any effort to find out if the poor little things are being nourished, and in answer to comments or questions will say, "Yes, my baby is awfully cross; I can't understand why I should have such a cross child;" or "My baby's such a little thing, just naturally small, I guess." It is not expressing more than a simple fact to say that in nine cases out of ten these "cross", "naturally small" babies can be brought up to the average by the simple process of intelligent feeding. It is true, however, that not all children and not all people are by nature equally fat or of equal weight. General health conditions must determine the decision in all cases.

Often when a baby is not doing well on its natural food the mother has only to look to her habits of living and eating to find the cause. Fear, worry, overwork, late hours, or other irregular habits of living will affect both the quality and the quantity of baby's food. But the mother's diet is perhaps the most important factor. Dr. Sherman gives the food requirements of the nursing mother as being at the least four per cent greater than under the same living conditions when she is not nursing a baby. That doesn't mean that she requires an elaborate diet, but rather plenty of simple wholesome foods, such as milk, eggs, cereals, meat in small quantities; easily digested vegetables, such as peas, string beans, asparagus tips; fruits, such as oranges, grapes, ripe apples; with little or not pastries and other rich foods and rich

candies. Constipation must be avoided as the products of putrification may find their way into the baby's food. Drugs taken by the mother are secreted in the milk and should be taken only when advised by a physician.

A very common error, particularly among untrained mothers, is nursing the baby at irregular intervals, or whenever the little one becomes fretful. Experts tell us this irregularity brings about chemical changes in the milk which greatly affects its quality; for instance too frequent nursing tends to overproduction of fat in the milk, often resulting in fat indigestion in the child. In America the approved nursing period is every three hours during the day for the early months; the periods being gradually lengthened to four hours when the child reaches nine to ten months of age. If the baby becomes fretful between feeding periods a little boiled water given from a nursing bottle and rubber tip, made sterile by boiling should be sufficient to soothe and quiet the little one. If it does not, however, it is time to start an inevstigation to determine whether the child is getting enough to eat. Often in such cases the mother's milk is of good quality, but scanty; it is sometimes possible to increase the quantity by adding to the mother's diet, particularly by increasing the total amount of liquid taken per day. Milk is of course best, but gruels, broths, cream soups, and malted milk are good. It is claimed that tea and beer will increase milk secretion, but the quality of the milk is very questionable. Mothers who begin giving the bottle to permit absence from the babe at nursing time, usually begin losing the full flow of breast milk through that careless practice.

II. The Artificially Fed Baby.

When it is impossible for a mother to nurse her baby, artificial feeding must be resorted to, and should be done where convenient under the direction of a first class physician unless the mother herself has had special training in infant feeding. Mothers should not follow the advice of well-meaning but poorly informed friends, and try first one kind of food and then another on the defenseless little one lest such procedure result in weakened powers of digestion, low resistance to disease, and even nutritional diseases. There are even physicians to be found who give out general formulae for feeding children at various ages, disregarding the fact that children of the same age often vary widely in degree of development, and have individual nutritional needs. The wise mother will see to it that her baby's diet receives careful individual attention.

Most experts agree that the weight of the child is the

main factor in determining the quantity of food required at any particular age, some include height and body surface, but in general excellent results are obtained where weight alone is considered the determining factor. When a child falls below normal weight for its age the mean between its actual weight and the average for that age, is the weight used in determin-

ing its needs.

As to kind of food, the tendency is more and more toward the use of modified whole milk from herd cows as the best available substitute for mother's milk; modified cow's milk because natural cow's milk is unsuited to the normal development of the human infant. Cow's milk is about 3.3 per cent growth-producing material as compared with 1.5 per cent in human milk; the fat contents is practically the same; the sugar content is 5 per cent in cow's milk, as compared with 7 per cent in human milk. The method of modifying cow's milk for baby's use suggests itself at once then, as first, a dilution for the purpose of reducing the quantity of building material; and, second, an increase in the sugar content. the dilution, plain, boiled water is used up to about the fourth month of baby's life, when barley water is often substituted. To increase the sugar content, commercial milk-sugar is most commonly used. The mixed milk from a herd or at least from several cows is more desirable than the milk of a single cow, for the reason that change of milk, should change become necessary, would result in less disturbance to the baby. In making such change it is always advisable to scald the milk for the first few feedings, after the change, in order to lessen the tendency to digestive disturbance. While it must be admitted that children have been raised successfully on the bottle without expert advice, it is strongly urged that an expert be consulted as to the kind and degree of modification in each particular case. The food on which one child thrives may cause disease in another. Marasmus, or nutritional disease, recognized by the wrinkled, wizened appearance of the afflicted little one, is sometimes brought on by feeding, over a considerable period, milk which has not been properly diluted.

If humanly possible the mother should be sure of the following points concerning the milk she feeds her baby:

1. That it comes from healthy cows, kept in clean, sanitary quarters.

2. That it is milked into clean vessels, properly cooled, and delivered to her in clean, sanitary containers.

3. That it is handled in a cleanly manner and only by persons in good health.

In the home it is desirable to have, if possible, a separate

compartment in the ice box for baby's milk where is will be safe from contamination, and away from the odors of the family food. There should be a separate bottle and rubber tip for each feeding, and these should be thoroughly washed with soap and water, and sterilized by boiling every day. When not in use, or even when filled with baby's food, the bottles may be plugged with absorbent cotton, and the rubber tips kept either in a fresh solution of boric acid or between layers of sterile absorbent cotton. Careful attention to these details may mean the difference between good health and serious sickness on the part of the baby.

Having indicated approved lines of feeding it is necessary merely to refer briefly to some common errors in order to

show the attendant dangers.

Condensed milk, while often good for temporary use, is not suitable for feeding over long periods, since it brings about a pudgy fat, anemic condition often mistaken, by the casual observer, for good, healthy flesh; the child so fed, however, will be found to have low resistance, succumbing easily to disease.

The proprietary foods, probably of value under special conditions, have not proved to be suitable for exclusive diet over long periods. It is not the purpose in this lesson to discuss any of these foods individually, but simply to indicate some of the dangers to which their ill-advised use may lead. The majority of them may be classed roughly as (a) malted foods; (b) farinaceous, or starchy foods, and (c) foods in protein (growth-producing material).

Prolonged use of malted food causes scurvey; detected by soreness, sometimes by swelling, at the joints; the child is fretful, and cries whenever moved in such a way as to cause movement of the joints. If there are teeth, the gums are

likely to be swollen and spongy, bleeding easily.

The farinaceous, or starchy foods, sometimes contain as high as 80 per cent unchanged starch. When it is remembered that even adults do not digest uncooked starch, it is easy to understand the burden placed upon the digestive system of a baby when at least four-fifths of its food is entirely indigestive. In some instances manufacturers suggest that their products be thoroughly cooked before using which would, of course, reduce the degree of indigestibility, but even then the foods of this class are lacking in growth-producing material, and therefore unsuitable for exclusive diet.

The class of foods high in proteins (growth-producing material) may, if used exclusively, contribute to a marasmic condition which has already been referred to in connection.

with milk modification.

III. Supplementary Feeding.

Even with babies well fed on breast milk most experts advocate some additional feeding as early as the 9th month, some earlier. This will pave the way for the weaning of the child in its 12th month, the most approved time. When the child's teeth begin to appear, it is an indication that the little one is getting ready to eat solid foods, though at first a piece of dry toast or sweibach is sufficient. In the 8th month a little strained cereal may be given; the bottle-fed baby may have cereal water in his bottle as early as the 4th month. At nine months a teaspoonful of egg yolk may be added to the midday bottle, or a small portion of coddled egg volk may be given to the breast-fed child. Those who advocate giving meat to children suggest a teaspoonful of beef juice at this time, but unless the baby is anaemic this might easily be left until later. About the 9th or 10th month, meat broths, from which the fat has been removed, may be given. As early as the 6th month orange juice and strained apple sauce are advocated by many; in cases of constipation orange juice is sometimes given as early as the 4th month, but usually not more than a teaspoonful, diluted with boiled water, is given every other day. If the foods mentioned above are gradually and carefully added to the child's diet, and he is taught to eat from a spoon and drink from a cup, weaning time, whether the baby is breast fed or bottle fed, is usually not a very serious time, because the child will often wean himself, as his ability to masticate and digest other foods grows.

IV. Feeding the Older Child.

In the second year of the child's life, and indeed throughout the period of childhood, milk continues to be the foundation of the diet; one quart a day is considered the right amount. Stale bread and toast are given for training in chewing; eggs, beaten up in milk, or coddled, are fed, both for their mineral salts and their valuable building material, though the feeding of a whole egg at one time is not advocated before the third year. Cereals give bulk to the diet, and yield energy, and at the end of the second year may be given without straining. Fruit juices increase in variety, gradually coming to include not only orange and apple, but prune, pear, peach, pineapple, etc. Early in the second year easily digested vegetables such as spinach, and asparagus tips are fed after having been thoroughly cooked and pressed through a strainer. Gradually the vegetable list expands so as to include string beans, peas, beets, carrots, and at the end of the second year, baked potato. Desserts must remain simple all through

the period of childhood, consisting mainly of fruit, junket, plain custards, plain rice puddings, well cooked cornstarch puddings, etc. At four or five years of age, plain sponge

cake, or simple ginger bread may be added.

It is of the utmost importance that the early formed habit of feeding at regular periods be continued, and children be not allowed to eat between meals. This does not mean, of course, that children up to school age should not have a light midmorning and mid-afternoon luncheon, consisting of a glass of milk or a piece of bread and butter. Cookies and more attractive foods should be reserved for desserts, and lunches confined to the plainest of wholesome foods.

QUESTIONS.

1. Give some reasons why breast feeding of babies is desirable when possible.

2. How can one determine whether the baby is getting a

large enough quantity of food?

3. Where analysis of milk is not practicable how could you tell when milk is of poor quality?

4. If milk is apparently of good quality, but scanty, how

can it be increased in amount?

5. What should be the nature of a nursing mother's diet? Mention some things a nursing mother should avoid

in order to keep baby's food wholesome.

7. Why is it desirable to feed the baby at regular intervals?

What is the advisable course in case a baby cannot

be well fed in the natural way? Why? 9. What factor do experts use in determining the

quantity of food needed by the artificially fed baby?

10. What is the line of modification in preparing cow's milk for baby's use?

Why is herd milk preferable to the milk of one cow?

12. What trouble may follow the continued feeding of a baby on milk not properly diluted?

13. On what points, concerning the production of the

milk she uses, should a mother satisfy herself?

How should bottles and rubber tips be cared for?

- 15. What objection is there to the prolonged, exclusive feeding of condensed milk? Of malted foods? Of starchy foods?
- 16. What advantage is there in beginning supplementary feeding at about the ninth month? What foods are introduced, and in what forms?
- 17. In feeding the older child, discuss the use of (a) milk; (b) eggs; (c) cereals; (d) vegetables; (e) fruits; (f) desserts.



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CONTENTS

MARCH, 1920

	Page
To the Female Relief Society	125
The Five General Presidents of the Relief Society	127
The White BegoniaLucy May Green	138
A Message to MothersIda Smoot Dusenberry	141
Home ProblemsJennette A. Hyde	144
My Hero and HeroineSusa Young Gates	147
Beyond ArsarethNephi Anderson	148
The Official Round Table	152
On the Watch TowerJames H. Anderson	161
Editorial: The Discipline of Obedience	163
Guide Lessons	166
A Tribute	183
Dee Hospital	185

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TO THE FEMALE RELIEF SOCIETY: W. H. Apperley, D. M.

O angels of mercy, O angels of light, The servants of others from morning till night; The thinkers and planners for all that is best, So tired but thankful you go to your rest.

While sleeping and dreaming, God shows you the way, You rise with the lark prepared for the day; While working and smiling you kindle the flame Of service and love in the true Master's name.

The workers above and the workers below Are all by your side wherever you go; You feel their blest presence, they lighten your task, They give you the courage and wisdom you ask.

Dear sisters, God bless you, press on with your load, So easy to carry when you tread the right road; Our Father is with you, he gives you his love, While feeding the hungry—bread comes from above.

Good sisters, true love I give unto you, Our Lord's faithful workers, so wise and so true; A halo of light encircles each form, I feel it, I see it—it keeps my heart warm. Logan, Utah.



FIVE GENERAL PRESIDENTS OF THE RELIEF SOCIETY

Top left: Eliza R. Snow (1866-87); right: Zina D. H. Young (1887-1901); center: Emma Smith (1842-46); bottom left: Bathsheba W. Smith (1901-10); right: Emmeline B. Wells (1910--).

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The Five General Presidents of the Relief Society

EMMA HALE SMITH.

Emma Smith, the first Relief Society president of the Church of Jesus Christ of Latter-day Saints, was born July 10, 1804, in Harmony, Susquehanna county, Pennsylvania. She was daughter of Isaac Hale, and became acquainted with Joseph Smith in 1827, while he was employed by Mr. Josiah Stoal of Chenango county, New York, in Harmony, Penn. Joseph writes, "During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th day of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere, so we went and were married at the house of Squire Turbull, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with them that season." Emma accepted the gospel as it had been revealed through her husband and was baptized by Oliver Cowdery, in Colesville, Broome county, New York, in June, 1830. After this she shared with her husband his joys and sorrows, and, together with him, passed through the persecutions of New York, Ohio, Missouri and Illinois. In a revelation given through Joseph Smith in July, 1830, she was called "an elect lady" and commanded to "expound Scriptures

and to exhort the Church." (Doc. & Cov., 25:7.) When the first female Relief Society of the Church was organized in Nauvoo, Ill., March 17, 1842, she was chosen to stand at the head of the same as its president, a position which she filled with marked distinction as long as the society continued to hold meetings in that city. When the Saints were expelled from Illinois, in 1846, Emma Smith chose to remain at her home in Nauvoo, where she was married to Lewis C. Bidamon. Dec. 23, 1847, the Rev. William Haney, a Methodist clergyman performing the ceremony. Mr. Bidamon, who was generally known as Major Bidamon, made the Mansion House (which had been built as a hotel by Joseph the Prophet) his family home, and there he lived with Emma as his wife for about twenty-two years. About 1869 they took possession of a portion of the old Nauvoo House, a brick structure which was partly built by the Saints before they left Nauvoo, and which for many years had stood as a ruin on the river bank, reminding the visitor of Nauvoo's past glory. Major Bidamon completed a part of the house and moved his family into it, and that historic building now became Emma's home during the remainder of her days. While residing as Mrs. Bidamon in the Mansion House and later, as stated, in the Nauvoo House, Emma was frequently visited by relatives and friends from Utah. To many of these she seemed restless and unhappy, but she always manifested great interest in the friends of her first husband. Her dislike for Pres. Brigham Young is believed by many to have been the main cause of her refusal to gather with the Saints to the mountains; and it is asserted that she on the same ground, later on, influenced her sons to take the stand they did in regard to the so-called Re-organization. Sister Emma died in Nauvoo, April 30, 1879, and at the time of her demise the "Deseret News" said, editorially: "To the old members of the Church the deceased was well known, as a lady of more than ordinary intelligence and force of character. Her opposition to the doctrine of plural marriage which, however, she at first embraced, led to her departure from the faith of the gospel as revealed through her martyred husband. She chose to remain in Nauvoo when the Saints left for the west, and in consequence lost the honor and glory that might have crowned her brow as "that elect lady." She was the mother of seven children and of all the four sons of the Prophet Joseph, viz.: Joseph, the late leader of the sect called the Reorganites, Frederick, deceased, Alexander and David. It was mainly through her influence that they were led into the bypath wherein they have gone astray. She has gone beyond the veil to await the great day of accounts. There is no feeling of bitterness in the hearts of the Saints

toward Sister Emma Smith, but only of pity and sorrow for the course she pursued. May her remains rest in peace." From Jenson's "Biographical Dictionary," Vol. I.

ELIZA R. SNOW (SMITH).

President Eliza R. Snow, the second General President of the Relief Society, was born of Puritan parents, in Becket,

Berkshire county, Mass., Jan. 21, 1804.

She inherited the graces, gifts, and powers of a literary ancestry, together with the somewhat austere dignity and rigid righteousness bequeathed by her Puritan birthright. Educated to the limited extent possible to girls in those early days, Miss Snow excelled in the domestic arts of needle work and straw work, but developing early a strong poetic tendency. Her wise parents encouraged the cultivation of her unusual gifts. She wrote a requiem for the press on the simultaneous deaths of John Adams and Thomas Jefferson, Independence day, 1826, which was much praised and which gave her entrance into the eastern literary fields. She suddenly found herself becoming famous. Among her learned and distinguished friends were Alexander Campbell, the noted scholar, theologian, and founder of the Campbellite sect, now called Christians. Sidney Rigdon was another of her early friends.

Miss Snow accepted the gospel and was baptized April 5, She removed from Mantua, Portage county, Ohio, where her father lived, to Kirtland, Ohio. She boarded with the family of the Prophet Joseph Smith, in Kirtland, and taught a select school for young ladies. She was, perhaps, the first woman school teacher in the Church. She cheerfully gave all her means to aid in the building of the Kirtland temple. When her parents accepted the gospel and came to Kirtland, her joy was full. Accompanying them in the spring of 1838, Eliza left Kirtland with the persecuted Saints, remained at Far West for a time to care for her brother Lorenzo, who was very sick at the home of Elder Rigdon. In 1840 she was in Quincy, but soon after removed to Nauvoo and again she was an inmate of the home of the Prophet Joseph Smith. She was sealed to that great prophet in the celestial order of marriage, June 29, 1842, being one of the first plural wives in this generation.

When the Relief Society was organized on the 17th day of March, 1842, Eliza R. Snow was one of the first women chosen by the prophet to take part in that great organization. She was chosen as secretary and continued in that capacity until the martyrdom which, temporarily dissolved the Society. An incident of that occasion is interesting. She had no time-

piece, and the prophet noting that laid his own handsome gold watch on the table for her use, presenting it as a gift from himself. She gave that watch to Pres. Joseph F. Smith,

whose son Joseph Fielding Smith, now owns it.

The death of her husband prostrated Eliza with grief, and a lingering disease found a willing victim. For a number of years she was an invalid. She came with the second company of pioneers to the valley in 1847, and was treated with utmost tenderness and consideration by all in the company.

Sister Eliza accepted a home under the roof of President Brigham Young, to whom she was married in name, in 1849, but she was still delicate and bed-ridden most of the time for

several years.

We quote from her sketch in Jenson's "Biographical Encyclopedia": "When the Endowment House was dedicated in May, 1855, President Brigham Young asked Sister Eliza if she would go and take charge of and preside over the sisters' work therein. In answer she referred to her feeble condition of health, and expressed fears that she would be unable to do iustice to so important a mission. President Young assured her that her health should improve and she should grow stronger, and have joy in the labors to which the Lord was calling her. Her faith in the words of the man of God caused her to accept the call, and his promises to her were immediately fulfilled; she held the sacred office then conferred upon her as long as ordinance work was done in the Endowment House. In 1866, when the organization of the Relief Society began to be made general through all the wards and stakes of Zion, Sister Eliza was set apart as president over the entire sisterhood of the Church. In that position she labored continuously for twenty-one years, but failing health caused her to remain quiet at home, but a short time previous to her death." She died in the Lion House, Dec. 5, 1887. She was buried—one of the three so honored—in the private enclosure on the hillside where Brigham Young himself lies.

Words are inadequate to portray the influence exercised by this majestic woman upon the history of the Church. For many, many years she was the ensample of courage, loyalty. faith, reverence, possessing a wonderful personality, with a broad vision which included all public possibilities of the womanhood of this Church. She was, perhaps, the greatest woman organizer this Church or this generation produced. All outgrowths of the Relief Society were fostered if not inspired and instituted through her beneficient and unselfish labor, yet she took no honor to herself. Above every quality she possessed obedience to the counsel of the Priesthood, which glowed like a hidden lamp in her soul, radiating to the utmost

bounds of the stakes and wards of a Church who loved her teachings, who sang her songs, and who blessed her memory

daily on the altar of domestic prayer and praise.

Without child herself, she mothered the children of all the people. Severe to her own stern soul, she was tenderness and sympathy itself to the sick, the wayward, the poor, or the weak in faith, nursing everywhere when the sick were without help, and clothing the dead with her own skillful yet pitiful hands. While all the Relief Society women will remember her as their great and unsurpassed leader, a whole people recall her best through her minstrelsy and her literary genius. Her matchless hymn, "Oh My Father!" is the epic of a sex and of a great people.

Every teaching of the gospel, all its fundamental truths, were motifs for her poetic harp, which gave forth such divine harmonies that they will forever be a part of our public worship as well as of the intimate home life of God's people in latter days. The hymn book is a silent and eternal tribute to her powers, her gifts, and her intelligence. Best of all her gifts was her selfless immolation upon the altar of her sex, nay, of her Savior! The prophet was her head, her earthly inspiration, and is now her eternal companion.

The study of her life will renew a spring of faith and hope in the heart of any woman.

ZINA D. H. YOUNG.

Zina D. H. Young, the third general president of the Relief Society, was born Jan. 31, 1821, in Watertown, Jefferson county, New York. She was of fine New England stock, her father being William Huntington, of the famous Huntington family, and her mother, who was Zina Baker, was likewise of Pilgrim inheritance.

When the gospel reached Watertown, in 1835, the Huntington family accepted of the message and Zina was baptized by the Patriarch Hyrum Smith, August 1, 1835. Soon after this they removed to Kirtland.

Sister Zina was gifted greatly in tongues and interpretation of tongues. On one occasion, in the Kirtland temple, she heard a whole choir of angels singing, till the house seemed filled with unnumbered voices. She was a member of the Kirtland Temple Choir at the wonderful occasion when the Spirit of God filled the house like a mighty rushing wind.

Zina's mother died from fatigue and privation in Nauvoo, July 8, 1839. Zina was married in Nauvoo and had two sons, Zebulon and Chariton, but the union was not a happy one, and

she was separated from her husband. She was sealed to the

Prophet Joseph Smith, October 27, 1841.

In one of the early meetings of the Relief Society in Nauvoo, Sister Zina became a member and received her blessings and endowments in the Nauvoo temple. She was with the Saints who left Nauvoo after the martyrdom of the Prophets Joseph and Hyrum, and crossed the Mississippi on the ice, February 9, 1846. She was married to President Brigham Young in Winterquarters and accompanied his family in 1848 to the valley.

On April 3, 1850, her treasured daughter, Zina, was born. Nothing could exceed the close and happy associations of these two Zinas, who were both mother and daughter, sister

and sister, companion and friend.

When the general Relief Society movement was undertaken by Sister Eliza R. Snow, President Young suggested Sister Zina to assist Sister Snow with other sisters in this great task. When the General Board was formed with Sister Snow as the head of the Women's Relief Society throughout the Church, in June, 1880, Sister Zina was chosen as her first counselor. She traveled with Sister Snow and shared in her labors and responsibilities.

After the death of Sister Snow, on December 5, 1887, Zina D. Young was appointed as general president of the Society. Sister Young was closely identified with the statewide movement in seri-culture. She raised cocoons, attending them with her own hands, and had charge of the large cocoonery and mulberry orchard of her husband, President Young, during the late 60's and early 70's. When the Silk Association was organized, she was chosen as president of that society.

Sister Young made several trips abroad. She went to the Sandwich Islands, in 1879. Sister Young was the first matron of the women workers of the Salt Lake temple, which position she occupied until her death. She visited and labored in the other temples, as her travels led her from place to place. She died at her home in Salt Lake City, August 28, 1901.

Zina D. H. Young was the embodiment of faith, hope and charity, and was herself without guile. She believed the best of every one with whom she ever came in contact. She was beloved by a whole people, because she loved them first. Her love was expressed in lavish abandon of her own interest and her means. To do good was her waking thought, to bind up a broken heart was her evening benediction. Sweetness and sympathy radiated from her presence while trusting faith shone around her like an aura of heavenly glow.

There were "ladies" in those days, and surely none were

more refined, more exquisitely courteous than this daughter of English earls and "Mormon" Puritans. Where she is now, in heaven, there is joy, as always there was peace where ever she was when upon the earth.

BATHSHEBA WILSON SMITH.

The fourth general president of the Relief Society was Mrs. Bathsheba Wilson Smith, born of right and by inheritance, to the group of leading heroines and heroic leaders, who blazed the way and who marked the path for later generations of their sex to follow after. Sister Smith was born in Shinnsten, Harrison county, West Virginia. As a girl Mrs. Smith was famous for her love of outside pastimes. She was a noted horseback rider. She was always religiously inclined, not only showing the virtues of a Christian character, but domestic duties appealed greatly to her from her earliest youth. The needle and loom, the bake-skillet, and later the cook stove, were the primitive tools with which she fashioned beauty or wrought homely volumes of domestic lore.

She was an early convert to the Church and was baptized August 21, 1837, in her own home town. She emigrated with her family to Missouri, but found herself a part of that fleeing people who were driven from Missouri and who finally met partial extinction at the Haun's mill massacre. Her shrinking eyes beheld the violent death of David W. Patten, slain by the mob, and saw on that same day thousands of mobbers, screaming dreadful threats against the Prophet Joseph and yelling with savage glee when he and his brother Hyrum were taken into their camp. What an introduction for an in-

nocent, refined girl to the Church.

In the spring of 1840 Sister Bathsheba removed with her family to Nauvoo, and on July 25, 1841, she was married to the cousin of the Prophet Joseph, George A. Smith, who was then

the youngest member of the Twelve Apostles.

On July 7, 1842, Sister Smith gave birth to her only son, George Albert. In the fall of 1843, Apostle George A. Smith and his wife Bathsheba received their endowments under the hands of the Prophet Joseph Smith and were united in the

bonds of celestial marriage.

Naturally, Sister Smith was intimately acquainted with the prophet and his whole family. She often remarked in later years, that when her husband died she told him she wanted to go with him, but he replied, "No, you must stay here and bear testimony of the Prophet Joseph Smith," which mission she certainly fulfilled.

Just a few days after the martyrdom, on the 14th of Aug-

ust, 1844, a daughter was born, whom they named Bathsheba; and shortly after this Sister Bathsheba gave to her husband several wives with the following beautiful expression of her feelings on that occasion: "Being proud of my husband and loving him very much, knowing him to be a man of God, and having a testimony that what I had done was acceptable to my Father in heaven, I was as happy as I knew how to be."

In 1846, Sister Smith left Nauvoo with the people and reached the valley in 1849. March, 1850, Sister Bathsheba moved into her own home. In 1860 occurred the greatest tragedy in the home-life of this noble woman. Her only son was sent on a mission to the Moqui Indians. On his way to the Navajo Reservation, on November 2, 1860, after he had traveled about seven hundred miles he was killed by the savage Navajo Indians. His bones were brought home but his loving mother never became quite reconciled to his loss. The death of her husband, in 1876, was a great shock to Sister Smith, but the natural poise and calm deliberation of her character, permitted her to recover and take up again the shattered threads of her life.

Sister Smith was one of the charter members of the Relief Society, organized March 17, 1842. She was present on the historic occasion and was among the first to take up active work in Utah, in the new movement made during the 60's She officiated as priestess in the Nauvoo temple; acted as first counselor to President Rachel Grant in the Relief Society of the Thirteenth ward, Salt Lake Sity, for many years; was a counselor to Mary I. Horne in the General Retrenchment Association in the Fourteenth ward, and acted as treasurer of the Relief Society of the Salt Lake stake. She also officiated in the holy ordinances of the Endowment House, in Salt Lake City, for many years, and was one of the board of directors in the Deseret Hospital. In the Seventeenth ward, where she was located several years later, she acted for a long time as treasurer of the ward Relief Society and subsequently as president of the organization. In 1887, when Sister Zina D. H. Young became president of all the Relief Societies in the Church, Sister Bathsheba was chosen as her second counselor, which position she filled until Sister Young's death. meeting of the First Presidency and the Apostles, held in the Temple, Salt Lake City, October 31, 1901, Sister Bathsheba W. Smith was chosen to act as president of the Relief Societies in all the world.

Sister Bathsheba was an ordinance worker in the Logan temple for several years, and when the Salt Lake temple was completed, in 1893, she was chosen as one of the workers in that sacred edifice. June 30, 1893, Pres. Lorenzo Snow and

his assistants appointed and set apart Sister Zina D. H. Young to take charge of the woman's department in the Salt Lake temple, with Bathsheba W. Smith as her first and Minnie J. Snow as her second assistant. Owing to the death of Sister Young in 1901, it fell to the lot of Sister Bathsheba to preside over the sisters in the temple, a position which she occupied until her death in 1910.

President Bathsheba W. Smith was a remarkable woman in many ways. Her mein was so calm, was so deliberate, her speech was so pleasant and her manner so genial, that some thought her weak; on the contrary, she had a powerful will and a determined spirit. Few are there who could surpass her in prudence, sanity or purpose. A fine loyalty to the priesthood, with a whimsical humor, which permitted her to see things in their true relation without much bias and certainly without personal resentment, kept her spirit sweet and her mind sound. She moved on her way with lovely dignity that marked her as one of the greatest women of the Church, of the period, and of the world.

EMMELINE B. WELLS.

Our present president of the General Board of the Relief Society, Mrs. Emmeline B. Woodward Wells, is the fifth president of this great organization. Herself of original American and New England inheritance, she represents the true New England woman at her best. Mrs. Wells was born on leap year, February 29, 1828, at Petersham, Worchester Co., Massachusetts. She is the daughter of David Woodward and Dieadama Hare. Her fathers fought in the Revolutionary War and were of noble extraction. She early developed literary gifts and was made a pet of in the family because of her charm and her somewhat tender physical personality. became a primary school teacher in those primative times at the age of fifteen, having the little children under her care at certain periods, in her home town and surrounding places. She was baptized on March 1, 1842, when away from home attending a select school for girls. Much excitement prevailed over the baptism performed at this period and the young girl was threatened by her guardian and the town authorities with examination to discover if she was coerced into her baptism, but she had resolved to dedicate her life to the work she had undertaken. She married Thomas Harvey Harris, July 28, 1843, being scarcely sixteen years old. In 1844 she went with her husband and his family to join the Saints in Nauvoo. She often relates at the present day the vivid emotion experienced by her at the first sight of the towering majesty of the

Prophet Joseph Smith, whom she saw upon the landing platform at the river's edge as the boat drew up to Nauvoo. She was thrilled by his very handshake, and has often testified to the electric quality of the testimony she received at this time. She saw considerable of the prophet during the few months which intervened between her arrival there and the martyrdom. She was present on that wondrous occasion in the grove meeting, held August 8, 1844, when the mantle of Joseph fell upon Brigham in the eyes of the assembled Saints.

Sister Emmeline gave birth to a beautiful little boy, named Eugene Henri Harris, on September 6, 1844, the shock prostrating the child mother and almost costing her her life. Her husband left her the next month, November 16, 1844, and for some mysterious reason, never returned. She was sealed to Bishop Newel K. Whitney and came to the valley in 1848. They camped on the site now occupied by the L. D. S. U., on November 2, 1848. She gave birth to a daughter, Isabel Modelena, on August 18, 1848. Two years later, 1850, another daughter, Melvina Caroline, was born. Several weeks later Bishop Whitney died leaving his child widow with two babes. The friend of her early and later life was the first wife of the bishop, that great woman and pioneer, Elizabeth Ann Whit-The tender affection between these two could scarcely be surpassed by any blood relationship. Sister Emmeline taught school in 1852 and on October 10th of the same year, she married Daniel H. Wells, by whom she had three daughters, Emmeline, born Sept. 10, 1853, Elizabeth Ann, born December 7, 1859, and Louisa Martha, born August 27, 1862.

Mrs. Wells was always interested in literary work. When asked once by her husband what would be her dearest ambition she replied immediately, "I would like to be the editor of a magazine." When the "Woman's Exponent" was begun by Lula Greene Richards, in 1872, Mrs. Wells looked eagerly

towards that medium of literary expression.

Her first writings in the "Exponent" appeared in 1873, and on May 1, 1875, she was chosen first assistant editor to Mrs.

Lula Greene Richards.

Upon the resignation of Sister Richards, July, 1877, Sister Wells became the editor of the paper, chosen by Sister Eliza R. Snow, to fill that position. From that day until 1914, the period of thirty-seven years, Mrs. Wells was the editor and owner of the "Woman's Exponent". Through her writings first, perhaps, she became familiarly associated with President Eliza R. Snow and that group of early pioneer heroines who dominated women's share in the organization, founding, and development of the Church after coming to Utah. After going upon the editorial staff of the "Exponent," she traveled

much with Sisters Snow, Young, Woodruff, Smoot, Horne, Taylor, and others, in the interest of the Relief Society, assisting in the organization and carrying on of Young Ladies and Primary Associations.

Mrs. Wells was early interested in suffrage matters, and became the right hand assistant of Mrs. Sarah M. Kimball in national women's suffrage affairs. In 1874 she was appointed

vice-president of that association.

Greater, however, than her labors in any other direction except her writings, was the mission given to her by President Brigham Young to lead out in the gathering and saving of grain. A volume might be written concerning this movement. On every page would appear the name of Emmeline B. Wells, for she has never faltered nor been indifferent to the interest and importance of the mission then given her.

Mrs. Wells has traveled much, representing this Society in various eastern and European councils and congresses, and in 1892 she became general secretary of the Relief Society which position she held until 1910, when, upon the death of President Bathsheba W. Smith, she was elected General President.

Mrs. Wells has not only been an editor and writer on many subjects, she has also published two volumes of poems and her song, "Our Mountain Home So Dear," is a favorite, not only with women, but with the elders throughout the world.

Mrs. Wells is, as it would seem, the last link in the chain that binds the majestic past with the palpitating present and eternal future. She is courteous, gracious, with a sweet dignity that surrounds her fragile form and small stature, giving her at times an appearance of commanding power. She has a marvelous memory, both verbally and historically. She can answer most questions on Church history. All in all, she is great in herself, in her achievements and in her position as the "Elect Lady," standing at the head of the Relief Society, of the women of the Church and of the world.

The White Begonia

Lucy May Green.

The white begonia was indeed a beauty, with its shining bronze-green leaves, its delicate, pinky buds, and feathery sprays of white, waxy flowers. It occupied the place of honor in my neighbor's window garden, was prized dearly by her and universally admired by all.

One day I modestly asked its owner for a slip, and as you know there is no shorter route to a country neighbor's heart than a common love of flowers, my big-hearted friend imme-

diately cut me a generous slip of her choice plant.

"Start it in a deep saucer filled with clean sand, keep it damp all the time, and it will take root in a couple of weeks. In about a month it may be potted," said she, "I raised mine from a small cutting, and just look at it now,-isn't it beautiful? I would not part with it for anything, and besides it reminds me of-"

"Oh, do tell me," I returned, as I sensed a forthcoming

story, "I'll run over home and get my knitting, and then—"
"I'll tell you all about it," promised my neighbor, who loved to talk, especially about her flower hobby.

A few minutes later, as we drew our chairs into the shade

of the rose arbor, my neighbor told me this story:

Among the many friends, in the little village where I was born, was my dearest school chum, Louise Archer. Lou, as we called her, was an orphan who lived with her aunt at the post office and general store. She was a merry madcap of a girl, being the ringleader of our sports and frolics at school, and a general favorite. Lou was ambitious, too, and after we had completed our course at the county high school, she went away to the big city to college. We corresponded for a while during her freshman year, then she stopped writing. Later we heard that she had married Robert Pearson, who was a successful young surgeon, and an officer in the State National Guard.

When the Spanish-American war broke out, he immediately volunteered for service, and was ordered to the Philippines; and he did not come back. He received a slight scratch on the hand, and owing to the pressure of duties in the field hospital, with so many operations to perform, he did not give his own injury the careful attention that he gave to his patients; blood poison developed, and Robert Pearson laid down his life on foreign soil, a martyr to duty.

Lou came back to our village, bought a small tract of land, built a neat modern bungalow, with a tiny conservatory attached, and settled down with her dog, cat and her flowers. She had no children, and her aunt was dead, but her flowers, you should have seen them. Every window was filled with plants in bloom. She had porch boxes and hanging baskets galore, and in a year or two her lawn and flower borders were the pride of the village and the envy of her neighbors. Her old friends called on her at first, but we found her a silent, reserved woman, very different from the merry, light-hearted girl of days past; and so, after a few attempts to regain her friendship, we left her alone. Still, many of the folks were envious of her dainty home, her neatly tailored dresses, and her lovely flowers. You know how we always exchange slips and plants, but none of us ever got up courage to ask her for anything, nor even offer her a plant of ours, she had such a way with her.

Her favorite plant was a large, white begonia. Yes, it was a great-grandmother to this plant of mine. I was one of

her close neighbors and I had often admired the plant.

"But you got a piece," said I. "How?"

loved and admired than she was.

I'll tell you, she continued. I said Louise made a few friends, but there was one who found the way to her heart, and that was little Winnie Ashton. Winnie was a delicate maid of thirteen, with auburn hair, and that pale, transparent complexion that sometimes accompanies it. She, too, was very fond of the white begonia and, in fact, she looked like a white, waxy flower herself. One day, as Winnie was returning from school, she accidentally fell into the creek. She was rescued and carried home, but in spite of all loving care and the best doctors could do, pneumonia developed, and after a few days the lovely child died. She was mourned by all, and especially by Louise. Among the flowers, at the funeral services, was a wreath composed entirely of sprays of white begonia and ferns. Then the fact dawned on us all. Louise had sacrificed her dearest-loved flowers for her little friend's funeral. Well. that somehow broke down the icy barrier between Louise and the rest of us, and soon there was no one more universally

In a few months she married our bishop, and became not only mother to his large family, but friend and confident to all of us. The white begonia soon regained its former beauty (it really does them good to be cut down sometimes), and Louise divided it and potted the slips and in a short time many of us received a plant.

One found its way to a home where poverty held its sway, where there were many little ones, and another coming soon.

The poor mother told me herself that the sight of the lovely flower in the room helped her through her long and dangerous illness, and whispered hope and comfort through her time of trial. "Keep yourself pure and clean, even as the white begonia," whispered a mother to her girl, as she dressed in her dainty, pink dancing dress, and tucked a few sprays of the flower into her belt. At the ball, temptation came, but the silent influence of her mother's last words kept her from evil and brought her safely home again.

Another cutting was given to a heart-broken woman who had buried her only child, and it found a place on the grave all summer, and then was taken up in the fall by the mother who

now treasures it in memory of her girl.

Other pieces from the same plant were given as birthday

and wedding gifts, and so the white begonia came to us.

Still it lives on, bringing its message of consolation and hope; its white blossoms speak of purity and innocence, and that is why I treasure it so, and share it whenever I can.

"Many thanks for your story, neighbor dear," said I, as I hurried home to plant my new-found treasure—my white be-

gonia.

Note: The fibrous-rooted begonias are easily propagated from seed, slip or root division. There are several shades of crimson, rose and pink, as well as the white. I have a lovely plant which came from one of those mentioned, for the story in all its principal details is a true one.

WILD SUN-FLOWERS.

Maud Baggarley.

Neglected fields and sere gray deserts, ('Neath the opalescent sky Of Utah, cupped among the mountain), In enchanting splendor lie— For, o'er barren wastes the Summer A magic cloth of gold hath spread, Where the sun-flower's hosts barbaric Pass with regal, knightly tread; Till the valley seems a tourney Where brave knights together joust! Or a plain where Trojan armies, Lances gleaming, pause to see it! So gorgeous, radiant, enthralling, Is that marvelous brilliant band, With its shining, far-flung banners, Marching o'er the arid land!

A Message to Mothers

Ida Smoot Dusenberry.

"Blessed are the pure in heart, for they shall see God."
History records no period since the coming of the world's
savior when thoughtful and earnest minds were so seriously

and reflectively turned to the subject of public virtue.

The recent war brought out statistics and is still unearthing realities that to the pessimistic mind seem hopeless, but those who see in the surging masses of humanity one of the varying phases of a social problem, and are still clinging to the faith of predominating good, see some bright rays of light, even in the present widespread darkness.

The question, "Am I my brother's keeper?" now universally affirmatively answered, makes us realize that the scales of life weigh accurately and true, and the weight of virtue, integrity, and honesty must outbalance the vices of life.

This is only done by persistent, patient, and prayerful effort. No mother can hope for a final reward who has not realized the importance of an early beginning, from the first moment that she takes the nestling little creature, potentially perfect, into her arms, it is she who decides which his one predominating force shall be, physical or intellectual. It is now, the present moment, she stands with her child at the parting of the roads, the one leading to mastery and self-control, the other selfishness and self-indulgence. The roads grow wider

as the years pass by.

If her life has been weighed in the balance of humility, wisdom, and knowledge, she will have power to spread a halo of protection around this active, plunging, developing soul. I know of no other virtues that will steer such active feet along the road that leads to eternal life. Ignorance is the one universal crime which unrelentingly wreaks vengeance upon the innocent and helpless. I see in fancy the thousands and tens of thousands of children marching in a parental ignorance parade, carrying banners of innumerable physical, moral, spiritual and intellectual weaknesses, with no other goal than dependence and oftentime abuse. We should reverently bow our heads and pray for strength to do, and sufficient light to see that its brightness may be a constant radiation of hope and courage to others.

We have spoken of physical, intellectual, and moral growth and development, only for the purpose of segregating and classifying. They are all so closely allied that the abuse

or injury of one immediately and persistently reacts upon the other. Oftentimes when parents see the result of their lack of wisdom and their misdirection, hereditary tendencies have been a very convenient explanation, little realizing that many and conflicting are the educational opinions regarding the trend and scope of heredity in connection to the inclinations of life. It is generally conceded that on account of the combination of ancestral traits and present artificial conditions working upon each other, there is little chance for more than inherited leaning or predisposition which, lacking direction, give possibilities leading to a definite end. There is, however, one thing that civilization should foster and society demand, and that is the inheritance of a clean and pure birth, this can never come from any double standard of morals. Inferring that the girl is clean and pure in thought and life, she should choose a husband no less pure in every respect than she wishes her children to become.

When accidental and unwelcome babies become memories of darker ages, moral strength and physical vigor will sup-

plant thousands of physical and moral weaklings.

When a belief that the marriage vow ever changed impurity into purity, and that a ceremony eliminates the necessity of self-control and conquered desires, can be changed to the importance of unselfishness and moral strength, in thousands of homes will live brighter and healthier children, stronger and happier mothers.

Parents must learn to begin with the early hours of child life to avoid stimulation, excess in appetite, or physical irri-

tation.

Any artificial appetite is the beginning of distemper, disease, and a general disturbance of natural proportions. False feeding engenders false appetite, extending a train of evils as

long and lasting as life itself.

Great care should be exercised from the time of the birth of the child that bodily sensations of every kind do not become attractive. He should be kept scrupulously clean; to avoid irritation, the child should be clothed day and night in such a way that there can be no physical discomfort.

As the child grows older, surrounding conditions should be so carefully watched that the little hands are not tempted to form impure habits. Industrial schools, detention homes, and mental hospitals hold many examples of parental indifference

to the ultimate outcome of such a condition.

God created us in his own image, and we know that he is not the creator of anything which is not in itself spotlessly pure. He created sex and commanded reproduction; hence, from the first, all parts of the body should be considered

equally honorable. All childish inquiries on delicate matters should be truthfully answered, using care that information does not go beyond the demand or the capacity to understand.

Purity of heart is not ignorance. To fight sin and impurity we must recognize its power and have a knowledge of

its scope and insidious dynamic force.

To deceive ourselves with the assurance that adolescence is the first stage offering necessity for parental guidance, in moral and physical virtue, is to loose the opportunity of building the bridge over which the child may walk with assurance and safety in the years which will be brought with more numerous and varied temptations than that of any period in life.

NEW BOOK OF CHILDREN'S STORIES.

The famous poet, author, annd educator, Dr. James L. Hughes, of Toronto, Canada, has just published one of the most delightful books ever offered to innocent childhood. It is called "Childhood's Paradise and Musings." The publishers are The Ryerson Press, Toronto, Canada. Filled with simple, pellucid appeals to childhood memories and with charming pictures, the verses flow over the pages with a rhythm and music that is reminiscent of a mountain stream, now shadowed by a boulder, again flashing under sun-lit spaces, yet always clear, sparkling and refreshing. We recommend the book to all our friends.

TRUST.

Helen Kimball Orgill.

Ι.

I once saw a life all shattered with woe,
A future left dark as the night.
But ah! the brave soul seemed radiant with hope,
Her face still was gloriously bright;
I ne'er can forget the reverence I felt
For trust that knew all would come right.

11.

Then, why should we fear the future so grim, Though even our heart-strings be torn. Just rest in assurance that God's at the helm, And know that all ills can be borne, And trust in the infinite love of our God Who ne'er will leave us here forlorn.

Home Problems

Janette A. Hyde.

"Not so much, how much do we make, as how much do we save?" This should be the question to ask ourselves and we should be able to answer it by the amount to our credit in the bank each month.

We are endeavoring to give, in these household hints, suggestions that if applied in the home may help to solve the many questions on the high cost of living.

Plan well for every article of wearing apparel you purchase. Do not let extreme fashions lure you into foolish purchases. Shun bargain counters as foolish decoyers, unless you have use for articles offered at reduced prices. Often women purchase at sales and bargain counters simply because the articles offered are considered cheap, without any object in view for the use of such articles, saying, "Oh, this will come in handy some time." When in fact many such articles are placed in reserve places and left for months unused, for moths, soot and dust to destroy.

When the family is large and the income small in proportion, select goods for clothing that will combine well with other materials, so that in making over or remodeling a garment, your first trouble is obviated by proper colors for foundation work.

Study color combination which in itself is very educational. Study along lines of shade and durability of colors, as many of the delicate colors fade, and are made to look unsightly after a few times wear or washing. Especially is this true of laundered goods. Care in removing grease spots, pressing, remodeling, proper storage of goods between seasons of use; these little attentions all add to the appearance and usefulness of clothing.

Following are a few hints for cleaning and laundering different fabrics:

Woolens—Brush and shake outergarments after each use. Brush with the nap. Keep tailor-made garments carefully pressed. Cover with a thick damp cloth and use a heavy, hot iron. Some of the special boards and cushions used by tailors are convenient and may be made at home.

Remember that "shine" is caused by the wearing down of the nap and sometimes by grease. Remove by sponging, pressing and brushing up the nap with a stiff brush. A tablespoon of ammonia may be used to a quart of tepid water for

sponging.

Protect woolen garments against moths by brushing and shaking thoroughly, out of doors and in the sun if possible; then wrap carefully. Remember that the harm is done not by the millers but by the caterpillars which develop from the tiny eggs which the miller lay. Tar bags, cedar boxes, mothballs and other "repellants" may prevent millers from getting in to lay eggs, but cannot be relied on to prevent eggs already there from hatching. Guard against carpet beetles or "buffalo moths" in the same way.

Silks—Remove dust by wiping with a piece of velvet, a soft cloth, or a soft brush. Avoid pressing with a hot iron;

the heat injures the fiber and sometimes the color.

Remove shine by sponging and pressing. Use one tablespoon ammonia to one quart tepid water.

Wash out silk stockings, socks and underwear frequently;

it prolongs their service.

Undergarments—Reinforce, in making, parts subject to hard wear. Sew buttons on children's garments through several thicknesses of cloth to prevent tearing out. Run a few threads back and forth in the heel and toe of a new stocking.

Darn promptly small holes in stockings and other knitted underwear. A stitch in time saves the garment. Rub a piece of soap across the end of a run to stop the run until you can

mend it.

Wash stockings frequently. It prevents continued strain on the same part of the stocking, and rotting and change of color from perspiration.

Wash new stockings before wearing to remove the sizing,

otherwise holes may appear at once.

Choose well-shaped, well-fitted garments; they wear betten than those that strain and pull.

Mend rips and tears when they first start. It saves

stitches and prevents the garment from losing shape.

Keep clothing clean; brush or shake frequently; remove spots as soon as they appear. Launder or clean before the garments are badly soiled.

Air all garments after use, especially those which touch

the skin. Leave the door or the closet open at night.



MRS. MINERVA RICHARDS YOUNG

GEN. RICHARD W. YOUNG.

My Hero And Heroine

General Richard W. Young and His Wife Mrs. Minerva Richards Young Susa Young Gates.

You lay tributes on his grave who now lies quietly asleep! But I, who knew them both—I, who watched the love-light in his eyes when she was near,

Who saw him leave for foreign shores with sound of beating drums and swirling pipes.

While she stood near with her arms empty,

Only when his broad of noisy boys or cheerful, busy girls Swept to her breast in sudden need of mother-comfort—

I, who knew them best would lay my richest tribute on the patient brow

Of that good woman who never crossed his will, or taught her children disrespect of his command

Through one rebellious look or word of her's.

He is a hero, I do not question that.

I knew much of the leader stuff which went into his manly soul,

But I knew, too, that all his splendid deeds, his selfless giving of himself, to comrades, and to country,

His tender care for homesick boys, for lonely little children, Came largely from the fountain of a heart whose springs were kept sweet and pure because of daily contact

With a wife who knew no bitterness, no guile, no cheap or tawdry motive.

Not all men are so blessed. Some blighted, wisened men I've met

Whose hampered souls have frozen on a hearthstone cold and lifeless

Without ruddy flame of sympathy or glow of unselfish wifelylove.

Other men, deprived of wifely sympathy and help.

Have some way stumbled on and by the force of faith and undimmed courage,

Have found the heights of fame and service;

Dragging after them the chained load of daily fret and cold complaint:

Such men are doubly heroes.

I hope to meet my loved and honored soldier-nephew on the Other Side,

And when I do, I know that he will bless me,

For my wish to lay an ever brighter wreath, a more enduring tribute, if I might,

Across the brow of his sweet wife whose patient smile of faith and holy resignation

Break up the fountains of my soul,

And make me long to cover all her path with flowers from a heavenly garden,

Whose fragrance and whose beauty would be as pure and fadeless

As the diadem which angels wear.

Beyond Arsareth

Nephi Anderson.

(Continued.)

V.

A well defined path led me farther down into the valley. I passed a number of huts, but they were unoccupied. When the grass land became level enough to mow, I saw that hay had been cut from it; and here and there also were newlymade fields of yellow stubble. I now also saw more sheep, besides cows and horses. The horses were of the small, hardy

breed which I had seen in Norway.

But I found no more human beings until I had walked for about two hours. Then I was overtaken by two men riding in a four-wheeled wagon drawn by two horses. They were coming along at a lively rate, and did not see me until they were close up to me. Then they reined in their horses and looked wonderingly at me. I, however, did not stop to parley, but at once gave them my written message. They read it and understood. They looked closely at me again, speaking in some unknown tongue. I replied in English but none of us was the wiser. Then they turned around, after making me to understand that I was to keep on the road straight ahead. They were soon out of sight, and I plodded on with my precious grip, now my only piece of baggage.

In looking over what I have thus far written, I fear that

I have dwelt at too great a length on the details of my account. At this rate, I shall hardly reach the more important part, so I shall have to omit much that I have seen and heard, and try to tell the main points only; but I am prone to ramble, I see that; especially when my thoughts go back from whence I came, and to those whom I have left. Perhaps, in time, I shall altogether forget that other world, even as they say here, that all mankind lived in a spiritual world but forgot all remembrances of it when they were born into this mortal life. I sometimes wish that I also might have forgotten all that I had known and felt back there in the world; but again, that perhaps is the wish of a weakling, who shrinks from that which God has been pleased to place upon him.

That day I took my time, expecting that the wagon with my injured young friend would overtake me, but the hours went by and I saw nothing of him. The country became more level, the fields were larger, there were small trees, fences of stone, and houses. People, too, became more numerous, but I walked along the wagon road unobserved for a long time. I know now that I did not appear very different from the people in the land, not even in dress. I wore a beard, as did all the men, and my sailor cap looked quite like the male head-

dress in this land.

In the distance I could now see the larger houses of a good sized town. There were chimneys from which issued the commonplace smoke, which, nevertheless means so much. I was tired, and, oddly enough, now that I think of it, my first

thought was to find a good hotel.

I sat down to rest by the roadside, thinking of my strange condition in this strange land; but I had no time to conjure up evil forebodings, for soon I saw coming along the road the wagon containing the two men and the injured boy. He saw me at once, and beckoned me to a seat by him, which I gladly took. Then we drove on towards the town. The jolty wagon hurt him, I could see, so I had him rest his head on my shoul-

ders and I eased the jarring as much as possible.

Most of the town consisted of large stone houses, one and two stories high, and roofed with red tile. They were built closely together, and some places it seemed that whole city blocks were occupied with one building, joined around the streets, and forming a court in the center. There were a great many people, men, women and children, on the streets, coming and going in and out of archways into the blocks. It was all most interesting to me, but I could not observe the people closely at that time. We at last drove through a doorway into a large yard without being observed, to the home of the young man. He was lifted into the house and carried up a

broad flight of stairs to a large room on the second floor. followed, grip in hand. The house looked as if it might have been a first class hotel, after all, and the most natural thing for me to do was to write my name in the register. But I only stood modestly by the wall out of the way, while the boy's mother, a beautiful elderly woman, moaned and cried over her suffering boy. Then came more women, and men, and children, and there was considerable excitement. were whispering consultations and earnest talking. Then the boy said something at which all became silent, and the group around the couch opened. All turned and looked at me, and then the mother came and took my hand. I could see the gratitude in her face as she thanked me and bade me welcome. Then the older persons present also welcomed me, and I felt that I was indeed among friends. Then the boy spoke again and I was soon led away to a charmber, wherein I was made to understand, I was to be at home and rest.

I put my grip on the floor and looked around my quarters. The walls seemed to be plastered and tinted. The floor was covered with rugs. The windows opened out upon the street and into the yard and were made of small panes resembling mica set into metal frames. There were stools, a table and a couch spread with woolen coverlets. All was comfortable and cosy, and I wondered greatly at this state of things.

After a time, the father of the boy, a man with gray hair and beard, came into the room, and with him a girl carrying food on a tray. She set the tray on the table, and then withdrew. The old man tried hard to make me understand his gratitude, and then he opened a door and showed me a bedchamber where I could rest. He then left me, after trying to tell me that he would come again when the sun came around to the east, which meant in the morning.

I ate of what was placed before me, and then went into the bed room. The bed was as comfortable as any I had ever slept on. The noises outside grew fewer and at last everything was as still as night. I drew the shade on the window, then undressed and went to bed. Oh, how good that felt!

Yet I could not sleep for some time.

Here was I, the first man of the strenuous world which I had left, to reach the unknown region near the North Pole. I was the great discoverer, yet no one knew it. I had reached that region on the earth for which many had striven all in vain. Pluck and energy and money had combined without result. The secret had lured many brave men to their death. Equipped with all that experience and learning could suggest and money buy, men had braved the dangers of that terrible wall of ice, had tried to penetrate that vast field where the

silence and the cold and the whiteness are akin to death. Yet no one had ever reached this pleasant land and returned to tell of it. The mighty white arm encircles their green spot and jealously guards it from the rest of the world. had gotten within—I who had not tried, I who had no desire for this. If then I could only get back again-no, I did not want to get back. I felt even then that I had come among friends and pleasant places—but if I could get back, what a famous man I would be. The learned of the world would flock to me and listen to my words. Wealth would be mine and great honor. Ah, yes, perhaps with all these I might have some weight with one other person, who was neither wealthy nor greatly learned, now—yes, I speak truly, now very beautiful when judged by the standards, yet who would be to me more than all that wealth or fame could give. Strange, what seeming trivial things make up the real things of life—the only real things that are worth while. Mountains arise on the earth; rivers flow on to the sea; the seasons come and go; nations of men and women arise, grow mighty and fall; continents might split asunder and be drowned in the deep; worlds might vanish into dust and dissolve into their native elements; still all of this in the balance cannot equal a little something that dwells deep in the heart.

(To be continued)
to rear a tamily. I was much map.
poem composed by Mrs. Emily Woodmansee, 'Who Cares
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but we need more wisdom and humility than ever before."

Roster of Men.

The roster of the men who were in that legislature recalls a large roll of the leaders and founders of the life of this state and this people. Brigham Young, naturally, was not there, but he was represented by his counselor, George A. Smith. President Young had committed the measure into the able hands of Abraham O. Smoot; he was made chairman of the joint committee. George Q. Cannon introduced the bill in the council, Peter Maughan in the house. Following are the men who were in the legislature in 1876:

Council—George A. Smith, president, Iron; Lorenzo Snow, Boxelder; Ezra T. Benson, member elected before legislature met, Rich county; Orson Hyde, Sanpete; Wilford Woodruff, Salt Lake; Daniel Harrington, Utah; George Q. Cannon, Salt Lake; Erastus Snow, Washington; Abraham Ö. Smoot, Utah; William Jennings, Salt Lake; Moses Thatcher, Cache; and Joseph A. Young, Sevier.

House—Orson Pratt, speaker, Salt Lake; John Taylor, Salt Lake; Joseph F. Smith, Salt Lake; Franklin D. Richards, Weber; A. P. Rockwood, Salt Lake; John Rowberry, Tooele;



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

Women Will Celebrate Golden Jubilee Marking Fiftieth Anniversary of Suffrage in Utah.

Fifty years ago, on the 12th day of February, 1870, the law granting suffrage to women was passed in the Utah legislature. It is regarded as eminently fitting, therefore, that men and women of Utah memorize that day with ceremonials. Second only to Warnin win graytian women the came into the room, and with him a girl carrying food on a tray. She set the tray on the table, and then withdrew. The old man tried hard to make me understand his gratitude, and then he opened a door and showed me a bedchamber where I could rest. He then left me, after trying to tell me that he would come again when the sun came around to the east, which meant in the morning.

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sage of the bill, and two days before the municipal election, when most of the wards in the city were represented. R. Snow presided and Lydia D. Alder acted as secretary. committee was appointed to wait upon Acting Governor Mann to thank him for signing the bill. That committee was as follows: Eliza R. Snow, Bathsheba W. Smith, Sarah M. Kimball. Margaret T. Smoot, Harriet C. Young, N. C. Twiss Young, Phoebe Woodruff, M. Isabella Horne, Marinda A. Hyde, Elizaabeth G. Cannon, Amelia F. Young and Prescinda H. Kimball.

Rousing speeches were made by that leading suffragist, Sarah M. Kimball, by Phoebe Woodruff, Bathsheba W. Smith, Prescinda H. Kimball, Zina D. Young, Margaret T. Smoot and

Wilmarth East.

An amusing incident occurred when Mrs. Smoot said: "Women's rights have been spoken of. I have never had any desire for more rights than I have. I have considered politics aside from the sphere of women; but, as things progress, I feel it is right that we should vote, though the path may be

fraught with difficulty."

Mrs. East replied in her gentle but emphatic way: cannot agree with Sister Smoot in regard to woman's rights. I have never felt that woman had her privileges. I have always wanted a voice in the politics of the nation, as well as to rear a family. I was much impressed when I read the poem composed by Mrs. Emily Woodmansee, 'Who Cares to Win a Woman's Thought.' There is a bright day coming but we need more wisdom and humility than ever before."

Roster of Men.

The roster of the men who were in that legislature recalls a large roll of the leaders and founders of the life of this state and this people. Brigham Young, naturally, was not there, but he was represented by his counselor, George A. Smith. President Young had committed the measure into the able hands of Abraham O. Smoot; he was made chairman of the joint committee. George Q. Cannon introduced the bill in the council, Peter Maughan in the house. Following are the men who were in the legislature in 1876:

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Thomas Callister, Millard; John R. Murdock, Beaver; Abram Hatch, Wasatch; Peter Maughan, Cache; Brigham Young, Jr., Salt Lake; Chas. C. Rich, Rich; A. K. Thurber, Sevier; S. Pitchforth, Juab; W. B. Pace, Utah; Enoch Reese, Salt Lake; A. J. Wright, Weber. There was one other, whose name was not obtainable for this article; he may have been from Kane county.

There were 12 members in the council branch, four of these from Salt Lake district; and 18 members in the house,

six of them from the Salt Lake district.

Will Celebrate.

The committee on celebration were of the following: Ida Smoot Dusenberry, representing Abraham O. Smoot: Clarrissa Smith Williams, representing George A. Smith; Annie Wells Cannon, representing Daniel H. Wells and George Q. Cannon; Susa Young Gates, representing Brigham Young.

Points emphasized in this program were: The exercise of the franchise by the Utah women, on the entrance into this state. Bancroft's "History of Utah" refers to this communal form of government practiced in our earliest settlement in the

following language:

"During this period, 1847-1850, men and women voted by ballot in matters relating to government. Women had already voted in religious meetings by the uplifted hand, but this is probably the first instance in the United States where woman suffrage was permitted. Utah, at that time, however, was not a part of the United States, and before its admission as a territory, the privilege was withdrawn," by the United States Government.

Second: The granting of the franchise to women Febru-

ary 12, 1870, by the Utah legislature.

Third: The fact that Senator Edmonds, in 1882, secured the passage of a bill which disfranchised men and women living in plural marriage, defined as unlawful cohabitation. A commission was sent to Utah and a test oath was administered which completed the disfranchisement of women living in plural marriage. In 1887, Tucker, of Virginia, introduced a bill which abolished woman's suffrage in Utah, the act becoming a law March 3, 1887.

Fourth: The fact that in 1896, when statehood was acheived, that women's suffrage was incorporated in the

Enabling Act.

Our two General Board members, Mrs. Susa Young Gates and Mrs. Donnette Smith Kesler, were appointed to attend the U. S. Suffrage Jubilee, in Chicago, February 12-18, where the women of the nation celebrated Wyoming's and Utah's Jubilee with the National Suffrage in 1920,

Centennial of the Vision.

The early spring months marks the centennial, or hundredth anniversary, of the marvelous vision vouchsafed to the Prophet Joseph Smith in the grove, at Palmyra. The Church authorities exject to have memorial services, both at the April conference and at Palmyra, later. The Relief Society will also signalize this event in the program for our general conference in April. The present time itself is fraught with great significance for the women of this people, for the Church itself and for the world.

First Women's Bank.

The first woman's bank in Tennessee, probably in the world, was established in Clarksville, Tennessee, with the capital stock of \$15,000. The president is the wife of the town physician, and the cashier, the wife of the county attorney. Every office and position in the bank will be filled by a woman and they announce "the special function of the bank is to afford financial conveniences to women." Small savings account will be popularized by this bank.

Women Featured in the Coming Campaign.

Both Republican and Democratic parties are featuring women in the coming campaigns. Utah received a visit from the Republican National Committee on Jan. 10, 1920, accompanied by Miss Mary Garret Hay of New York, who is chairman of the National Executive Committee on the woman's division. Miss Hay is a famous old time worker in suffrage and was in Utah twenty years ago in the interests of that She had many happy reminiscences women and was especially enthusiastic for the return of Senator Reed Smoot, whom she declared had done more than any other man in Congress for the cause of women's suffrage. She added "He never fails, he looks after your interests, and he has a nation viewpoint, as well, and looks interests of other states and of women everywhere." Our Mrs. Janette A. Hyde went to Denver with Mrs. Davis, to represent the Utah Republican women at the intermountain Republican meeting held there on Jan. 6, 1920.

Babies in Denver Church Cared for While Mothers Are at Church.

A "creche," under the care of a trained kindergarten teacher, has been established at Trinity Methodist church in Denver, for the convenience of mothers who desire to attend divine services on Sunday and who have no one to care for their children at home.

New York has Barred Women from Juries.

Justice Lazarsky, evidently a Russian Jew, refused the injunction on Jan. 7, to compel the commissioner of juries, of Brooklyn, to include women in making up jury lists. His only excuse was precedent.

Women Prisoners not to be Whipped.

The shocking practice of whipping fallen women or dissolute female characters, which has been practiced in Atlanta, Georgia, was ordered discontinued, Jan. 21, after a public hearing brought by the Atlanta Humane Society. Women have been strapped to a contrivance resembling a chair and flogged unmercifully. The same committee is now endeavoring to have the practice of flogging male prisoners also discontinued. Did somebody say this was an enlightened age, and that such practices were done away with long ago?

Women Physicians.

Not all of the women have been crowded out of the medical profession, at least in some of the eastern states. Mrs. A. C. Ivy, who before marriage was Emma Kohman, of the University of Chicago, told members of the Federation of American Societies for Experiment Biology, at the congress held in Boston in December, how she came to discover the cause of "War Edema." This disease, also called "war dropsy" and "hunger edema", caused illness and death of many thousands in Russia, Germany, Poland, and France. It was thought to be due to lack of fats in the diet. Experiments revealed that it was due to lack of protein. The results were the more important in that scientists had generally believed that proteins tended to increase rather than cure edema. Mrs. Ivy found edema was produced in rats deprived of proteins and cured by supplying them with this food principle.

Dr. Anna W. Williams, on Influenza.

Another eminent woman physician of the New York Board of Health in discussing a recent paper read by Dr. T. M. Rivers of the Johns Hopkins Hospital on "What is Influenza?" at the same meeting of the Society of American Bacteriologists, held in Boston the last week in December, objected to a former paper on the ground that 400 influenza strains among animals had been studied in New York and no large groups had been found among them. She claimed there

was no relationship among them seriologically. Dr. Blake said that the bacilli must be grouped by cultural tests. "Let us do some honest-to-goodness work," he said, "and forget that it causes epidemics." When doctors disagree——.

Reports from the Children's Bureau.

The Children's Bureau in Washington has been studying the rights of children born out of wedlock. Attention is called in this report to the fact that our legal provisions for the support of the child born out of wedlock are inadequate, the payments prescribed are often too low, and in most of the States the period of support is too brief, sometimes reaching only to the child's 10th or 12th year. In one State only a single payment of \$50 is required, in another \$90, distributed over three years is required. The two most liberal states have allowances that total, in one case, \$2,750 for the first 18 years of the child's life; and in the other, \$1,750 for the first 11 years of the child's life. Physical conditions for working children are encouraging the attention of the Children's Bureau. Tests in large manufacturing centers prove the injurious effect of early confined labor on the undeveloped bodies of children. Utah has little of this problem. Our children are kept in school and live in as ideal conditions as any children in the world.

Ouija Boards Are Dangerous.

Ouija boards were denounced by the famous British scientist, Sir Oliver Lodge, also the leading exponent of spiritualism, on his arrival in New York, Jan. 15. Sir Oliver advised persons of weak minds to keep away from the ouija board. He believed that unless a person possessed a strong force of mind there was danger that constant application upon the board might affect the mentality. He wants people to adopt only his pet form of belief in spiritualism.

Noted Men Visit President Emmeline B. Wells.

General John J. Pershing, who visited Utah in January, and Will H. Hayes, chairman of the National Republican committee, both visited Mrs. Wells in her room at the Hotel Utah. Mrs. Wells sees many famous people and none of them are more remarkable or worthy of fame than herself.

Rachal Foster Avery Passes Away.

Rachal Foster Avery passed beyond on October 26, 1919. She was one of the rarest, most beautiful spirits who ever tabernacled in the flesh and she has left us in the prime of her

vigor and power. She was Susan B. Anthony's closest and best beloved soul-child and friend. Mrs. Avery gave herself, her youth, her fine organizing ability and her fresh, unselfish enthusiasms to Miss Anthony in unselfish and loving devotion, as Miss Anthony herself dedicated every power of mind and body to the cause of Women's Suffrage. Mrs. Avery was loved by all the great leading women of America, and of Europe. None was jealous of Rachal because she had no personal aim, no selfish ambition. She was a true and loyal friend to the "Mormon" women from their first entrance into eastern public life. She withdrew from public life after Miss Anthony's death and devoted herself to her family. She was stricken suddenly and unexpectedly and was sick only a few days. The "Mormon" women will mourn her loss and treasure her memory as one of their loveliest undying memories.

NOTES FROM THE FIELD.

Southern States Mission.

In order to raise funds, the members of the Greenville Relief Society have resorted to several methods. A bazaar was held which netted them \$47.75; at a Church supper \$17 was realized; the members also went into the cotton fields where they earned \$9 picking cotton. In connection with Annual Day a fine program was given including a picnic dinner. The older members of the organization were special guests on this occasion.

Northern States Mission.

The members of the Milwaukee Relief Society are doing splendid work, especially in the genealogical department, since April they have secured 1,178 names for baptism.

San Luis Stake.

The Relief Society women of this stake raised \$139 in six weeks with Sunday eggs, to pay for the electric lights placed in the new stake amusement hall.

Twin Falls Stake.

The Twin Falls stake made a special effort at Thanksgiving time to give cheer and comfort to the widows and those in need. Three wards were fortunate enough not to have any widows or any needy people. Twenty-three families were remembered in the Twin Falls ward. Donations were received and disbursements made to the extent of \$27. The

donations consisted in part of dressed chickens, fresh pork, bottled fruit, apples, vegetables of all kinds, flour and groceries.

Boise Stake.

The Genealogical department of the Boise stake has mailed 107 names to the Logan temple, with money for the same.

Eastern States Mission.

Miss Edna Hardy of Moroni was appointed, on January 2, to preside over the Relief Society organizations of the Eastern States Mission. Miss Hardy takes the place of Miss Marie J. Haselman, who was recently released to return home.



GREENVILLE RELIEF SOCIETY PICKING COTTON TO RAISE FUNDS FOR TREASURY.

Cottonwood Stake.

The first stake annual report to reach the office was that of Cottonwood stake, on January 14. In all but two of the wards the regular outlined subjects were taken; 846 days were spent with the sick; 710 special visits were made to the sick; and 116 families were helped; \$1,311.01 was paid for charity; eighty-eight visits were made by Relief Society stake officers to the wards, this would average seven and one-third visits to each ward. During the year the teachers made 1,472 visits; 1,393 days were spent in temple work. The membership in this stake is 701 with twelve wards. The secretary of this stake is Ivy C. Fowler.

Sevier Stake.

The stake reports from Sevier stake, compiled by Mrs. Lydia Z. Cowley, was received on January 16. There are in this stake twenty-one wards, with a membership of 1,183. With one exception the required outlined subjects were studied in every ward. Six hundred eighty-three days were spent with the sick; 1,056 special visits were made to the sick; \$7,153.79 were paid for charity; with a total of ninetyone families helped; sixty-six bodies were prepared for burial by Relief Society workers. This work represents a service that is not only especially sanctified in its nature but unique in social welfare work. Five hundred and three days were spent in temple work; two successful bazaars were reported by the wards; twenty-three quilts; and \$21 were invested in War Savings stamps. The number of visits made by stake officers to the wards; twenty-nine; number of visits by ward teachers, 664.

Cassia and Montpelier Stakes.

Reports from these stakes reached the office on January 17, from Mrs. Lottie Bach, and Mrs. Mary J. Swenson, re-

spectively.

Since the division of the Cassia stake into three groups, there are left only eight wards in Cassia. The secretary reports that their work especially in traveling long distances has been reduced; and they have been able to visit the wards oftener and keep in closer touch with them. Prior to the close of the year, the Stake Board visited in a body, all of the societies for the purpose of helping the enrollment and attend-

ance generally.

Although the membership of stake is now only 296, 130 "Relief Society Magazine" are taken, practically half the membership. All of the required outlined lessons were studied in every ward but one, and current events were given weekly in every society but one; 214 days were spent in temple work, which amounts to almost one day for each registered number; 263 days were spent with the sick; and 383 special visits were made to the sick; nineteen families were helped financially and \$183.13 was paid for charity.

Fremont Stake.

In a letter from Mrs. F. S. Parkinson of Rexburg, Idaho, we learn that a movement is on foot for uniting the Relief Society women of Idaho in the cause of Health Legislation for the state of Idaho. These women are to be commended for their vision and for their interest.



James H. Anderson.

Gen. John J. Pershing was given a cordial welcome on his visit to Utah, on January 16.

The Jewish population of the world in 1919 was 15,430,000. Of these, 3,100,000 are in the United States, and nearly all the others in Europe.

The fiftieth anniversary of the completion of the first railway to Salt Lake City was celebrated here on January 10.

Prof. Joseph J. Daynes, one of Utah's most versatile and prominent musicians, died in Salt Lake City on January 15.

The Congregational church in the United States has inaugurated a great scheme of propaganda for converts among the Indians in Mexico. Quien sabe?

Influenza appeared in nearly every city of over 50,000 population, and in many smaller ones in the United States, the third week in January. The fatalities are not so great as in 1918.

Earthquakes in Mexico, from January 3 to January 15, disturbed ten states of the southern republic, doing immense damage, and resulting in the death of at least 1,000 people.

Soviet agitators to the number of 249 were deported from the United States, and reached Russia on January 16. Their leaders threaten to return to the United States at the first opportunity.

The Presbyterian church in the United States is seeking

to unite the various sects under the title of the United Churches of Christ in America. Success is not assured, at least not yet.

The Uintah Basin railway articles of incorporation were filed in Utah on January 3. It is intended to build a line from Salt Lake City into eastern Utah.

The railways of the United States are to be turned back to their owners on March 1, according to proclamation of the President. Many people look for additional labor troubles following that event.

Europe is at peace by treaty, but a big war cloud in western Asia looms up to threaten all the Old World civilization. Truly, men's hearts are failing in the fear and uncertainty of what the future has in store.

President Heber J. Grant and a number of the general Church authorities intend to make a pilgrimage to the home of the Prophet Joseph Smith, near Palmyra, New York, in May next, in honor of the first heavenly vision given to the Prophet.

January 25 was the date set by the Presidency of the Church of Jesus Christ of Lattery-day Saints as the culminating date for donations to help poor and suffering members of the Church in Switzerland and Germany. "He that giveth to the poor lendeth to the Lord."

Mrs. Tressia Anderson Miner, a Latter-day Saint missionary to the Hawaiian Islands, died there in December. Her body was brought home to Utah for interment. She was the mother of nine children, and an exemplary Saint.

Dean Inge, of St. Paul's church, London, England, recently declared that "Nothing will end social discontent but destruction of our great cities." The dean has acquired some fame as a far-seeing publicist, and his warning may not be lightly passed by.

Richard W. Young, president of the Ensign Stake of Zion, died on December 27. He was Utah's most famous soldier, having been made a bridgadier general in the United States army for his services, and was recognized in both civil and military life as one of the ablest, most amiable, and most exemplary men in the nation.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah Motto—Charity Never Faileth THE GENERAL BOARD

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RELIEF SOCIETY MAGAZINE

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Assistant Manager - - - - AMY BROWN LYMAN
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MARCH, 1920

No. 3

The Discipline Of Obedience

Who that is born of woman fails to learn, some day, sometime, the lesson of obedience, obedience to a stronger, if not higher will? Obedience to conditions, circumstances and to law. Happy the child who receives this knowledge so early that after-years bring nothing more than a clear knowledge of why we must obey persons, laws, and authority; who has learned the early lesson and whose discipline of obedience was drilled into his inner consciousness, wisely and kindly in early youth. Blessed the man who learns early to subdue his own will without allowing people or conditions to break his spirit and to destroy his usefulness by sickly self-pity and corroding discouragement.

Obedience to civil law, we all understand and recognize as necessary and right. That is, we usually obey the laws of the land which provide penalties for those who steal, commit forgery, or trespass upon their neighbors' civil rights. Yet the subtler rights of social intercourse we all break with impunity. And it is just here where we need to discipline ourselves severely, rendering justice, mercy and loyalty to our associates and to all members of society. If we are big enough and wise enough to apply our own discipline, great and glorious will be our personal results. But if we resent the disci-

pline and become a social law unto ourselves, we must pay our price in our own character-failure, and in the unhappiness

we suffer and cause others to endure.

The discipline of obedience was refused by Lucifer, and we all know the result. But we good women justify ourselves in our minor disobediences to the laws of society and religion by refusing to take the counsel of our fathers, our husbands, or our leaders in the Relief Society, in the ward or the stake, on various pretexts. Our favorite excuse is that so-and-so does the same; then why can't we? The foundation principle of this gospel and of the whole universe is obedience to law and to authority. Whenever we refuse to obey law or author-

ity we are in danger.

In these days of restless questioning of all authority, it is well to focus our thoughts on the fundamental principle of obedience to the authority of the priesthood. Not because we are forced, nor even coerced to do so. But because we want to be obedient. It was the Priesthood-always remember that—as exercised by the Prophet Joseph Smith, and by his successors, who have been inspired, that opened the agelong door of repression and oppression for woman, and that, too, without pressure or demand on the part of any woman or set of women. Freely have our rights and privileges been given to us, and freely do we enjoy them. Moreover, we share equally in all the keys, gifts, and blessings of the Priesthood and in the glories and powers of the celestial kingdom. We must render obedience, however, to the laws of the celestial kingdom just as men do. Men can't whip us, nor rob us of our earnings, nor of our children. And as they have held those powers over us for centuries, they, too, have sacrificed somewhat in this newer adjustment of the social laws. However, all truth, law, and obedience to law, rest squarely on that other divine principle, our free agency, our will, our right of choice.

So, go to it, sisters; just put the thumb screws of obedience to law and to persons on yourself. Determine to beat your enemy to it, in the matter of disciplining your own will. Be the captain of your soul, not the slave of your impulses or your undisciplined desires. The very hardest lesson you will ever have to learn is to be obedient to inferior intelligence, to render kindly obedience to one holding authority over you who may appear to be selfish, unsympathetic or perhaps envious. But take another hitch in your mental belt, and offer that obedience willingly and graciously. Be obedient because you want to be so, not because some one threatens or demands that obedience. Then you can control the situation and not be crushed by it. Get all the pure gold

you can out of the crushing process, and don't follow the example of some highly gifted but undisciplined men and women who, when crossed in their will, sink into insignificance or follow all kinds of will-o'-the-wisp trails where discipline is unknown and authority is not. Don't be a quitter. Harness your will, drive it along the disciplined road of righteous law and divine authority.

THE EDELWEIS. (A Sonnet.) O. F. Ursenbach.

In Alpine heights, near the eternal snow, I plucked an edelweis, long years ago; The tiny flower of moss-like, grayish hue, As time rolled on, kept ever bright and new; Until today, its petals, full and rare, Seem just as fresh as when I plucked it there. In ecstrasy, I pause and wonder still; This great insignia of the Master's will; How it remains as God the blossom made, As through the fleeting years, it does not fade. He who, in life's late day, is blanched with age, Allows his mental energy to fade, Could well afford, though near the sun-set hour, To profit by this little Alpine flower.

A PRAYER.

Martha B. Cooley.

O, Father, kind, make me more humble,
More worthy thy blessing and love;
That I may e'er bask in the sunshine
Of thy wond'rous glory above.
Thou knowest my heart and my weakness,
The struggle that ever is mine,
As I strive to rise above error,
With perfection my goal, my shrine:
Give me strength and wisdom so needed,
Increased faith and charity, too,
With patience and love in abundance;
Keep my soul ever faithful and true:
Yes, true to my friends and my dear ones,
And true to myself and my God;
My motto e'er onward and upward,

My hand firmly grasping thy rold.

Guide Lessons

LESSON I.

Genealogy and Testimony

(Required.)

First Week in April.

SALVATION FOR THE DEAD, A VICARIOUS WORK.

TEXT: "History of the Church," Vol. VI; Obadiah, Old Testament.

AIM: "Only through the symbolic labors of the living may the dead enter into the Church through the doors of baptism."

Subsequent to receiving his first revelation on the principle of salvation for the dead, the Prophet Joseph Smith revealed the vital fact to the people that the hope of the dead lay in the labors of the living, no matter how earnestly the spirits in prison might desire baptism and the ordinances pertaining to the priesthood. It would be impossible for them to obtain those keys and blessings except through the vicarious

labor of living descendants or friends.

All religious forms are symbolic in their character, so are all civil forms. The shaking of hands, the taking of an oath of office, the execution of any deed of trust or any civic process, all are conducted in symbols. The very words in which this is written are put in groups or symbols (or letters of a symbolic alphabet) which express the thought of the writer to be grasped by the reader who glances over these symbols. So, too, are all forms of religion presented to our minds in the shape of symbols. Marriage, baptism, confirmation, the Lord's Supper, and all the ordinances of the temple, are symbolic from first to last. Like the Savior's parables, they convey to the mind, through their symbols, a thought which may not be expressed except through symbols.

Symbols belong to this earth, for we see as through a glass darkened, until we come to see as we are seen and know as we are known. In the Celestial Kingdom it may be that no symbols will be necessary, but they are sometimes on this earth and in the intermediate state which is called Paradise and where the waiting spirits are in "prison." They are prevented from advancing and developing for lack of the keys and powers which would permit them to advance. These

spirits which have once tabernacled in the flesh must needs receive the symbols which pertain to the gospel plan upon the earth on which they once lived.

Realizing this, the Prophet Joseph Smith put into active

operation the principle of baptism for the dead.

That his mind dwelt heavily on this principle and the mission of Elijah is evidenced by the following extracts from

the "History of the Church," Vol. VI, page 251:
"Now for Elijah. The spirit, power, and the calling of Elijah is, that we have power to hold the keys of the revelation. ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God upon the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

"Malachi says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

"Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand

by this in the last days?

"In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days: but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, etc.

"Now comes the point. What is this office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

"Now, was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

"I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on the earth to those who dwell in heaven. This is the power of Elijah and the keys of the

kingdom of Jehovah.

"Let us suppose a case. Suppose the great God who dwells in heaven should reveal himself to Father Cutler here, by the opening of the heavens, and tell him, 'I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven.' You have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a fore-runner, the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.

"We cannot be perfect without the fathers, etc. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian

notions in existence."

"Again: The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory. * * * I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel."

The Patriarch Hyrum Smith delivered the following significant address on this subject, on the 8th of April, 1844:

"I never knew a proclamation to be understood at once. President Brigham Young wished to draw the attention of the brethren, first, to build the temple and get your washings and anointings, and endowments; after that, to build up branches through the nations. We must do all we can to build up the temple, and after that to build churches. The gathering will continue here until the temple is so far finished that the elders can get their endowments; and after that the gathering will be from the nations to North and South America, the symbols of the wings. The gathering from the old countries will always be to headquarters, and I have no doubt this conference will do a great deal of good."

Again the prophet gave even more light upon the subject,

on May 9, 1844:

"My text is on the resurrection of the dead, which you will find in the 14th chapter of John—'In my Father's house are many mansions.' It should be, 'In my Father's kingdom

are many kingdoms,' in order that ye may be heirs of God and joint heirs with me. I do not believe the Methodist doctrine of sending honest men and nobleminded men to hell, along with the murderer and the adulterer. They may hurl all their hell and fiery billows upon me, for they will roll off me as fast as they come on. But I have an order of things to save the poor fellows at any rate, and get them saved; for I will send men to preach to them in prison and save them if I can.

"There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. There is baptism, etc., for those to exercise who are alive and baptism for the dead who

die without the knowledge of the gospel.

"I am going on in my progress for eternal life. 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; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.

In regard to the law of the Priesthood there should be a place where all nations shall come up from time to time to receive their endowments, and the Lord has said this shall be the place for baptisms for the dead. 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 the dead, the Lord has administrators there to set them free. A man may act as proxy for his own relatives; the ordinances of the gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for: but it must first be revealed to the man of God, lest we should run too far. 'As in Adam all die, even so in Christ shall all be made alive'; all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead.

"God Almighty, himself, dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. 'Our God is a consuming fire.' When our flesh is quickened by the Spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others."

This principle occupied the last closing thoughts of the

Prophet, as is shown by these extracts, for the last discourse quoted occurred only a month before his own martyrdom.

QUESTIONS.

What do you understand by vicarious work?

Who was the great exemplar of vicarious salvation?

3. What was the prophecy of Obadiah? (Obadiah, verse 21.)

Describe the nature of symbols.

What are letters of the alphabet? Who arranged our present alphabet?

- What symbols can you suggest as pertaining to daily 7. life? (b) What to civil life?
- How do symbols enter into a marriage ceremony? 8. What is the form of baptism and how is it symbolic?

10. Why must a living person perform the symbolic ordinances for a dead person?

11. What do you know of the claim of the Re-organites concerning the Prophet's attitude on temple work and salvation for the dead?

Note: The practical work for our genealogical class this month is the study and practice of genealogical correspondence. We suggest that each member write at least one genealogical letter during the month, and that the class practice on a model letter to secure required genealogical information of the Society.

LESSON II.

Work and Business (Required) Second Week in April.

LESSON III.

Book of Mormon Third Week in April. BIBLE TESTIMONY.

(Optional)

SUBJECT: Isaiah's prophecy and the Book of Mormon. TEXT: Isaiah 29:1-15; III Nephi 8:5-23; Heleman 14:20-27. AIM OR CENTRAL TRUTH: God makes known to the children of men, through his prophets, the history of the

This lesson and others to follow will deal with prophetic

writings contained in the Bible, relating to the bringing to light of the history of the people who came to this continent, the time of its coming forth, and the important part which that record is to play in bringing about the purpose of the Almighty. In this connection, we will introduce the prophecy of Isaiah contained in the 29th chapter, an analysis of which will furnish the frame work of this lesson, as well as the one to follow:

I—Isaiah's Prophecy.

1—Represents the march of the ages.

A—Notwithstanding Christ, the Great Sacrifice, has been offered up, Isaiah sees the Jews still offering sacrifices.

B—Foreshadows Jerusalem and that which is akin to it, brought down, so they shall speak out of the dust.

C-Foreshadows a great cataclysm.

D-Foreshadows the Dark Ages.

a—"Multitude of all nations" seeking, yet not finding the truth.

b—Religious conditions.

c—Heavens closed against the children of men—
"The seers hath we covered."

E-Foreshadows the restoration.

a-The awakening from the "deep sleep."

b—Sees a book coming forth.

(1)—Words of which are delivered to the learned.

(2)—The book itself delivered to the unlearned.

(3)—When lip-service rather than heart-service abounds, because of which, God will proceed to do a marvelous work and a wonder.

(4)—When the wisdom of God would be exalted above the wisdom of man.

There can be no question that the scene upon which the prophet is gazing when he introduces the prophecy with the words, "Woe to Ariel, to Ariel," etc., is suddenly changed to another place that shall be unto the Lord as Ariel, and that the subsequent utterances in the prophecy have to do with this place and not with Jerusalem.

As a further proof that the prophet had his eye fixed upon another place rather than Jerusalem when he gave utterance to the facts contained in verse six (6), we might cite the fact that no cataclysm as he describes has yet been visited upon the eastern hemisphere, while the Book of Mormon is emphatic in its description of just such a catastrophy, graphically told in III Nephi 8:5-23; and Heleman 14:20-27.

Regarding that portion of the prophecy contained between the verses seven (7) and eleven (11), may not Isaiah have seen the religious unrest and uncertainty—awful condition, which attached themselves to the hearts of the children of men; conditions which caused them to wander from belief to belief, from creed to creed, answering every "Lo! here is Christ," and "Lo! Christ is there," etc., etc., hungering and thirsting for the word of the Lord, only dreaming that their thirst and hunger were satisfied.

Groping in their darkness with as much certainty and stability as a drunken man? No wonder the prophet cried out, "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he

covered!"

The students will do well to make personal research along

the lines pointed out by the following questions:

1. Why do you suppose, did the Jews continue to offer sacrifices after the Great Sacrifice, Christ, had been offered up?

2. What contribution can you make supporting the contention that Isaiah was looking beyond Jerusalem and beyond the time of the Christian Era to another place that would be to the Lord as Ariel, when he uttered his prophecy?

3. Contrast the Bible account with that of the Book of Mormon concerning the disturbances that should take place

in the earth at the time of the Savior's death?

4. What were the characteristics of religious practices during the Dark Ages?

5. What were some of the characteristics of religious

practice at the time of the Restoration?

6. According to Isaiah, what was a specific reason for man's doubt and uncertainty regarding religious matters?

7. What specific condition named in the prophecy led the prophet to state that God would proceed to do a marvelous work and a wonder?

8. Give in detail the circumstances attending the visit of Martin Harris to Professor Anthony?

Literature

(Optional.)

TENNYSON AS A POET LAUREATE.

England has had twenty poets laureate; of that number seven have been great. The great ones were Chaucer, Spen-

ser, Johnson, Dryden, Wordsworth, and Tennyson. Of this latter group, Tennyson, according to some critics, was greatest, making him the greatest of all England's laureates.

He possessed the qualities that go to make a great laureate; intense patriotism, admiration for everything English, power of stirring emotions, a simple way of treating great

events and great people.

The origin of the poet luareate is buried in obscurity, yet it is known as early as 1220 such a versifier was attached to the court. The written directions call for a poem from the laureate on the king's birthday, New Year's Day, and on any great event; only the last requirement has been adhered to.

Tennyson gained his greatest distinction as poet laureate. Undoubtedly Kipling would have been his best successor but Kipling had offended Queen Victoria by his lines in which he called her the "widow of Windsor," and indulged in uncompli-

mentary remarks about the government policy.

One of the noblest dedications in all literature is the dedication to the "Idylls of the King." The poem is dedicated to Albert, Prince Consort, Queen Victoria's husband, whom Tennyson describes as one "Wearing the white flower of a blameless life,

Before a thousand peering littlenesses, In that fierce light which beats upon a throne,

A Prince indeed,

Beyond all titles, and a houseloved name, - Hereafter through all times, Albert the Good."

But what will most attract women are the truly wonderful lines to the queen, in her widowhood:

"His love, unseen but felt, o'ershadow thee, The love of all thy sons encompass thee, The love of all thy daughters cherish thee, The love of all thy people comfort thee, Till God's love set thee at his side again."

The welcome to Alexandra, the Danish Princess, who was afterwards Edward VII's queen, shows how happy and apt Tennyson was:

"Sea-King's daughter from over the sea, Alexandra! But all of us Danes in our welcome of thee, Alexandra!

Welcome her all things youthful and sweet, Scatter the blossoms under her feet!

Break, happy land, into earlier flowers, Make music, O bird, in the new bowers."

The story of "The Charge of the Light Brigade" is familiar to many. During the Crimean war a most unfortunate charge was given, which finally resulted in the death of about six hundred soldiers. Tennyson read the telegraphic

dispatch, relating to the charge, made his first draught of the poem, on the instant, and it was telegraphed to Russia. Many

of the soldiers died with that poem in their hands.

One of the greatest odes in any language, assuredly one of the greatest odes in the English language, is the "Ode on the Death of the Duke of Wellington." In it we have the picture of a most elaborate funeral cortege moving towards St. Paul's Cathedral, where the Duke will be buried. Note the description of the funeral, "pageant sad, and slow as fits an universal woe," and later:

"England, for thy son Let the bell be tolled; Render thanks to the Giver, And render him to the world Under the cross of Gold."

Perhaps the most unique lines in this truly wonderful Ode, are the lines that represent Lord Nelson, the great naval hero of Great Britain. Waking from his sleep of death for an instant and asking,

"Who is he that cometh like an honored guest With banner and with music, With soldier and with priest, With a nation weeping and breaking on my rest?"

"Mighty seaman, this is he,
As great by land as thou by sea,
His foes were thine; he kept us free:
O, give him welcome, this is he,
Worthy of our gorgeous rites,
And worthy to be laid by thee."

The lines that touched a universal cord are the closing lines of the Ode. These were found to be appropriate lines in England to be read over Tennyson's own bier:

"On God and Godlike men we build our trust, Hush, the Dead March wails in the people's ears; The dark crowd moves, and there are sobs and tears; The black earth yawns; the mortal disappears: Ashes to ashes, dust to dust; He is gone who seemed so great,—Gone, but nothing can bereave him Of the force he made his own Being here, and we believe him Something far advanced in state, And that he wears a truer crown Than any that man can weave him. Speak no more of his renown, Lay your earthly fancies down,

And in the vast cathedral leave him, God accept him, Christ receive him!"

QUESTIONS AND PROBLEMS.

1. In the dedication of the "Idylls of the King," find the expression "Father of her kings to be," and explain it.

2. Read some lines from the dedication that show that Tennyson believed that the Prince Consort lived in the immortal world, and that he would there be thinking of his wife.

3. In what war was the wrong charge given that cost the lives of six hundred men? In what country did these

men die?

4. If the poet laureate is expected to write poems that are intense with the national feeling, during any great period of time, or on the achievement of any great event, how do you account for nothing coming from the pen of the present laureate, Robert Bridges?

Of what battle is the Duke of Wellington the English

hero

6. What mighty war lord was overcome at that time?

7. Why are these lines appropriate to apply to the Duke of Wellington? "The great world-victor's victor will be

seen no more."

8. Do you think it a great compliment to a man to say that he is "Rich in saving common sense"? Find these lines in the Ode on the Duke of Wellington. Read the lines to the class that were read at Alfred Tennyson's funeral service. Read the entire poem at home if possible.

 Read the Welcome to Alexandra and tell why the poet said, "But all of us Danes in our welcome of thee, Al-

exandra."

LESSON IV. (Required)

Social Service

Fourth Week in April.

FEEDING THE SCHOOL CHILD

I. Necessary Food Constituents.

So far in this course it has not seemed necessary to discuss food as such, because we have made milk—often called the perfect food—the foundation of the diet. Since milk is a

complete food, a review of its composition will suggest the following as the food constituents essential to maintain life

and produce growth:

A—Water, for making blood and other body liquids; b—fat and sugar to produce heat for maintaining the body temperatures, and for transformation into energy for such internal work as the beating of the heart, the process of breathing and blood purification, digestive and assimilative processes, and for purposes of external activities, such as kicking, crying, laughing, moving about, etc.; c—proteins, to produce growth and to repair tissues, broken down or worn away by the processes of life; proteins also may be used as fuel by the body in much the same way that fats and sugars are; d—mineral salts, to regulate the concentration of body liquids, to regulate the heart beats and other body processes, and to help build body tissues.

Milk is particularly rich in calcium which enters largely into the construction of bones and teeth. The fat of milk contains a somewhat recently discovered essential to normal growth designated as "Fat soluble B;" this is the reason why food experts urged parents during the war to supply children's

diets with true butter whenever possible.

Sources of Necessary Food Constituents.

While milk forms a complete diet for an infant, it will be readily seen that as the child's body grows and becomes more active, food higher in solids (milk is only 12 to 13 per cent solids) will be necessary, and it now becomes essential to draw from a large variety of foods in order to retain in the

diet the various food constituents found in milk.

A—Water will be supplied directly by the water we drink, and indirectly by the foods we eat, as nearly all foods contain more or less water; b—fats will be supplied by butter, cheese, egg yolks, fat meat, nuts, and oils of various kinds; c—sugars, and starches, closely allied in structure and function, are members of a group of chemically related substances called carbohydrates and will be referred to hereafter simply as carbohydrates. In addition to the cane or beet sugar which we serve on our tables, we get other forms of sugars in fruits and in many of the vegetables. The starches we find in grains, in potatoes, tapioca, sego, etc.. D—Familiar examples are: (1) the casein of milk, that white substance which coagulates when milk "sours," and imparts to milk its white colors; (2) myosin, the substance of which lean meat fibre is made up; (3) albumen, familiar to everyone in egg white, which is almost pure form of albumen. Most nuts have a high protein content, as do dried beans of all varieties, and lentils; e—the most familiar mineral, salt is the sodium chloride or "common

salt" which we serve on our tables; other necessary ones such as compounds of iron, calcium, phosphorus, potassium, sulphur, magnesium, chlorine occur in fruits, vegetables, and grains.

Summary.

The composition of milk—nature's perfect food for the infant,—suggests the following necessary food constituents for older individuals:

a—Water to supply body liquids.

b—Fats, found in butter, oils, eggyolks, cheese, nuts, etc.; and carbohydrates, found in fruits, vegetables, grains, potatoes, to supply heat and energy for both internal and external work.

c—Proteins, found in milk, eggs, lean meat, nuts, beans,

to supply building material.

d—Mineral salts, found in fruit, vegetables, grains, to regulate body liquids and processes, also to help build certain tissues.

Measuring Food Value.

As shown by the foregoing discussion the function of food is three-fold; namely, to yield heat and energy to do work; to build body tissues; and to regulate body processes. Since fats, carbohydrates and proteins have the common function of supplying energy to the body, the most conspicuous function of food, and since the body has power to transform heat into energy and vice-versa, it has been found convenient to measure the value of a food by the amount of heat its burning will produce. This is termed the energy or fuel, value of food, and is measured by a heat unit called the calorie. The calorie is defined as the amount of heat required to raise one kilogram (2.2 pounds) of water through one degree centigrade, or approximately the amount required to raise one pound of water through four degrees Fahrenheit. By burning various food materials a specially constructed apparatus where all the heat produced by the combustion could be accurately measured, and by making various experiments and computations to determine heat lost in the process of digest of food, it has been found that

1 gram (approximately 1.28 of an oz.) of fat will yield

9 calories.

1 gram of carbohydrates will yield 4 calories.

1 gram of protein will yield 4 calories.

To determine then the energy value that any food will have for the body, it is necessary to know the amount of fat, carbohydrate and protein it contains, then multiply by the above factors. For example: The average banana weighing

95 grams (pealed) contains 1.235 grams protein, .57 grams of fat and 20.90 grams carbohydrate; its fuel value would therefore be: 1.235×4+.57×9+20.90 ×4 or 4.940+5.13+83.60=93.57 calories.

To those interested in making studies of this kind, Bulletin 28, Office of Experiment Stations, U. S. Department of Agriculture, will be found helpful, and can be obtained free, or at least at slight expense by writing the Superintendent of Documents, Washington, D. C.

Determining Food Requirement.

In feeding babies it will be remembered that weight for any given age was taken as the main factor in determining quantity of food required; the same is true ordinarily in making dietories for older children, however, when greater accuracy is required, height, body surface, and activity are taken into consideration. Where weight is the only factor it is wise to make liberal food allowance for the child's activity. Up to the age of fourteen years, no difference is made in arranging dietories for boys and girls of the same age and weight, but it has been found that from fourteen to seventeen boys require food sufficient to produce two hundred or three hundred calories per day more than do girls of the same age and weight. Most experts, however, incline to the belief that this fact is due to greater activity on the part of the boys rather than to influence of sex.

The following average weights of boys and girls at different ages are taken from tables prepared by Dr. T. D. Wood:

Table 1

		В	oys	G	irls	
 At	5 years		pounds	34- 45	pounds	
Αt	6 years	36- 48	pounds		pounds	
At	7 years	42- 54	pounds	39- 50	pounds	
At	8 years	45- 59	pounds	42- 56	pounds	
At	9 years	50- 65	pounds	49- 63	pounds	
At	10 years	53- 71	pounds	54- 69	pounds	
At	11 years	61- 78	pounds	60- 75	pounds	
At	12 years	63- 85	pounds	63- 94	pounds	
At	13 years	67-100	pounds	65-104	pounds	
At	14 years	67-122	pounds	78-114	pounds	
At	15 years	79-136	pounds	89-118	pounds	
		90-140		100-121	pounds	
		104-146		109-125	pounds	
	-		-			

Table 2

The following table of calorific requirements per pound body weight for different ages is adopted from tables given by Dr. H. C. Sherman:

At	2- 5	years	40-36	calories	per	pound
			36-32			
At	10-13	years	22-27			
At	14-17	years	27-20	calories	per	pound

To determine then the number of calories a child's food is to supply in one day it is necessary to ascertain his weight in pounds, then multiply by the number of calories required per pound by a child of his age, thus: A child eght years old weighing 50 pounds would require 50x32 to 50x36, or 1600

to 1800 calories per day.

In estimating the total calories required per day the question naturally arises as to what part of this requirement is to be supplied by protein, since it is known each day's diet must contain sufficient protein to provide for growth and repair. This requirement is much more difficult to determine and after similar series of experiments in protein feeding, various experts have arrived at conclusions concerning the protein requirement ranging from 8½ per cent to 16 per cent of the total calories per day. In making children's dietories 15 per cent is considered sufficient to provide for all normal growth and activity. Hence, in the example above the daily protein requirement for an eight-year-old child weighing 50 pounds would be 15 per cent of 1600 to 15 per cent of 1800 or 240 to 270 calories. Or, since each gram of protein yields 4 calories, the number of grams protein required per day would be 240:4 to 270:4 or 60 to 67.5 grams, which is approximately 2 ounces.

To illustrate the variety of food essential to children's daily rations and to indicate proper amounts the following

sample menus are given:

I. Sample of one day's menu for a child seven years old weighing 42 pounds. Reference to the Table 2 shows the calorific requirement of a child of this age to be 36-32 calories per pound body weight. The total calories per day would then equal 42×36 (mean between 36 and 32, arbitrarily chosen) =1428 calories. 15 per cent of 1428 = 214.2 calories to be supplied by protein. 214:4=53.7 number of grams protein required.

With the aid of the tables showing food analysis, such as those given in Experiment Station Bulletin No. 28, referred to above, the following list of foods will be found to come

within two and a half calories of the required amount.

	Weight, ounces	Grams protein	Cal- ories
Milk1 quart	34.4	32.8	675
Natural rice1 lb.	.55	1.4	50
Bread6 slices	4.14	10.8	300
Apple1	7.49	.64	100
Egg1	1.66	6.36	70
Celery1 stock	1.00	.28	5.5
Butter2 tb.	.92	.26	200
Sugar ¹ / ₂ tb.	.22		25
——————————————————————————————————————		 51.66	1425 5
Totals		31.00	1425.5

Sample menus for one day, suitable for a child seven years of age:

Break fast

Rice	4 tablespoonfuls (cooked)
Milk	1 cup (½ pint).
Toast	
Butter	

Mid-morning Lunch

Milk1 cup (½ pint).

Dinner

Egg	1.
Bread	? slices.
Butter	2 tablespoonfuls
Celery	1 stock.
Baked apple	1.
With sugar	¹ / ₂ tablespoonful

Mid-afternoon Lunch

Milk1 cup (½ pint).

Supper

Milk .	1 cup (½ pint).
Bread	2 slices.
Butter	¹ / ₂ tablespoonful

II. Dietary for a twelve year old child weighing 76 pounds.

Proceeding as in problem I the daily requirement is found to be 2240 calories with 82 grams protein.

Food for one day:

	Weight, ounces	Grams protein	Cal- ories
Milk1 quart	34.4	32.18	675
Prunes4	1.37	.7	100
Rolled Oats ¹ / ₄ cup	.89	4.2	100
Bread8 slices	5.52	14.4	400
Butter2½ tb.	1.17	.4	250
Tomatoes1 cup	7.81	1.6	50
Steak (chopped)	2.82	17.3	125
Potato1	4.23	2.6	100
Apple1	3.92	.4	170
Egg1	1.66	6.3	70
Rice2 tb.	1.01	2.28	100
Sugar2 tb.	.88		100 -
Totals		82.3	2240

II. Sample menus for one day, suitable for a child twelve years old.

Breakfast

Prunes	4.
Oatmeal	¹⁄4 cup.
Toast	.2 slices.
Egg	1.
Milk	
Sugar	1 Tb.
Butter	
Dinner	
Chopped steak	2.82 ounces.
Baked potato	1.
Escalloped tomatoes	½ cup.
Bread crumbs	@ slice.
Butter	1 tablespoonful.
Bread	½ slice.
Baked apple	1,
Sugar	l tablespoonful.
After-school lunch	
Bread	1 slice.
Butter	1 teaspoonful.
Milk	
Supper	
Bread	3 slices.
Milk	
Rice	2 tablespoonfuls.
Butter	

These menus may be found to be too light for boys and girls living active farm lives, if so it is suggested that increases be made in fruits, vegetables, cereals, milk, and eggs, rather than in meat, sugar, butter, etc. It is not expected of course, that busy mothers will be able to do so much work in preparing their children's dietories, but it is hoped they will see to it that their children's daily rations do not fall below the requirements of these samples, and that they receive a great variety of food each day.

QUESTIONS.

I. Why is milk called a perfect food?

2. What food constituents are necessary to maintain life and produce growth?

B. Mention at least two sources of (a) protein; (b) fats;

(c) carbohydrates; (d) mineral salts.

4. Discuss the special functions in the body of (a) water; (b) proteins; (c) fats and carbohydrates; (d) mineral salts.

5. How do the foods in the sample menus compare with those that you have seen children of those ages eat, (a) in kind, (b) in quantity?

6. Do you agree with the idea of giving so much milk (1

quart a day) to a twelve-year-old child?

7. What is your opinion of a mid-morning and mid-after-

noon lunch for a seven-year-old child?

8. Do you think it a good practice to give an after-school lunch to a twelve-year-old child?

GET SOMEBODY ELSE.

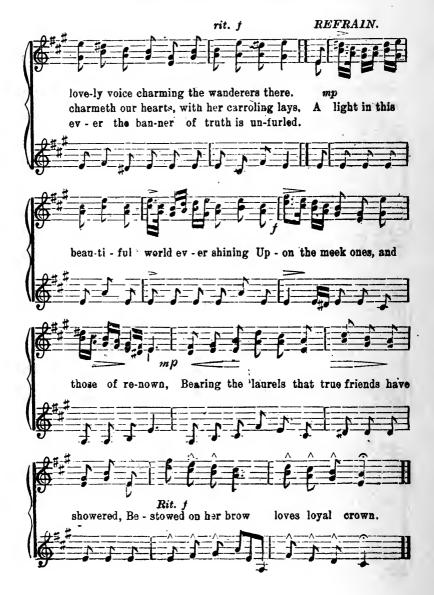
The Lord had a job for me, but I had so much to do I said, "You get somebody else, or wait 'till I get through." I don't know how the Lord came out; no doubt He got along; But I felt kind o' sneakin' like: I knew I'd done God wrong.

One day I needed the Lord,—needed Him right away; But He never answered me at all, and I could hear Him say, Down in my accusin' heart, "child, I've got too much to do; You get somebody else, or wait 'till I get through."

Now, when the Lord has a job for me, I never try to shirk, I drop what I have on hand, and do the good Lord's work; And my affairs can run along, or wait 'till I get through. Nobody else can do the work that God has marked out for you.

A TRIBUTE.

To Mrs. Lizzie Thomas Edward, General Chorister of Relief Society. Words by LUCY A. CLARK. Music by Evan Stephens. to-day in a garden of roses, I am musing A nightingale filling our souls with e - mo-tion; In-Sing, song bird, sing on for - ev - er, our lead- er Of Clear brooks dancing on, water - falls playing there, In spir - ing hope with grand anthems of praise, S. choir, which is known in the world, In i - vy green bowers beau-ti - ful sing-er, Her joy sent from heav-en, this song gift - ed warbler, She un-ion, and love, and har - mo - ny blending, Where-



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The Dee Nurses Home, Ogden.

of Latter-day Saints. Since that time extensive improvements have been made, including the erection of a Nurses' Home, which has every convenience looking toward the comfort of those in training. The Church has now under way the erection of a wing which will practically double the capacity of this institution.

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Applications and booklets furnished upon request.

HOME AND LOVE.

Mrs. Parley Nelson.

Sometimes I go a-journeying
Far from the place where loved ones dwell.
I long to jostle with the throng,
New ventures seek, o'er hill and dell,
But soon the home ties call to me,
My chastened heart obeys the call:
Whatever else the world may give,
A home and love, are best of all.

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CONTENTS

APRIL, 1920

	Page
Opening the Gate Beautiful to Women	189
Treating the Rumor Germ	
Regarding Salvation for the Dead	199
Beyond Arsareth	204
Paradise of Childhood	
Blue Peaks of the Soul	212
Notes from the Field	
Official Round Table	224
On the Watch Tower	228
Editorial	232
Guide Lessons	
Song	246
Household Hints	248

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HEAVENLY VOICES.

Helen Kimball Orgill.

There are little voices calling, Calling from the heavenly shore. Though invisible their faces Yet they seem to be heartsore.

'Tis the voices of the spirits
Who on earth have never been;
They are wafting us a message,
Us who are so prone to sin.

O fair womanhood of Zion,
Do you heed the pleading sound?
Or, are you a one whose conscience
Is eased with excuses found?

Ah, and think of that great future,
When your sad hearts will be torn
Just by gazing at the darlings
Who on earth you might have borne.

Are you looking forth to heaven
As a place of joy complete?
Do you think that you will find it
When the Lord of love you meet?

So then, listen to the pleading, Now, before it is too late; That your glory may be perfect When you reach the heavenly gate.

Raymond, Canada.



THE SACRED GROVE.

Joseph Smith Farm, Palmyra, New York, showing President Joseph F. Smith standing near the Sacred Tree, said to be nearest the space where the Father and Son appeared to the boy Joseph.

Relief Society Magazine

Vol. VII APRIL, 1920 No. 4

Opening the Gate Beautiful to Women

When the Prophet Joseph Smith asked the Lord for wisdom on that early spring day, in 1820, the Gateway of Heaven was opened, and angels came through for the first time in centuries. That opened Gateway led into the higher

courts of life's temple.

In the olden days, women were not permitted to go beyond the Gate Beautiful into the Court of Sacrifice, nor into the Higher Place. During the dark ages, after the light of revelation had been withdrawn from the earth, women felt keenly, but perhaps unconsciously, the heavy hand of superstition and oppression. Men, because of superior strength and leadership, could force their way through the clouds of darkness and superstition, but helpless women and little children were sufferers, as they always are when society is lighted only by the rays of cold reason, earthly ethics, and lustful desires. So that, when the Vision, given to the Prophet Joseph Smith, came through that Gateway, the women with their little children were among the most blessed recipients of the results of that Vision.

It is very probable that the Vision came to the prophet on the Paschal day of that year, although no date has been kept for us, but it was on the Paschal day when the Church was organized, when Elijah visited the prophet in the temple at Kirtland, and when, strange to say, the prophet organized the Relief Society. That day, the 17th of March, 1842, was the opening of the Paschal season for the year 1842. It was the day celebrated as the fast day of Queen Esther, by the Jews. What a wonderful Easter these events have brought to the earth. The women, because of the opening Vision, have been permitted to enter into the Court of Sacrifice now symbolized by the Sacrament which is given in this Church, not only to women but to the little children in our Sunday Schools. How symbolic this blessed privilege is to the liberty for women and children which followed that marvelous Vision!

Women have been given the right of franchise, first in

the Church itself. They have always voted on all matters of procedure, and on the support of all officers in the Church from the least to the greatest. The doctrine of common consent makes the woman an equal with man in all her religious activities. She is admitted not only into the courts of women, symbolically and equally in our own temples, but she is given a higher position in this sacred ordinance which she shares, side by side with her husband. Indeed, in the last or Holy of Holies, men must be accompanied by their wives when they secure their blessings.

Organizations have been formed in the Church for the public and semi-public exercises of every gift and grace of womankind, from the oldest women to the youngest girl child.



THE JOSEPH SMITH HOME, PALMYRA, N. Y.

There are avenues provided for the exercise of their talents and the development of their powers, according to age and fitness.

Women are no longer under the heel of superstition in the various walks of life. In art and music, in medicine and in law, women have today, because of the opening seals of that Vision, equal privileges, equal rights, with men. In education woman has also come into her own. In the year 1820, no woman could study higher mathematics or enter colleges or universities. Today, she may go where she will and achieve what she is fitted for.

In 1820 women were goods and chattels in the eyes of the law, men owned their women and their children, as they did their cattle and their houses, and a woman could not make a will nor deed away her property. She could not use her own earnings without the consent of her husband, or her guardian, while he could seize her earnings or her property, do what he pleased with them, even to squandering them upon his mistress. He could whip her, if he did not injure her body, and could dispose of her as he saw fit. He could secure a divorce at any time, but she could not secure a divorce with any plea whatsoever. Today women and men at last stand equal before the law in this country and in many parts of Europe. How strange that this should be the opening year of civil equality of women with men in this land of Zion, the United States of America.

The Suffrage Jubilee celebration in Chicago also marks the fiftieth anniversary of the granting of civil equality to

the women of this Church.

The Gate Beautiful opening into the higher courts of achievement and development for women will not close again, on this earth, nor in the endless ages of eternity. The sons of mothers and husbands of wives have suffered during the long, dark ages, because, when woman is oppressed and children are neglected, or given false standards or morals of life, men are debased and enslaved. With our faces to the rising sun, we offer our sacrifice of joy and thanksgiving at this Paschal season, in commemoration of the hundredth anniversary of the Vision, in the Grove at Palmyra, to the Prophet Joseph Smith.

A SENTIMENT. Julia P. M. Farnsworth

One hundred years ago, the world was on the threshold of a new era. This had been in course of preparation all through the ages. A government, inspired by God, had been established, which gave to men, political freedom, but there was still a feeling that "the great ocean of Truth lay all undiscovered." The wonderful Vision of the boy prophet, Joseph Smith, on that spring day in 1820, was the dawning of the Light which was to shed its rays over the whole earth and point the way to Eternal Truth, making clear the problem of existence, giving to life its real meaning and sublimity. It glorified motherhood, and gave to woman a place she had never known before in the sphere of education, ethics, and social democracy, making of patriotism a sacred duty. The establishment of the gospel in its fulness, in response

to the promise of that first Vision, instituted the most perfect educational system the world had ever known, and opened wide the door of opportunity to woman, calling her to be the co-worker with man in God's cause upon earth, enduring its trials but sharing its triumphs.

April, 1920.

THE RAYS OF SCIENCE IN THE HOME.

Amy Lyman Merrill, Superintendent Practice Home, Utah Agricultural College.

The glorious light that appeared on earth in 1820 shed its rays in all directions. The whole world has felt its sweet, comforting, and powerful influence. Science in its numerous aspects has been influenced profoundly. The hidden laws of nature have been discovered and all mankind has enjoyed

the resulting benefits.

Woman's work and home problems have been illuminated by the rays of science the past hundred years just as truly as have man's work and problems. And that is proper, for God designed woman as the partner, not the servant, of man. Prior to the appearance of the redeeming light of the gospel women were considered to be on a plane inferior to that of man and were so treated. This condition still prevails most among the peoples of the world least affected by

the gospel light.

Consider the results of the penetrating rays of science upon women and the home since that light appeared. The doors of colleges and universities have been opened to them; they have delved into the scientific problems of the home and have solved many of them; the proper training of their children has been carefully studied; the health of the family and the proper sanitation of the home have received attention; what to eat and how to prepare it are now known better than ever before; labor saving devices for the home have been invented in great numbers; home comforts and conveniences have battled with home drudgery and have won; and finally on every hand in the homes throughout the land are seen growing joys and greater appreciation of the dignity and importance of woman's work in the world.

Because of the great light that appeared a century ago intelligence now walks upright where ignorance crawled before. And the womanhood of the world is correspondingly

blessed.

"Out of the darkness of the night, The world rolled into light. It is daybreak everywhere."

Treating the Rumor Germ

Mrs. Parley Nelson.

Dissension and discord made their appearance in the west side neighborhood, along with the Jorden family. Prior to their advent, if the children of the neighborhood, indulged in little differences or disputes, they were allowed to settle them in their own way, without interference from their elders, for the parents were aware that childish squabbles, if left alone, are soon forgotten.

The Jordens had two children—Ben, a headstrong, wilful lad of about fourteen; and Luella, a delicate, highstrung girl of eleven years. At the beck and call of these two youngsters their mother went, like the most abject slave of ancient times.

Each day began with a multitude of whining complaints. It was, "Mamma, where are my shoes?" "Mamma, find my stockings, "Mamma, what have you done with my hat?" or "Mamma, fix my hair."

When meal time arrived Mrs. Jorden was in a qaundary, to find something that would meet the approval of their Epicurian appetities. If she prepared muffins for breakfast, they demanded toast or hot cakes; if eggs were served, they unfailingly called for potatoes, or vice versa.

These trying habits, together with continual bickerings and disputes with each other, seemed enough to drive the most patient mother distracted. But not so with Mrs. Jorden. Like many another doting mother, her eyes were blind to the faults and imperfections of her children, and she seldom missed an opportunity to hold them up as patterns and examples for other children to follow.

Without meaning to do so, she cultivated the selfish and disagreeable side of their natures, so that they became a source of irritation and dissension wherever they chanced to go.

Ben took especial delight in teasing the little tots, snatching their playthings, hiding their hats, or otherwise disturbing their peace and pleasure, and no matter how interesting the game, or how riotous the fun, it invariably ended in a riot of disputes and disaster, soon after the Jorden children made their appearance on the scene.

Mrs. Jorden, just as invariably "took sides" with her own children, accusing and condemning their associates, inso-

much that peace and quietude departed from the neighborhood.

Another serious fault of Mrs. Jorden's was that of listening and giving credence to all the stories her children related concerning the daily happenings of the neighborhood. Not only did she give ear to these tales, but ofttimes she repeated them, and they were passed from lip to lip; like a ball of snow which is rolled about, they sometimes grew to enormous proportions and trifling little occurrences, seemed anything but trifling in their nature.

Mrs. Mason lived next door to the Jordens. She was a sensible little woman, who endeavored to teach her children to respect the rights of others and to wait on themselves and each other, whenever possible. She, too, made it a point to listen to the little confidences they brought to her, not for the purpose of repeating and elaborating on them, however, but she felt that it assisted her in knowing what her children were doing when they were beyond her watchcare, and also gave her opportunity to advise them as to their own behavior.

Mrs. Mason was greatly surprised, one evening, to hear her six-year-old lad, relating how Tommy Jones had been caught stealing eggs in the Jorden barn. "Are you sure you got that story exact, Johnny?" asked his mother severely. "Why, I don't believe Tom Jones would steal, and I want you to be careful how you repeat such things." "Well, he did it, just the same," declared Johnny stoutly; "Ben Jorden told me himself, and he says perhaps a big policeman will take Tommy Jones to jail."

Mrs. Mason warned her children not to repeat the story, telling them that she was sure it was a mistake, but the rumor grew and finally came to the ears of Tommy's mother.

Mrs. Jones had a private interview with her son, who admitted that he had been in the Jorden barn, on the previous morning.

"If that is the case, we will go over and talk to Mrs. Jorden about it," said Mrs. Jones, and to her surprise, Tommy made not the slightest objection. Arriving at the Jorden home, Mrs. Jones explained her errand.

"Oh, yes, indeed it's true, Mrs. Jones. My Bennie caught him right in the barn with the eggs in his hands. Didn't you Bennie?" she asked, turning to her son who was whittling chips over the kitchen floor.

"Sure," replied Ben, briefly, without raising his shifty

eyes.

Mrs. Jones' face grew white as chalk. "What about it

Tommy Jones?" she demanded, "I want the whole truth about this affair."

Tommy's eyes blazed as he turned, with clinched hands toward his traducer. "It's a lie, Ben Jorden, and you know it! You know that Old Flopsy, my white rabbit, dug under our fence and got into your yard. You said I might come after her, and you helped me chase her. She ran into your barn and we both hunted for her there, but we didn't find her. You know I didn't touch any of your old eggs, and if you dare say I did, why I'll—I'll—"

"Oh, I guess you won't," admonished Ben's mother, "we have heard enough of your excuses." Then turning to Mrs. Jones, "I have never had occasion to doubt the word of my children," she said, "and I think we may as well end this painful interview."

Mrs. Jones went sadly home. Arriving there she questioned her boy until she was convinced in her own mind that he had told the truth, but to establish his innocence in the eyes of others, she realized would be a difficult matter.

The rumor continued to spread, and Tommy was taunted and shunned by many of his former associates, while his

loved ones endured humiliation and grief.

Some days later the neighborhood was again astonished, this time by the report that seventeen-year-old Irene Murphy, had disappeared from home, and that when last seen, she was in an auto with a strange man. The sympathy, of Mrs. Jones was, at once, aroused and she took it upon herself to inform the Murphys.

Mrs. Murphy listened in surprise. "Why, Irene hasn't been away from home at all. How could they make such a senseless story out of nothing?"

Inquiry brought out the fact that Irene had accidentally met an out-of-town young man of her acquaintance, and had chatted with him for some time, after which he had taken her in his car, to the high school building. That was the whole foundation of the absurd story which was going the rounds, concerning the "wild escapade of a high school girl and a strange man."

And so it continued. The tongue of rumor seemed never to weary. One day it would be a shocking report of how Mrs. Mason's boys had killed Mrs. Caldwell's chickens, and thrown them in the well; next day the story would likely be of how the windows in the new church building had been deliberately broken by the children of Mrs. Naples.

A grain of truth, an unbridled imagination, and rumor did the rest. The mothers of the neighborhood, finally came

to realize the source of the trouble, and the spirit of revolu-

tion began to brew.

Mrs. Murphy, whose Irish temper was daily advancing toward the boiling point, invited a number of her neighbors in, one afternoon, to "take tea," as she said, but in reality for the purpose of holding an indignation meeting.

Over the teacups, Mrs. Murphy announced her plans, which were received with approval by some, while others

shook their heads in doubt.

"Well, I for one, think it is about time for something to be done to call a halt on Old Madam Rumor and her forces, and I'm ready to do my part, whatever that may be, to help check the spirit of gossip and fault-finding which is eating its way into our homes," declared Mrs. Jones with vigor, thinking of the injustice that had been meted out to her own unoffending son.

"I agree absolutely with Mrs. Jones, in this regard," asserted Mrs. Caldwell. "In my opinion it is a clear case of 'rumorites,' in its most virulent form, superinduced by what we might call exaggerated ego; and the measures, however drastic, will be justified if they can effect a cure, or

even give temporary relief."

"Thims my sentiments exactly," said Mrs. Murphy, and little Mrs. Naples arose and recited dramatically, "Oh, wad some power the giftie gie'em, to see their kids as ithers see 'em." The party broke up in the midst of laughter, intermingled with righteous determination.

The following morning Mr. Jorden had scarcely disappeared from sight, on his way to work, when his wife began

to have callers.

Mrs. Jones was the first arrival. She begged to inform Mrs. Jorden that a rumor was current to the effect that Ben had been smoking cigarettes, and also using very bad language.

"I am sure that is a false report," replied Ben's mother,

growing red with anger.

"Well, my Tommy, has seen him smoke more than once, and as for the bad language, I have heard that myself. And if you don't believe me, why just ask any of the other neighbors, and I'm sure they will tell you the same thing."

Mrs. Jones had scarcely hurried away, until Mrs. Murphy

was ringing the Jorden bell.

"I am glad to find you at home," she began at once. "Do you know that your children have stripped our choicest tree of its apples. Ben climbed the tree and dropped the apples on your side of the fence and Luella gathered them up in her apron and hid them in your haystack. My Irene saw

them do it, and if you don't believe me, why just go and see

for yourself."

"My children are not thieves, if you please," declared Mrs. Jorden, trembling with rage, and she invited Mrs. Murphy to leave her premises and never darken her door again.

In succession followed Mrs. Caldwell, Mrs. Mason and Mrs. Naples, one to mention the fact that it was reported, Ben had been a member of the gang which had looted a box car recently.

Another told of having seen him throwing stones at passing automobiles, while the last visitor repeated the rumor

that Luella had been cheating in school.

"Lies, nothing but lies, from beginning to end," stormed Mrs. Jorden. "This is the result of living in such a low-down neighborhood. My poor Bennie! My dear Luella! To be so wrongfully accused," and she fell into hysterical weeping, in which condition her husband found her when he returned to dinner.

She sobbed out the whole story of the neighbors' insults and abuse, and commenced a stinging tirade against them all. For the first time in their married life her husband silenced her and told her he was afraid she had received her just deserts.

"You have always been too eager to judge other people. and you are especially fond of seeing faults in other people's children, though our own are not one whit better than others. I have known for some time that Ben smokes, whenever opportunity affords; and I have also learned that he was mixed up in that box car affair, so it is highly probable that the other reports are true as well. I haven't a doubt, that the neighbors acted in self-defense, and I only hope you are wise enough to take the lesson to heart and profit by it.

"I have been mortified and ashamed many times to hear you judge and condemn on so little evidence. From now on. I am going to have something to say in regard to the discipline of my children, and if they deliberately do wrong, an effort will be made to set them right."

"Oh, indeed," began Mrs. Jorden angrily.

"Yes, indeed!" interrupted her husband with determination in his voice and eyes. "And I rely on you to help me in every way possible that our children may grow into useful, respected, citizens. Of what value is aught else in the world, if our children stray from the path of right," he finished gently.

In the days that followed, Mrs. Jorden wept and sulked by turns, but finally the good in her nature asserted itself. Her neglected conscience whispered that she had been in the wrong, and for the sake of the children she resolved to try to overcome her faults.

She was too deeply humiliated ever to feel comfortable in the west side neighborhood again and Mr. Jorden finally yielded and moved to a different locality.

Time and subsequent events proved that she had profited by her lesson. Ben and Luella could never understand what had brought about the change in their mother, but they were happier for being obliged to perform certain daily duties, to look after their own property, and to wait on themselves. Their father forbade their whining complaints, and insisted that they treat other people with consideration. He made a pal and companion of Ben, and gradually won the boy from his bad habits. Instead of being a source of disturbance and distrust the Jorden family became respected and admired in the community in which they lived.

THE COLONIAL QUILT.

Grace Ingles Frost.

Naught but a square of patchwork is it, to the careless eye,

Made in an intricate pattern from days of an age gone by, But each block with its tiny stitches, and its quaint applied design

Of pink and purple garlands, with daintily trailing vine, Brings unto me the vision of a maid of guileless grace,

With the glory of southern roses tinging her young face.

I see, as her nimble fingers the needle deftly ply,

The hue on her round cheek deepen, a radiance light her eye,

And I seem to hear her singing as she matches piece and part,

The words of the old, old story that lives anew in her
heart.

Naught but a square of patchwork is it, to the careless eye, Yet, as I view it, I ponder and I can but wonder why

The tracing of perfect stitches, and weaving of design, Do not reveal its secret to others, Love o'mine.

Regarding Salvation For the Dead

James W. Lesueur, President of Maricopa Stake.

The Latter-day Saints are making a sacrifice in gathering genealogy, building temples and doing a vicarious work in these holy temples, with the firm belief that some one in the other world is carrying the gospel message to relatives and friends who have died without a testimony or a knowledge of the truth. Many of these relatives and friends are accepting the message. In order that the work of the Saints in the temples shall be efficacious, the earthly ordinances such as baptism, confirmation, sealing, anointing, ordinations, marriages for eternity, and the sealing of children to their parents, are beneficial and effective, for those only who have accepted of the gospel, though they live in the spirit world. I have a firm testimony that this preaching of the gospel is being carried on by faithful missionaries, both men and women, who have been faithful upon the earth and qualified themselves to be ambassadors of salvation for those who have died without a knowledge of the truth. Let me give an experience of mine which has been a testimony to me.

In January, 1898, I left for a mission to Great Britain and, passing on through Provo, visited with my brother, Frank. who was attending the B. Y. U. When we parted we held each others' hands and pledged that we would do our part in furthering the Lord's work, and that I would gather genealogy on my mission, and that we would work together for the salvation of our dead relatives. I had been twenty-seven months in the missionary field, and had gathered thousands of the names of my dead kindred, when I receive a cablegram from the president of the mission which read, "Released. Outlaws killed Frank." For a short time this seemingly terrible blow nearly crushed me, and I asked the elders who were present to pray for me. Each addressed a short prayer to the Lord in my behalf, and then I prayed and told the Lord I did not know why he should take my brother, but if it was his will, not my will, be done, but the will of my Father in heaven. While praying, I heard a voice above say: "Your brother is called for a similar purpose as was President Woodruff's son." I remembered having read of President Woodruff losing a favorite son by drowning in Bear river, and asking the Lord why this son should be taken, and the angel of the Lord asked President Woodruff which of all his sons he would like to have in charge of missionary work among his relatives in the spirit

world, and President Woodruff answered, giving the name of this son who was drowned. So that it was made plain to me that my brother was called to take charge of missionary work among my relatives beyond the veil. He was also my choice. I know of no one who would be better fitted for this work. He had been called upon a mission, after having spent several years in the Brigham Young Academy, and a good deal of home study, preparing for a foreign mission. The exact date of leaving had not been assigned by the First Presidency. He was prepared also with a wonderful personality that drew around him many friends and was a general favorite in the community among all classes of people and would make a wonderful missionary.

I returned home from Europe to find my father mother heart-broken, and I, too, was very lonely not to find my choicest companion there. My mother was visited by my brother one night when he told her that he had been called to fill a long-felt want. My father and I went into the mountains, where we had our sheep interests, and where my brother had been in charge at the time of his death. It was the first visit there, so shortly after my brother's death, and I felt that he was there. Before retiring, at night, I went out a short distance from the camp and knelt down under the pines and prayed to the Lord to let me see him, as I felt that he was near. I arose from prayer with a firm belief that I would see him, and returned to the camp and retired. Shortly after lying down, and while thinking of my brother, my spirit left my body and I saw my body and my father lying in the bed, and by my side a personage dressed in robes of white whom I understood to be my guardian angel. I went with him, traveling like lightning, a great distance, in a very few moments, and came into a great city which I understood to be a city containing those who had died without receiving the gospel. In the midst of this city stood a large building, plain but beautiful, covering an entire block several stories high. My guardian angel said to me, "We are going in here," and we entered a side door which had been opened by a young lady who gave a bow and smile of welcome. The thought came into my mind, who is this young lady? And my guardian angel said: "She is your relative who was killed while upon the earth, and she is now doing work with your relatives who have died without a knowledge of the gospel, and these people in this room are relatives of yours to whom the gospel is being preached." I looked around the large room and estimated that there were as many people in that room as could find room in the Salt Lake tabernacle. Presently, I heard someone speaking, and listened to a sermon on the first principles of the gos-

pel, and I thought how similar to sermons of the missionaries out in the fields, until he came to the treatment of the necessity of baptism. He then explained that inasmuch as they had died without the opportunity of baptism, that it was necessary that this ordinance should be performed by someone living upon the earth who would attend to it for them. He also explained that confirmation would follow in order to confer the Holy Ghost, which also would be done vicariously by a living proxy. When he had completed his sermon he turned and looked at me, and I beheld that it was my brother, Frank, who had been killed by outlaws. He had such a smile of happiness upon his face that the thought came to me, "Oh, if I can but live so that I can be worthy to do the work that my brother is doing, and have the joy in service such as he is having. I would be willing to make any sacrifice that I was called upon to make by the Lord."

Standing by his side was a young lady of medium height, rather round features, and large beautiful eyes, and as I thought, who is the young lady? my guardian angel said to me: "The young lady is to be his wife." We then passed into other rooms in this great building and I saw people in different stages of intelligence. I was informed by my guardian angel that I could go back to my body, and we made the return trip together. We came into the camp and I saw the great pines and the sheep, and my father's body and my own lying upon the bed, and my guardian angel smiled, and, in a moment, my spirit again entered my body and I sat up and awoke my father and told him of my experience. Five years prior to this the Patriarch John Smith laid his hands upon my head and gave me a blessing which, among other good things, contained these words: "At the touch of thy guardian angel, thy spirit vision shall be quickened, thou shalt look beyond this world into a world of spirits, and commune with thy dead for their redemption. This visit was a fulfilment to the promise of the patriarch. Since that time, I have had a desire to gather genealogy and in connection with relatives, particularly my Aunt Mary Ann Fackerel and Cousin Ella J. Ingles, have done work for thousands of my relatives. When the Arizona temple is built, and war clouds are all over, I desire to visit Europe again, where I can secure thousands of more names of relatives, and hope to do work for them.

The young lady who was standing at the entrance to welcome us was a person I had never met, nor had I heard that any of my female relatives had been killed. When I described her to my mother, she told me that she was one of my cousins by the name of Odekirk who had been thrown off a horse. Her foot had caught in the stirrup and she was dragged sev-

eral blocks, and when the horse was stopped she was dead. My mother said she was one of the best young ladies she ever

knew, with a firm testimony of the gospel.

Now, regarding the young lady who was to be my brother's wife. That was another thing I could not understand, until two or three months after his death. A Mrs. Kemp, of Concho, Arizona, came and asked for the privilege of having her daughter, who had recently died, sealed to my brother, Frank. They had kept company at Provo, and it was dying wish that she be sealed to Frank. And when I saw her picture, I recognized in her the young lady who was standing by my brother's side. All this evidence has given me to understand that it was a vision in reality, and a testimony to me that the work of salvation for the dead is being carried on, under the supervision of the Lord, by holy men and women who have lived upon the earth, and the work that we are doing in our holy temples is indeed the work of the Lord, to bring about their salvation. Those engaged in this splendid work are saviors on Mount Zion.

THE GOSPEL OF BEAUTY. Alice Merrill Horne.

Since the First Vision of the Prophet Joseph, America has given to the world its greatest artist in James McNeill Whistler. He created an art more subtle than that of any master of painting known to sacred or profane history. America has also produced a hundred celebrated artists, beginning with George Inness, Augustus St. Gaudens and Olin Warner. Utah herself has M. M. Young on the first line in art, among a few other great Americans. We are already hearing from a dozen devotees who are bringing fame to

themselves and honor to our state.

If God spoke to Emma Smith concerning music and art, should not we, the recipients of benefits, from that "turning of the key" be glad to preach the Gospel of beauty? Eliza R. Snow heard the music and sang. She blessed me with a message of what I should do when I was but a little child. In the presence of Sisters Zina, Bathsheba, Rachel Grant, E. B. Wells, and a dozen others I could name, she blessed me to bring forward a work which no one else could do and which would bring great joy in its accomplishment. That call has never since ceased. It induced me to bring forward a law in the third State Legislature for the promotion of fine arts; and when asked (in the Relief Society Committee) to suggest a study for our year's work, I knew what it was to be. You all know the response. Every passing cloud, each hill-line, each patch of color, became charged

with a message of beauty to a great multitude of observing

and loving women.

Let us take up again this study of art in our society with the hope that the Gospel of Beauty may dispel much of the ugliness which grips the race. Remembering always that it is our privilege to flood the world with the beautiful and good.

A DREAM. By Lucy Wright Snow.

I dreamed I saw a road at the side of a mountain about twenty feet in width. It was not an earthly road but was white and padded, having the appearance of a sheet-covered, tufted mattress. Adjoining the road was a stream about the same width as the road, of the most wonderful water. It did not appear to be real water but looked more like a transparent liquid glass of such transcendent clearness as to thrill any one to look at it. I could not measure the length of the road because of its following the curve of the mountain.

Many women were working on this road, dressed in white and standing each in a little recess partly formed of a filmy gauze just enough to give her a little privacy from other workers. All were too busy to talk to one another except as they came on duty and went at regular intervals. At such times the greetings that were exchanged produced in each of us, for I was with them, an almost overpowering feeling of love and inspiration similar to that felt when listening to a sermon of one filled with the Holy Ghost. All were so happy in their work. The peace of that place which was felt and enjoyed by all present far surpassed the happiest moments of my life here. I do not know just the nature of the work the women were doing for I was new there, but at the far end of the side of the mountain I saw many, many books, which they told me were records, and that later, part of my work would be keeping those books.

Then I stood by the stream wondering why it looked so different to any water I had ever seen before, when a beautiful woman appeared, dipped her hands into it, and as she drew them out, the drops all chrystalized and ahered to her hands like diamonds with surpassing brilliance. I exclaimed, "No wonder people can't be baptized in that water, for it would chrystalize all over them, and it would be impossible

for them to be buried in it."

Then I wakened, still feeling the sweetest, most profound peace that I have ever experienced, and the dream has always been a comfort and joy to me, and is as vivid today in my mind as it was about two years ago when I dreamed it—1918.

Beyond Arsareth

Nephi Anderson.

(Continued.)

VI.

Daylight and summer, which, of course, are synonymous in this land, were fast drawing to a close, and I was kept exceedingly busy while they lasted. In a few days the whole town knew of my presence. Then the tidings were carried to other towns and cities, until the startling news that a man had come from the great world outside the ice-barrier, was known to the whole land.

First a sort of reception was given me at the house of my friends with whom I first lodged. They, it seemed, claimed the honor of introducing me to their countrymen and I was willing they should, as they treated me very kindly. I fear my wardrobe in those first days was not very presentable, yet I made out by a little sponging and the addition of

some native clothing.

My friends' large room was filled with men and women. There were no great differences in their manner of dress from what is usual in European lands, although the cloak and robe were more extensively used, giving them somewhat an oriental appearance. The men were well formed. They wore their hair trimmed and all the older men had beards. The women were beautiful. Their dress hung in graceful folds. Grace also was in their carriage, and nothing more could be desired in the matter of form and complexion.

I, of course, was an object of great curiosity; yet, so perfect was their treatment of me that I did not feel in the least annoyed or uneasy. We tried to talk to each other. They smiled good naturedly at me, and I at them. I showed them my watch and tried to explain its use. Then I brought out my precious Bible and they handed it around, turning its leaves and trying to decipher some of the characters.

The first few days I learned some names, and herein was my first surprise. Most of the names are undoubtedly, Bibical. The young man whom I had rescued was named David. His father was Joseph, and the twelve year old sister was Rachel. These names greatly puzzled me at first, but it became perfectly plain when I learned the history of this people.

I had been fortunate in my bone-setting operation, and

because of it, David was getting along nicely. I spent much of my time with him as he was pleased with my company. But in a few days I was urged to visit some of the other cities in the land. In fact, the great men and the learned men were asking for me and I had to go. Their lighter vehicles were quite comfortable and their horses took us along roads at a good speed. I found that I was in a land of farms and small cities. All were built on the same plan. I saw no traces of fortresses or buildings erected for defensive purposes. Nearly all the buildings were of stone, some hewn into blocks, and others covered with a plaster or cement.

There was a sameness in the architecture of the dwelling houses, but in others that I took to be public buildings, there was a pleasing variety.

The fields had all been harvested, and the gardens were quite bare; yet I could see that the land was very closely cultivated. All the barley grains were raised, besides an abundance of hay to provide for the winter. There are also grown a variety of vegetables and berries.

As the darkness settled deeper and deeper over the land, the people became more quiet, and there was less hurry and traveling about. Preparations had about been completed for the winter. There were storehouses of wool and flax to be converted into clothing; there were feathers and down from the immense flocks of birds which lived near the ice-sheet. There were also granaries filled with grain to be made into meal and flour; in fact, there was all manner of raw material to be converted into finished articles. The whole summer season is occupied in gathering this material and the time for manufacturing is the period of cold and darkness.

The land is well provided with coal. This is a wise provision of nature to be sure, as wood is not plentiful. A mineral oil is also obtained from the earth, but owing to imperfect refining it is quite crude. However, it is a great blessing during the long period of darkness, as it is burned in lamps, both in the houses and in the streets of the towns.

The long, dark night is no doubt the reason why the people live in closely built towns and cities. Heat, light and sociability is what they need during this period of the year, and these needs are met remarkably well. Sometimes a whole town block is one continuous house built around its town streets, with an open court in the center. A system of heating by stoves and pipes gives comfort to these houses. Large halls warmed and lighted, connect living rooms, school rooms, work shops, and meeting halls, all of which may be located in the one enclosed group. Thus a thousand people

may live in a community, each family separate from the other, yet the whole as one great patriarchal society.

In the summer, everybody lives out in the open, warm sunlight, but in the winter the children go to school and the workers repair to the numerous work shops and factories.

When darkness had come for certain that first winter I enjoyed myself at the home of Joseph and his wife Bethrah. They were very kind to me, treating me more like a son than like the stranger that I was. David, also, took a great liking to me, and even Rachel's fears were subdued and she would soon permit me to stroke her sunny hair and look into her blue eyes. Sometimes I would sing to her some simple ditties of my far-away home and then she would listen with wonder in her eyes at the strange words and tender melody.

Father Joseph, as I have learned to call him, is a foreman in one of the mental work shops—that is, in the winter. Nearly everyone has two occupations, one in the summer, out of doors, the other, in the winter, within the protection of buildings. Father Joseph is also quite an important man in religious affairs, as he takes charge of the meetings every week in the room devoted to worship. He is a venerable looking man with such a placid expression on his face, that one cannot help liking him.

I was given a room, which they made me to understand, was to be mine wherein I was to be at home. I appreciated this very much, because ofttimes I became tired of the strangeness around me, which, before I learned to understand the language, was a continuous strain on me.

Then I became ill. I don't know what caused it, whether it was the continuous darkness, or whether it was a reaction of exposure in the ice. I did not know the nature of my illness either, but I had a high fever and became very weak. I was given the tenderest of care, and what I supposed were learned doctors came to me and prescribed for my illness. I have since learned what a stir the news of my illness made in the land. They could not afford to lose me before I had learned to impart to them my knowledge of the great unknown world—and so all that their skill and care could do was directed to me.

However, I did not remain sick long, though for a time I was weak. And now how to spend the long weary hours of my enforced inactivity was a problem. I turned to my friendly grip, and there was my Bible. I seized it eagerly. Here, then was something—here were a multitude of people that would communicate with me in a language that I could understand. Blessed Book! I opened it and read. The

words had the home-appearance to me-I read aloud and

the sound was pleasant to my ears.

But most wonderful of all, I found, that the Book was a very interesting one. I had had the notion, so common to young people where I had lived, that any religious or sacred literature must be dry and exceeding prosy; but here I found wonderful events; fascinating stories, and truths most beautiful. I read continually. The family became somewhat solicitious, and wondered at the book which had such interest for me. David spent part of his time at school and part in the work shop where his father was foreman, but he found time to visit with me, also, and I sometimes read aloud to him, much to his amusement. I read much in the Old Testament, the vrst book being the most interesting. It read like the psalms, though why it might be hard to say; but the story of Christ was the most wonderful and interesting of all.

As soon as I was strong enough, I went out—but that expression is hardly right because I did not go out into the open air for sometime. As I before noted, one can go through the long sheltered halls to any part of the community's gathering places, and so I could safely visit the many interesting scenes. Sometimes I went with Joseph to the work shop and at other times I visited the school where Rachel went. I was always treated with great respect, and was only sorry when I saw the eager faces of the children that I could not tell them of the world which lay outside of their limited country, on the other side of the great white barrier.

Midwinter came, and then there was a great festival. The sun had turned now and was slowly coming back to us. All we needed was patience to do our present duty. Mine was simply to read my Bible, and learn the language of my new

world, and I did my best at both.

Placed as I was, I could not help making progress in the language, and so towards the close of the dark season, I could understand nearly all that was said in common conversation. My progress in speaking was slower, yet I could now make myself understood on many subjects.

I usually went to religious worship along with Joseph. Every seventh day was a Sabbath, when every one rested

and attended meetings.

The services were very simple. There was singing and prayer, and then Father Joseph usually called on some person from the congregation to speak. Sometime there were visitors from other communities who did the preaching. At first I wondered what they were talking about—what kind of religion they had, and what they believed in. All religion

that I had ever known anything about was based on the Bible—but these people surely had no Bible—surely they had never even heard of Jesus Christ, the Savior of the world, about whom I had been reading—and then a thought came to me which thrilled my whole being—I had a Bible. I could teach these people the true religion and make them all Christians!

I had imagined that the winter would be extremely cold; but in this I was mistaken. The snow did not fall very deep, and never was it too cold for well-clad people to be out The people were not greatly given to pleasure, but at times parties of young people would travel between towns in sleighs drawn by their sturdy ponies. Sometimes the sky was a beautiful sight, lighted by the gorgeous aurora, or northern light.

This display is a wonder to me, as it is to all I know. Silently, great bands of many-colored lights come into the sky, until the whole upper dome is covered with strange figures, and great ribbons of light which wave to and fro as if they were shaken by a mighty, unseen hand. Silently they come, and as silently go—melting away into the depths of the sky. Many a time have I sat by the open window and seen such sights, and a number of times have I seen them in the fulness of their glory when I have joined a company of people in their excursions over the snow to their neighboring town. The laughter of the girls and the sweet beauty of their faces could not altogether draw my attention from the splendid panorama above me. At every new display I gazed aloft, and they laughed at me as much as they dared—the sight was common enough to them.

(To be continued.)

Paradise of Childhood

Ida Smoot Dusenberry.

It was nearing midnight, the stillness, the anxious watching of a heart-broken, weary, worn mother, the hopeful calmness of a father endeavoring to breath faith into many anxious hearts which were surrounding the sick bed of a child, just four, was a scene recently revealed to me. I responded to the call, "Come quickly, for J --- is dying." I knew from the worn little face that she was soon to go and as we listened to the last convulsive sigh I felt that part of my soul was passing away with hers, for her rythm, her music, laughter, her sunshine had become a daily anticipation to me. She had grown into my heart for she had become a revelation of all the happiness and wonder of maturing childhood. But all to quickly we realized she was gone. The little figure, so white and still, was a picture of loveliness as she was lying there clasping in her arms the thing of earth she loved the best, a beautiful doll.

As I lifted it and looked into its face many memories passed through my mind. All the wonderful emotions of real motherhood had become a part of her life and understanding, through the love of that doll. She had washed it, she had dressed and undressed it, she had sewed for it, she had punishe it, she had nursed it while sick, she had loved it back to health. It was the last thing she aske for, the last thing she

recognized and the last thing she loved.

This incident so impressive, so lasting, is the incentive for taking you with me in memory on a journey backward to

our days of dolldom.

There is nothing so conducive to good control and educational advancement as an occasional hour spent in the land of memory, where we can lay bare and fully analyze our feelings at different stages of life, the things then that caused anxious days and nights, burning indignation, lonely fears, outraged sense of justice, shame, freedom, tenderness and love. More frequently analysis of this nature would bring numerous hours of happiness, which are at present erased from the lives of suffering children.

During the instinctive, emotional years of fancy, there are many days of childhood passed wholly in impersonating some person or thing. At the present time I have a little girl in the Kindergarten who daily whispers what she would like me to call her. Recently she was Mrs. R———, a neighbor, and refused to respond by word or look unless she

was so addressed. Mrs. R———— had three children, and the three Kindergarten dolls were subjected to Mrs. R———'s daily discipline.

Such play, like transmutation of the self, is sometimes

carried over long periods.

In a great deal of this play-action there is scarcely any adjustment of scene, the child with his vigorous fancy plays out his part with imaginary surroundings. A chair or the arm of a couch makes a prancing, kicking steed, he kicks it, he whips it, he talks to it, and in his imaginative play finally arrives at his destination weary from the struggle with the fractious animal.

It is this same breathing of life into playthings that is seen in all its magic force in the play with dolls. The child dreams its doll into a living child. When it is ill her solicitous anxiety prompts the most tender care and sympathy. Unobserved, I have watched the most realistic sick-bed scenes. In a darkened room with a bandaged head, the doll lies, forced to submit to castor oil (water), and pills (rice), and after the struggle comes restless exhaustive sleep, encouraged by hushed voices and tip-toe steps. The unstable diagnosis of the attending physician makes very aggravating cases of measles, whooping-cough, small-pox, all within fifteen minutes. With all the dignity and solemnity of a grave occasion, the family are warned of the impending danger.

This is only typical of but one phase of child life. Do we realize its significance? Have we thought just what it means in the great scheme of a developing and growing soul? Are we making the most of this wonder period of infancy, when sympathies are keen and love is tender? Do we encourage the parental nature just in its tenderest age of building? Or in our brusque and realistic hurry scoff it into scorn.

Nothing so fully opens up the juvenile soul to students of childhood as closely observed doll play. Severe punishment is often inflicted for a dirty face, a torn dress, etc., which marks the rise of the child's consciousness of order and cleanliness.

Whispered confidences to the doll often reveal the longings of a child's heart. In punishments and rewards the baby mother's ideas of morality are best seen and known. She feeds the doll with what she likes best, she depicts her own moods in the treatment of her doll, her aesthetic taste is revealed in dress, hats, wraps, etc. She teaches it the culture that she has acquired, and we find it unhesitatingly removed from the dinner table when it becomes "sassy" or rude.

Children learn to wash, iron, sew, knit, do millinery work, design dresses, acquire color combinations, and prepare

food for the doll. Singing with expression is acquired so well in no other way, and stories original and rehearsed, find a

harvest in doll play.

I make no plea for finished, elaborately dressed dolls. I have seen the stove poker wrapped in a tea towel, receive the most sincere and tender affection. This is no lack of aesthetic culture, but only enjoyment in an object offering possibilities for the play of imagination. A middle sized, ordinary doll which lends itself to all kinds of manipulation is the preferable doll to buy. In my own childhood I had a beautiful doll with clothes securely sewed on, which sat in the buggy to be admired and choicely shown to friends, but the thing I loved was a little brown shawl tied around the center with a big red bow, with fringe for hair, painted, white-cloth face and snug little bonnet.

Just why boys are never encouraged to play with dolls seems strange to me. Perhaps by nature they are not quite so tender, and perhaps they have tastes somewhat wider and more varied, but the parental, imaginative instinct is there and should receive the same amount of encouragement.

The child must live in play, the thing he is endeavoring to learn and comprehend, for this reason it ceaselessly continues, and at the end of each day exhaustion carries the tired little soul into dreamland.

- "Watch as your baby grows, and you will see That his whole life, wherever he may be, Is a perpetual mimicry.
- "An engine now, he puffs with all his might, Anon with brow perplexed he feigns to write, Or strides his chair a mounted knight.
- "Brimming with life, but knowing not as yet Even the letters of his alphabet, He imitates each pattern set.
- "And, watching him, perchance you question why Each new activity that meets his eye Excites him his own skill to try.
- "His is an instinct ignorantly wise, Only in doing can he realize The thing that's done beneath his eyes.
- "A stranger, midst the surging life of men, He to his own life's stature must attain By taking to give back again."

Blue Peaks of the Soul

Ruth Moench Bell.

"We'll have to get another car, Dudley." Mrs. Hunter spoke with a languid drawl, her latest imitation for her wealthy neighbor.

"You want to travel about in a glass cage, eh, like the Brantleys?" Dudley Hunter spoke wearily and with some

bitterness.

"Well, I do get tired of always playing second fiddle to

Sara Brantley."

"How about being first violin in an orchestra of your own," her husband suggested, as he drooped out of the house.

His wife's voice, charged with sarcasm, overtook him: "Well, anyway, I don't see why you can't make loads of money like Brantley does. I could be first violin then."

Mrs. Hunter settled back in her new lounging chair and selecting a chocolate from a box, in an arm of the chair,

and a magazine from the other arm, prepared to rest.

"I know I shouldn't eat so many sweets," she deplored to herself, "and I ought to walk instead of resting so much, as the doctor suggested. Miriam complains all the time about my getting so fat and losing my style. But it is so comfortable to rest. Walking is such an exertion."

Mrs. Hunter pressed an electric button, also concealed in the arm of the chair, and an over-worked maid appeared.

"Mary; the Relief Society teachers are coming. I just saw them stop next door. Just say that I am not at home. I really do need a nap so I can go with Miriam to the hop tonight."

The maid dismissed, Mrs. Hunter sat drowsily for a few minutes. She looked up presently, annoyed and somewhat startled. Somebody had entered the *room. She had expressly told Mary to admit no one.

"Oh, it's you, Dudley," she snapped as she caught sight of the intruder. He did not answer. She glanced at his face, and her heart stood still!

"Why, whatever is the matter, Dudley?" she cried.

Again he made no answer, but gazed at her steadily. Suddenly the voice of a crier down the street penetrated her ears.

"Come out from her! Oh, my people! Lest ye partake of her ways!" Again Mrs. Hunter sought her husband's

face. It was pale and no longer troubled but purposeful, spiritual.

People did not cry such things on the streets in these

modern days. What did it mean?

"It means just this," her husband spoke as if she had asked him, "We must come out from Babylon, for we are partaking of her ways."

"But where shall we go?" she asked as in a dream.

"To a place the Lord has provided," he answered with conviction.

"Where?"

"We do not know. Into the wilderness, as the pioneers went of old."

"But why?"

"To worship God!"

"Can't we worship him here?" Mrs. Hunter spoke with some of her former impatience. She was beginning to feel herself caught in a net.

"For where your treasure is-"

"But we haven't any treasures," some bitterness crept into her tones, even on the way to those "blue peaks of the soul" toward which she had not lifted her eyes for so long.

"True, as soon as we have possessed them, they no longer

seem treasures," her husband answered.

"I wonder if we will be able to sell to advantage," Mrs.

Hunter reflected. "Are others going, too?"

"It is a call of the soul that many have answered and many refused. We cannot wait to sell. We must go today." "Today? Dudley, you are mad?——" she started to say

"Today? Dudley, you are mad?——" she started to say but something in his exalted mood restrained her. She had been aware of the same exaltation of purpose when her boy, her only boy, had proclaimed his intention of going to war. The same mysterious something that stayed her then, kept her now from pronouncing it foolish and silly.

"We are just to make a roll of bedding and take our camping outfit as we did when we went through the park?"

she asked with misgivings.

"A hand-cart will hold even less."

"A hand-cart! Dudley!"

"There are no automobile trails into this far country!"

"We must pull a cart?"

"As our fathers and mothers did!"
"And the children, Miriam and Ted?"

"They must choose for themselves. I am going to tell Ted now. I will leave Miriam to you."

"If they choose not to go we must leave them behind?"

"We? I, alone, if need be!" He looked at her yearningly

but with resignation.

"No, Dudley, no!" And she flung her arms about his neck. "My place is by your side. I cannot leave you." She clung to him tenderly while the old-love grown suddenly a thousand times dearer, leaped into life.

"Thank God!" he breathed as he pressed her to him. "Tell

Miriam." And he was gone.

Tell Miriam! But Miriam was not at home. She was shopping, trying to buy a wonderful new gown that would re-win for her the love of her sweetheart, who had lost interest in her since his return from war. It was a critical time for Miriam, and yet she must ask her to leave her lover and go with them.

Mrs. Hunter went about the house first to select treasures to take. Then, as she remembered the size of the

hand-cart, looking at the treasures she must leave.

But were they treasures, these possessions that had cost so dearly. She lingered before the piano. She had sulked for days because the Brantleys had a concert brand piano. Then came the strain of paying even for this smaller piano. How hard it had been to save out the money for payments! It was then that the resentment began to grow in her heart against her husband because he could not make money as fast as Brantley did. And now they must leave it behind! Not a cent of all the money that had gone into it would they recover!

Money! Dudley had said that they were going to a country where money would avail them nothing. They must wrest their living from the elements as the pioneers had done.

She stood before the electric washer. That, too, had cost, and cost dearly. It had been necessary for the maid. How could she, the mistress, do without it? Why, I can't even take a wash-board," she gasped. "I must scrub the clothes clean with a scrubbing brush. Surely there will be room for a scrubbing brush."

Carpets, those luxurious rugs she had been unable to do without, she knew must be left. Not even a yard of linoleum could be taken. The electric stove would be of no use. They would have to cook over a camp fire.

She passed on to her bed-room. A dainty crepe de chene negligee lay carelessly over a chair. Negligee! Little time she would have to lounge about after her bath. Gracious, what would they have to bathe in!

She looked through her expensive wardrobe. What had she that would be suitable to take with her? A black cotton

voile looked hopeful. She had no house dresses. It had been

years since she had done any work.

Mrs. Hunter passed on to her dining-room. Fine china, silver, cut glass could not be taken. Porcelain or tin dishes would be necessary. The load would be heavy enough even then.

She sat down to think. Was it really necessary to leave all this clutter just to worship God? It was characteristic of her new attitude toward material things that she classified "all this" as clutter. Her expression, "just to worship God," also showed how far she had strayed from spiritual things.

Down on her knees she sank for guidance.

There was a light step in the hall. The sound of a car stopping! The front door opened! Miriam seized a package from the delivery man and bore down on her mother.

"See mother, see," she exclaimed, "isn't it exquisite?"
A shimmering evening gown fluttered from Miriam's

fingers, and her eyes danced in forced delight above it.

A pang shot through the mother. She well knew Miriam's pathetic eagerness over the new party gown. But would it help to win back the affections of Ralph Brantley? And why was he disappointed in Mariam since his return from war?

And now—this departure. Would Miriam choose to accompany them, her heart yearning for Ralph or would she stay behind and leave them lonely forever? And how lonely they would be without her youthful, graceful presence! And her soul! For years nothing had been said in that household about God or religion. Sunday school was a chance to display new clothes or be with the crowd. Mutual was the same.

Family prayers, tithing, Bible readings, had all been lost sight of in the rush and hurry and scramble for things to leave behind. Truly it was needful that they go, if eternity was to be aught to them but a hollow word.

"Help us, Father," she sobbed aloud, "help us to come

back to thy presence!"

"Ida! Ida!" A voice interrupted her. She glanced up. She was in her lounging chair, and her husband was standing white and stricken before her.

"Dudley," she cried, "I promised to go with you. What is the matter; has Ted refused?"

"Ted and Miriam are both going with us to help us to begin again. But you—who told you, Ida?"

"Why, Dudley, you told me yourself not over an hour

ago. But where is the joy you felt then, the spiritual glow? We were going for our religion to worship God. And now you seem afraid."

Her husband sank down on the seat beside her.

"I don't know what you mean, Ida. Religion and God seem like words from a foreign language. But by some mysterious power you have dreamed a strange dream that may help you to bear what I have to tell. We have failed financially. Our home and business, all that we have, are gone. We have nothing left but the little two-roomed house outside of town where we began our married life, and the few acres that surround it. Your personal effects might bring enough to build an extra room for Miriam. Ted and I can sleep in a tent till we can make the land earn enough for a room for him."

Before Mrs. Hunter could reply, there was an impetuous ringing of the door bell, and Ralph Brantley was ushered in. He had brought Miriam with him. And the expression on

their faces left no doubt of their purpose.

Ralph came straight to the point. "I want to ask you both for Miriam," he said, "if you think you can spare her. I don't know whether you can forgive my misunderstanding of you all since I got back. But home and everybody have been such a disappointment. I was getting so I was losing faith in women. Father is supposed to be an inexhaustible reservoir of cash for mother and the girls. That's all he amounts to in our home."

Ralph looked at Miriam, and there was no doubt of his regard as he continued: "I felt I couldn't be just that for Miriam. I loved her too much. And it seemed as if she was headed the same way as mother and the girls."

"Over there in France I became a casual, and got forgotten for a while, except by some hospitable French families who invited me in for some real home evenings, music, some trifle to eat, cozy chats by the fireplace, with the whole family about. It was real home, even if the income was slight. The father was given a hearty welcome. Dad's welcome is just a demand for a check. It was all so homey and quiet there. No one in a hurry fussing around to get of somewhere for a good time! The good time was right there. And when I met Miriam and she said goodbye, because you were all going into the back woods to get a fresh start, felt as if I couldn't be left out of it, so I'm going along i'you don't mind."

Mind! The mother looked at her daughter's happy face At her son's, grown suddenly manly and resolute! At her

husband's, quiet and relieved, now that the strain was over. She closed her eyes in gratitude while a vision arose before her, a vision of two dear little rooms and the river rolling by to remind them of the ceaseless flow of eternity! And the mountains, those "blue peaks of the soul" to point their way upward.

"We shall all be so happy there," she murmured. "It will be so easy to leave all this that has been so costly and yet not precious! All this that has not even left us tender memories!"

GLIMPSES FROM LIFE'S MOVIES. Morag

(1) The Blessing.

Tall, white hollyhocks bordered the path leading to a tiny vine-clad cottage in far away England. The windows were ablaze with scarlet and crimson of geranium, fuschia and begonia. The interior revealed a spotless living room with tiled floor, home-made rugs, old mahogany furniture, sparkling glass and pewter ware, with a grandfather clock ticking merrily in its corner. On the table, which was spread with a linen cloth, stood a plate of bread, two crystal clear goblets of water, and some books. A small girl on her way home from school running in to see her grandma, found her kneeling in prayer with two black-coated strangers, who seemed to be preachers. The child knelt and waited until the prayer ended, then all partook of the bread and water, following two brief prayers. Then the child was lifted on to the knee of the older man, who placed his hand on her head and blessed her. The words are forgotten but the child always remembered the spirit of the solemn occasion, and also the benign countenance, the silvery hair, piercing eyes, and kindly voice of the man, whom she afterwards learned to know as Daniel H. Wells.

(2) The Birth of a Soul.

Within an upper room on a back street in a large city were assembled a small congregation of people to worship the Lord. With no organ or leader their singing sounded harsh and rough to the girl of fourteen who had strayed into their meeting. After the opening prayer the ordinance of bread and water was partaken of by most of those present,

awaking in the girl's mind, memories of that day long ago. A young man began to preach, and a wonderful thing happened. The upper room with its congregation vanished, and the girl stood alone on the edge of a vast plain which was filled with a huge concourse of people. On a slight eminence in the center of the plain stood a wonderful image with shining head of gold, breast and arms of silver, body and thighs of brass, legs of iron, and feet of iron and clay mingled. Then came a stone rolling down the mountain side, gaining force and momentum as it rolled, which smote the image, hurling it to the earth and ground it to powder, continued rolling until it seemed to fill all the plain, blotting out earth and sky. Then the voice of the inspired preacher, which seemed even as the voice of God himself, spoke and the vision of the image and the stone was explained, and to the soul of the girl was born a testimony of the truth, which soon became a pearl of great price.

(3) The Sacrifice.

Time passed, and the maiden sought and found entrance into the true fold of Christ, through the doors of Faith, Repentance and Baptism. The gift of the Holy Ghost was followed by increased love of the truth, and a period of active service in the Church. Then a period of four years spent away from any branch of the Church, a time of trial, testing, when all the faith and courage of the girl were called into action. And then, one day a young woman of twenty years bade farewell to father and mother, brothers, sisters, home and loved ones, and embarked on a long voyage towards the west, where she hoped to find the body of her people, the Zion of God. Precious promises had been given which sustained her heart, lending courage and hope while passing through the many trying incidents of a most unfortunate voyage during which storms at sea, fire, broken machinery, and death, occurred, but the arm of the Lord was made hare in behalf of his people, and in due time they safely reached their desired haven. Here our heroine was made welcome in the home of God's people, and again His promises were fulfilled. In due time all her loved ones were welcomed to Zion, and her joy in God's service was indeed made full.

(4) The Temptation.

A concert hall, a solo just completed, two professional appearing men approached the singer, with offers of coaching, training for her voice which, according to their flattering

reports, contained wonderful possibilities. "I will train you at my studio," said one, as he rolled a cigarette, and my brother will give you lessons in elocution. You will have a wonderful future with your remarkable voice, and our coaching. In return for our services," the girl listened eagerly, "you will come alone to our studio three times a week for lessons, and you must promise to sing for our U-church every Sunday." A tempting offer, the girl found hard to resist, for she had been praying for opportunities which had been denied her in early youth, and here seemed an answer to her prayer.

"I will consider your offer," she replied, "and will let you know in a few days, if I can accept it." The days which followed were indeed trying ones, as the flattering words of the professor rang through her mind, almost blotting out the voices of her little Sunday school children and her position as soloist of the ward choir suddenly seemed of little importance. But the good angel of the girl sang in triumph as she finally prayed to her Father: Choose thou my way. Oh, Father, thy will not mine be done. Her prayer ended, our heroine called at the studio of the professor, and was received with coldness and antipathy when his offer was rejected.

The Reward.

Reward came a few weeks later when a call to the Temple service was received and in her labors in that sacred

house our heroine found joy and happiness.

In service toward humanity, she has found peace. As a worker in the Church of Christ she has found her place, the poor and afflicted know the value of her voice, in humble places she is known and loved. She is rich, not in this world's goods, but in the love of her husband and children, who, in after years, may rise up and call her blessed.

Notes From the Field

Tintic Stake.

On September 1, 1919, two hundred thirty-five men and women made an excursion to the Manti temple, under the auspices of the Tintic Stake Relief Society, making the trip in automobiles. Service was given as follows: Charity, 266



TINTIC STAKE R. S. TEMPLE EXCURSIONISTS ON TEMPLE GROUNDS AT MANTI.

names; individual work, 69 names. There was donated to the temple by the Relief Society women of the Tintic stake \$135. They expect to have such an excursion annually. Aside from the sacred duties connected with this visit to the temple, the trip was very interesting and enjoyable. The party returned home on September 4.

Northern States Mission.

Mrs. Emily Whitney Smith, wife of President Winslow Farr Smith, of the Northern States mission, has been appointed to preside over the Relief Societies of this mission. With her intelligence and zeal she is sure to make a success of this new calling. Mrs. Smith succeeds Mrs. Mary Smith Ells-

worth, who for many years stood at the head of the Relief Society work in the Northern states. As the wife of President G. E. Ellsworth, Mrs. Ellsworth not only presided graciously at the Mission Home, but traveled with her husband throughout the mission where she organized Relief Societies and Mothers' Classes, and carried on the regular Relief Society activities most successfully.

Box Elder Stake.

In a letter from Mrs. Minnie H. Jensen, we learn that the Box Elder Stake Relief Society workers have made a special effort this year to cultivate a more diligent spirit among the ward teachers. In the past many of the teachers have felt that their duties were finished when they made their monthly visits, and have not attended meetings regularly nor taken part in other activities. Due to the interest aroused, the teachers are now attending regularly themselves, and have succeeded in persuading the women in their districts to do the same. As a result, the attendance for the Box Elder stake has increased almost 50 per cent.

Panguitch Stake.

In Memoriam.

Emery stake. Mrs. Emmer J. Day, second counselor in the Emery Stake Relief Society, died from pneumonia following influenza, Feb. 2, 1920. Mrs. Day was born in Payson, in 1871, and while she was still a young girl moved with her parents to Huntington, Emery county, where she married Albert A. Day. The family later moved to Castle Dale. Mrs. Day was president of the Castle Dale Relief Society from 1909 to 1913; she was appointed Relief Society stake treasurer in

1914, in which capacity she served for two years and until she was called to the office of second counselor to Mrs. Louisa Oveson, which office she held at the time of her death. In addition to her Relief Society duties, Mrs. Day was an ardent worker in the Red Cross. She also served with ability as instructor in the Emery stake academy for many years. Mrs. Day was widely known throughout her stake and was beloved for her unfailing interest in everything that was for the general good. She is survived by four daughters and three sons. Her husband died in 1918.

Blaine Stake.

Rebecca Rawson Adamson, stake treasurer of the Blaine Stake Relief Society, passed away the last of January at the L. D. S. Hospital in Salt Lake City. Mrs. Adamson was so young, so beautiful in form and character, and so exceptionally capable that her going is a great loss, not only to her family, but to the whole Relief Society. She was energetic in her labors and was deeply interested in Relief Society work where she displayed exceptional talent. She leaves one little child, a devoted husband, D. E. Adamson, stake clerk of Blaine stake, and a large family to mourn her seemingly untimely death. Mrs. Adamson was the daughter of Mr. and Mrs. William F. Rawson of Carey, Idaho, where Mr. Rawson served as first counselor to President Heber O. Hale of the Boise stake. Her mother was formerly president of the Relief Societies of the Boise stake, and her sister, Mrs. Laura J. Adamson, is serving in this capacity at the present time. President Wm. L. Adamson of the Blaine stake is her brother-in-law.

Panguitch Stake.

Mrs. Amanda Williams Clark passed to the great beyond on February 6, 1920. Mrs. Clark was an active and energtic Relief Society worker and a woman of great faith and deep spirituality. She was in her eighty-fifth year, having been born in 1835, at Lake Fork, Ill. Mrs. Clark 245 as follows: Grand-children, 85; great-grand children, 155; great-great-grand children, 5. For seventy-five years she was associated with the L. D. S. Church. Just a few weeks before her death, in a Relief Society testimony meeting, she bore a strong testimony, relating that she had seen the three Nephites, and had been ministered to by them. Mrs. Clark urged the sisters at this time to cultivate the spirit of hope and testimony, that they might be guided by the still, small voice. At the time of her death, Mrs. Clark was taking entire

care of herself and doing her own house work. She will be greatly missed by her family and friends who have been inspired by her noble character and devotion to the Church.

Liberty Stake.

We are pleased to publish the following report of the Home-bound Committee of the Liberty stake. It is a special duty of this committee to minister to those members of the stake who are home-bound and thus unable to attend meetings or services of any sort. Receipts: cash from wards, \$10; cash from private parties, \$26.35; glasses of jelly from wards, 140; glasses of jelly from private parties, 6; quarts of jelly from private parties, 3; candy donated, 10 pounds, for friends in the County Infirmary; paper bags, \$1.50; donation from stake, \$5.80; donation from home-bound workers, \$5.80.

Disbursements: glasses of jam and jellies, 137; cash for flowers, \$13; cash for other purposes, \$18.05.

Hours spent visiting home-bound members, 912; committee meetings held, 11; number of deaths of home-bound members during the year, 16; blessings given, 28; distributed to inmates of County Infirmary, 128 bags, containing glass of jelly, oranges, apples, candy and cookies.

Mrs. Annie M. Sheets is chairman of this committee.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

The National American Woman Suffrage Association helds a Victory convention in Chicago, February 12-18, 1920. The convention included the Susan B. Anthony Centenary Celebration, and the Anna Howard Shaw Memorial, together with the First National Congress of the League of Women Voters. There were two thousand delegates in attendance. Among them, Mrs. Carrie Chapman Catt, the president; Jane Addams. Florence Kelly, Mary Garrett Hay, Lucy Anthony (a niece of Susan B. Anthony), Harriet Taylor Upton, Alice Stone Blackwell, Catherine Waugh McCollouch, Mrs. Frances Burns, Mrs. Lucia Ames Mead and Dr. Hebard.

Utah was represented by Mrs. Susa Young Gates, Mrs. Donnett S. Kesler, Mrs. Emily Whitney Smith, Miss Marjory Thomas, and others—making fourteen delegates in all.

The departments of the convention were as follows: Campaigns, Surveys and Organization; Congressional; Finance; Literature; Press and Publicity; Local Arrangements. The sections of the convention were: American Citizenship; Protection of Women in Industry; Child Welfare; Uniformity of Laws; Social Hygiene; Food Supply and Demand; Research. Under the auspices of these various sections interesting meetings were held.

At the Susan B. Anthony Centenary Celebration, the heading of the program was: "What Happened in Ten Decades, Briefly Told:" 1820-1830—(The Age of Mobs and Eggs). 1830-1840—(The First School Suffrage). 1840-1850—(The Dawn of Property Rights). 1850-1860—(The First High School for Girls). 1860-1870—(The World's First Full Suffrage). 1870-1880—(The Negro's Hour). 1880-1890—(The First Municipal Suffrage). 1890-1900—(Suffrage Spreads).

1900-1910—(Ridicule Gives Way to Argument). 1910-1912—

(The Portent of Victory).

Two interesting features of the convention were the Pageant and the Pioneer Banquet. At the Pageant, costumes from 1838 were worn by lovely girls, and motion pictures were thrown upon the screen, showing by figures and maps the historical status of suffrage. In introducing the pictures it was stated that Utah had suffrage in 1870, and that Utah women voted before the women of Wyoming had an election opportunity. At this Pageant, Utah was represented by Miss Marjory Thomas, who was charming in the living valentines of states. The Pioneer luncheon was a gorgeous event, introducing some of the oldest suffrage workers in the Eastern states, notably Mrs. Marriette Taylor Treadwell, 84 years old; Dr. Julia Holmes Smith, nearly as old, and Rev. Olympia Brown, 92 years old. All three of these spoke in the most charming modern way of conditions as they are, and conditions as they will be for women voters, in medicine, education and the ministry.

At both the Pageant and the Pioneer Banquet, Mrs. Gates wore a home-made, Utal, silk dress which attracted much attention. An amusing feature of the great Victory banquet was the entrance of two girls, one with a huge donkey's head nodding about, the other with a great elephant's head and trunk wobbling around, placed on each side of Mrs.

Catt as if to solicit her friendly aid and support.

Throughout the convention the Utah delegates were proud of Utah's position, presented and recorded in this great-

est of all suffrage conventions.

After the close of the convention, Mrs. Gates and Mrs Kesler went on to New York, Washington, and Boston, where they will visit the various branches of the Relief Society and Genealogical Libraries.

National Council of Women.

The biennial session of the National Council of Women of the United States was held in St. Louis in November. The Relief Society was represented by Counselor Julina L. Smith, Mrs. Amy Brown Lyman, and Miss Sarah M. McLelland. The Young Ladies' Mutual Improvement Association was represented by Counselor Ruth May Fox, and Miss Mary Connelly. Twenty-five of the twenty-seven national organizations were represented; and in addition, three state organizations. The sessions of the council were presided over by the president, Mrs. Philip N. Moore. Reports of the chairman of standing committees were given on the following subjects: Child Welfare; Community Music; Education; Federal Co-

operation; International Relations; Immigration; Permanent

Peace; Public Health; Better Films.

Very interesting reports were given by the delegates from each organization. Mrs. Lyman and Miss Connelly gave the reports of the work for the Relief Society and the Y. L. M. I. A.

In the election of officers, Utah was honored by the election of Mrs. Ruth May Fox as auditor of the National Council. Mrs. Phillip N. Moore was re-elected as president.

Resolutions were adopted favoring a Child Welfare commission in every city; a national department of education; the appointment of women on all boards of education, both state and local; the promotion of thrift; a minimum wage board; joint and equal guardianship of parents over minor children; laws legitimatizing children born out of wedlock, with the right to the father's name, and to inherit from both parents; an action to allow women married to aliens to retain their own citizenship if they so desire; and to require foreign women married to American men to elect whether they will be naturalized or retain their citizenship; the establishment of a new department of social welfare, with a secretary who shall have a seat in the President's cabinet, which secretary shall be a woman. It was resolved that the council recommend the fostering of all industries with preference to those of American origin. It was resolved also that all organizations urge Congress to restore the national employment bureau to its previous power and working capacity.

On the return trip Mrs. Lyman stopped off at Denver where she had been invited to read a paper on social work be-

fore the Colorado State Conference of Social Work.

While away the Utah delegation visited the Western States Mission at Denver, and L. D. S. meetings at the new chapel in St. Louis.

Relief Society Headquarters.

The General Board is very pleased to announce that the General Authorities of the Church have turned over the entire second floor of the Bishop's Building to the Relief for its exclusive use. This means the addition of the south side of the floor consisting of four large, beautiful rooms formerly occupied by the Y. M. M. I. A. executive, and "Era" offices.

This news will be especially gratifying to the older members of the organization, who have always hoped that some day there would be a woman's building in the Church, dedicated entirely to the use of the women's auxiliaries.

Mrs. Susa Young Gates, editor of the "Relief Society

Magazine," will occupy the offices (No. 20), formerly occupied by Edward H. Anderson, editor of the "Era." Rooms 21 and 22, formerly used by the Y. M. M. I. A. staff, will be used for the office of Counselor Julina L. Smith and for the Burial Clothes Department of the Society. With partitions removed, the rooms are beautiful and spacious. The Burial Clothes Department has been moved from 67 East South Temple St., Room 23 will be the office of General Treasurer Emma A. Empey; Room 24, the office of First Counselor Clarissa S. Williams. Mrs. Wells will retain her present office, Room 25, in the southwest corner of the building. Room 26 will be added to 27 and 28, forming the general offices of the Society, and headquarters of General Secretary Amy Brown Lyman. Mrs. Janette A. Hyde, business manager of the "Magazine," and staff, will occupy, as formerly, Rooms 29 and 30.

President Emmeline B. Wells' Birthday.

On Saturday, February 28, a celebration was held in honor of the ninety-second birthday of President Emmeline B. Wells. The affair was in the nature of a reception on the mezzanine floor of the Hotel Utah, where Mrs. Wells, dressed in a dainty satin gown, received more than six hundred guests, who came to offer congratulations, between the hours of 2 and 6 p. m.

Among the callers during the afternoon were President Heber J. Grant, President Anthon H. Lund, and President Charles W. Penrose. Governor and Mrs. Bamberger, and

Secretary of State Harden Bennion and wife.

Musical numbers were given by Mrs. Lizzie Thomas Edward, assisted by the Relief Society choir, and by a stringed

orchestra, conducted by Miss Romania Hyde.

Mrs. Wells received telegrams and letters of greeting from friends all over the United States, and many beautiful floral offerings. Assisting her in receiving her guests were Counselors Clarissa S. Williams and Julina L. Smith, her two daughters, Mrs. Isabelle Sears, and Mrs. Annie Wells Cannon, and members of the General Board.



Paul Deschanel, new president of France, assumed office February 17.

Korea is still warring against Japanese occupation, and the fighting is likely to spread to China.

Earthquakes continued in Mexico in February, the loss of life at one place being estimated at 1,000.

A British fleet arrived at Constantinople on February 23, indicating the prospect of trouble in Turkey.

A temple site of 20 acres was purchased at Mesa, Arizona, in February, and building soon will begin.

The British parliament began its session on February 10, with one lady member, Lady Astor. Her first speech was against the liquor traffic.

New York City saw in February the worst weather of its experience in the past thirty years.

A lynching party at Lexington, Kentucky, on February 9, was checked by police and state troops, who killed five would-be lynchers in the fighting.

The death rate in the United States in 1918 was 18 per 1,000—the highest rate yet recorded in this country.

Floods in the Salt River valley, Arizona, on January 22,

swept out portions of dams and several bridges, doing considerable damage.

The fiftieth anniversary of granting the elective franchise to women in Utah was observed on February 12.

Japan is now accused of territorial designs on the Asiatic continent, instead of America, and with much prospect of accuracy.

Germany refused to surrender nearly 1,000 accused "war guilty" officials, in February, and was allowed to give them trial in Germany, before a mixed court.

Holland refused to allow the extradition of ex-Kaiser Wilhelm, but agreed in February to intern him at Doorn castle, in Holland.

Miss Arzella W. Symons, a highly esteemed young lady from Salt Lake City, died in the mission field at Independence, Mo., on February 12.

Cardinal Logue, high Catholic church dignitary, joined others of his co-religionists on February 15, in declaring for Ireland's separation from England.

The Russian transport "Karantin" was sunk in the Black Sea in February, being fired on by revolutionary troops, and 1,400 men, women and children were drowned.

Admiral Robert E. Peary, who discovered the North Pole on April 6, 1919, died in February, aged 64 years. He had made seven Arctic trips.

Elihu Root, of New York. America's most prominent statesman, has been chosen as one of the committee to arrange an international court under the league of nations.

"The next great war" is now the subject of frequent mention by European statesmen, there being little reference to the recent conflict as "the last world war."

Palestine for the Jews is to be obtained only by toilsome and careful building up by the Jews themselves, is the announcement made in February, by Max Nordau, the eminent Zionist leader.

Farmers throughout the United States have wisely declined to join with the labor unions in a political compact to place the United States under class control.

Canada is now being urged, by those who endorse the Irish republic movement, to separate from Great Britain, on the basis of "self-determination" advocated by President Wilson.

Coolie laborers for the United States are being urged in many parts of the union. The outcome, however, is likely to bring in the Mexican Indian in preference to the Mongolian.

The soviet government in Russia became virtually master of the situation in nearly all of former Russia in February, and the surrounding nations found it necessary to enter into peace negotiations therewith.

Mrs. Nellie B. Slingerland, president of the Daughters of Michigan, announced on February 15, that the women should establish a matriarchal form of government in the United States, as "the men have lost all sense of civilization." If it were only the men!

Mrs. Janette A. Hyde, of Utah, who attended a political meeting at Denver in February, says Colorado is very considerate of women in public and official life. The suggestion should not be lost in Utah.

Presidential aspirations for the 1920 United States election seemed in February to have narrowed down to Governor Lowden and General Wood as the leading republican candidates, and to Attorney General Palmer, ex-Secretary Mc-Adoo and ex-Secretary Bryan as the front line of democratic candidates.

The socialist investigation in New York in February brought out, from the attorney for those of that political faith, the statement that they believed in "a little shooting' to get their way in politics. This is a thought different from either of the two great political parties.

Congress passed a railway bill in February, opposed by the labor unions, preparatory to the railways going back to private control on March 1. It also considered bills for procedure in case of the president of the United States being incapacitated by illness or other cause to attend publicly to the duties of the office.

Hungary, a new nation carved out of Austria, is said to be arranging a coalition with another such new nation. Jugo-Slavia, to make war on Italy the coming summer, and expects former southern Germany to come in and form a new Mittel Europa scheme.

Mexican officials in February, announced that they expected all revolutionary movements in Mexico to be ended in 1921, upon the election and inauguration of a new president there. We shall see, when it is determined whether the new official is of Spanish or of Indian blood.

Lack of children in a family was decreed by a court at Milan, Italy, to be a ground for divorcing the wife. The socialists then proposed in the Italian parliament a law making all marriages where there were no children, void, and the womanhood of civilized countries are joining in a well-justified protest.

Influenza recurrence was forecast for this winter, in the October, 1919, number of the "Magazine," by Dr. A. C. Callister, and his indication proved correct. Fortunately the fatalities were not proportionately so great as in 1918. Dr. Callister makes the positive statesment that in influenza cases "whisky is no benefit whatever; it is rather an injury."

Bishop George Romney, who probably was the last living witness of the historic scene in the Church when the mantle of the Prophet Joseph rested on President Brigham Young, in the presence of a large congregation of the Saints at Nauvoo, Illinois, just after the Prophet's martyrdom in 1844, died in Salt Lake City on February 1. His testimony to the event was clear and forceful to the end.

President Wilson demanded and obtained the resignation of Secretary of State Robert Lansing, in February, alleging that Mr. Lansing had held conferences of the president's cabinet during the latter's illness. This action caused a sensation both in the United States and Europe, where the reason given was not accepted as the real one.

EDITORIAL

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The Vision as the Answer to the Eternal Question

Which of all the sects are right? Which of all the paths, trodden by the feet of men, lead to eternal glory? These are the eternal questions asked, at some period of life, by every soul. When the youthful prophet went into the grove, on that lovely spring day of 1820, his mind was fixed only upon learning which was right of all the paths trodden along the heights to heaven.

This question concerns every woman, sometime in her life, and it shakes the soul of youth and maiden with fear and doubt, before they secure the answer. How may they know,

in what way they may receive an answer?

Not all may receive such a manifestation as was given the Prophet Joseph Smith, for his question was the question of the whole race, and his answer was the answer to the whole earth; yet each one of us long to have the question answered as perfectly and as satisfyingly as was his own.

Just what answer have you received? You? and You? and You? Have you ever thought about it, or have you simply taken for granted the truth of that answer? Are you able to answer your son or your daughter, or the stranger within your gates?

"A tree is known by its fruit," so says the Master, and

the fruits of the answer which was given to the Prophet Joseph Smith are glorious beyond description. You have the evidence before you every hour, but even that will not quite satisfy you nor me.

How, then, did your answer come and how did mine? Which is the way, how shall I reach it, if I have found that way? Spirit answers spirit. If you ask of the man who has six truths mixed up with six errors, he will answer you according to his light. If you ask the man who has one truth with nine errors, he will answer you according to his light. If you ask of the spiritualists who are abroad in the earth seeking light through any channel, except through the power of the living God, in the name of Jesus Christ, you may be answered as the spirits are answering foolish seekers today; but if you ask of God "Who giveth liberally and upbraideth not" you will get the answer which the Prophet Joseph received, and you will know as I know, that God lives, that Jesus is the Christ, and that Joseph Smith had that marvelous Vision in the grove, wherein he saw with quickened eyes the Father, who pointed to his Son and said, "This is my beloved Son, hear him."

SHADOWS.

Mrs. Parley Nelson.

There's sadness in the robin's song.
And in the murmur of the bee;
The world seems strange and dark to me.
I gaze upon the woodland vales,
No more they seem so wondrous fair;
I look up to the mountain heights,
But storm clouds cast a shadow there.

I try to see my duty clear,
To smile, though sorrow pierce my heart;
I try to conquer doubt and fear,
To hide my grief, and do my part.
I try to walk the narrow way,
To keep my face turned toward the light,
And in my soul, I feel and know
There's one who doeth all things right.

Rexburg, Idaho.

Guide Lessons

LESSON I.

Genealogy and Testimony First Week in May.

MORE LIGHT ON BAPTISM FOR THE DEAD.

TEXT: "The Compendium."

AIM: The prominent feature in the plan of redemption is the vicarious nature of the labors of Christ and his

ministers for the salvation of men.

The Lord knows the transient nature of the memory of many. He understands how forgetful we would become if we were not continually reminded of him and his love, his laws, and his kingdom, so he has given us scriptures which are the sacred writings prepared by prophets and priests, who have written about his hand-dealings with his children

upon the earth.

The standard books of the Church are our scriptures that contain a vast store of information of every conceivable principle of truth, morality, and virtue. It would be a superhuman task to memorize all these scriptures and to quote them at a moment's notice. Some gifted speakers can quote freely and liberally, favorite passages illustrating favorite doctrines of the Church; but wise men have prepared for the assistance of the great majority of Saints' references to the passages in scripture which deal with the various subjects and principles of the gospel. The "Compendium" was the first one so prepared, and in that volume we find an excellent, brief article concerning baptism for the dead, with numerous references from the sermons of our modern prophets. Another article treats upon the spirits in prison, and contains elaborate and precious quotations from the Bible, Book of Mormon, and Doctrines and Covenants.

The vicarious mission of the savior is treated simply and clearly, and we are told that this vicarious labor included not only the possible salvation for the living ones who heard the glad tidings of great joy, but the prisoners in the pit and those who sit in darkness in the prison-house are all to be visited and given an opportunity to accept the gospel. Elijah's coming to the earth is referred to and the sweeping

nature of his work is outlined: "Ordinances for the salvation of the dead require temples, or sacred places especially constructed for their administration. The Former-day Saints usually remained in the same scattered condition in which they received the gospel. For these reasons, it is probable that the doctrines pertaining to the salvation of the dead were imperfectly taught. This may account for so little being said in the New Testament on this subject."

In the article on "Spirits in Prison," very comprehensive ideas are given concerning the prisoners who are gathered in the pit. The writings of the Nephites, the Hebrews, and the revelations of the Prophet Joseph Smith, prove that the spirits in prison were known to the ancient Saints, as well

as to the modern prophet.

Nephi tells us, "Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other."

These spirits, which are delivered from hell, are not the spirits of the righteous, for, in the thirteenth verse of the same chapter, the prophet says, "For on the other hand, the paradise of God must deliver up the spirits of the righteous."

The Doctrine and Covenants clearly indicates where the spirits of those who receive not the message of the Savior are confined. "In another revelation we are informed, that a number of those who inherit a terrestrial glory, will be 'The spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it."

Note: Class leaders may arrange questions for this lesson.

LESSON II.

Work and Business (Required.)

Second Week in May.
Literature
(Optional.)

TENNYSON'S QUEEN OF MAY.

From Chaucer, the father of English poetry, to William Watson, now living, English poets have honored and glorfied the month of May. For this there is much reason, for

England, always beautiful, is surpassingly lovely in the month of May.

All over the country is a mass of pink and white blossoms, for the hawthorne hedges, that surround every farm

and border every country lane, are in full bloom.

The May-day revels of days gone by were a national institution in England, and the memory of them is still a national institution. One Englishman, eager to perpetuate so good a custom, had endowed a certain English city in order that May revels may be presented there each year.

Some notion of how May-day was celebrated in England, in former times, may be had from the following description:

"At the dawn of the May morning, the lads and lassies left their towns and villages, and, repairing to the woodlands, to the sounds of music, they gathered the hawthorne blossoms, or branches, of the trees, and, binding them with wreathes of flowers returned to their homes, and at sunrise decorated the lattice and door with the sweet smelling spoil

of their joyous journey."

Later they assembled on the village green where a pageant was conducted. In the course of the celebration the May-pole was drawn in by eight fine oxen, decorated with gayly colored scarfs and ribbons and flowers. When the May-pole came into sight the people began cheering, which cheering continued until the pole was raised. Then followed revels and dances and at the proper time the Queen entered and the May dance followed, forming a fitting climax of this truly wonderful pageant.

Hence, we discover that a national costum of centuries forms the settings of the Queen of the May. It should be read with great care and all such points noted.

When we get the setting we can appreciate the exultation of the Queen of the May when she says:

"You must wake and call me early, call me early, mother dear, Tomorrow'll be the happiest time of all the glad New Year: Of all the glad New Year:

Of all the glad New Year, mother, the maddest merriest day, For I'm to be Queen of the May, mother,

I'm to be Queen of the May.

"There's many a black, black eye, they say,
But none so bright as mine,
There's Margaret and Mary, there's Kate and Caroline;
But none so fair as little Alice, in all the land they say:
So, I'm to be Queen of the May, mother,
I'm to be Queen of the May.

"I sleep so sound all night, mother,

That I shall never wake

If you do not call me loud, when the day begins to break; But I must gather knots of flowers and buds and garlands

For I'm to be Queen of the May, mother, I'm to be Queen of the May.

"Little Effie shall go with me tomorrow, to the green, And you'll be there, too, mother, to see me made the Queen: For the shepherd lads on every side will come from far away, And I'm to be Queen of the May, mother, I'm to be Queen of the May."

Another feature in the "Queen of the May" that is attracting a great deal of attention at the present time is the thought that our loved ones, though departed, are still near to us. This thought has gripped the human family tremendously, since so many have passed in the late war, and the epidemic that has raged throughout the world. It is safe to say that no other idea appears to be of more general interest to the civilized people, just now, than the passing of the dead, and their ability to return and take an interest in the living, hence, these lines from Tennyson's "Queen of the May" have taken on new significance.

There is a good deal of objection at the present time to many things that are being advocated in literature in relation to the spirit world. These lines of Tennyson state a fact that is perfectly natural to those professing the faith of the Latter-day Saints, that our loved ones are often near

us when we think them far away:

"You'll bury me, my mother, just beneath the hawthorne shade,

And you'll come sometimes and see me, when I am lowly laid,

I shall not forget you, mother, I shall hear you when you pass,

With your feet above my head in the long and pleasant grass.

"If I can, I'll come again, mother, from out my resting place: Though you'll not see me, mother,

I shall look upon your face;

Though I can not speak a word, I shall hearken what you say,

And be often, often with you, when you think I'm far away."

The music of the "Queen of the May" has always been very much appreciated and admired by readers and critics. Tennyson is a master at the art of making music in verse.

It is difficult to find in our literature a poem more

musical than the "Queen of the May."

We quote one stanza that seems to us replete with music:

"The honeysuckle around the porch has woven its weary bowers,

And by the meadow trenches blow the faint sweet cuckoo

flowers.

And the wild marsh marigold shines like fire in swamps and hollows gray,

And I'm to be Queen of the May, mother,

I'm to be Oueen of the May."

OUESTIONS AND PROBLEMS.

1. Be sure to read the poem in its entirety and have some one in the class give the gist of it.

2. Into how many parts is the poem divided, and to

what is each part devoted?

3. What is a village green? If you do not know,

inquire of some person who has lived in England.

4. Point out a line in paragraph three that indicates that Tennyson understood the custom of gathering flowers and

branches to put on the gates and doors.

- 5. Discuss Tennyson's reference to the world of spirits. Is it in accord with the Latter-day Saints point of view? Give an illustration with which you are acquainted of one who has departed this life coming back and visiting relatives or friends.
 - 6. Select some passages in the poem that describes

nature in a way that is attractive to you.

7. Select some words and some lines that you think are particularly musical.

8. What change is there in the feeling of the first and

last division of the "Queen of the May"?

9. Describe any celebration of May day that you may have witnessed, and tell if it embodied any of the features discussed in this lesson, and what those features are.

10. From William Watson we quote the following tribute

to May:

"What is so sweet and dear As a prosperous morn in May, The confident prime of the day, And the dauntless youth of the year, When nothing that asks for bliss, Asking aught is denied, And half the world a bridegroom is, And half the world a bride?"

11. Some member of the class may know of other English poets who have paid tribute to May; if they do, let the class have the benefit of their knowledge, if not, let the quotation from Watson suffice to show that Tennyson is not alone among English poets in his admiration for May.

LESSON III.

Book of Mormon-Bible Testimony Third Week in May. (Optional.)

SUBJECT: Isaiah's Prophecy and the Book of Mormon

(continued.)

TEXT: Isaiah 29:15-24; Matt. 8:1-4; Matt. 9:27-30;

17:1-9; Mark 8:22-25; Moroni 10:14.

Continuing with an analysis of Isaiah's prophecy respecting a "Book" that was to come forth, and continuing with the outline commenced in the preceding lesson, we learn that he:

F.—Foreshadows an attack upon the Book by the enemies of righteousness.

(a)—Sees the nature of the plans of those who seek to destroy the divinity of the Book (v. 15.)

(b)—Sees to what extremity the enemies of the Book would go in order to destroy its usefulness (v. 10.)

(c)—Sees the language of the Book assailed.

(d)—Anticipates the Spaulding myth that should "turn aside the just for a thing of naught." (v. 21.)

At this point we might ask the question, does the prophet have those in mind, who would reject the Book because of the imperfections of its language? Does he see the insideous work of Hulbert and Howe and their kind in "turning of things upside down" in order to make the "work say of him who made it—He made me not?" Does he see these men exerting every energy, seeking "deep to hide their counsels from the Lord," so that they may fasten the Spaulding manuscript upon the Book as its inspiration? Surely such

a colossal conspiracy—so far reaching in its pernicious effects —was of sufficient importance to entitle it to prophetic utterance in the form of a warning as voiced by Isaiah! There is no gain-saying the fact that a more stupendous fraud, a more ingenious snare layed for "him that reproveth in the gate," could not have been conceived and set on foot than this negative suggestion; namely, that the Book of Mormon is nothing more nor less than the Spaulding idea elaborated upon. It was a master-stroke of the enemy of truth. It is no exaggeration to say that hundreds of thousands have been prejudiced against the Book by this negation, to such an extent they would not even curiously examine it. The tragedy of the whole affair is, these people can never become the beneficiaries of its promise; namely, "That if ye would ask God the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart; with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost." (Moroni 10:4.)

This negative suggestion is not a new thing. It has been one of Satan's most potent weapons to combat truth since the beginning of time. The power of its baneful influence upon the human mind was thoroughly understood by Jesus, who, in many instances during his ministry, cautioned those who had received extraordinary blessings at his hands, to go their way and tell no man. (See Matt. 8:1-4; 17:1-9; 9:27-30; Mark 8:22-26.)

Twenty years ago, when the writer was in the office at mission headquarters in Chattanooga, Tenn., President Ben E. Rich gave him a residence address, a Book of Mormon, and requested him to board a certain street car and present himself at the house of the given address. Upon receiving this strange mission, the elder felt something akin to what Phillip of old must have experienced when an angel suddenly appeared to him at Samaria and said: "Arise, and go toward the south, into the way that goeth down from Jerusalem unto Gaza; the same is desert." Without further instruction, the elder presented himself at the designated place and without salutation or ceremony, was ushered into a room where sat three Jewish rabbis. After a conversation lasting about two hours, in which the Book of Mormon was freely discussed. the truth dawned upon the elder that these three learned Jews desired to possess an authentic copy of the Book for purposes of study, and to compare it with the Hebrew scriptures, but that they also wanted to come into possession of it secretly. This view of the matter was strengthened upon

the leave taking of the elder, for he was importuned to say nothing of the circumstance.

The Samuel Spaulding story has done its work well all these years, in spite of the fact that the Book of Mormon was published years before the Spaulding myth was discovered and the conspiracy published. Under the direction of one Philaster Hulbert, who had twice been a member of the Church and who had twice been cut off from its membership for bad conduct, a few sympathizers associated themselves together in Ohio, in the year 1833, and with the Book of Mormon before them and the spirit of vengeance and hatred in their hearts, got up some affidavits as to a story which it was surmised had been written before by Samuel Spaulding. a broken down clergyman of that place. About this time, these conspirators located an able confederate in the person of one E. D. Howe, of Painsville, Ohio, who, at this particular time, was much wrought up and disturbed in his feelings because his wife and sister had become members of the much hated Church at Kirtland. Between Hulbert and Howe, and assisted by their little coterie of malcontents, they published their malicious story between the years 1834 and 1841, years after the publication of the Book of Mormon and with that Book before them from which to make their garbled statements.

One can readily understand how it would be possible for Joseph Smith and Martin Harris, by conniving, to cause the literal fulfilment of that part of the prophecy which pertains to the "words" of the Book being delivered to one who was learned, and then the "Book" itself delivered to the unlearned, provided they were aware of the existence of the prophecy, which is by no means probable; but no one will admit for a moment that they, by any manner of scheming, could bring about the literal fulfilment of the balance of the prophecy as considered in the foregoing.

With reference to Martin Harris' visit to Prof. Anthon, there is an interesting bit of evidence in favor of the Book that must not be overlooked. It will be remembered that Harris carried with him Joseph Smith's translation of a few original characters of the plates. Upon the verdict of the learned doctor would depend largely whether or not Harris would assist in financing the publication of the Book, a proceeding which would require him to mortgage his farm. I, for one, do not feel to censure him in this matter, for it would only be human nature to reinforce a growing faith by such corroborative evidence. The destroying of the Anthon certificate dispelled every doubt in the mind of the young farmer as to the Book's divine authenticity, for he went forth-

with and procured the necessary means to assist in putting

the work before the public.

Students will get clearer concepts of the truths in this lesson if they will direct their activities along the lines pointed out by the following:

QUESTIONS AND PROBLEMS.

1. Name the one thing that is common to the New Testament references in the text.

2. Give an illustration from your experiences showing

the insidious effects of negative suggestions.

3. There is much truth in the proposition—"The first reward of truth is persecution." What are your conclusions when it is applied to the coming forth of the Book of Mormon?

4. Can you call to mind any other great event, other than the coming forth of the Book of Mormon, which so accurately fits the conditions set out by Isaiah's prophecy?

5. What were the selfish reasons that urged Hulbert and Howe and their confederates to launch their conspiracy

against the Book of Mormons?

6. Read the history of the Spaulding story in "The Myth of the Manuscript Found." If you do not happen to have it, it can be procured for a few cents from the Deseret Book Company, Salt Lake City.

LESSON IV. (Required)

Social Service

Fourth Week in May HEALTH

(Feeding School Children.)

1.—Appetite As An Indicator of Body Needs.

Doubtless the normal function of the appetite is to indicate what the body needs by way of food, both as to quantity and kind. If a child were fed wisely from the beginning the appetite would, no doubt, be trained to function normally, but unfortunately many children are allowed to form unwarranted dislikes for really wholesome foods. It is not unusual to hear a mother say, "I don't believe in making my children eat foods they don't like." Anyone could sympathize with this view point, provided, that the average child's likes

or dislikes were any indication of what his body requires. It should not be a question of "making" children eat foods which are good for them, most children are reasonable human beings and can be led to try wholesome foods for which they have formed a dislike, particularly if such foods are well cooked and served attractively.

That one's tastes and preferences are of practically no importance in making selection of food was shown by a series of experiments reported by Dr. Phillip Hawk. On certain days a group of men acting as subjects of experimentation were allowed to eat wholesome food of their own selection; on other days they were fed equally wholesome and nutritious foods but chosen particularly with reference to the dislikes of the subjects. Analysis of the excreta showed that the foods disliked by the subjects were as completely utilized as were the foods they themselves selected.

An evidence that appetite is not always a safe indicator of the body's needs is found in the fact that under-nourished children, invariably have poor appetites. Social workers among the very poor of our large cities find that they must create a desire for food in sufferers from malnutrition before they can accomplish much in the way of cure. It is not necessary to go to the very poor of large cities to find cases of this kind. It is not uncommon in our own communities to hear mothers assert that their puny, undersized children do not need an increased diet because they have no appetite for more food. It is regretable that in many such instances mothers cannot be brought to recognize the true condition and make an effort to remedy it by means of wholesome foods well cooked and served attractively, and at regular intervals.

Effect of Eating Habits on Quantity and Kinds of Food Taken.

Irregularity in eating is the cause of more childhood ills than one would imagine. Eating too often brings a child to the table with impaired appetite, hence all foods except those especially liked, are rejected, if this is allowed. The result is a poorly balanced meal, probably an unbalanced ration for the day. In a short time malnutrition develops, and perhaps indigestion also.

One of the most pernicious habits among children is eating candy at any and all times, because it destroys the appetite, causes various digestive disturbances, and tends to create an acid condition in the system bringing in its train a long series of ills. Adding candy of good quality to the dinner dessert or substituting it for the regular dessert once

or twice a week should satisfy the children and would not be

injurious.

Meals too far apart result in gorging, thus overworking the digestive system and often resulting in a lower percentage of food being utilized by the body than when smaller quantities are taken at shorter intervals.

Another extremely bad habit is that of rapid eating. Children hurrying off to school, eager to be at play, will unconsciously form this habit unless closely supervised. Clean linen, attractive dishes, pleasant conversation, in which the children are encouraged to join, insistence on an erect position at table, will all tend to overcome this habit. In rapid eating mastication is imperfect, thus increasing the difficulty of digestion, bringing about in time distressing digestive conditions. The rapid eater loses all pleasure which comes from appreciation of food flavors, and invariably eats much more than is necessary. All these habits tend to lower resistance to disease so that a child forming one or more of them is usually among the first to contract measles, scarlet fever, chicken pox, etc., when those diseases make their appearance in a community.

Kinds of Food Suitable for the School Child's Diet.

It must not be forgotten that a growing child needs every day foods containing all the various food constituents discussed in the previous lesson of this series. Of the protein foods, eggs and milk are the most desirable for children, since they form no undesirable products in the body during the process of digestion and metabolism and are not nearly so subject to putrifaction in the digestive tract as is meat. The almost endless variety of dishes that can be made from combinations of milk and eggs, together with cereals and vegetables, make it possible to have a pleasing variety in the diet without use of other protein foods. Nuts are difficult for children to digest, both because of the high fat content of most nuts and because it is difficult to teach children to masticate thoroughly; dried peas, beans and lentils are best served in soups to children up to eight years at least; cheese is not advised before the seventh or eighth year, and should be cooked before serving; meats should be broiled, boiled, or roasted, never fried, and should not be overcooked.

The school child's diet may include all the common carbohydrate foods, though sugars and syrups should, of course, be used in moderation, even by the older children. Nearly all cereal products are excellent for the school child, and there is a delightful variety available. Practically all obtainable fruit may be used, but for younger children, especially under-ripe fruit, or fruit of comparatively hard structure, such as some varieties of apples, are best cooked. Bananas should have the rough surface scraped off after being peeled,

but are safer cooked.

Nearly all of the common vegetables are given to children of school age, though no uncooked ones are advised before the seventh year. Cucumbers and green corn are best omitted until after the tenth year as they often cause digestive troubles.

Cream and butter are the best fats, especially for children under ten years of age, but most of the common fats and oils may be given in small quantities. Notwithstanding the claims of advertisers there are no butter substitutes comparable with good butter, either in flavor or in food value.

OUESTIONS.

1. Give reasons why a child's appetite may not be relied on to determine its food needs.

2. How would you go about overcoming a child's dislike

for foods, good for him?

3. How would you improve or increase a child's appetite?

4. What ills follow eating too often?

5. How could you cure a child of the candy habit?

6. What are the evils of rapid eating? How could you overcome this habit?

7. What protein foods are most desirable for children?

Why?

8. What vegetables would you omit from the diet of a

child under ten years of age?

9. What is the best way of serving dried peas, beans and lentils, to the younger school children?

RESPONSE.

L. Lula Green Richards

Unto what shall I liken your fair floral gift

So it comes a bright promise my soul to uplift? As a blessed reminder of peace void of strife.

A true message of faith unto newness of life.

I can say with King David, great Psalmist of old,

'Tis than honey more sweet, more desired than gold,

For it is of the Lord and inspired from above,

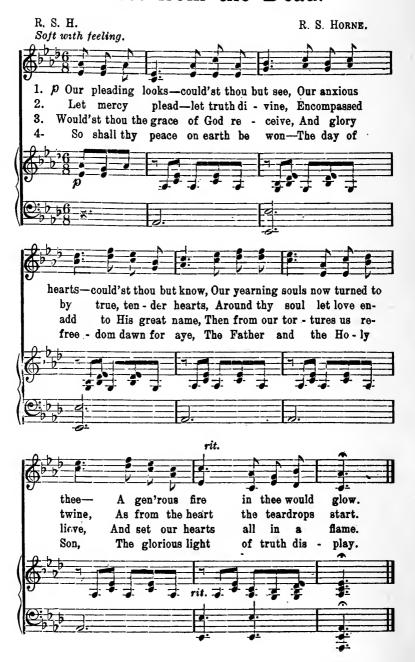
A pure emblem of friendship perfected in love. "Ye shall love one another!" the Savior hath taught,

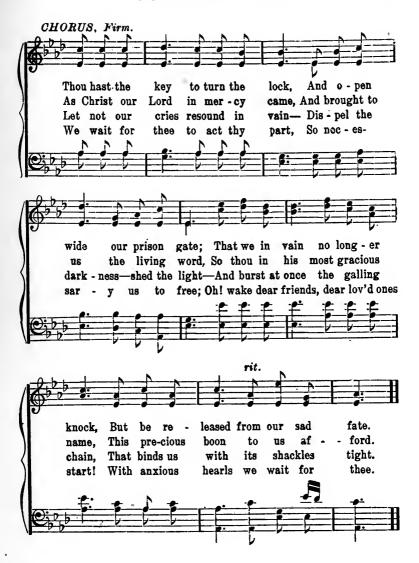
Thanks, thanks for affection His teachings have wrought,

For our work in His service of love most divine,

For your love and its token, sweet sisters of mine!

Voices from the Dead.





HOUSEHOLD HINTS.

Jeanette A. Hyde.

During the war, which we are glad to speak of as in the past, many wonderful discoveries were made in household appliances and materials used in connection with home management.

Following are new uses to which glue may be applied in order to prolong the life of household articles:

To Put New Life in An Old Broom.

A teaspoonful of glue mixed in a basin of hot water poured over a broom and then allowed to thoroughly, dry will greatly stiffen, and prolong its usefulness and life.

When Shoes Become Barked and Scarred.

Very often a small piece of the leather is lifted or loosened. Don't cut it off and try to cover the place with blacking. Flatten the piece in place with a little glue and allow to dry. Then apply blacking and the surface will be as good as new.

For Tears or Rents in Silk.

Another piece of silk or fabric of the same color placed under the tear, with a thin coating of glue, will bring the edges more firmly together than can be done with a needle. Allow to dry thoroughly and rent will be almost invisible.

A Splendid Way to Keep Rubbers from Slipping.

Rubber overshoes often become so loose that they slip off at the heels, especially in the winter and spring when the ground is muddy or slushy. This annoying trouble can be entirely eliminated by gluing a felt band around the inside top of the rubber.

To Protect Furs and Woolens from Moths.

It is commonly known that moths very much dislike the odor of ink in old newspapers. Several thicknesses of old newspapers firmly glued together may be made into the form of a bag, and the garment placed inside. After the ends and all joints are firmly sealed with glue, the bag is absolutely moth and dust proof, and your protection from moths has cost practically nothing.

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NUMBER 5

MAY, 1920

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CONTENTS

MAY, 1920

P	age
Suffrage Won by the Mothers of the United States	251
Flowers of Earth and Heaven	27 6
Beyond Arsareth	277
My Little Span	282
The Official Round Table	2 83
On the Watch Tower	290
Editorial	2 91
Guide Lessons	295

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WE MOTHERS OF MEN.

L. Lulu Greene Richards. For May, 1920.

Where do we stand, we mothers of men?
Kisses and flowers on lip and brow!
As babes we carried them first and then
Led them as often they lead us now.
Carry and lead we as younger ones,
As elders follow our true, brave sons.

From babe to manhood, how quickly past!
A flower, a kiss, and the day is gone.
Tender emotions—how rich, how vast
Thy realm, oh love, from its eve till dawn!
And a long, bright day approaches when
Joy shall be full for mothers of men!



M. Kimball, (Name unknown.)
Top row from left to right: (Name unknown), Mrs. Margaret A. Caine, Mrs. Electa Buliock, Dr. Mattie Hughes Cown from Mrs. Phebe Y. Beatie, Mrs. Emily S. Richards, Dr. Emmeline B. Wells, Mrs. Nellie Little, Mrs. Agusta W. Grant.

THE

Relief Society Magazine

Vol. VII

May, 1920

No. 5

Suffrage Won by the Mothers of the United States

Susa Young Gates.

This month we are presenting to our readers quite a comprehensive, yet brief, sketch of the rise and progress of the great suffrage movement, both in this Church and in the United States of America. It is a proud thought for the women of the Church of Jesus Christ of Latter-day Saints to realize that the Prophet Joseph Smith, in organizing the Church in 1830, gave to the women without struggle or request the religious franchises which they have held ever since.

The whole story of the struggle made by the women of the United States under the magnificent leadership and organizing ability of Susan B. Anthony has been written. Mrs. Elizabeth Cady Stanton was the first leader. But it was Miss Anthony's creative powers which really focused the forces for civic reform throughout the country during her long and consecrated life. Following her came her own brilliant pupil and associate, Dr. Anna Howard Shaw, who, like Mrs. Stanton, possessed no creative gifts nor organizing powers, but whose eloquent wit and devotion supplied leadership forces which the cause required. Closely associated with these women must be named the lovely, gracious and able secretary, Rachel Foster Avery, the brilliant and forceful organizer, Mrs. May Wright Sewell, and that other close friend and co-worker of Miss Anthony, Mrs. Ida Husted Harper, the most magnetic, logical, just and fearless of all women writers and historians on the woman question. Mrs. Harper has written fully the sufferings, struggles, sacrifices, and final triumphs of the suffrage movement.

During the life-time of Dr. Anna Howard Shaw and,



SUSAN B. ANTHONY



DR. ANNA HOWARD SHAW



MRS. CARRIE CHAPMAN CATT

indeed, during the closing years of Miss Anthony's life, there came to the suffrage movement that other peerless organizer, orator and statesman, Mrs. Carrie Chapman Catt. She combines within herself many of the gifts of her predecessors, with an added poise and tact, which makes her universally revered. It would be impossible in this article to give anything like a complete history of the movement, but we have culled and abridged the brief history written by Mrs. Ida Husted Harper, of the National Suffrage Movement, and also the four suffrage chapters written for the Relief Society by the General Historian, Mrs. Susa Young Gates, which will later be published in the history itself.



IDA HUSTED HARPER

"June 4, 1919, will forever be Independence Day for American women as July 4 is for the nation. On this day the Senate of the United States, by a vote of two more than two-thirds, adopted the resolution to submit to the State Legislatures an amendment to the National Constitution, which, ratified by three-fourths of them, would give the complete suffrage to women. It had passed the House of Representatives May 21. As soon as the Senate voted, the resolution was signed by the Speaker of the House, and the following day the Vice-president, as president of the Senate, affixed his signature. The gold pen was presented to the National-American Woman Suffrage Association for its archives in

recognition of its fifty years of continuous effort for this amendment.

"Before this federal amendment could become effective it had to be ratified by the Legislatures of thirty-six States, three-fourths of the whole number. The large majority of them meet biennially, in the uneven years, and had adjourned before June 4, but a few were still in session, and of these, Illinois, Wisconsin and Michigan ratified it within six days of its submission, and Pennsylvania and Massachusetts a little later.

"Governors Alfred E. Smith, of New York, and Henry Allen, of Kansas, were the first to call special sessions, followed by Governors W. L. Harding, of Iowa; Frederick D. Gardner, of Missouri; Charles H. Brough, of Arkansas; Samuel R. McKelvie, of Nebraska; Thomas E. Campbell, of Arizona; Oliver L. Shoup, of Colorado; James P. Goodrich, of Indiana; Samuel V. Stewart, of Montana; Peter Norbeck, of South Dakota; Simon Bamberger, of Utah; Robert D. Carey, of Wyoming; Wm. B. Stephens, of California. A special session of the Texas Legislature had already been called."

The final achievement of the suffrage victory was acclaimed at Chicago, February 12 to 28, in a great convention presided over magnificently by Mrs. Carrie Chapman Catt. This date was Utah's own jubilee date, as our suffrage bill was signed on Feb. 12, 1870. A resume of the conference was given in our last number, so that we will not repeat it here. It is significant, however, that Mrs. Susa Young Gates represented in herself the earliest pioneer voter present in Chicago, she having married at sixteen and cast her vote in 1872. The next pioneer voter present was Dr. Hebard, of Wyoming, who voted in 1882. Mrs. Donnette Smith Kesler represented the second generation of voters, her mother having voted in 1870; while Mrs. Emily Whitney Smith represented the third and fourth generation of voters, her great grandmother and two grandmothers having voted in 1870. The three Utah women who will receive the gold honor pins are: Dr. Emmeline B. Wells, Mrs. Emily S. Richards, and Mrs. Susa Young Gates. Mrs. Kesler and Mrs. Smith and others received honor badges and certificates. It was interesting to know that Mrs. Whitney Smith represented through her great grandmother, Elizabeth Ann Whitney, the first counsellor of the Relief Society organized in Nauvoo, in 1842. Mrs. Kesler as the grand niece of the Prophet Joseph Smith and grand-daughter of the Patriarch Hyrum Smith, and the daughter of President Joseph F. Smith, was a wonderfully

historical representative; while Mrs. Gates represented President Brigham Young, who followed the Prophet in his ministry.

What does the future hold for the women of the state, nation and of the world? That question lies peacefully on the closed eyes of the future, while women go quietly on keeping pace with circumstance and opportunity.

BRIEF HISTORY OF WOMAN SUFFRAGE.

(Written by Ida Husted Harper, and published, April, 1919, National Woman Suffrage Publishing Co., Inc., 171 Madison Avenue, New York.)

As America was the first country in which was made the experiment of a representative government by men, it is natural that it should be the first in which women asked a representation. The very first woman to make this demand, so far as known, was Mistress Margaret Brent, of Maryland, in 1647. She was heir of Lord Calvert, the brother of Lord Baltimore, and executor of the estates of both in the colony, and as representation in the legislature was based on property, she demanded "place and voice"—two votes—in that body. Her petition was hotly debated for several hours and finally denied. The precedent was then established which legislatures have been following ever since when women have petitioned for "place and voice."

The colonial records of Massachusetts show that women property holders vote under the Old Providence Charter from 1691 to 1780 for all elective officers. When a constitution was adopted they were excluded from a vote for governor and legislature, but retained it for other officials. Under the close restrictions not one-fourth of the men could vote.

In March, 1776, Mrs. Abigail Adams wrote to her husband, John Adams, in the Continental Congress: "I long to hear that you have declared an independency, and, by the way, in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies and be more generous and favorable to them than were your ancestors. Do not put such unlimited power into the hands of husbands. Remember, all men would be tyrants if they could. If particular care and attention are not paid to the ladies, we are determined to foment a rebellion, and will not hold ourselves bound to obey any laws in which we have no voice or representation." As Mrs. Adams used the plural "we," she undoubtedly spoke also for Mrs. Mercy Otis Warren, Mrs. Hannah Lee Corbin and other women of

influence closely associated with the leading men of the Revolution. In 1778, Mrs. Corbin, sister of Richard Henry Lee, of Virginia, presented her own petition for the right to vote.

The Continental Congress left the suffrage to be dealt with by the states in their constitutions, and New Jersey was the only one which conferred it on women, its constitution giving the franchise to "all inhabitants worth \$250, etc." In 1790 a revision of the election law used the words "he or she," thus emphasizing the inclusion of women in the electorate. Enough women voted to gain the enmity of politicians, and in 1807 the legislature passed an arbitrary act limiting the suffrage to "white male citizens." This was clearly a usurpation of authority, as the constitution could be legally changed only by action of the voters.

In 1826 Frances Wright, a young Scotchwoman of beauty, education and wealth, came to the United States to carry out ideas similar to those put into practice by Robert Dale Owen

in his colony at New Harmony, Indiana.

In 1836 Ernestine L. Rose, daughter of a rabbi in Poland, banished from her native country because of her progressive ideas, came to this one.

While these individual efforts were being made the great anti-slavery question was growing more momentous. In 1826 Sarah and Angelina Grimke, of South Carolina, emancipated their slaves, came north and by their impassioned speeches aroused public sentiment. Garrison soon entered the contest, and the American Anti-slavery Society was formed. From the beginning women were prominently identified with this movement, and the names of Lucretia Mott, Lydia Maria Child, Maria Weston Chapman, Abby Kelly, Abby Hopper Gibbons and many others soon became widely known. The whole question of human rights was thoroughly canvassed and women then began to recognize their own and to take part in the business meetings and putting into effect her resolution made in London, until 1848. opposition that in 1830 it was rent in twain on this point.

The question of woman's right to take public part in this movement was carried to the World's Anti-slavery Convention in London, in June, 1840, which refused to recognize the women delegates from the United States, who included Lucretia Mott and Mrs. Wendell Phillips. It was at this time that Mrs. Mott and Mrs. Stanton, a bride, decided that on their return to the United States they would organize a movement especially for the rights of women.

Mrs. Stanton had been prevented by family cares from

putting into effect her resolution made in London, until 1848. In July of that year, Lucretia Mott and her sister, Martha C. Wright, of Auburn, New York, were attending the Yearly Meeting of Friends in Western New York, at Waterloo, where Mrs. Stanton joined them in the home of Mrs. Mary Ann McClintock, and here they decided to carry out the long-cherished idea. One Sunday morning the four prepared their declaration and resolution, and sent a call, which they did not dare sign, to the county papers for a two-days' convention to be held in the Wesleyan chapel, at Senaca Falls, Mrs. Stanton's home, "to discuss the social, civil and religious condition and rights of woman."

On the 19th and 20th of July the church was filled with people curious and interested to know what the meeting was for. James Mott presided and addresses were made by the four callers of the convention, by Frederick Douglass and several men prominent in the locality. The declaration and resolutions were discussed, the latter adopted and the former signed by one hundred men and women, some of whom withdrew their names when "the storm of ridicule began to break." This declaration stated the whole case for women as comprehensively as it ever has been stated since; the resolutions comprised practically every demand that ever afterwards was made for women, and taken together they formed a remarkable document.

Miss Anthony first met Mrs. Stanton in 1851 and from that time **organized** work for woman's rights began to take shape in New York. The first conventions were principally in the interest of temperance, but in these the rights of women at once took the lead. In 1852 a bona fide woman's rights convention, with delegates present from eight states, and Canada, was held in Syracuse. It brought to the front the wonderful galaxy of women whose names were henceforth connected with this movement and here began its fifty-four years' leadership by Miss Anthony. From that time until the present, with the interim of the Civil war, the work has actively continued in this state.

In May, 1850, during an anti-slavery convention in Boston, a few women in attendance decided to call a convention to discuss exclusively the rights of women, and the time and place were fixed for October 23 and 24 in Worcester. The arrangements were made principally by Lucy Stone and Mrs. Paulina Wright Davis, and from the holding of this convention the woman's rights movement may be said to have assumed a national aspect. Nine states were represented by speakers and among these were Garrison, Phillips, Pillsburg, Foster,

Burleigh, Douglass, Channing, Mrs. Mott, Mrs. Rose, Abby Kelly, Lucy Stone, Antoinette Brown, Dr. Harriet K. Hunt, and many more of note, and letters were read from Emerson, Alcott, Whittier, Gerrit, Smith, Joshua R. Giddings, Mrs. Swissheim, Elizur Wright, Mrs. Stanton and others. Mrs. Davis presided. A national committee was formed, under whose management conventions were held annually in various cities, while the question was always thereafter a leading one in Massachusetts.

An Equal Rights Association had been formed to promote the interests of both negroes and white women, but in 1860 the latter were forced to recognize the necessity for a separate organization if they were not to be entirely sacrificed. At the close of a meeting of this Equal Rights Association in New York, women who had come from nineteen states to attend it, met at the Woman's Bureau in East Twenty-third street, May 15, 1869, and formed a National Woman Suffrage Association, whose object should be to secure a sixteenth amendment to the National Constitution which would enfranchise women. Mrs. Stanton was made president and Miss Anthony was put on the executive committee.

In 1892, Mrs. Stanton resigned her office because of advancing age; Miss Anthony was elected president, and the Rev. Anna Howard Shaw, vice-president. Miss Anthony resigned in 1900 at the age of 80, and Mrs. Carrie Chapman Catt was elected. In 1904 she could not serve longer and Miss Shaw was made president. In 1915 she resigned and Mrs. Catt was re-elected.

Until 1895 the work of the National American Association was conducted principally from the home of Miss Anthony in Rochester, New York. That year Mrs. Rachel Foster Avery, who was corresponding secretary for twenty-one years, shared the burden by opening office headquarters in her home at Philadelphia. In 1900 regular headquarters were opened in New York City under the supervision of Mrs. Carrie Chapman Catt, chairman of the national organization committee. In 1903 they were removed to Warren, Ohio, and placed in charge of Mrs. Harriet Taylor Upton, national treasurer. In 1909 headquarters on a large scale were established in New York City, with offices for the president, corresponding secretary, chairman of the press committee, and an office staff of eight or ten workers.

In March, 1917, the Leslie Bureau of Suffrage Education was established in New York with the large bequest of Mrs. Frank Leslie to Mrs. Chapman Catt for the promotion of woman suffrage, and it works in co-operation with the national

association. In the two organizations is a force of about forty trained workers, in addition to the president, corresponding secretary, treasurer, one auditor and chairman, of the press committee. A weekly magazine, "The Woman Citizen," was commenced in June under the auspices of the Leslie commission, taking over "The Woman's Journal," of Boston, founded in 1870.

In December, 1912, the congressional committee of the national association, opened headquarters in Washington and began active campaign for its original object—an amendment to the Constitution of the United States. The association is a federation of state suffrage organizations. It is affiliated with the International Alliance, in which twenty-seven countries are officially represented.

In 1914 the National Woman Suffrage Publishing Co., Inc., was formed and took charge of the literature department. In five years it has published 50,000,000 pieces of literature; 18,000,000 during the New York campaign in 1917.

Suffrage in Utah.

When the Church of Jesus Christ of Latter-day Saints was organized the Prophet Joseph Smith freely and voluntarily admitted women to complete religious citizenship from the very first. They voted side by side with their husbands and fathers on all questions pertaining to the choice of officers of the Church, and policies to be adopted. This was a tremendous concession in the year 1830 when no women and few men voted in any church body.

Starting with this advantage which was founded upon the doctrine of "common consent," as revealed to the Prophet in June, 1830, (Doctrine and Covenants, Section 26) the women labored side by side with their husbands and fathers in making history, building homes and towns, and accompanied them in their mobbings and drivings, locating finally on the bank of the Mississippi at Nauvoo, in 1840. Here in 1842, March 17, the great and original organization, the Relief Society, was formed, in which women were given at the outset the privilege of choosing their own officers, form of government, and shaping their own policies. After the martyrdom of the Prophet, Brigham Young led the people to the Rocky Mountains and continued the conduct of the civil and religious affairs of the people as had been done by the Prophet himself.

Before congress conferred a territorial form of govern-



MRS. SARAH M. KIMBALL



MRS. EMMELINE B. WELLS



MRS. EMILY S. RICHARDS

ment upon the pioneer community of Utah, in 1852, women held the elective franchise as well as the religious vote in the new territory, between the years 1847-52. Bancroft's "History of Utah," refers to this communal form of government practiced in our earliest settlement, in the following language:

"During this period men and women voted by ballot in matters relating to government. Women had already voted in religious meetings by the uplifted hand, but this is probably the first instance in the United States where woman suffrage was permitted. Utah at that time, however, was not a part of the United States, and before its admission as a territory the privilege was withdrawn," by the United States government.

It is an interesting fact that men themselves in any country have never had universal suffrage, so far as is known, until the middle of the last century, and that only in the United States of America. All suffrage privileges for them down the ages have been circumscribed by the accident of birth, by prowess, by property qualifications, or by mental acquirements. The "free" English, French and Swiss voter is still hedged about by these more or less confining requirements. Chancellor James Kent of New York (1763-1847), author of "Kent's Commentaries," in a constitutional convention held in 1821 in New York, declared that he would not "bow down before the idol of universal suffrage," meaning male suffrage; "the theory," he said, "that had been regarded with terror by the wise men of every age," and whenever tried had "brought corruption, injustice, violence and tyranny." If universal suffrage were adopted, he declared, "posterity would deplore in sackcloth and ashes, the delusion of the day."

It was not until between 1840 and 1850 that universal suffrage among the white males came to be accepted even in these free United States of ours. Women are sometimes deceived with the thought that all men, at all times, have exercised the full civil and religious franchise, while, as a matter of fact, in very few of the churches today, certainly not in the established orthodox ones, do men have complete religious rights, much less do they hold the priesthood; while never, so far as history records, have they exercised universal civil suffrage such as is prevalent in the United States today.

The agitation for woman suffrage which began as related at the close of this article with the Woman's Rights Convention at Senaca Falls, New York, in 1848, gathered volume and force after the Civil war, through the efforts of those pioneers, Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, Abbey Rielly Foster, Sarah Grimke, Maria Child, and Lucy Stone, for equal rights for white women, for black men and black women. This agitation finally brought about the granting of woman suffrage to the women of Wyoming by the Territorial Legislature in the fall of 1869.

President Brigham Young was very much impressed with this liberal and just action of Wyoming. Calling into council the leading men of the legislature, President George H. Smith, Abram O. Smoot, George Q. Cannon, and William Maughn, he suggested the advisability of granting the right of suffrage to the women of Utah, committing the responsibility of the whole measure to Abram O. Smoot.

The bill for woman suffrage was introduced into the Legislature by George Q. Cannon on February 9, 1870, but was fathered by A. O. Smoot, chairman of the committee of the whole, with George Q. Cannon, Willard Maughn and Lorenzo Snow as members.

Naturally the bill met with no opposition from the husbands and sons of women who had sat side by side for forty years, voting with uplifted hands, on civil and religious matters. The bill was sent to Acting-Governor Mann for his signature. The legislature thought full suffrage had been granted, but a non-"Mormon" governor later refused to let women hold office as the Suffrage Act referred only to the voting privilege.

As an illuminating evidence of the attitude of Utah's foremost women on this momentous question note the speeches delivered at a meeting of the Relief Society, as found in the "Deseret News."

"Minutes of the Female Relief Society, February 19, 1870, seven days after the passage of the bill and two days before the municipal election.—Most of the wards of the city were represented. Miss E. R. Snow was elected president, and Mrs. Lydia D. Alder, secretary.

"Meeting opened with singing; prayer by Mrs. Harriet

Cook Young.

"Miss Eliza R. Snow arose and said: 'To encourage the sisters in good works, she would read an account of our indignation meeting, as it appeared in the "Sacramento Union;" which account she thought a very fair one.' She also stated that an expression of gratitude was due Acting-Governor Mann for signing the document granting woman suffrage in Utah, for we could not have had the right without his sanction, and said that Wyoming had passed a bill of this kind over its Governor's head, but we could not have done this,

"The following names were unanimously selected to be a committee for said purpose: Eliza R. Snow, Bathsheba W. Smith, Sarah M. Kimball, M. T. Smoot, H. C. Young, N. D. Young, Phebe Woodruff, M. I. Horne, M. N. Hyde, Elizabeth Cannon, Rachel Grant, Amanda Smith, Amelia F. Young and Prescinda H. Kimball.

"Mrs. Sarah M. Kimball, that staunch patriot, suffrage orator and organizer, said 'she had waited patiently a long time, and now that we were granted the right of suffrage, she would openly declare herself a woman's rights woman, and called upon those who would do so to back her up, whereupon many manifested their approval. She said her experience in life had been different from that of many. She had moved in all grades of society; had been both rich and poor; had always seen much good and intelligence in women. The interests of man and woman cannot be separated; for the man is not without the woman nor the woman without the man in the Lord. She spoke of the foolish custom which deprived the mother of having control over her sons at a certain age; said she saw the foreshadowing of a brighter day in this respect in the future. She said she had entertained ideas that appeared wild, which she thought would yet be considered woman's rights; spoke of the remarks made by Brother Rockwood, lately, that women would have as much prejudice to overcome, in occupying certain positions as men would in granting them, and concluded by declaring that woman was the helpmate of man in every department of life."

The captain of Utah's woman-host, Eliza R. Snow, was foremost in all this labor as in every other during her period of public activity; yet she turned over the active direction of this suffrage movement to that champion of equal rights, Sarah M. Kimball. For many years Mrs. Kimball was the "Mormon" suffrage standard bearer. It would be less than justice if it were not here recorded that her active brain, her unselfish devotion to the work of God and her magnificent organizing powers, bore rich fruit during this vital period (1868-1893) in the history of woman's development in the Church. Following her in the leadership of the suffrage forces was that other indomitable pioneer, President Emmeline B. Wells. Then in laters years came that no less splendid patriot, Mrs. Emily S. Richards, who ably conducted suffrage affairs in this state in the later years.

After the letter of gratitude to Acting-Governor Mann was received he courteously replied to it, expressing a confident hope that "the ladies of Utah would so exercise the

right conferred as to approve the wisdom of the Legislature."



SERAPH YOUNG Taken recently in her 81st year.

Nine days later, February 21, occurred the first municipal election in Salt Lake City. The first woman to vote that day, and consequently the first in Utah and in the United States to exercise the elective franchise, was Miss Seraph Young, daughter of B. H. Young, Esq., and grand-niece to President Brigham Young, herself a beautiful, refined and cultured young woman. Wyoming passed the suffrage measure November 9, 1869, but had no election till the fall of 1870. Utah women voted twice before Wyoming women voted at all. We voted again in September, and then in November.

This political period was notable also for the organization of an independent political party, the Liberals—Non-"Mormon"—as opposed to the People's Party —"Mormon." Acting at once, upon the new rights accorded to women, the People's Party committee contained then, and afterwards, the names of two or more women. M. Isabella Horne, Sarah M. Kimball, Emmeline B. Wells, and later, Emily S. Richards, all had places in the governing state committee of that political party.

Following this, suffrage became a vital topic in Relief Society meetings, in social gatherings and around the fireside. The women of Utah were encouraged not only to attend their primaries religiously, but were enjoined to form civil government classes, to institute mock trials, and to study parliamentary law. They received their best training, however, in the actual participation in civic affairs. Persuaded that the franchise was a duty as well as a privilege, the women voters left their homes and cradles for the political primary and for local and county conventions.

The inspiration of the Lord rested on Brigham Young and taught him breadth of sympathy on this question as on all others. He encouraged young women to enter any and all forms of public life where their circumstances and conditions were favorable. He often said that women were far better suited for merchandising, for county clerks, for school teachers, and other offices than were men. He had such perfect confidence in the poise and prudence of the women whose minds were lit up by the spirit of the Gospel that he would gladly have seen them enter every field of endeavor where nature and circumstances permitted. He always maintained

that all women's and children's diseases should be treated solely by women physicians and women nurses, and encouraged our pioneer woman physician, Dr. Romania B. Penrose, and those who followed her, to go east and take full medical courses. He encouraged the placing of women upon school boards and maintained that every public institution should contain on its board of officers at least two women whose quick insight and intuitive sympathy would protect the interests of all women and children who were beneficiaries of such institutions. He placed women upon the boards of the schools which bear his name. He constantly urged his own daughters to study the principles of government and to cast their votes with independence and wisdom.

With the acquisition of the franchise, the civic and social activities of women blossomed rapidly into fruithfulness and widened with every opportunity.

The pressure of "Gentile" opposition to woman suffrage, both local and nation, grew fiercer as time passed on.

Finally, in 1882, United States Senator George F. Edmunds, of Vermont, focussed the national opposition by securing the passage of a bill which disfranchised those living in the plural marriage relations and defined polygamous living as "unlawful cohabitation." The bill was "railroaded" through Congress between the 16th of February and the 14th of March, becoming law on the 22nd of March. Not only were men and women who were polygamists disfranchised, but a whole system of prosecution and persecution was inaugurated.

The women of Utah were loyally sustained at that juncture by the leading suffrage women throughout the nation. In the midst of the court proceedings, Belva A. Lockwood telegraphed from Washington to Emmeline B. Wells at Salt Lake City: "Stand by your guns. Allow no encroachment upon your liberties. No mandamus here." The "Woman's Journal," of Boston, edited by Lucy Stone, denounced in scathing terms the "bold attempt to disfranchise citizens who have exercised the right to vote for years." The "Journal" declared that such an attempt would never have been made "if these citizens had not been 'Mormons'."

The crusade which followed is both painful to remember and difficult to describe. For five years a reign of terror was inaugurated and none knew when or where peace or safety would obtain. Through the storm women went quietly to the polls and manifested their freedom of choice by voting as they always had done, for the best men for office.

In 1887 a new law was devised by the United States Sen-

ator Edmunds, assisted by John Randolph Tucker, of Virginia. More severe in its attacks and in its pressure upon plural marriage the law also disincorporated the Church and escheated its property.

All the persons convicted of polygamy or unlawful cohabitation were disfranchised and illegitimate or polygamous children, with certain exceptions, were disinherited; and finally woman suffrage was abolished in Utah, the act becoming a law March 3, 1887. Thus was taken away violently by the Congress of the United States that which was given freely by the Legislature of Utah. However, seventeen years of voting, of study and reflection on public questions, of office-holding, and of much private and public discussion concerning civic equal rights, educated the women of Utah as nothing else could possibly have done.

Among the civic institutions which were early appropriated by the Utah women was the time-honored custom of calling mass meetings and offering resolutions or protests in this or that interest. The number of women throughout the Church who had become excellent speakers, good reasoners and intelligent writers, through labors in the Relief Society, did not lessen, but decidedly increased as civic opportunity permitted them expression in new directions. Mass meetings for good and various causes were held not only in Salt Lake City, but all over the territory, especially when Congress threatened inimical suffrage legislation. Later, between 1887 and 1895, when the question of statehood came to the front, mass meetings and suffrage meetings were held all over the territory. Several state constitutional conventions had been held through the years, women being delegates to these during their voting period; petitions had been forwarded to Congress and efforts put forth to secure statehood. The petitions had always been refused, on the flimsy ground of lack of population, although other states had been admitted that had far fewer inhabitants; and sometimes the opposition was a political one, the Democrats fearing Utah would go in as a Republican state, the Republicans asserting that Democrats would rule the new state. The real reasons would not be hard to give.

In the spring of 1882 a constitutional convention was held and four women were elected to this convention: Mrs. Sarah M. Kimball, Mrs. Elizabeth Howard, Mrs. Emmeline B. Wells, from Salt Lake City, and Mrs. Susa Young Gates from St. George, who was, however, unable to attend. The three women who were there took an active part in framing the constitution, and their presence was a decided benefit and

so acknowledged by every member of the convention. The women were well versed in parliamentary law and its usage, and what speeches they made were delivered without heat or rancor.

The National Woman's Suffrage Association had become a strong factor in woman's development during the 70's. Appreciating the value of alligning themselves with these progressive and intelligent national leaders, Miss Eliza R. Snow arranged with President Young to send delegates to the National Suffrage convention at Washington in January. Mrs. Emmeline B. Wells, accompanied by Mrs. Zina Young Williams-Card, only daughter of Aunt Zina D. H. Young, went down to Washington and received from Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony a cordial welcome. These Utahns were voting women and as such were received as befitted their royal acquisition. Both Utah women addressed the convention, attended congressional committee meetings, called upon the President of the United States and presented the case of the "Mormon" women to the Lady of the White House, Mrs. Haves.

From this time "Mormon" women regularly attended the National Suffrage conventions and took part in their deliberation. The high-minded leaders of the suffrage association befriended their "Mormon" associates and accorded them the respect which the characters and attainments of the Utah delegates deserved. Religious questions were not discussed, for the National Suffrage Association early took the stand that there was no religious nor political test which could apply to human fundamental rights. Miss Susan B. Anthony maintained a long friendship with a number of "Mormon" women. Mrs. Zina D. H. Young, Mrs. Emmeline B. Wells, Mrs. Emily S. Richards, Mrs. Susa Young Gates, Mrs. Phebe Y. Beatie, were especially dear to this great-hearted and high-principled woman.

Mrs. Stanton and Miss Anthony visited Salt Lake City in June, 1871, Mrs. Stanton was then president and Miss Anthony vice-president of the National Woman Suffrage Association.

In January a public call was made, signed by the most influential women of Salt Lake City, for another mass meeting in the assembly hall to organize a territorial suffrage association.

This meeting was held January 10, 1889, with Mrs. Emily S. Richards as chairman of the meeting and Mrs. Lydia D. Alder as secretary pro tem. The officers elected were:

President, Mrs. Margaret N. Caine, wife of Congressman John T. Caine; vice-presidents, Lydia D. Alder, Nellie R. Webber, Priscilla J. Riter; secretary, Cornelia Horne Clayton; corresponding secretary, Charlotte I. Cobb Kirby; treasurer, Margie Dwyer; executive committee, Maria Y. Dougall, Nettie Y. Easton, Ann E. Groesbeck, Phebe Y. Beatie and Jennie Rowe; vice-presidents, Emily S. Richards, Ann D. Groesbeck and Caroline E. Dye; recording secretary, Rachel Edwards; corresponding secretary, Julia C. Taylor; treasurer, Margie Dyer; executive committee, Cornelia Horne Clayton, Margaret Mitchell, Nellie Little, Teresa Hills and May Booth Talmage.

Following this meeting Mrs. Emily S. Richards and Mrs. Froiseth were appointed state organizers by the national association. Mrs. Richards had to work alone, however, as Mrs. Froiseth, a non-"Mormon," would not, or did not, take part in the work of organizing. Within a few months fourteen auxiliary suffrage societies were formed by Mrs. Richards. Civil government classes were organized and now had enthusiastic success.

April 11, immediately following the annual April conference a general meeting was held in the Assembly Hall, in Salt Lake City, with Mrs. Alder, vice president, in the chair. Eloquent addresses were made by Bishop O. F. Whitney, the Hon. C. W. Penrose, the Hon. George Q. Cannon, Dr. Martha P. Hughes Cannon, Mrs. Zina D. H. Young, Mrs. Jane S. Richards, Mrs. Ida Snow Gibbs and Mrs. Nellie R. Webber.

At the annual meeting held in the Social Hall, Salt Lake City in 1890, Mrs. Sarah M. Kimball—that dauntless suffrage leader—was again elected president of the Utah branch with Mrs. E. B. Wells, vice president. She continued in office till 1893 when, at the annual suffrage convention, Mrs. Emmeline B. Wells succeeded her in that office with Mrs. F. S. Richards as vice-president and state organizer.

Crowded and enthusiastic meetings followed in all the larger cities and towns of Utah, held usually under the auspices of the Relief Society, called together by Mrs. Emily S. Richards.

Much preliminary work looking to statehood was now undertaken by both men and women. Amnesty finally was granted the male polygamists, permitting them to vote at elections in the territory. The petition for this amnesty was signed by the First Presidency and the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, December 19, 1891, and indorsed by Governor Thomas and Chief Justice Zane. President Harrison issued a proclamation of pardon on

January 4, 1893. On the 6th of September, 1893, the bill named the Enabling Act was presented to Congress by Delegate Rawlins and approved by President Cleveland, July 16, 1894. The bill authorized the holding of a state constitutional convention to be composed of 107 Utah delegates and these met in March, 1895, in Salt Lake City, to form the fundamental law of the proposed state.

The constitutional convention met March 4, 1895, and while women were not eligible for a seat in that convention they were represented nobly by the vast majority of men in the convention who were determined to see justice done the women of the new state.

The leaders in this enterprise were President John Henry Smith, Bishop Orson F. Whitney, Hon. Franklin S. Richards and Heber M. Wells, later the governor of the new state. President John Henry Smith's breadth and fairness, his love of fair play and justice were never more in evidence. Bishop Whitney's gifts of eloquence and persuasiveness were equal to his opponents, while he had the supreme advantage of standing firm upon the rock of justice and truth. The scholarly and careful arguments of Hon. Franklin S. Richards carried weight and were like direct missles which sped to the mark with every shot, while nothing escaped the keen wit and instant appreceptions of Governor Heber M. Wells.

The committee of the whole who first argued the question were: Hon. J. F. Chidester, chairman; A. S. Anderson, Joseph E. Robinson, Parley Christensen, Peter Lowe, James D. Murdock, Chester Call, Andreas Engberg, A. H. Raleigh, William Howard, F. A. Hammond, S. R. Thurman. In addition to this committee those who sustained the women and pleaded their causes were: Messrs. F. S. Richards, O. F. Whitney, David Evans, George M. Cannon, John E. Murdock, Richard Hart, Anthony W. Ivins, Edward Snow, Messrs. Robinson, Allen, Miller, Farr, Preston, Karl G. Maeser and Heber M. Wells. There were others, but these were foremost.

The convention was in session sixty-six days and woman suffrage was royally triumphant.

Just after the adjournment of the convention, Miss Susan B. Anthony herself and Dr. Anna Howard Shaw visited Utah, arriving on May 12. They proceeded at once to hold a suffrage conference. Mrs. Emmeline B. Wells presided and the conference met in the hall where the constitutional convention had adjourned a few days before. Governor Caleb W. West introduced Miss Anthony and Dr. Shaw who both made eloquent addresses. Welcoming speeches were made by President Zina D. H. Young, general president of the Relief

Society, Mrs. Bathsheba W. Smith, Mrs. Mary Isabella Horne and others. A reception in honor of the distinguished guests was given by Hon. Franklin S. Richards and his wife, hundreds of state officials and military officers from the post attending. The suffrage convention lasted two days and Utah welcomed these two great women with open arms.

It is understood, of course, that after Congress passes an enabling act permitting the assembling of a constitutional convention, that convention prepares a constitution which must be submitted to the voters of the whole territory for their approval, and after that it is submitted to the President of the United States for his approval and signature. The convention of March held over for sixty days, finally passing the suffrage clause with the whole constitution which was then submitted at the fall election to the vote of the people. It was then sent for ratification by President Cleveland.

The Republican party placed three women upon the ticket: Mrs. Lillie Pardee for the Senate, Mrs. Emmeline B. Wells for the House of Representatives, and Mrs. Emma Mc-Vicker for the Superintendent of Public Instruction; but it was finally decided that there was a legal question involved in the use of the women's names which might imperil the success of the Republican vote. Therefore, the women consented, very reluctantly, to the withdrawal of their names. It is interesting to know that the constitution was adopted by a large majority—28,618 ayes and 2,687 nos. President Cleveland signed the constitution January 4, 1896, and again full suffrage was conferred upon the women of Utah. Mrs. Lillie Pardee was elected clerk of the Senate and had the distinction of being the first woman who signed the credentials of a United States senator.

On the Board of Regents of the State University, Mrs. Emma J. McVickers served from 1898 to 1905, Mrs. Rebecca E. Little from 1897 to 1907, Mrs. Antoinette B. Kinney from 1905 to 1907, and Mrs. Belle Anderson Gemmell from 1911 to 1915. Mrs. Little was instrumental in the establishment of the Domestic Science Department in 1903 and Mrs. McVickers in the establishment of the Kindergarten in 1900.

The first legislature, 1896, passed "An act for the establishment of sericulture" (raising of silk worms). Women had worked energtically to secure this measure, and it was appropriate that five of them, three Republicans and two Democrats, should be appointed as a silk commission. Zina D. H. Young, Isabella E. Bennett, Margaret A. Caine, Ann C. Woodbury and Mary A. Cazier, were chosen. Each was required to give a thousand-dollar bond. A later legislature appropri-

ated \$1,000 per annum to pay the secretary. Very great activity was manifested in this line for many years, Mrs. Zina D. H. Young being the leader of the movement, ably assisted by Mrs. Margaret E. Caine. Since that time, however, this has been repealed and sericulture has declined and now is almost forgotten in this state.

To go back a few years, and thus to bring our chronological story up to date, the November, 1900, election was fraught with great interest to the women, as state officials were to be elected as well as the legislature and they were anxious that there should be some women's names on the ticket for both the House and the Senate, and that a woman should be nominated for Superintendent of Public Instruction by both parties. For this office the Republican and the Democratic women presented as candidates, Mrs. Emma J. Mc-Vicker and Miss Ada Faust, but both conventions gave the nomination to men. Meantime Dr. John R. Park, the superintendent, died suddenly and Governor Wells appointed Mrs. McVicker as his successor for the unfinished term.

Mrs. J. Ellen Foster, of Washington, D. C., was sent to Utah by the Republican National Committee, and with Mrs. W. F. Boynton and others, made a spirited and successful campaign.

Only one woman was nominated for a state office in 1900, Mrs. Elizabeth Cohen for the legislature, and she was defeated with the rest of the Democratic ticket. Later she came into active and valuable service.

At the close of the legislature in 1896 the Republican State Central Committee was reorganized; with Mrs. Sarah M. Kimball as a member and Mrs. Emmeline B. Wells as vice chairman, Miss Julia Farnsworth, secretary. The Democratic party was also liberal toward women and the feeling prevailed that at the next election women would be placed in various state and county offices. There were many women delegates in the county and also in the state conventions of both parties in 1896, and a number of women were nominated.

It was a Democratic victory and the women on that ticket were elected—Dr. Martha Hughes Cannon to the Senate; Euritha Le Barthe and Sarah A. Anderson to the House; Margaret A. Caine, auditor of Salt Lake county; Ellen Jakeman, treasurer Utah county; Delilah K. Olson, recorder Millard county; Fannie Graehl (Republican), recorder Box Elder county, and possibly some others. Dr. Cannon was therefore the first woman state senator in the United States.

In the legislature of 1896, Dr. Cannon championed the measure by which a State Board of Health was created and

was appointed by the governor as one of its first members. She had part in the defeat of the strong lobby that sought to abolish the existing State Board of Public Examiners, which prevents incompetents from practicing medicine. She introduced a bill compelling the state to educate the deaf, mute and blind; another requiring seats for women employees; what was known as the Medical Bill, by which all the sanitary measures of the state are regulated and put in operation; and another providing for the erection of a hospital for the State School of the Deaf, Dumb and Blind, carrying with it the necessary appropriation. All the bills introduced or championed by Dr. Cannon became laws. She served on the Committees of Public Health, Apportionment, Fish and Game, Banks and Banking, Education, Labor, etc.

At the close of the second two years' term the Senate presented her with a handsome silver-mounted album containing the autographs of all the senators and employees. She had drawn what is known as the long term, and at its close she was chosen to present a handsome gavel to the president of the Senate in behalf of the members.

Dr. Cannon is the mother of a talented family. As chairman of the Committee on Statistics she was the author of Utah's Vital Statistics law which, at its time of passage, was considered the eighth best in the United States. Since then it has been the pattern for many such laws in other states.

Senator Cannon sat on the following committees: Apportionment, Public Institutions, Railroads, Ways and Means, Education, Judiciary, and Public Health, of which she was chairman. She secured the passage of a bill authorizing the teaching of the effects of narcotics in the schools and also a Health Bill on the repression of nuisances and contagious diseases.

The legislature which met in January, 1897, had not only Mrs. Martha Hughes Cannon of Salt Lake City as senator, but also two members of the House, Mrs. Sarah E. Anderson of Ogden and Mrs. Euritha K. La Barthe of Salt Lake City.

The first bill introduced by a woman in the House to become a law was the one to compel women to remove their headgear in all indoor places of amusement. It was drawn and introduced by Mrs. La Barthe.

Mrs. Sarah E. Anderson introduced a bill to provide for teaching the effects of Alcoholic Drinks and Narcotics in the schools, but it was not passed until the next legislature met, and was under the active charge of Senator Martha Hughes Cannon.

In the legislature of 1899 Alice Merrill Horne was a mem-

ber of the Lower House. Mrs. Horne has been a school teacher most of her life, is a student, lecturer on art, and has been a worker in women's organizations since she was a girl. She is the mother of five children. She introduced the free normal scholarship bill which is now operating in the State University. The appointment was for four years. She was chairman of the University of Utah Committee, and over \$300,000 was expended under their direction in securing the congressional land grant. Through her efforts as chairman of the Committee on Art and Education a permanent art institute was established in the state and the state collection of prize pictures is named in compliment to her, "The Alice Art Collection." This institute holds annual exhibitions and has been the means of stimulating competition among the artists. educating the public and making for a love of the beautiful in this region.

In the legislature of 1903 Mary G. Coulter of Ogden sat in the Lower House and was chairman of the Judiciary Committee. She was active in securing the passage of the Anti-Cigarette Act.

Mrs. Coulter was the last woman member of either House of the legislature until 1913, when Mrs. Annie Wells Cannon, Dr. Jane Skolfield, Mrs. Annie H. King and Mrs. Reid, were elected to the House of Representatives. These women were instrumental in securing the Mother's Pension Law for Utah and also the Minimum Wage Law for women passed by this legislature.

One of our able legislators and public workers is Mrs. Annie Wells Cannon. She is the gifted daughter of President Emmeline B. Wells, herself a writer, speaker and all-round executive, having been president of the Pioneer Stake Relief Society for many years and is now a member of the General Board of the Relief Society. She is the mother of twelve children, eleven of them living. She is conservative, sound and true to every principle of righteousness. One piece of legislation accomplished through her efforts in 1913 was the enlarging of the Bureau of Emigration Labor and Statistics with the addition of a woman deputy, a new office whose duty it is to look after the interests of the women and children laborers in the state. This office was occupied for some years by Mrs. Elizabeth F. Nielsen whose services were entirely satisfactory. She also is a woman of culture and refinement and a credit to the office which she so long filled.

In 1915 two able and popular women, Mrs. Elizabeth A. Hayward and Mrs. Lily C. Wolstenholme were elected to the

Lower House. Mrs. Wolstenholme introduced and secured the passage of a bill prohibiting the receiving of money from fallen women and also one limiting working hours of public employees. Mrs. Hayward secured the passage of our Child Labor Bill and also one relating to the Art Institute.



SENATOR ELIZABETH HAYWARD

In 1917 Mrs. Elizabeth A. Hayward, who is one of our foremost and highly gifted women, is the mother of a large family and an excellent business woman, Dr. Grace Stratton Airey and Mrs. Daisy C. Allen of Garfield were elected to the Lower House where they did their share in securing prohibition for the state. Mrs. Hayward, under the auspices of the State Suffrage Council, introduced the Memorial to Congress recommending immediate consideration of the Susan B. Anthony Federal Suffrage Amendment. It passed both Houses and was signed by the governor. It was she who secured the special session of the legis-

lature in September, 1919, which met simply and only to ratify the suffrage amendment.

We have had thirteen women in the legislature since 1896 when statehood was attained. In the spring of 1896 the Democratic State Convention elected Dr. Ellen B. Ferguson as an alternate delegate to the National Convention, and she was the first woman alternate to ever serve in any big political convention.

In 1900 Mrs. Elizabeth Cohen was elected alternate to the National Democratic Convention at Kansas City. Mrs. Chambers, a delegate, was taken ill and Mrs. Cohen was the unanimous choice to second Mr. Bryan for President at this convention, she being the first woman in the United States ever accorded such an honor.

In this same year Mrs. William H. Jones was sent as an alternate to the Republican National Convention.

In 1908 Mrs. Elizabeth A. Hayward was a delegate to the National Convention at Denver and Mrs. Sarah Ventress went as alternate.

In 1911 Mrs. Susa Young Gates and Mrs. Lucy A. Clark were nominated as delegates to the Republican Convention at Chicago.

In 1908 Mrs. Margaret Zane Cherdon, another fine business woman with a charming personality and a quick, keen brain, went as a delegate to the convention which nominated Wm. H. Taft. Mrs. Cherdon served as a presidential elector

in the following election in 1913 and carried Utah's electoral vote to Washington. She was the first woman of the country ever so honored.

In 1916 Mrs. Elizabeth A. Hayward and Mrs. B. T. Pyper were delegates to the National Democratic Convention at Chicago and Mrs. L. M. Crawford and Mrs. Alice E. Paddison were delegates to the Progressive Convention of the same year.

At the present time in the state, Mrs. Elizabeth M. Cohen is Commissioner of Pensions and Mrs. L. M. Crawford holds a responsible position in the office of the State Land Board.

There are women district chairmen throughout the entire state who carry on the details of their positions very efficiently.

In several counties of the state the positions of recorder, treasurer and auditor are repeatedly and efficiently held by women.

In Salt Lake county, Margaret Zane Cherdron has held the position of county clerk for two terms and she also ran for nomination of state treasurer, being defeated by only two votes.

A piece of important legislation which was put through during the winter of 1913 by the women was the enlarging of the Guardianship Bill. The law, as it stood was much broader than those of many states, but even so it did not give the mother an equal chance with the father of minor children which might be in contest. Consequently the women lab-ored hard to add an amendment to this bill. It is now looked upon as the model guardianship bill in the United States and was so quoted in the late victory convention in Chicago by the leading lawyers at that convention. When it was under discussion, one of the male members of the legislature said somewhat loftily, that "marriage was a corporation, and that there always must be a head to a corporation." Quick witted Mrs. King was upon her feet instantly and replied to this saying that in her estimation "marriage was not a corporation, but a partnership, and the interests of the parents were equal, while their rights, privilege and duties, were in the same class."

This state was the first to pass the minimum wage bill which was especially the care of women in the legislature of 1913, and the minimum wage was made 75 cents per day for the first year and \$1.25 for all over 20 years of age in the second year of service.

FLOWERS OF EARTH AND HEAVEN. John M. Chamberlain.

I know a garden fair to see,
Where sweetest flowers grow;
Red roses bloom with sweet perfume,
And lilies white as snow.
The pansies, too, they smile on you,
With modest violets;
The columbine our hearts entwine,
With fragrant mignonette.

Then come, oh, come, the flowers call,
With voices so sweet, in our hearts they meet,
They call for one, and all.
Go where you will, by land or sea,
No place can compare with flowers so fair
They call, "Oh, come to me."

In heaven there's a garden fair,
Where flowers immortal grow,
Angelic love that blooms above,
Pure as the driven snow.
And faith, and hope, sweet charity,
They are the blessed three
That bind our hearts no more to part,
Through all eternity.

Then come, oh, come, the angels call,
With mercy and love in heaven above
They call for one and all.
The call by land, the call by sea,
To joys that we meet, to hearts that we greet,
They call, "Oh, come to me."

Beyond Arsareth

Nephi Anderson.

(Continued.)

Sunlight at last came back to the heavens. At first, just a tinge as of ashen gray light appeared along the horizon following the sun along its course. The light grew clearer day by day (each revolution of the earth is called a day) until at last we had broad daylight all the time. Then, in March, the sun appeared above the horizon in the south, skimmed along the hills, slowly rising into the sky as it made its daily round.

There was great rejoicing on the day when the sun first appeared. Meetings were held in the open air, in spaces cleared of snow. There were speeches, and songs in which the whole multitude took part. The long winter had past, and soon the land would be clothed with green. The warm sun would shine in their sky for nearly six months, and everybody was happy. I also partook of the spirit of the

occasion. I was glad to see the sun again.

With the coming of the sun, came a wonderful awakening all over the land. During the winter the life had been more hidden, but now it burst forth to be seen and heard. In an incredibly short space of time the snow melted, and the grass began to grow. Then the fields and gardens were filled with men, plowing, digging, sowing, planting. There was hardly time to eat and sleep. Factories were closed, workshops were nearly deserted, and the higher departments in the schools were dismissed until the next winter season.

Amid all this activity, I was not neglected. I soon learned that I had been the object of constant attention since the time of my arrival. The rulers of the land and many of the chief men had kept in constant communication with Joseph. It had been suggested that I should be entertained at some of the chief residences, but as I had appeared to be contented in Joseph's home, they thought it best to let me remain there. I was certainly a precious "find," and as such I was to be treated with the utmost care. They were eager to know from Joseph what progress I was making in the language, and there had been great rejoicing when it was learned that I would shortly be able to communicate many things to them.

I must say that my importance did not at first appear

to me, but later, when I learned more, and had time to think about my position, I could plainly see the possibilities which I presented to the people of this land. I now began, also, to understand what I had missed in not being more studious. feared that my stock of information of the great world from which I had come would soon be exhausted when the learned men of the land began drawing it from me. I had read some history, both at home and at school, but I was weak in the sciences. Had I known something about mechanics, and something of electricity, what a field was here for usefulness! With plenty of iron and other metals, and coal, electric light would be easy. But I knew practically nothing about such things and I don't know whether or not the suggestions I might be able to give would be of any assistance to the learned men here. I have already been experimenting with gas making, and I believe in time, we can displace oil lamps, if not with electricity, with gas. As yet, I have not visited all parts of the land, but from the knowledge I have of this country and its resources, I see no reason why many of the modern improvements known to the world cannot be introduced. Oh, if I only knew more! My heart fails me, when I think of my ignorance, and yet how much depends upon me. I who was as a castaway, a good-for-nothing, who had not found welcome room even in the heart of a simple girl, and now the attraction of a nation, and the care of its most powerful minds. Well, I only hope that I can prove of some service. I feel at home among the people. I don't know that I would return to the world had I the chance, not at present, at any rate.

One day Father Joseph came into my room, while I was resting from a recently finished journey. I was reading my Bible when he entered, but I laid it down and talked to him. It was in my mind to ask him regarding their religion, and I did so. I shall not try to write the exact words that were spoken by us, as they were quite disconnected in places. However, the substance of our conversation was about as follows:

"Father Joseph, I wish to know something of your religion. You worship, you sing, and you pray about as the Christians do in the world from which I come. Are you Christians?"

I had to explain what I meant by Christian.

"Our religion is the gospel of Jesus Christ," he said.

"But how did you get that religion?"

"From the Lord himself. About 2,000 years ago he appeared to this people, and taught them the gospel. We now have apostles and prophets, and the church is organized

according to the pattern the Lord showed us."

"And you have kept that religion all this time?"

"We have had many periods of wickedness, but there has always been enough of the righteous left to hold on to the truth so that the power of the Priesthood was never completely crushed. We have enjoyed great peace now for a long time. although a portion of the people living on the other side of the land are causing much doubt in the minds of many of the young men and women."

I was greatly surprised at what I heard. It seems that the Lord had visited this people about the time that he had lived in the land of Palestine. But how could that be, I

asked?

"Yes, we know that the Lord was born in Bethlehem of Judea; that he lived in that land; and that at Jerusalem he was put to death on the cross."

"How do you know that?"
"Our records tell us that."

I had seen some of their books. They are very crude

affairs compared with what the world can make.

"But my book tells me the same things, with many more." I picked up my Bible, and turned over its pages. Joseph instantly became deeply interested. He took it and examined it carefully.

"What is this?" he asked.

"It is a history of God's dealings with part of the world," I tried to explain, for truth to tell, it was hard for me to answer his question. "It tells of Adam and Eve, of Noah, of Abraham, of Moses, and of all the prophets."

The old man's eyes glistened.

"Go on," he said.

"It tells much of the children of Israel, and then of the Savior Jesus, and of what he said and did. And then also of what the men whom the Savior chose to preach his gospel said and did."

"The Lord be praised for this," said he, and he clasped the book to his heart. "The Lord be praised for you. You must learn our language, so that you can translate for us this book—that we also may know."

"Another big job;" thought I; "I'll have my hands full."

"And now," continued Joseph, who appeared to be carried away with what he had learned, "you must go with me to the chief men in the land. You must show them the book, and tell them what it is. I cannot keep this to myself longer."

"But, it is hard for me to explain," I pleaded. "Can we not wait for a time. All are busy now."

"No," said he, "we must go tomorrow."

I was not altogether pleased with the outcome of our conversation. I would much rather have remained where I was, at least until I could use the language better; but all my excuses were of no avail. On the morrow we were off.

For many hours we travelled through a busy country of workers, who greeted us pleasantly as we passed. We stopped for rest and sleep in a city, and then we went on again. There was little to see excepting the fields and workers, and the towns, for the most part quite deserted. The roads were smooth and hard and our horses made good progress.

At the close of the second day we drove into a large town. The streets were filled with people, coming from the fields to their homes to rest. Here is where the chief men for this part of the land live. I say chief men because I can not translate the names they call them. They have heads of all civil affairs, I understand, as also of religious.

Although I rested that night, I hope all will understand that it was not night, that is, it was not dark, but there are the usual divisions of time here, and I shall say day and night to distinguish between them. That night I lodged with a man high in authority, yet his house was quite as simple as many I had seen. I was most cordially received, however.

The next day Joseph came for me and we went together to a large assembly room, which was filled with men. I had with me my grip, within which was my Bible. When I saw that assembly of men, mostly elderly, and I knew, wise, I feared greatly. I shook hands with a number who sat on a platform slightly elevated above the floor, and there I sat down with them. A murmur ran through the congregation. Every eye was fixed on me, every ear was intent on what I might say.

One patriarch spoke to the men. I understood very little of what he said, but he was explaining who I was and what might be expected of me. Father Joseph next spoke. He soon warmed to his subject and then I caught very little of what he was saying. Then I was asked to tell the assembly about the world and especially about the book which I had. I was greatly afraid as I stood up, but I realized the tremendousness of what I could impart to them and I entered into the spirit of it. In broken sentences, and misused words, mixed, I fear with considerable English and even a little Norwegian, I talked. I stood before them for fully two hours, and they sat there like so many statues. I told a little of how I had

arrived in their land; how many brave men had tried to reach the region near the Pole; and how none had ever succeeded. I told of the nations that inhabited the earth, a little of its geography, and history. I tried to explain the steamboat, the railroad, the electric light and many other of the modern inventions; and then I took out my Bible and told what I knew of the book. I acknowledged that I had not read it as faithfully as I should, but since I had been among them I had done much reading, and had come to a realization of the great worth of the record. I told them that what I had was theirs. If I could do them any good that they were to let me know. If they would have patience with me until I learned their language more perfectly, I should be pleased to do my utmost to impart to them all I could of the great world from which they had so long been shut out.

The audience was wonderfully moved when I stopped. Tears were in their eyes, and there was a stillness which was profound. Then they broke out into a song of praise and thanksgiving. Further words were spoken by one who was their leader, and then the company dispersed.

Father Joseph and I were then taken into a house, whose rooms were the most elegant I had yet seen. They were the guest chambers, I was informed. A number of the prominent officials went with us. Joseph explained that we would remain for some time in this place, so I must make myself at home. This I readily did. We ate our meal together and there was much talk which was as interesting to me as it was to them. It was then suggested that my Bible was too precious to be carried in a bag such as I had, and that it ought to be deposited in the fireproof vault of the house. I readily consented to this, providing I could have free access to it. I now saw clearer than ever that I must know more thoroughly the contents of the book.

That evening when the laborers had come home and eaten their meals there was another gathering. This time it was in a large pavilion-like structure, and both men and women came. The women had changed their working clothes and now wore garments, mostly white, relieved by some soft shade of blue or red. Up to that time I had never seen such a gathering. Here was a company of women numbering hundreds, each one of whom reminded me of a beautiful picture I once owned of "Rebecca at the Well." I saw they reminded me of the picture, though in what way I can hardly tell, unless it was in the expression of their faces, the arrangement of their hair, and the hanging of their dresses. The air was yet chilly, so there could be no undue exposure

of the body—the fact is, that there is none, even in the warm-

est days.

This gathering was more of a reception than a meeting for formal speaking, although I was given a sort of general introduction and then spoke for a short time. Father Joseph and I then mingled freely with the people, shook hands and spoke a few words. It was tiring work but I never was more happy in my life. I felt and saw the welcome meant for me. I believed it came from their hearts without guile or deceit. There was music and chorus singing. I had often seen the harp and heard it played, yet until now I had never appreciated its full beauty. A large band of young girls, arranged on a raised platform, played their instruments together. As I sat there looking over the vast concourse of people, and listening to that music and the hum of voices, I thought of a home that I once had far away; and then I asked myself, what would "she" say could she but see me now. Would it make any difference? I wonder!

(To be continued.)

MY LITTLE SPAN.

Bertha A. Kleinman.

So little done, and O so much to do!

The world so scarred with strife and I so frail—
I fold my hands and sit me down and dream
Of project rare and regal plan and scheme,
That, had I but dominion, should not fail.

I would be wise and righteous and benign,
And error's boast should wither in my scorn,
Bruised, fainting men should know my charity,
The world be warmed in my magnanimity,
Had I perchance for leadership been born!

I would be just—Ah me! that longings vain
Should rack my peace and buffet every plan,
To sigh for might and sovereignty—
Lo! I who teem with fault and frailty,
Nor fill too well my own cramped little span.

I would be liege, I would dominion know,
And sow the world's stained acreage with good,
Lo! I who fail and scarce can find the way
To rule the little strifes of every day,
Whose wraths and wiles accost my fortitude.

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MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

Relief Society Conventions and Conferences For 1920

New Plan for Holding Conjoint Conventions.

With the sanction and approval of the General Authorities of the Church, the correlation committee of the Church has arranged for the holding of stake group conventions during 1920, with the six auxiliaries of the stake participating. These two-day conventions will be held in fifty-one stakes this year during the period of quarterly conferences, from August 1 to October 31, and will take the place of the former auxiliary conferences in these stakes.

In the remaining twenty-eight stakes, which includes those adjacent to Church headquarters, separate one-day conferences will be held, the dates to be arranged by the stakes themselves in conjunction with the general secretary. These conferences may be held in May, June, or November, but must not interfere in any way with the regular quarterly

conferences of the Church.

Group Conventions.

Those stakes holding joint conventions from August 1 to October 31, will be:

Alberta, Bannock, Bear Lake, Beaver, Big Horn, Blaine, Boise, Burley, Carbon, Cassia, Curlew, Deseret, Duchesne, Emery, Idaho, Juab, Juarez, Kanab, Lost River, Maricopa,

Malad, Montpelier, Morgan, Millard, Moapa, Oneida, Parowan, Pocatello, Portneuf, Panguitch, Raft River, St. George, St. John, St. Joseph, San Juan, San Luis, Sevier, Snowflake, Star Valley, Summit, Taylor, Teton, Tintic, Tooele, Twin Falls, Uintah, Union, Wasatch, Wayne, Woodruff, Young.

The definite dates for these conventions will be sent out

later.

Program for Group Conventions.

- 1. The program for group conventions contemplates that there shall be in attendance, all stake and ward workers of six auxiliary organizations; that presiding authorities and priesthood of stake and wards shall be invited to attend and so participate as to increase their understanding and interest in all auxiliary endeavor; that representatives of each General Board be in attendance to further the interests of their respective organizations.
- 2. It is proposed to arrange a program of meetings that will offer practical and definite assistance to each association, such as:

General sessions where subjects of equal interest to all may be presented.

Separate meetings of stake boards.

Departmental meetings where definite and practical help is to be given to ward workers.

Convention Program—Aim: Co-operation.

Saturday:

11:00 a. m. M. I. A. Joint Meeting-Stake Board Officers.

10:00 a. m. General Session.

Relief Society—Stake and Ward Officers. Primary Association—Stake Board Officers. Religion Classes—Stake and Ward Officers. Sunday School, 3 departments; 4 classes: Kindergarten, Primary, First Intermediate (1st year), Third Intermediate (3rd year.)

2:00 p. m. General Session.

3:00 p. m. M. I. A. Joint Meeting—Stake Board Officers.
Sunday School—Stake Board Officers.
Relief Society—Stake Board Officers.
Religion Classes—Stake and Ward Officers.
Primary Ass'n.—Stake and Ward Officers

4:00 p. m. Departments.

Organist and Choristers of all Auxiliary Organizations.

Secretaries and Treasurers of all Auxiliary Organizations.
Superintendents or Executives of all Auxiliary

Organizations.

Sunday:

9-10:30 a. m. Y. M. M. I. A.—Separate Meeting. Y. L. M. I. A.—Separate Meeting. Relief Society—Stake and Ward Officers. Primary Ass'n.—Stake and Ward Officers.

10:30 a. m. General Session.

1:00 p. m. General Session Sunday School Workers.

1:30 p. m. Sunday School Departments: Second Intermediate (2 classes); Theological (2 classes); Parents (1 class); Superintendents (1 class).

2:30 p. m. General Session.

Separate Stake Conferences.

Those stakes holding special conferences in May, June, or November, will be as follows:

Alpine, Bear River, Benson, Bingham, Blackfoot, Box Elder, Cache, Cottonwood, Ensign, Fremont, Granite, Hyrum, Jordan, Liberty, Nebo, North Davis, North Sanpete, North Weber, Ogden. Pioneer. Rigby. Salt Lake, Shelley, South Davis, South Sanpete, Utah, Weber, Yellowstone.

The program for these one-day conferences should consist of a stake board meeting; a stake and local officers' meeting (or general session, if preferred); and a general session.

Following is a copy of a letter which will be sent out by the correlation committee to the stake presidents of the Church:

To the Stake President:

Dear Brother: At a recent meeting of the First Presidency and Council of the Twelve, it was decided to hold the annual conferences of the auxiliary association of the Church as group conventions. In many of the stakes in 1920 these conventions are to be held in connection with the quarterly conferences.

This does not mean that the quarterly conference will be supplanted by auxiliary conventions, but it does mean that one of these conferences will be devoted to the consideration of the duties and purposes of the various auxiliary associations.

The presidency of the stake will have charge as usual and all necessary official business of the stake receive attention. In as much as the program of these group conventions contemplates the attendance of all stake and ward workers of six auxiliary organizations, it will be necessary to make special arrangements to accommodate the various groups who must assemble at the same time in various meetings. All presiding authorities and priesthood of stake and wards are urged to attend and so participate as to increase their understanding and interest in all auxiliary endeavor. It is expected that a representative of each General Board will be in attendance to promote the interests of his or her respective organization.

It is proposed to arrange such a program of meetings as will offer practical and definite assistance to each association, such as:

General sessions where subjects of equal interest to all may be presented.

Separate meetings of stake boards.

Departmental meetings where definite and practical help is to be given to ward workers.

It is further recommended that stake presidents and bishops be asked to co-operate.

- (1) To get workers to the convention at ten a. m. Saturday.
- (2) To make assignments of stake and ward authorities and of auxiliary workers so as to avoid conflicts in the departments of the convention.

Note: To avoid conflict due to one person's holding office in more than one organization, a careful consideration is recommended and where advisable other workers to be called in, if this is not possible the stake presidency may make assignments, first giving precedence to position in official order, and where there is no difference in position to priority of appointment.

- (3) To arrange for the accommodation of as many as eight departments at one time.
- (4) To have local people ready to prepare to entertain visitors—ward, stake and general—according to their auxiliary group.

These group conventions will be held during the quarter commencing about August 1st, and continuing until October 31st. The inclosed suggestive program will be an aid to

you in arranging for the places of meeting. The completed

program will be forwarded to you later.

CASH RECEIPTS-

Trusting that the advantages of this plan over that of holding six separate conventions will be readily apparent to you, and that the minor difficulties connected with it may be overcome in your stake, and assuring you of the hearty co-operation of the general boards in all efforts to make the auxiliary work a potent factor for good in the lives of the people, we remain

Sincerely your co-workers, THE CORRELATION COMMITTEE.

RELIEF SOCIETY ANNUAL REPORT FOR 1919.

CASH RECEIPTS AND CASH DISBURSEMENTS.

CASH RECEIPTS—		
Balance on hand Jan. 1, 1919: Charity fund\$ General fund Wheat fund	44,507.32	
Total balance	\$2	260,226.88
Donations:		
	70,416.91 61,059.58 5,977.61 8,656.87 1,966.79 19,070.60 44,553.84	
Total donations and receipts	\$2	211,702.20
Total	\$ 4	171,929.08
CASH DISBURSEMENTS:		
Paid for charitable purposes\$ Paid for general purposes Paid for wheat Paid to General Board for membership dues Paid to Stake Board for dues Paid for other purposes	55,541.53 2,102.22 9,488.45 3,023.47	
Total expenditures	\$1	67,871.64
Balance on hand Dec. 31, 1919:		
	27,004.16	
General fund	59,122.67	

Wheat fund	217,930.61					
Total balance	\$304,057.44					
Total	\$471,929. 08					
WHEAT ACCOU	· · · · · ·					
Received and Disb						
RECEIPTS—						
Wheat on hand Jan. 1, 1919	36,836 lbs. 389 lbs.					
20302	or 116,572.3 bu.					
DISBURSED—						
Wheat credit with P. B. O. Wheat in local Relief Society granary Wheat in other granaries Other wheat deposits	912,454 " 154,697 "					
Total wheat on hand and wheat						
credits with P. B. O	6,471,627 lbs. or (107,860.3 bu.)					
Wheat sold locally	484,745 lbs.					
Total	6,994,338 lbs. or 116,572.3 bu.					
RESOURCES AND LIA	ABILITIES					
RESOURCES—						
Balance on hand Dec. 31, 1919—all funds. Value of wheat on hand and wheat credit: P. B. O., Dec. 31, 1919 Value of real estate, buildings and furnitivalue of invested funds Other resources	s with 					
Total	\$825,242.61					
LIABILITIES—						
IndebtednessBalance, net resource	\$ 1,152.19 824,090.42					
Total	\$825,242.61					
STATISTICS.						
Membership Jan. 1, 1919:						
Officers						
Teachers	13,890					

Members 24,17 Admitted to membership during year 6,59	5 4
Total	51,170
Membership Dec. 31, 1919:	31,110
Offficers	
Teachers	
Members 24,61	<u>'</u> =-
TOTAL OR PRESENT MEMBERSHIP	45,413
Removed or resigned 5,12	•
Died 62	
	-
Total	51,170
General officers and Board members	23
Stake officers and Board members	1,056
Number of meetings held	
Average attendance at meetings	13,314
Number of Relief Society organizations	
Number of L. D. S. families in Stakes	
ACTIVITIES.	
Number of Relief Society Magazines taken	16,249
Days spent with the sick	
Special visits to the sick	
Families helped	
Bodies prepared for burial	
Number of visits by Stake Relief Society officers to ward	s 5,614
Number of visits made by Relief Society ward teacher	'S
during the year	128,912
Number of days spent in Temple work	
Assistance to missionaries or their families	\$5,551.96
RED CROSS AND LIBERTY BONDS. RED CROSS WORK—	
Number of Red Cross memberships taken by Ward Relie	ef 0.000
Society members	9,023
Number of Surgical Dressings	17,143
Number of Hospital Garments	
Number of Hospital Supplies	
Number of Knitted Articles	•
Number of Refugee Garments	
Articles collected for Belgian Relief	99,131
LIBERTY BONDS—	#40 00 0 00
Amount subscribed by Ward Relief Societies Amount subscribed by members of Ward Relief Societies	\$42,089.28 es \$83,832.50



James H. Anderson.

Ireland was in such a state of ferment during March as to be bordering upon civil war.

Severe storms during March did much damage in the north central part of the United States.

Railways in the United States were returned to the owners on March 1, to the satisfaction of shippers and the traveling public.

Dr. Ellen B. Ferguson, formerly of Salt Lake City, and active in public affairs, died at Whitestone, N. Y., in March.

Fire at Grandview, Texas, on March 15, destroyed the greater portion of the town and rendered 1,000 people homeless.

Russia is now completely under control of the Bolshevik government, and attention is being given to spreading its propaganda among enighboring nations.

Earthquakes were reported in southern Europe, southeastern Asia, and Central America in March, but none did serious damage.

Prince William of Sweden started in March as the head of an expedition to explore Honduras, Central America.

French public opinion became rather bitter toward the United States in March, owing to President Wilson characterizing as "militaristic" France's public policy.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah Motto—Charity Never Faileth THE GENERAL BOARD

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Vol. VII

May, 1920

No. 5

What Women Will Do With the Suffrage

With the triumphant ratification of the suffrage amendment, the question everywhere in the East is, "What will women do with the suffrage?" It is rather a silly question for its answer is so obvious. Women will use the vote according to nature, inclination, marriage, and conditions, just as men do. For the machinery of government is necessarily conducted by chosen party representatives, who have different views on only one or two fundamental questions. In this country we call the two parties Republican and Democratic. In England people are classified politically as Conservatives and Liberals. As a rule the Conservatives in England and the Republicans in America cling to well established and safe policies in the managing of government affairs. Democrats and Liberals, as a rule, like to try out new ideas. Both sides are really necessary in the conduct of a republican form of government, for one party is a check upon the other. If there were no Democrats, the Republicans would possibly introduce few reforms, while if there were no Republicans the Democrats might introduce so many reforms that we would be trying everything once.

The whole contention in heaven before this world was

created rested upon the doctrine of "common consent" and "free agency." We are to do right or we are to do wrong because we choose to do it or wish not to do it, and not because we are forced or coerced into doing so. The doctrine of "common consent" was revealed to the Prophet Joseph Smith in the beginning of the Church (Doctrine and Covenants, Section 26), and it gave to this people for all time the fundamental principle of pure government. Under that law every woman quite as much as every man should have the right not only to vote for men and measures, in the Church and in the state, but she should also have the right, if she is foolish enough, to refuse to do anything at all about it. If she thus chooses to ignore her responsibilities she is a poor citizen the same as a man who does likewise. She may vote on the right side of a question or the wrong side of the question, just as a man may, according to her likes and her leanings.

A right or privilege carries a responsibility, and when women receive the vote they receive with it a heavy responsibility to use it according to their best judgment. Utah women and "Mormon" women have long proved their honorable convictions on this matter. Seventy per cent of those who vote in this state are women and that not because of superior numbers but because more women take advantage of the right to vote.

Woman's keen sympathy and reverence for truth and honor will make her susceptible to many sentimental mistakes not made by men. Women feel things as a rule, while men reason them out. Women throughout the United States will use the ballot much as women have done here in Utah. They will flock naturally into the two parties and it will be difficult indeed to make a sex matter of any question unless it comes to a question of moral issue like prohibition or tobacco. By the way, right there you have the test of a woman's attitude on public questions. You may prove to her that prohibition of liquor and of tobacco is un-American and not consistent with the legal right of the individual to do what he pleases. She may agree with you broadly, but she would vote for prohibition just the same if it would keep liquor away from her boys. Her sentiment for the moral issue is greater and deeper than her appreciation of the fundamental laws of individual right. Indeed it is quite probable that the women voters and women nonvoters brought about prohibition by mass sentiment, when men would have been helpless in their appeals to each other.

One trouble in the East and South will be that the great mass of women are home keepers only and have not yet

learned to take even a slight interest in political affairs. The present political situation for instance in the United States presidential arena will find her lost and puzzled. If she is a Republican and reads the "Metropolitan Magazine," she learns of such fine things about General Wood, that she thinks he would make a great President. Again after she reads the "Saturday Evening Post," and some of the women's magazines, she wonders how it is that everybody can't see that Hoover is the only man for President of the United States. If she is a Democrat she may still lean a little toward Hoover, but wonders if President Wilson will not get well; and then, after reading what the "Literary Digest" has compiled about McAdoo, she thinks McAdoo is the only man for President. She reads all sorts of articles furnished by Earl Gaddis and George Creele for the newspapers, and plate prints of country papers, which make out President Wilson and Senator Hitchcock to be plumed knights of some ancient tale. And then finally, she wonders what it's all about! Meanwhile her shrewd husband who has been out upon the street talking to men "in the know," comes home and completely upsets her ideas by telling her that Wood's rich friends have bought up the "Metropolitan" while the grain trust, which controls Hoover, has subsidized the "Saturday Evening Post," and several of the magazines. And she is told that President Wilson's and Mr. McAdoo's press agents, George Creel and Gaddis, have been denounced right in Congress as scoundrels and liars and goodness knows what all. What a terrible world this is after all. Why do men do as they do?

She is told that politics is a game, and that old-fashioned political machines are in the discard, while men with barrels of money subsidize newspapers and mold people's opinion to suit themselves.

By and by, will come sanity and poise. Women will get wise. They will learn to keep on asking questions about this man and that man, about this policy and that policy. The only way to learn is by inquiring from every point of view, from every side of opinion. After a while woman will become shrewd and will offer her own opinions until she is pretty well decided that this man or that man is about as good as can be found under the circumstances. For after all men who succeed in keeping a shred of character through the lime light of a political campaign can't any of them be very bad nor very un-American, depend upon that. You remember Abe Lincoln said, "You can fool all the people some of the time, and you can fool some of the people all of the time, but you can't fool all of the people all of the time."

Woman will rise to the heights of her womanhood in the simple and honest use of the ballot. She will vote in local matters as in national matters for the very best men and the very best measures that she can discover with her more or less limited opportunities. She will learn, she will progress, she will achieve, and her sons and sons' sons will be the better for her striving, her mistakes, and her final intelligent use of power. Even if she didn't do any of these things she has been given a right to vote or not to vote, to be good, or to be bad, without any man dictating to her or holding her in bondage. So welcome home, old vote, you've come none too soon.

RULES FOR TABLE MANNERS.

Gelett Burgess writing: The Maxims of Japhet, presents the following rules for table manners:

My son, when thou sittest at meat with a damsel, have a care how thou eatest, lest thou offend her.

For this is the test of love: whatsoever goeth into thy mouth and cometh out again, the same shall try her as with fire.

And of these things shalt thou have a care: of the apple, and the orange, and the peach, and fruits with skins after their kind.

The cherry and the plum and the olive and the apricot, and fruits with stones after their kind.

The grape and the raspberry and the watermelon and fruits with seeds after their kind, of all these things shalt thou have a care.

And whatsoever hath seeds or skins or stones, that thou spewest out of thy mouth, these shall be an abomination unto her, unless she love thee.

Neither shalt thou pick thy teeth behind thy napkin; it is abomination of abominations.

And if thou cuttest thy potato or any vegetable with a knife, thou shalt be cast out into utter darkness.

For she smileth with her lips and sayeth pleasant things; yet doth her eyes watch thee, and her foot tappeth the floor. It is the end of love.

Guide Lessons

LESSON I.

Theology and Testimony First Week in June.

The Ready Reference.

AIM: Of learning to discover the value of focusing scripture

A compilation of information is extremely useful to students whose memories do not carry necessary passages of scripture and who desire a compact reference at a moment's notice. Missionaries and students alike have found great value in the study and use of the "Church Compendium,"

and the "Ready Reference."

Both these books contain compiled references on the subject of baptism for the dead, and while our lessons have contained most of these references the students will be repaid by a study of these books. Both of them give a simple, condensed view of the subject of baptism for the dead, and either would serve as a storehouse of information for one who greatly desired the help.

The "Ready Reference" introduces the subject with a brief argument, and then carries forward the subject with appropriate quotations. The reference closes with some quotations from contemporary writers and a brief argument

in favor of the principle.

(From Ready References, page 128.)

Note.—Prof. A. Hinderkoper, a German writer, says: "In the second and third centuries every branch and division of the Christian church, so far as their records enable us to judge, believed that Christ preached to the departed spirits."—

"Haley's Discrepancies of the Bible."

Bishop Alford says: "I understand these words (I Peter iii, 19) to say that our Lord in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption; preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them."

"While there are many professors of theology who attempt to explain away the words of Peter, or deny their evident

meaning, there are many others who are willing to admit that they mean what they say. The "Apostles' Creed," so frequently recited by the Church of England, states that Christ after being crucified, dead and buried, "descended into Hell," and the third day rose again from the dead. The third of the thirty-nine articles of religion accepted by all Episcopalians also says: "As Christ died for us, and was buried; so also is it to be believed, that he went down into hell." Why Christ preached to the dead, though, or how they, not being baptized, could be saved, theologians of the day do not explain; the idea of a vicarious baptism being performed by the living in their behalf is foreign to their creeds. Even the Romish church, as Bishop Milner in his "End of Religious Controversy," confesses, does not pretend to understand the doctrine of baptism for the dead, which was evidently well understood in Paul's day.

"It is not unreasonable to infer that the prayers and penance offered in behalf of the dead by professing Christians during later ages, or other means resorted to for the purpose of redeeming the souls of dead friends from purgatory are perverted relics of the vicarious ordinance incidentally alluded to by Paul, as an argument in favor of the resurrection. vicarious principle is by no means exceptional in the Gospel. Indeed, it lies at the very foundation of the Christian religion. The Savior did a vicarious work in redeeming mankind from the grave. It was customary also among ancient Israel for the tribe of Levi to engage in ordinances and ceremonies in behalf of the people. The mention of the scapegoat in the sixteenth chapter of Leviticus is another illustration of the same principle. And when the preaching to the spirits in prison is considered in connection with the ordinance of baptism for the dead mentioned by Paul, the vicarious means by which the prison doors are to be opened and salvation extended to those who have died without conforming to the ordinances of the Gospel become apparent. In view of the fact that the ordinance for the benefit of the dead, which existed anciently, had become so entirely lost sight of or changed, and that no person living upon the earth could explain authoritatively what was necessary in this connection, the importance and necessity of revelation upon the subject, such as is promised by Malachi, must be plain to every reasonable mind.—"Ready Reference."

"Origen, who lived in the second century, taught a universal restoration, saying that when each sinner shall have received the penalty of his sins, that God will, through Christ, lead the whole universe to one end. Later, this doctrine was condemned by the Church of England, but later again declared not contrary to her teachings. Prominent among the modern English divines who held out hope for the dead was Frederick W. Farrar, dean of Canterbury. He delivered five sermons in Westminster Abbey on 'Eternal Hope,' which have had wide publicity."

QUESTIONS.

- 1. What is the value of focusing references on any given subject?
- 2. Who prepared the "Ready Reference," and when?
- 3. Give the table of contents?
- 4. What can you say of the article on baptism of the dead contained therein?
- 5. What are we told in the scriptures concerning the spirits in prison and their condition?

Note.—It is well for us to inquire somewhat concerning the condition of those who depart this life without an opportunity of receiving the gospel. It is surprising the amount of evidence in the Bible and Doctrine and Covenants concerning this subject, and we recommend the class to read the whole article in the "Ready Reference."

LESSON II.

Book of Mormon-Bible Testimony First Week in June.

SUBJECT: That day when the Book should come forth.

TEXT:

Isaiah 29:17-18; Deuteronomy 28:15-68; 1 Kings 8:41, 42, 43; "Millennial Star," volume 18, page 774; volume 15, page 788; "The Holy Land in Geography," volume 1, page 5; "Popular and Critical Bible Encyclopedia," page 1276; Zech.

2:1-5. AIM: Or cer

Or central truth: All things, if we would understand them, work together for the accomplishment of God's purposes.

That the continuity, of this lesson, as well as the one to follow, may, without too much analytical effort, be perceived, and the different phases of the subject matter be easily understood in their relations to each other, this lesson, and the one to follow, will be based upon the following propositions:

- 1. That the curse pronounced upon Israel and the Holy Land by Moses as recorded in Deuteronomy, chapter 28, has been fulfilled.
 - 2. That the curse could be removed only by a power and

authority equal to or greater than that which invoked the curse.

3. That Solomon must have feared, and had reasons to believe that his people and their rich and fertile land were soon to feel the heavy hand of this curse as is evidenced by the dedicatory prayer of his magnificent and costly temple. (1 Kings 8.)

4. That Solomon in all probability foresaw the means by which the curse should be removed, and the redemption of the Holy Land insured, as is set forth in 1 Kings 8:41, 42, 43.

- 5. That Palestine, in the year 1841, was visited by Elder Orson Hyde, of the Council of the Twelve Apostles, duly commissioned and clothed with authority and power to remove the curse and to dedicate the land for the return of scattered Israel.
- 6. That, since the dedication, the Holy Land has been and still is preparing for the reception of dispersed Israel.

7. That since the dedication particularly, Judah has been

preparing for her return to the Holy Land.

- 8. That Isaiah specifically foreshadowed the time when the Book should come forth when he says: "Is it not yet a very little while, and Labanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isaiah 29:17, 18.
- 9. That Ezekiel is in perfect agreement with Isaiah when he foretells the bringing to light of the "Stick of Joseph in the hands of Ephraim," and the time when it should come forth, and the nature of the great event, the gathering of Israel, which should commence with the appearance of the Book.

In Deuteronomy 28:15-68, there is recorded certain curses which were pronounced conditionally, by Moses upon the Israelites and their possessions, and also the land, whither they were going to occupy the Land of Palestine, or Canaan, and figuratively designated by Isaiah as Labanon. In verses 23 and 24 of the chapter, particularly, we get some idea of what shall befall the Holy Land because of the transgressions of Israel: "And thy heaven that is over thy head shall be brass, and the earth that is under thee, shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed." In other words, Moses gave the Israelites to understand that, if the time should ever come while they dwelt in the Promised Land when they would not hearken

unto the voice of the Lord their God, and observe to do all his commandments and his statutes which they had been commanded to observe then, among other great calamities that should come upon them, their land should be turned into a desert; the heavens would be as brass, refusing to yield the dew and the earlier and later rains for which the land was noted, in consequence of which their land would become as powdered dust and as unproductive and unyielding as though it were iron. Up to the time that Solomon reigned, particularly, the Land of Palestine was to the Israelites a land flowing with milk and honey, so diversified in its surface and climate, and so rich in its soil that it was capable of producing in abundance, practically all the good things of earth. The time came, not suddenly but gradually, when this people forfeited their right to God's blessings. That the curse did weigh heavily upon this land and its unhappy people is evidenced by the following disinterested testimony:

"But although the natives, from exasperation against their foreign conquerors and rulers, and the invaders who have so often overruled this scene of ancient blessings, have greatly reduced its prosperity, still I cannot comprehend how, not only scoffers like Voltaire, but early travelers, who doubtless intended to convey the truth, represent Palestine as a natural desert, whose soil never could have been first for profitable cultivation." ("Popular and Critical Bible Encyclopedia," page 1274).

"Thus the hills were clad in former times most abundantly, and enriched and beautified with the fig-tree, the olive, and the vine, and it is in this way that the cultivation which survives is still carried on. But when the inhabitants were thinned out, and cultivation abandoned, the terraces fell to decay, and the soil which had collected on them was washed down into the valleys, leaving only the arid rock, bare and desolate. This is the general character of the hills of Judea; but in some parts they are beautifully wooded, and in others the application of the ancient mode of culture suggests to the traveller how productive the country once was, and how fair the aspect which it offered." ("Popular and Critical Bible Encyclopedia," page 1276).

"Palestine was formerly anything but the barren country it now is. In the Negeib (south country), remains of large trees are still found. Jole's description of the products of Edom, where he probably lived, are beyond its present climatic possibilities. Whence the change? Originally covered with forests, on man's advent and the development of the civilization we find recorded on the monuments prior to Israel's

occupation nudation commenced. This progressed with extraordinary rapidity during the reign of Solomon. In the times of the Assyrians and after the fall of Jerusalem, its population was deported, irrigation was suspended, the rains falling on unproductive slopes washed the soil down into the valleys, and the hills became bare as today." ("The Holy Land in Geography," volume 1, page 5.)

Here we have Palestine, barren and sterile, and its inhabitants these many centuries scattered among all nations. How shall these conditions be changed? How shall Lebanon be delivered from its barrenness and sterility? Not by any authority or power that man may possess in and of himself; but by an authority and power equal to or greater than the power and authority that was responsible for the imposition of these conditions. About the first thing Jesus did when he entered upon his ministry was to abrogate or rescind the Mosaic law which was in force and which exacted "an eye for an eye, and a tooth for a tooth," and supplanted it by the law of love—doing good to them that bore hatred, loving one's neighbor as himself, and loving one another even as Christ had loved, which was to the uttermost. John, although he preceded the Master and prepared the way for his coming and had the power and authority to cry the world to repentance, to baptize those who brought forth fruit for repentance, and to bear witness of him who came after, did not possess the authority to make void the Mosaic law—it took a higher authority. And while good men like Luther, John Wesley and many others of their type, may have had the inclination and the desire to officiate in Palestine's behalf, they were powerless to do so because they lacked the divine commission.

Solomon not only feared and had reasons to believe that his people and their rich and fertile land were soon to feel the heavy hand of the curse pronounced by Moses long since, but may he not also have foreseen, with a vision astounding in its clearness, the means by which the curse would eventually be removed and the redemption of the Holy Land assured as is indicated in his dedicatory prayer of his magnificent and costly temple. (Kings, chapter 8.) This prayer was a long series of pleadings with the God of his fathers, in behalf of his unfortunate people to the end that God would not forget them when their long years of suffering and chastisement should be ended by their humility and repentance. More specifically it was a veritable wrestling with God that he would not turn a deaf ear to the prayers of Israel and that he would have respect for "a stranger, that is not of thy

people Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." The foregoing, some may contend, may be interpreted as applying to "strangers" in a general way. But the thought remains, nevertheless, that Solomon was specific concerning "a stranger" when "he shall come and pray toward this house," and he was just as specific and definite in his supplication to the Lord, when that event should take place, "and do according to all that the stranger calleth to thee for." Be that as it may, "a stranger," duly commissioned and clothed with the necessary authority, did go to the Holy Land with the fixed purpose and definite mission to pray "toward that house" that the curse which was upon the land might be removed. This stranger came out of "a far country" and was not of the people Israel, but came by the way of the Gentiles. He had received his power and authority from the Prophet of the last dispensation, who, in turn, received it from Moses when the Law Giver of Ancient Israel visited the prophet and delivered to him the keys of the gathering, without which Judah must remain scattered throughout all nations and her ancient land of promise continue to be barren and sterile. On Sunday morning, October 24, 1841, before it was vet day. Orson Hyde, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, went out of the city of Jerusalem, crossed the brook Cedron and went upon the Mount of Olives, and there, in solemn silence, offered up a prayer in behalf of this stricken land and nation. (See April "Relief Society Magazine." 1919.)

On the top of Mount Olives, Elder Hyde erected a pile of stones as a witness according to ancient custom. On what was anciently called Mount Zion, where the temple stood, he erected another monument of stones and used the measuring rod as predicted upon his head and in fulfilment of the prophecy contained in Zech. 2:1-5:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him: Run,

speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zech. 2:1-5).

Note 1. Propositions 6, 7, 8 and 9 will be considered in

our next lesson.

Note. 2. It will be well to keep in mind that this lesson does not seek to dispose of the subject finally, but should be studied with the thought in mind that the subject will be conclusively embraced in our lessons next fall, and which, therefore, will be a continuation of this lesson.

LESSON III.

Literature (Optional)

"The Princess."

Our first lesson told us that Tennyson was a past master at writing narrative. "The Princess" is an excellent example of the poet's skill with this important literary form.

As this lesson is in course of preparation thirty-five states have ratified the suffrage amendment. When thirty-six shall have ratified the amendment, it will be part of the constitution of the United States. We devoutly hope that when this lesson is given, suffrage will have been obtained and the long struggle be over.

In 1847, Tennyson wrote "The Princess," a poem that was regarded as extremely radical at the time. Indeed, Tennyson was heart-broken at the very cold reception it received at its publication. This cold reception, was due. in the main, to the fact that critics and readers of the old school dreaded any thought that advocated in any way the emancipation of women.

A very attractive introduction, full of typical English atmosphere, leads to the story proper, which is the story of a princess who obtained her father's consent to use some castles belonging to his realm to found and build a college

for women.

Ida is the princess. When a mere infant she was betrothed by proxy to a prince of a northern clime.

When the day drew nigh that the prince should wed, his father sent ambassadors with gifts to fetch her. The presents brought from Ida's father another present and a vague reply, confessing to the promise, but saying that his daughter had a will.

When the prince's father received the letter, he swore. "that he would send a hundred thousand men and bring her in a whirlwind."

The prince felt that there must be some mistake in the matter and pleaded to go and see what he might do. He went to the count, there feasted for several days, made his request, and from her father came this reply: "I would you had her, prince, with all my heart," but my daughter "begged a boon a certain summer palace which I have, to found a university."

So the prince with two of his companions made up their minds to visit the college. For this purpose they purchased female apparel, and succeeded in this disguse in entering the college. They visited the classes, and for some time concealed their sex with fair success. They have a detailed account of lady Psyche's class and of the instruction given.

In the course of her lecture, "dilating on the future," she said: "Everywhere, two heads in council, two beside the hearth. Two in the liberal offices of life. Two plum-

mets dropped for one to sound the abyss."

After the evening meal the students who had wondered somewhat from their castle haunts, began to sing for pleasure and for pastime. The princess inquired of the newcomers, "If they knew no song, the true growth of their soil, that gave the manners of their country-women?" Under the spell of her summons, the prince could not recall such a song: but Cyril, one of the prince's companions, began to troll a careless cavern-catch of Moll and Meg, a strange experience unmeet for ladies.

The singing developed the secret that the new students were not young women but men. The princess, full of wrath and indignation at the imposition, cried out, "Torbeau sex." Then she commanded the women to mount their horses and flee. She was "blind with rage," and when she attempted to cross the water, "missed the plank and rolled into the river."

The prince, all gallantry, caught her, as he tells us, "Oar in one arm, and bearing in his left, the weight of all the hopes of half the world." After a severe struggle in the water, he gave her to her maids who with much care revived her and she lived.

Then came the prince's father, impatient at such female foolishness, intent on storming the castle and laying bare the land. At his threat of war, the brothers of the princess took arms in their sister's behalf ,and the prince was forced to enter in the lists against them.

In the combat the prince is wounded, and many others of those who fought. Then the princess throws the doors of the college open and tells the young women of the school

to take the wounded and give them every care.

The princess asks for permission to nurse the prince, and is at first refused by his father, who thinks she is unsexed and greatly to be feared. Later, he yields, and the princess nurses him through an illness of much delirium, fearing con-

stantly his death.

At last the prince roused, and uttered whisperingly: "If you be what I think you, some sweet dream, I would but ask you to fulfil yourself. But if you be that Ida whom I knew, I ask you nothing; only, if a dream, sweet dream, be perfect, I shall die tonight, stoop down and seem to kiss me ere I die." "And I believe that in the living world my spirit closed with Ida's at the lips." "I could no more, but lay like one in trance."

"Deep in the night I woke, she near me, held a volume of the poets of her land; there to herseif, all in low tones she read." Then the prince, realizing the things that had inflamed her soul, and all the weight of sorrow that she bore, said to her, "Blame not thyself too much, nor blame too much the sons of men and barbarous laws. These were the rough ways of the world till now. Henceforth thou hast a helper, me, that knows the woman's cause is man's; they rise or sink together, dwarfed or godlike, bond or free."

If she be small, slight matured, miserable, how shall men grow? But work no more alone: "Let her make herself her own." Fo give or keep, to live and learn and be all that not harms distinctive womanhood. For woman is not undeveloped man. But diverse; could we make her as the man, sweet love was slain; his dearest bond is this; not like to like but like in difference. Yet in the long years liken must they grow.

The man be more of woman, she of man. He gain in sweetness and in moral height, nor lose the wrestling thews that throw the world. She, mental breadth, nor fail in childward care, nor lose the childlike in the larger mind; till

at the last she set herself to man.

"Like perfect music unto noble words."

Then comes the statelier Eden back to men. Then reigns the world's great bridals, chaste and calm;

Then springs the crowning race of humankind. May these things be?

Sighing she spoke, "I fear they will not!"

Dear, but let us type them now in our own lives.

Again she spoke—"A dream that once was mine! What woman taught you this?"

The prince answers her by telling her all his life he has

had such ideas. His last words to her are:

"My bride, my wife, my life."

O, we will walk this world yoked in all exercise of noble end, and so through those dark gates across the wild that no man knows. Indeed, I love thee; come, yield thyself up; my hopes and thine are one, accomplish thou my manhood and thyself. "Lay thy sweet hands in mine and trust to me."

This poem is noted for its wonderful songs or lyrics. "Sweet and Low," "Blow Bugle," and "Tears, Idle Tears,"

are lyrics of the very highest order.

During the early days of the fight made for suffrage in Great Britain, speakers very frequently made use of lines from "The Princess" in their addresses, but before the struggle was over they came to feel that "The Princess" was too mild and conservative for their purpose, so the poem fell into disuse on the suffrage platform.

Nevertheless, it is only fair to say, that no matter how conservative some may think the poem is at this date, it is true that Tennyson was one of the very first men of consequence in Great Britain who asked that women be given extended privileges, whose voice was raised for their emancipation.

Many of the lines, both in the narrative and in the lyrics, are most exquisite; they are literary gems of a very high

order.

Note that these lines, while they carry on the narrative,

are also replete with disappointment:

But Ida, with a voice that, like a bell tolled by an earthquake in a trembling tower, rang ruin, answered full of grief and scorn.

A lyric must be pronounced in its musical quality. Note the musical effect and the beauty of the imagery, in these lines taken from Tennyson's wonderful lyric:

"The splendor falls on castle walls,
And snowy summits old in story;
And the long light shakes across the lakes,
And the wild cataract leaps in glory;
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle, answer echoes, dying, dying, dying.

QUESTIONS AND PROBLEMS.

1. Have "Sweet and Low" and "Blow Bugle" sung during the meeting. If that is not possible, have some good

reader, read them to the class. It will be easier to have "Sweet and Low" sung than "Blow Bugle."

2. How many years is it since Tennyson published "The Princess?":

3. How many years since the women of Utah first voted?

4. What western commonwealth began its history the year of the publication of "The Princess?"

5. Has the civilized world pretty generally realized Ida's dream in the matter of opening colleges to women?

6. Are men and women co-operating in the world's work more in these latter days than formerly?

7. Do you think the Relief Society has broadened woman's sphere? If so, tell why, and give examples.

8. Ida loved Psyche's body; read lines 175 to 179 in section

six of "The Princess."

- 9. What three references are made to flowers in this passage? Tennyson was a keen observer of nature. Some of his critics say he never made a mistake in his reference to nature.
- 10. Beginning with lines 239, section seven, we have the prince's plan for righting woman's wrongs, what do you think of it?

We wish that the lesson might inspire the reading of the poem at home, as these lessons permit only a brief outline of so long a lesson.

LESSON IV.

(Required.)

Social Service Fourth Week in May. HEALTH.

(School Lunches.)

The Lunch at Home.

The chiid whose school is so located as to admit of his going home to lunch every day is indeed fortunate, particularly so if the older members of the family can be at home also, as the middle of the day is thought to be the best time for the family dinner. But even if the older members of the family must be away it is still advantageous for the little ones to lunch at home since it gives an opportunity for the warm lunch so essential to the best nourishment of the child. A single warm dish is sufficient, provided it be a nourishing one, and is supplemented by bread and butter and fruit or other simple dessert. Suitable dishes are the cream soups,

such as cream of potato, of tomato, of celery, of split peas, etc.; or the chowders, such as corn or clam, where milk is the chief ingredient.

Another great advantage in having the children lunch at home is that it gives the mother a chance to train them in right habits of eating without their being embarrassed by the presence of adults.

It is important that the table be set as carefully and daintily for this lunch as for any other meal, and the food served with as great care. The children can in most instances do this work, the training will be of great value to them later and will prevent the bolting of food, together with other bad eating habits such as snatching up part of the meal to be eaten on the way back to school.

The Basket Lunch.

The lunch which a child carries to school should consist of two parts—the main or solid part, and the dessert, both of which should be simple but wholesome, attractive and appetizing.

The main part of the lunch should consist of bread and butter together with some protein food. These may or may not be combined to form sandwiches. Slices of graham bread and butter between which crisp leaves of lettuce are laid, and a boiled egg with salt, form an attractive lunch. The attractiveness is increased if the egg is made into stuffed egg by removing yolk, mixing with a little salt, mustard, vinegar and butter, and replacing in the white.

Using the boiled egg chopped fine as a foundation, many appetizing sandwiches may be made; for example, the egg is moistened with milk or cream and a little chopped celery or parsley added; the egg moistened with salad dressing, either plain or with chopped olives, and so on. Other good mixtures for sandwich filling are: Grated cheese moistened with milk or salad dressing; variety is obtained by adding chopped nuts, chopped pimento, chopped green peppers, lettuce, parsley, chopped dates, etc.. peanut butter with which milk has been mixed until a creamy consistency is obtained; chopped nuts with salad dressing, either plain or with chopped dates, raisins, etc.; ground meat with salad dressing. Boston baked beans mashed and spread between thin slices of brown bread make nourishing and appetizing sandwiches.

The woman who lives in town and has the city markets at her command has little trouble in providing a variety of delightful lunches if she can but give the matter a little time and attention. But the woman who lives in isolated sections must do much careful planning and preserving of various kinds of food during their proper season in order to secure variety during the winter. The preservation of fruits of all kinds is almost a tradition, but it is only within recent times that we have come to preserve some of the protein foods when they are most plentiful for times when they are less so. For example, the storing of eggs during early spring for use in fall and early winter. So important has this industry become, especially in country places where the local supply must be relied upon to meet local needs, that the Utah Experiment Station has issued a bulletin which is sent gratis to those asking for it, in which formulae are given and the method of preserving eggs by means of water glass is described.

The basket lunch dessert may consist simply of fruit, an apple, an orange, a banana for older children; or fruit and cookies; cup custard, etc.

School Lunch Needs.

No matter how much care is taken in preparing the basket lunch there is still something to be desired for the best nourishment of the child, especially in cold weather. Where it is possible to supplement the basket lunch with glass of milk. or a bowl of warm soup, children will be likely to stand the cold much better and be more resistant to disease of all kinds. But the nearest approach to ideal home conditions is provision at school for warm lunch served in a comfortably warm room and under the supervision of persons who understand child nature and know something of the nutritional needs of school children.

How These Needs are Being Met.

The serving of lunches to children at school had its origin in the idea of improving the public health by providing food for children who could not, or did not, obtain sufficient nourishment at home, and the movement has as yet progressed but little beyond that stage, even though it dates back to the seventeenth century in France and England, and to the eighteenth century in Germany. Great impetus was given the movement in England when it was found at the opening of the Boer war that a large per cent of the British soldiers were found to be totally unfit for service, this discovery leading to legislation which made it compulsory for municipalities to care for its necessitous children.

In only a few places in our own enlightened country are far-sighted ones beginning to realize that children in so-called well-to-do districts are sometimes as much in need of the school lunch as are the children of the slums, because, as has already been pointed out in a former lesson, undernour-ishment may be the result of ignorance or indifference on the part of parents as well as of actual poverty. When we reach a stage in our social evolution in which warm lunches are provided for all school children regardless of economic and social status, we may look for a vast improvement in the public health.

The Special Problem of the City.

Located opposite a number of Salt Lake City's public schools, and doubtless those of other towns and cities in the intermountain region also, is one of the greatest menaces to the health of the school child—one of the greatest because it is apparently unrecognized and unheeded. Reference is made to the little wooden candy shop, where for a penny or two a child may get highly colored candies, cheaply and poorly made sodas, gum, candied pop corn, licorice, etc. No matter how carefully a mother prepares her children's basket lunches, no matter what provision tries to make for the sweets necessary to a normal child appetite, no matter how hard she tries to guide wisely the expenditure of her children's chance pennies, there are always enough unsupervised children in a school to make the corner candy stand popular, and the child who has no pennies to invest there is a social The evils of the candy habit were discussed in a former lesson, so it should be necessary here only to call attention to the dangers of impaired digestion, bad teeth with their attendant ills whose name is legion which may follow patronage of the corner shop in order to arouse mothers to the point of launching a crusade against this menace. Its proximity to the school building is a reflection on the interest of mothers in the welfare of their own children as well as upon the health administration of the city.

How the Problem Might Be Attacked.

In the first place mothers might see that their children are so well nourished and the sweet tooth so well supplied with wholesome sweets that the temptation to patronize the corner shop will be greatly diminished; second, she might try to keep in the child's confidence with reference to all money expenditures, and teach him to say "no" stoutly when offered unwholesome sweets by others. Co-operation of the teachers might be solicited through the medium of the parent-teachers' associations in influencing children to withhold patronage from the corner shop. Finally, a movement might be set on foot for establishment of some means whereby a warm nour-

ishing dish might be supplied to supplement the basket lunch. It would be an interesting development if owners of the candy shops could be prevailed upon to substitute warm wholesome foods for the trash they now handle. In some of the schools may be found well equipped domestic science departments which are used not more than two afternoons a week. To the observer it would seem that there is no valid reason why these departments could not be used every noon time for preparing and serving suitable dishes to supplement the basket lunch. In some instances women living near schools and having some spare time have undertaken to prepare simple lunches which they have sold at nominal prices. In other cases public spirited women have opened their homes to responsible committees of mothers for the purpose of preparing such lunches.

The history of the school lunch movement in America shows that it has required some such movement as suggested above to awaken school boards and municipalities to the importance of providing lunches for school children, and there is a strong probability that history will have to repeat itself in this intermountain region.

QUESTIONS.

- 1. Discuss the advantages of school children lunching at home where possible.
- 2. In your opinion, is it worth while to go to the trouble of serving these lunches daintily when possible?
- 3. What are the requisites of a good basket lunch?
- 4. Suggest good sandwich mixtures—preferably original.
- 5. Discuss the problem of the country woman in providing variety in the basket lunch.
- 6. Why is it desirable to supplement the basket lunch with a warm dish?
- 7. How may teachers, if so inclined, contribute to the value of the basket lunch?
- 8. What is the origin of the school lunch idea? How old is it?
- 9. State something of its progress.
- 10. Are there any provisions for school lunches, or for supplementing basket lunches in your locality?
- 11. Why are children of the so-called "well-to-do" often in need of additional nourishment?
- 12. Have you the problem of the corner candy shop in your town?
- 13. What are your best means of combatting it?

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JUNE, 1920

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CONTENTS

JUNE, 1920

I	Page
Just Trust Julia Farr	311
General Conference of the Relief Society	
Amy Brown Lyman	313
Beyond ArsarethNephi Anderson	362
On the Watch TowerJames H. Anderson	366
Editorial	368
Child's Right to HappinessIda Smoot Dusenberry	370

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JUST TRUST.

By Julia Farr.

No matter how dark the way may seem,

There's a place for God's love to shine through.

Your heart may be cold from life's sullen stream,—

Then just strive your whole duty to do.

And as you go on, just grope for the Right,

Though the darkness your soul will dismay,

No sorrow on earth is perpetual night,—

God's love brings the Dawn of the Day.

Though friends have deserted or have made you sad,

Don't let bitter thoughts hold you long bound,

For the future holds more than you ever have had,—

Search for treasures; they'll surely be found.

The treasures of earth? No, they perish with men.

But the pearls of great price are yours, And the light of God's love will lead you,—'till then— You will find All on Eternity's shores.



Standing from left to right: Mrs. Mary Yearsley Cummings, Mrs. Margaret J. Taylor. Front row: Mrs. Sarah Jenne Cannon, Pres. Emmeline B. Wells, Mrs. Sarah E. Rushton. WOMEN WHO KNEW THE PROPHET JOSEPH

THE

Relief Society Magazine

Vol. VII

June, 1920

No. 6

General Conference of Relief Society

Amy Brown Lyman, General Secretary.

The annual conference of the Relief Society was held Friday and Saturday, April 2 and 3, 1920. The conferences consisted of four meetings and an evening entertainment. Two of the meetings for general and stake officers, were held on Friday in the Bishop's building, and on Saturday, two general sessions were held for all Relief Society workers in the Salt Lake Assembly Hall. Between the two sessions for officers, a cafeteria luncheon was served to those in attendance, numbering 435.

On Friday evening, an entertainment was given for officers and representatives, in the Ball room of the Hotel

Utah.

The program consisted of two parts. First, a cantata, "The Opened Door," by the Granite Stake Relief Society choir, with Lucy May Green conducting. (The words and music of this cantata were composed by Mrs. Green in collaboration with Ida Horne White); second, a historic exposition of stereopticon pictures, portraying the origin and growth of the Relief Society, with introduction and comments by Mrs. Annie Wells Cannon. The pictures were arranged in two groups, first, those depicting the history of the Church briefly; second, those representing the Relief Society from the days of the organization in Nauvoo, in 1842, up to the present time. As the pictures were thrown upon the screen, Mrs. Cannon, in an instructive manner, gave interesting data and information, which formed, in brief, a sketch of the Relief Society. Over 500 were in attendance at the entertainment, including the General Authorities of the Church.

On Wednesday, April 7, following the general conference, a Relief Society Genealogical meeting was held in

the Assembly room of the Church Office Building, which was crowded to overflowing. Mrs. Elizabeth McCune pre-

sided at this meeting.

There were in attendance at the general and stake officers' meeting 435. Among these were 17 general board members, and the following stake officers: 52 presidents, 1 mission president, 40 counsellors, 18 secretaries, 11 treasurers, 6 organists, 2 choristers, and 4 mission representatives, and 284 board members. The mission representatives were from California, the Northwestern states, and the Western states. Of the 79 stakes in the Church, 70 sent representatives, while only 9 were not represented. At the general sessions in the Assembly Hall, there were present at the morning meeting 1,640; and at the afternoon session, 2,500.

Mrs. Lizzie Thomas Edward, general chorister of the Relief Society, arranged for the music of the conference, which she conducted in a masterly manner. The selections by the choir were beautifully rendered, and the various single numbers were of the highest standards. Our general organist, Edna Coray, presided at the organ, and gave beautiful

opening and closing numbers on the organ.

The ushers for the conference were furnished by the Pioneer stake, and rendered valuable and efficient service in seating the people and in giving information.

General Officers Meeting

(Morning Session)

President Emmeline B. Wells

President Emmeline B. Wells presided at all of the sessions of the conference, although slightly indisposed with a cold. In her opening remarks at the officers' meeting, she extended welcome and greetings to those in attendance. She expressed her gratitude that her life had been spared so long, and that she has been permitted to spend the greater portion of it in the Church. She told of her baptism, 78 years ago, in a frozen brook, in a hemlock grove on her father's own land in Massachusetts. She was baptized in obedience to her mother's request, and has never had one moment's regret for the step taken. In passing, she said that obedience to parents and to Church authorities brings untold blessings. Mrs. Wells felt thankful for the gospel, with all its blessings, and urged the Relief Society officers to be faithful and true.

The secretary's annual report for 1919, which was read

in detail, showed that the Relief Society is progressing along all lines. The present membership as given, was 45,413, an increase of 217 members over the report of last year. This small increase was a disappointment to the officers present. The report showed that nearly 40 per cent of all members in the Relief Society are subscribers to the "Relief Society Magazine." The increase in subscriptions for the year was 2,563. There was an increase in the number of visits by stake Relief Society officers of 1,652, which shows that stake officers are putting forth great effort to visit the wards as often as possible. The increase over last year in the number of visits made by Relief Society ward teachers, was 43,639, showing that the teachers are more interested than ever in their duties. In 1918, 26,899 days were spent in temple work; in 1919, there was an increase of 1,034 days, making 37,943 days for 1919.

The finances of the organization are in splendid condition, the balance net resources showing \$824,090.42, with the small indebtedness of \$1,152.19. It is a source of gratification to all concerned that Relief Society women handle their funds so carefully and wisely, that they are seldom, if ever, in debt. It was announced that the report in full was pub-

lished in the May "Magazine."

Counsellor Julina L. Smith addressed the officers on the subject of thrift and economy, urging her hearers to make the most of their various resources, but to be economical in all things. She spoke of the training Brigham Young gave to the people along these lines in early days. He urged the pioneers not to follow phantoms, nor to seek gold, but to spend their efforts in making homes for their families and in building up the Church. Counsellor Smith reported briefly the work of the Burial Clothes Department, from the beginning up to the present time, stating that the department had been moved from its former quarters in the old Church office building to the present spacious rooms in our own headquarters. Counsellor Smith invited the officers present to visit the department, where they would be shown the various articles of burial clothing.

Mrs. Janette A. Hyde, business manager of the "Magazine," outlined briefly the work of this department, since the beginning. She expressed appreciation for the splendid support given the "Magazine" by Relief Society women, and thanked the stake officers for the part they have played in helping to make it a success. Mrs. Hyde complimented the agents on the good work they have done; but with the hope of improving the general service, she gave the

following recommendations:

1. Write subscriptions on order blanks only. Do not place names of subscribers from several towns on the same blank. For instance, Mrs. Mary Gray, of Grace, Idaho, should not be placed on the same blank with Mrs. Helen Black, of

Chicago, Ill.

2. Be sure to send complete addresses with town and state; also the R. F. D. and box number. There are many instances where there are towns by the same names in several states, for instance, Richfield, Idaho, and Richfield, Utah. Upon renewing subscriptions, be sure to send in the same name for the same person. If Mrs. Brown subscribed as Mrs. John C. Brown last year, she should use the same name this year, and not send in the name of Mrs. Mary Brown.

3. Do not send duplicate lists to the office unless you mark them duplicates, otherwise you will receive two sets

of the "Magazine."

4. In sending in a change of address be sure to give

the former address as well as the new.

5. The "Magazine" office supplies all agents with sufficient blanks to send in their subscriptions, therefore it is not necessary to use small pieces of paper, which are apt to be lost.

6. In making complaints and changes of address, please put them on a separate paper from the one used for sub-

scriptions.

7. As a rule when women receive two "Magazines," it is because they have resubscribed before their old subscriptions have expired. In resubscribing, please state the month of expiration as well as the month for beginning the new subscription.

8. In some cases, when a subscription has expired and it not renewed in time, the sender loses opportunity often,

to begin with the desired number.

9. We receive a great many complaints of sisters not receiving their "Magazines," getting two and so forth. The names and addresses of these sisters should be given, in

order to rectify the mistake.

10. Do not send anything but subscriptions and matters pertaining to subscriptions, to the "Magazine" office. Send editorial matter to the editor not to the business office. Make all checks payable to the "Relief Society Magazine" and not to individuals in the office. Be sure to deduct the percentage before sending money to the office. Agents do not receive the "Magazine" free.

11. Consult bank account often and avoid sending in

checks when there are no funds.

Miss Lillian Cameron outlined briefly the guide work for

the year. She stated that the prophet directed that the work of the Relief Society should be of a cultural, as well as a philanthropic nature. Every woman should be anxious to improve herself mentally, and the educational work in the Relief Society should be as a school for her. The object of the course in genealogy is to teach the people how to prepare and keep family and temple records, and to interest them in temple work.

The Book of Mormon lessons furnish an opportunity for the study of the ancient inhabitants of this continent; and the literature, so cultural in its nature, helps one to become acquainted with the best thoughts written in the best manner.

In the Social Service Department, the plan is to teach people how to live as they should, how to rear good families,. and build up desirable communities. Miss Cameron spoke especially of health, briefly outlining the health education campaign in the state and in the nation. She said that the Relief Society women had helped to make the health law in Utah, and they should now work for its enforcement. She recommended that stake and ward presidents should look among the young people for class teachers in the Relief The young people of today have had splendid Society. chances, and the Relief Society should make use of their talents. She added also, that by calling in the young people who are not already especially active in the Church, great benefit will come to the young people themselves. She related an instance, where a prominent business man, who was not active in the Church, was selected for a class teacher in the Sunday School. So successful was he that he was promoted to such a position in the stake, and through his efficiency and faithfulness, he was finally made a member of one of the general boards. Miss Cameron urged Relief Society women to enlist in the Teacher Training classes. As long as we have class work in the Relief Society, we should make every effort to have our teachers as strong and capable as those in the other auxiliary organizations. Even if we cannot keep up with the best in these classes, we shall get great benefit from attendance.

Mrs. Donette S. Kesler gave a most interesting and thorough report of the victory convention of the National American Women's Suffrage Association, and Congress of the League of Women Voters, held at the Congress hotel in Chicago, February 12 to 18, 1920. Mrs. Susa Young Gates and Mrs. Kesler represented the National Woman's Relief Society, as well as the Utah Suffrage Association. One of the objects of our representation was that Utah might stand in her proper place as a suffrage state.

REPORT OF THE N. A. W. S. A. HELD IN CHICAGO.

Donette Kesler.

The officers of the National American Woman's Suffrage Association, called the state auxiliaries, through their elected delegates, to meet in its fifty-first and final annual convention at Chicago, at the Congress hotel, February, 1920, from the 12th to 18th, inclusive.

In the past, conventions have been held to disseminate the propaganda for a common cause, to cheer and encourage each other, to strengthen, organize, influence and to council as to ways and means of insuring further progress.

This time they were called to rejoice that their struggle is over, their aim achieved, and the women of the nation about to enter into the enjoyment of their hard-earned political

No longer necessary to fight for woman suffrage, the great work now is to prepare women to cast intelligent votes. To use, for the uplift of mankind, their power, brains and consciences. Women must be as independent in their, party as men are in theirs, which is saying much. Women won't be welcome at the polls, but there is the place to go; before going, however, know what is for the best and be able to forget party, if necessary, to stand for right.

Mrs. Susa Young Gates and Mrs. Donette Smith Kesler were appointed to represent Utah, by Mrs. Clesson S. Kinney, president of the Utah League of Women Voters, and were joined in Chicago by Mrs. Emily Whitney Smith, Miss Rae Miles, Miss Emma De LaMare, Miss Otilla Shields, Miss Brenda Worthen, Mrs. Florence T. Knudsen.

The voting members of each conference consisted of the chairman of the section, together with its state members and representatives of other agencies, doing the same work, who were officially invited by the chairman of the section.

The purpose of each conference was to formulate a legislative program which aimed to combine the best judgment and experiences of all workers for the same cause.

The resulting programs of legislation, adopted by each conference, were presented to the convention of the League of Women Voters for its consideration, and when adopted by the convention, the combined legislative program became the platform to which the League of Women Voters pledged themselves.

Pre-victory conferences were held in various rooms of the Congress hotel, Thursday, February 12, commencing at 10:30 and at 2:30. During the following week the day's work began daily at 9:30 a. m., with afternoon and evening sessions, dinners, or entertainments.

The American Citizenship Department was presided over

by Mrs. F. P. Bagley in the English room.

The status of educational legislation was considered, state by state. Comparisons and exhibitions being made by charts and maps.

Utah's laws provide for compulsory education between six and eighteen. Utah's laws regarding education also the "Unification of laws concerning the legal status of women,"

were cited as models.

It is now generally agreed that some special education is necessary for the business of being a voter. The United States has already decided that the alien must be educated before citizenship is bestowed upon him, but native Americans when they reach the age of twenty-one, too often vote the republican or democratic ticket, according to family traditions and nothing much has been thought as to whether or not they had been fitted for their new responsibilities. The committee seeks to establish a new standard, namely, that of an educated electorate in which those who take part in the government shall have had at least elementary instruction in the principles of the government under which they live.

Teaching cannot be an ornamental profession, but must

stand for efficiency and sincerity.

In the Green room, the social hygiene and child welfare

programs were held.

It was agreed that vice should be made as difficult as virtue. That disease should not be mixed with crime until crime is proven. That the state should require health certificates before issuing marriage licenses. There should be federal legislation on marriage and divorce and statutes prohibiting the evasion of marriage laws. Laws should provide that women be subject to jury service and the unit vote of jurors in civil cases should be abolished.

A method of trying cases involving sex offenses in chancery courts instead of in criminal courts was advocated.

The committee recommended the placing of women on governing boards of all charitable and penal institutions; as probate and parole officers; as state and local police, as prospective officers; as court officials, as jurors; as physicians in institutions for women and children and on all state and local boards of health.

In the Elizabeth room, the department for the "Protection of Women in Industry" held discussions on:

^{1.} Practical details of legislative methods.

2. The eight-hour day.

3. Minimum wage and the prohibition of night work.

4. The present status of collective bargaining.

5. Wage payments on the basis of occupation rather than on sex.

6. Women on national and international commissions.

Discussions were opened by Mary Anderson, chief of the United States Women in Industry Bureau; Florence Kelly, of the National Consumer's League; Mabel Gillespie, of the Boston Woman's Trade Union League; Jane Addams, of Hull House; Ethel Smith and Grace Abbott.

The conference of food supply and demand; social hygiene, and the unification of laws concerning women; were

held in other rooms.

The Utah representatives divided their forces in order to attend as many of the meetings as possible.

The subjects discussed in the laws conference were:

1. Marriage and divorce.

Independent citizenship for married women.
 Interest of spouses in each others real estate.

4. Control of wife's wages.

5. Joint guardianship.6. Mother's pensions.

7. Uniformity in bills of rights.8. Civil service laws and women.

9. Age of consent.

10. Legal status of the illegitimate.

11. Court uniformity.

12. Standardization of certain laws, and

13. The relation of the lawyer to legislation.

The victory convention of the National American Woman Suffrage Association's opening session was held Friday afternoon, February 13.

Mrs. Carrie Chapman Catt, presiding.

After Mrs. Catt's speech, sounding the keynote of victory, joy unconfined burst forth. For nearly an hour horns tooted; delegates stood on chairs, sang, gave their yells, marched around the room waving pennants and American flags. The Republican elephant and the Democratic donkey marched amicably arm in arm to the platform to receive the congratulations of the chair and members of the board, while a large bell, suspended from the ceiling, clanged its utmost as it responded to the pulling of the four sway ropes which were attached to it. Dignity was lost entirely. Seven hundred men could scarcely have made more noise.

The convention adjourned at 5:15 to assemble again at

8:30 p. m.

At this session resolutions were adopted providing for the dissolution of the National American Woman's Suffrage Association. Also for the advancing of the League of Women Voters, now an auxiliary of the N. A. W. S. A., to the position of a new and independent society to take up the plan of work to be adopted in its first congress.

Annual reports were then given by Mrs. Rogers, the treasurer, and by Miss Rose Young on "The Year's Publicity

and Press."

Mrs. Ogden gave the final report of the National Publishing Company.

Proposals for a permanent memorial for Dr. Anna Howard

Shaw were considered.

The first donation toward the fund was a check of \$1,000 sent to the N. A. W. S. A. by Mrs. Howard Lewis, of Buffalo, in memory of Dr. Shaw on her birthday.

Saturday morning meeting was called to order at 9:30

as usual. Mrs. Catt presiding.

Mrs. Trout (Ill.) moved to suspend the rules and elect the present board of officers to remain in office until suffrage is gained in this country. Carried unanimously.

It was resolved that the National League of Women Voters be urged to make political education for the new women voters (but not exclude men) its first duty for 1920.

That the nation-wide plan shall include normal schools for citizenship in each state followed by schools in each county; that we urge the League of Women Voters to make every effort to have the study of citizenship required in public schools of every state, beginning in the primary grades and continuing through the upper grades, high schools, normal schools, colleges, and universities.

The League of Women Voters' opening session was held Saturday afternoon, February 14th, 2:30 p. m. Mrs. Charles

H. Brooks, presiding.

The chair, in a brief address, explained that the League of Women Voters means the banding of the women of the country together in an unselfish effort to improve the electorate.

The first matter of business was the election of a permanent convention chairman. Upon motion of Mrs. Brown, (N. Y.) duly seconded, it was unanimously voted that Mrs. Catt be made the chairman.

Then followed the appointing of various officers and committees after which Mrs. Catt set straight before the 700

women present the plan and purpose of the League of Women Voters and struck the big inspirational note of the conven-

Sunday, February 15, being the birthday anniversary of Dr. Anna Howard Shaw, memorial services were held in her honor.

The Utah Latter-day Saint members of the convention attending services of their own faith at Logan Square. Having been met at the station on their arrival in Chicago by President Winslow F. Smith, by whom they were made most welcome. As Sister Smith was a delegate her company was enjoyed for several days.

At the Monday morning session, February 16, the proposed constitution was read and adopted. In the afternoon the regions committee, which had previously been appointed, reported the following districting of states:

Tuesday, February 17.

The chair stated that it was with great regret that those in charge of the convention program had discovered that a choice must be made between the announced program of the Anthony Centenary program and a business session of the League of Women Voters, and that the imperative importance of completing the business had decided the matter. The Anthony program would, therefore, be postponed until the business had been completed.

The states had been requested to send in lists of:

First: Suffragists who had rendered signal service before 1880, and these would be classified as pioneers.

Second: Lists of presidents who had served in that

capacity five years.

Third: Lists of persons rendering signal service between 1880 and 1890, to be known as veterans, and

Fourth: Lists of those rendering signal service after 1900, who would be known as members of the honor roll.

Owing, not only to the necessity of economizing the time of the convention, but the inability to have all lists and certificates in order, the names read to the convention would be limited to those present. The complete list to be printed and the certificates sent by mail.

The pioneers then marched in from an adjoining room with flags flying and received distinguished service certificates. They were followed by veterans, presidents, and the honor roll of later workers.

The original pioneers of Utah: Dr. E. B. Wells, Emily S.

Richards, Susa Young Gates.

A gift in the name of the suffragists of the country was presented to Mrs. Catt by Mrs. Upton, of Ohio. Miss Hay took the chair and, with the help of Mrs. Brown, secured pledges for \$44,550 toward carrying on the work of suffrage.

Wednesday morning, February 18, the meeting was devoted to educational matters. Those present desired a bureau of education with representation in the president's

cabinet.

Mrs. Schuler, chairman of the committee, appointed by the board of the N. A. W. S. A. to draft plans for citizenship schools, recommended seven important items.

The report was referred to the League of Women Voters.

Ten minute talks on:

"Why should women enroll in political parties," by Miss Mary Garrett Hay, Republican, and Mrs. George Bass, Democrat, were intensely interesting.

After the victory banquet, which was a most elaborate function, attended by 3,000 women, the evening closed with a "Living Ratification Valentine," directed by Mrs. R. E. Edwards, of Indiana.

In one end of the balcony a large valentine, about six feet high, well proportioned and beautifully decorated, had been placed, the center of which was a curtained heart. At each side of the valentine stood a little maiden in ancient costume who at intervals, by pulling silken cords, drew aside the curtains, revealing a living picture, especially dressed for the occasion.

After the greetings of recognition had subsided, the picture repeated a verse, rhyme or jingle, as a welcome from the state she represented.

Another interesting and original event was "Then and

Now Told in Pictures," Miss Rose Young, director.

Leading from the place where the valentine had stood the night before, a long, wide stair-case had sprung into existence, over night. As they took their places in turn on the platform, at the foot of the stair-case, comparisons in short, interesting speeches on "Then and Now" were made by pioneers in the professions represented as follows:

Education-Mrs. Harriette Taylor Treadwell, over 80

years of age.

Medicine—Dr. Julia Holmes Smith, over 80 years of age. Law—Miss Florence Allen, over 80 years of age.

Theology—Rev. Olymphia Brown, age 92.

Journalism—Miss Ethel M. Colson. Politics—Miss Mary Garrett Hay.

Two standard bearers, dressed in the costumes of Washington's day, then approached the head of the stairs

through a door leading onto the balcony.

A change of standards announced the names of the states represented and the year in which suffrage was obtained. (The program announced the "kind" of suffrage, whether school, bond, tax, presidential, primary, or full, also the names of those taking part and the owners and make of the magnificent costumes, or dresses worn. Many of them were Paris gowns, several were wedding dresses of years gone by.) Mrs. Gates wore a black, Utah woven and made, silk dress in the style of 1882.

After the standard bearers stepped aside, the representatives approached the stairs, to the strains of music, descending step by step, turning or courtesying on the landing half way down, then advancing to the platform at the foot of the stair-case. Turning to give all an opportunity to view the costume worn; then, as slowly ascending step by step, each retreating figure seating herself on a step to the right or to the left, beginning at the head of the stair. In case two or three states entered the suffrage ranks in the same year, that number of ladies descended and ascended the stairs together.

One object in representing Utah at the convention was to insist that she be given her proper credit in the ranks of suffrage. It is a well known fact that Utah obtained suffrage February 12, 1870, but as it was revoked eighteen years later, was withheld for eight years and destored by Congress

in 1896, it is but just that full credit be given.

All programs and maps were prepared before the arrival of Utah's delegation, but Miss Rose Young, director of publicity, was very gracious and wherever possible explained the Utah facts in foot notes and in her lectures. Utah has been rather at fault by not making more of the fact that franchise had been given her women at that early date.

Many friends were found who extended a hand of welcome to Utah's representatives, among them, Miss Mary Garrett Hay, Mrs. Upton, Mrs. Burns, Miss Addams, who escorted us through Hull House, Florence Kelly, Miss Rose Young,

Miss Marjorie Schuler, and Miss Lucy Anthony.

When the delegation assembled Wednesday evening, for th first session of the school for political education, Mrs. Catt called into session the N. A. W. S. A. and with appropriate ceremony, formally adjourned the victory convention.

At the close of the convention, Sisters Gates and Kesler went on to New York, as they desired to visit libraries in the interest of genealogy, also to visit as many Relief Societies

as possible. They, accompanied by Miss Edna Hardy, Relief Society president of the Eastern States Mission, met with the Saints in New York, Brooklyn, Lynn, Mass., Boston; Baltimore, and Philadelphia.

They had a delightful visit at the home of Senator Reed Smoot in Washington, where every courtesy was shown them.

A call on Congressman Welling resulted in the proffered loan and acceptance of his automobile, which enabled the ladies to call upon Mrs. Kate Waller Barrett, in Alexandria, Virginia. Mrs. Barrett is a historic woman with a most pleasing personality.

In New York, the ladies felt honored to lunch with Mrs. Ida Heusted Harper, a true friend to Utah and her people. They were also entertained by President and Sister George W. McCune, Brother and Sister David Howells, and Sister J.

Reuben Clark.

Time will not permit of mentioning all of the dear friends and relatives, met on this trip, nor will words express the

gratitude felt for courtesies received.

The last three days in New York were spent as guests of Miss Lucy Gates (Mrs. H. C. Bowen,) at the Commodore hotel. Sisters Gates and Kesler were her guests at rehearsals and concerts, Grand opera, theatres, and other interesting entertainments, which fully occupied their time. At the close of their visit they travelled together as far as Independence, Missouri, where they spent a pleasant day with President and Sister Bennion, visiting places of interest and history. From this point, Miss Gates continued on her concert tour and the two companions of many days turned their faces toward Utah, the queen of the west.

Afternoon Session.

Mrs. Amy Brown Lyman gave a report of the correlation committee, outlining the conferences and conventions for 1920. She stated that a new plan, which was recommended by the correlation committee, and approved by the general authorities of the Church, will be put into operation during the summer and fall. This plan provides that in fifty-one of the stakes, group auxiliary conventions will be held, with all six auxiliaries participating. These conventions will be held during the months of August, September, and October, and while they will not exactly take the place of the quarterly conferences, during this period, a large portion of the time will be given for the work of these conventions. In the twenty-eight stakes adjacent to Salt Lake City, separate conferences will be held. She stated that the plans and out-

lines for these conferences and conventions will appear in

the May "Magazine."

Miss Sarah Eddington, representing the social advisory committee of the Church, spoke of the plans to improve general social conditions throughout the Church. After reviewing the work done by this committee in the interest of proper dress and appropriate dancing, including the institutes held for dancing, she stated that the committee has definitely recommended that the ward amusement halls of the Church be made the social centers of these wards. These social centers should be well equipped with apparatus and various devices for amusement, and should be so attractive that the young people in the Church will gather there in preference to seeking recreation elsewhere. In connection with the ward centers, the committee recommends that play grounds be established with proper equipment, and that efforts be made to train leaders to supervise all activities connected with the center. It may be necessary, sooner or later, for the Church to arrange for special institutes where play leaders may receive training. At the close of her remarks, Miss Eddington presented the following resolution: Resolved, That the general and stake officers here assembled, will support the social advisory committee of the Church in its effort to establish adequate social centers in the various wards of the Church. It was moved and carried that this resolution be adopted.

Practical demonstrations by the nurse class were conducted by Mrs. Thea Drake, graduate nurse from the L. D. S. hospital, who is in charge of the Relief Society nurse school. In introducing the demonstration, Mrs. Drake stated that the students had received training in hydrotherapy, invalid cooking, contagious diseases, obstetrics, massage, nursing technique, pediatrics, and anaesthetics. In addition to this, the girls have been required to do fifty hours of field work in nursing, during the term, and will give thirty days' service

at the close of the course, in their own wards.

Upon a platform which had been erected in front of the speaker's stand, the nurse students gave the following demonstrations: bed-making, including the obstetric bed, changing bed, and so forth, by Mrs. Agusta Stobie, and Miss Mary Sinfield; lifting the patient from bed to chair and back again, Vivian Cameron; skeltetus abdominal binder, Vivian Cameron; breast binder, Hazel Brown; abdominal binder, Mildred Sparks; hand and arm bandage, Mary Purser; head bandage, Mrs. Gladys Wheeler and Miss Verna Layton; heating compress, Mrs. Drake.

In reporting the nurse school, Counsellor Williams stated

that each year it is the effort of the general board, to make the nurse school more practical. During the past year, the school has co-operated with the city health department, the Relief Society ward presidents, and other agencies, giving part-time service in many of the poor families of the city. Through this effort, many families have been helped, and the girls have been given an opportunity for practical work. Mrs. Williams stated that 75 per cent of the people cannot afford the services of a graduate nurse. We fully appreciate the graduate nurse, and would not, for anything, encroach upon her field, but we are desirous of giving families who are unable to pay for the graduate nurse, an opportunity for nursing care. The general board have hoped for a long time that the L. D. S. hospital would institute a one-year course in nursing, but up to the present time, the hospital has not seen its way clear to do this.

The general board, with the approval and sanction of the presiding bishopric and the first presidency, have decided to establish a home for practical nurses. In this home, it is the plan to have a graduate hospital nurse in charge of the instruction and supervision of the students, a matron, and other help, which will be necessary in carrying on the work. The nurse students will live in this home, giving assistance with the work of the home for their board and lodging. Classes will be held under the direction of the nurse in charge, and the students will do part-time family nursing. under the direction of the nurse in charge. This plan will entail a great deal of expense at the beginning, but when it is once established, it is believed that it can be made selfsupporting. Mrs. Williams expressed the hope that nurses would be graduated in at least two classes, so that the practical nurse will not in any way encroach upon the field of the trained nurse. The influenza, and other epidemics, have proven to the world that the present nursing care is inadequate, and it is conceded by doctors, generally, that 75 per cent of the nursing that is done, can be done by practical nurses.

The remainder of this session was devoted to a round table discussion of Relief Society problems. In introducing the discussion, Mrs. Williams gave some general instructions. She stated that until further notice, the Relief Society should follow the instructions given over a year ago, in which the Relief Society women were advised by the presiding bishopric, and our own general presidency, that it is not expedient to store wheat, nor to collect money for wheat, at the present time.

She spoke to the stake presidents of their responsibility

in getting the special instructions to the ward presidents, stating that in some instances, when special information has been sent out, it has not passed beyond the knowledge of the stake presidents themselves. Letters are frequently received at the office from the wards, asking for information which should have been given to them by the stake presidents, they should call their executive officers together and go over the instructions carefully, and after getting a clear idea, it is their duty to see that every ward president is given the information. She emphasized the point that the records and property do not belong to the officers, but to the organization, and whenever officers resign, they should see to it that everything in the shape of records and information, is turned over to their successors.

The appointment of special health committees was referred to and it was brought to the attention of the meeting. During the influenza epidemic last winter, the general board sent out instructions that health committees be formed, both in the stakes and wards. It was suggested that a committee of three be selected in each stake and in each ward. It was also suggested that the chairman of the social service work in both the stakes and the wards, be made members of the health committees. Letters were recently written from the general board to the health departments of Idaho and Arizona, offering the co-operation of the Relief Society women in these states in the various health programs which are being carried on in these states.

Mrs. Williams reported that the social service work of the Relief Society is progressing slowly. Through the courtesy and generosity of the presiding bishopric and the first presidency, a department for family rehabilitation has been established in the general offices for the purpose of cooperating with other family agencies in Salt Lake City, and also for the purpose of assisting with the family work of

the city.

In Utah stake, a community welfare department has been established, which is supervising family work in Provo, and throughout the county. This agency is co-operating closely with the county commissioners, and constructive family work is being done. In connection with the Utah county agency, an institute has been held for the training of social workers.

Mrs. Williams expressed the thought that in the near future an institute for training social family workers may be established in Salt Lake City, in connection with the B. Y. University, or the L. D. S. High school, where stakes and wards may send representatives to take the course in family

work.

The matter of stake dues was discussed by the speaker. She stated that the general board had decided to recommend, first: that stake dues be established throughout the Relief

Society; second, that the stake dues be uniform.

There are many expenses connected with the administrative work of the stakes, the most important item of which is the traveling expenses within the stake and from the stake to the general conferences. Relief Society stake officers should not be expected to bear all of the expenses of this travel, nor other expenses connected with the administration of the stake work. It was pointed out that it is really a greater economy for the wards to pay stake dues than for ward and stake officers to raise all their funds by giving bazaars and entertainments. The hope was expressed that Relief Society women throughout the Church, in the near future, will not only be willing to pay a stake and general due, but also to pay a ward due, which will assist in carrying on the work in the wards. A discussion followed, many speakers from the floor participating. The suggestion was made that the Relief Society dues be \$1, the same as the Red Cross: that one-third of it be retained in the ward, one-third be sent to the stake, and the other third to the general board, for administrative purposes. It was reported by more than one-half dozen stakes that a 25-cent stake dues is already established in these stakes, and in many instances wards have established a ward dues. It was finally moved, seconded, and unanimously carried, that the recommendations of the general board be adopted, and that stake dues be established and be made uniform throughout the Church, and that the amount of the stake dues be 25 cents.

The work and business meeting was discussed. Counsellor Williams felt that in some stakes there is not enough interest taken in this meeting, which is an innovation in the monthly program, and unique among women's organizations. She advises that stake officers see to it that other features and departments of Relief Society work do not encroach upon the good old-fashioned work and business meeting. Since the three other meetings are devoted to spiritual and educational work, she felt that this meeting should be reserved for business and practical working purposes. She called attention to the fact that the meeting was instituted for the purpose of hearing the reports of the teachers, and for the purpose of sewing for those in need. She said that in many stakes, the spirit and genius of the meeting has been changed, and that the time has been devoted to supplementing the lesson work of other meeting days. Mrs. Williams made the following definite recommendations: First, that after the

opening exercises, the meeting resolve itself into two groups, one group to consist of the ward officers, who should station themselves in one corner of the room, or in an adjacent room, to receive reports of the teachers; and the other group to consist of the rest of the members, who will go on with the sewing activities. This arrangement will give an opportunity for the teachers to make their reports in private, one by one, to the ward officers. No family problems or conditions should be discussed in a public meeting. With the teachers' reports and the sewing going on simultaneously, everybody will be busy and satisfied. Mrs. Williams recommended, secondly, that interest be revived in sewing. If there is no sewing to be done for those in need, that the members sew on articles for sale, using this as a method of replenishing the treasury. In case the sewing committee is short of materials, the women might bring their own sewing and work together. Association in this way is very profitable from a social and recreational standpoint, and will tend to unity and good will. An afternoon of sewing, with congenial company, is really a form of relaxation, and since it is popular among private groups, it may be made popular in the Relief Society work meetings. Dress making and hat making might be introduced in the sewing meetings with profit to all concerned. could include remodeling.

Mrs. Addie Morris Cannon, president of the Forest Dale Relief Society, gave a brief account of the work and business meeting in this ward. She stated that this is one of the most popular meetings they hold, and that the time never seems long enough for the tasks planned. At different periods they have held all-day meetings, but at the present time, they hold one session only. In addition to sewing for those in need, this society made a great many quilts. They buy their material by the bolt and the cotton by the bale. This winter, they have sold thirty-six quilts, and could have disposed of double that many, profitably. One of the special features is the making of fancy bridal quilts. They have also made dozens of pairs of pants, both from old as well as new material. Every fall they make special articles for Christmas, both for gifts and for sale. A great deal of custom work is done by this society. This means, the filling of special orders from people who are anxious to have sewing done. ward has good equipment for sewing and plenty of cupboard space to take care of raw material, as well as all finished

articles.

President Emmeline B. Wells closed the sessions of the officers' meeting with a prayer for the general, stake, and local officers in the Relief Society, for all of the members of

the organization, and for all good women throughout the earth. She expressed the hope that she might be permitted to attend another conference.

General Session, Saturday Morning.

In her opening address, President Emmeline B. Wells expressed her great joy that she has been permitted to live in this wonderful century, when there has been so much accomplished in the field of invention and science, and so much opportunity for human improvement. She bore a strong testimony of the divinity of the gospel, and gave reminiscences of the Prophet Joseph Smith, telling how he had befriended her when she was a young girl, and of the inspiration that came to her through association with him. met the prophet on many occasions, and in various places, including the Mansion House. She spoke of the recreation of the young people in Nauvoo, mentioning particularly the home dramatic club, when Brother Lyon and Brother Clawson were prominent among those who took part. She spoke also of the trials of Nauvoo, and of the courage and bravery of the Prophet, whom, she said, was beloved beyond any man she had ever known. Mrs. Wells has met and talked with twelve presidents of the United States, but none of them compared in any way with the Prophet Joseph Smith. speaker also eulogized Mother Smith, saying that she was kind, gentle and sympathetic, and anxious to do everything in her power for the establishment of the gospel in these days. Mrs. Wells related the instance when the mantle of the Prophet Joseph Smith fell upon the shoulders of Brigham Young, his successor. She spoke of the succeeding presidents of the Church, and urged her hearers to support President Heber J. Grant and his associates in their efforts to carry on the work which was established, never to be overthrown.

Ida S. Dusenberry.

We are told that health, education, employment (which means work), recreation (which means play), and spiritual welfare are the five elements which go to make up a normal life, and we are to have addresses on these subjects this morning by some of our good speakers. I have often said that these elements together are just exactly like one big tree of life. The branches go out and it is impossible to separate the root from the trunk or the trunk from the branches. All of them run into each other and bear on the other. We oftentimes speak of the physical and the mental and the moral, but it is

hard to separate any of them because one depends upon the other.

After a few introductory remarks on the subjects and the speakers, Mrs. Dusenberry concluded her remarks with these words:

I do not know of any greater living example of a normal life than a little woman that you all know and love, and that I know and love. She has had health, she has had education, she loves social pleasures right now, she has loved work from the time of her youth—I do not know anybody that has kept at it more earnestly and honestly than she, but her spiritual development is almost divine, and I want every sister and brother in this room to stand in honor of the one woman who has shown us a perfect normal life, Sister Emmeline B. Wells.

HEALTH.

Dr. Willard Christopherson.

As a fundamental element in making the complete and normal life, there can be no factor greater than health, and I include in this bodily, mental, and spiritual health. God could endow his children with no more potent factor, yet how often we see the absolute disregard shown by the possessor of this great gift, who only wakes to a realization of its value when the treasure is gone. How often this blessing is misused, destroyed.

"Health is a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jewelled crown, Or the miser's hoarded treasure."

Recent experience with fearful epidemics has demonstrated the results of disease in the production collectively and individually of depression, sorrow, and despondency. The past three years, and especially the last two, have been most forcibly demonstrative in this respect. The strong, vigorous youth, with life before him, who had enjoyed health in its fulness, seemed to have been the victim, more frequently than the one with less vigor and apparently a poorer chance in this life, where so much strength and vigor is essential to the fulfilment of our destinies.

Prevention is the modern therapeutic, and the common sense rules of hygiene are its aids. Ignorance is the chief ally of disease. During these times every effort is being made to inform and educate along the lines of health, yet such epidemics occur and sweep away the flower of not one

but all nations, leaving sorrow and sadness in the wake. And how gladly we hail the dawn of education along the line of health, when nation, state, county, community, and church get behind the movement of stamping out disease and educating the public to the necessity of bending every effort to

acquire health and to maintain the same.

There are many and stringent laws pertaining to the health of this community, drafted usually by men engaged in health work and familiar with its problems. These laws are designed entirely for public safety, but if the legislature that made the first law had since been continuously in session, passing laws for the control of disease and preservation of life, and neglected to provide any means of bringing them before the public, so that they could understand the purpose and the reason for such legislation, it is doubtful whether we would be any farther advanced than we are now. It is practically impossible to enforce a health law where a majority of the people oppose it, and they will always oppose anything that interferes with their convenience and habits of life unless they are impressed with its usefulness and know that it offers some personal advantage.

A considerable portion of our population is of foreign birth, or composed of the first generation in this country. They have had no previous training for the preservation of their lives and health, or preparation for American citizenship; both are essential and become our immediate problem. Experience has taught us that when aliens become well acquainted with health problems and understand the purpose

of it all, they will readily co-operate.

Our American democracy demands that an individual be given full information on a subject, and allow the individual to make his own decision as to what is right, before the law is ready to punish, so that the execution of the law in health matters, without first attempting to teach the reason for is existence, leaves the foreign born, at least, sorely puzzled and increases his suspicions of our sincerity and distrust of things American.

When we personally enjoy perfect health and have used talents and opportunities at our disposal to bring our fellowman to the plane of the same enjoyment, one of our greatest

missions will have been performed.

God has placed at our disposal in these mountain valleys, many wonderful advantages not enjoyed by people of a great many other locations. We are naturally of sturdy stock because our people are gathered in from all the nations of the world, and we know that such stock is sturdy. Our young people in a large measure are blessed with perfect health

from birth, with strong, vigorous bodies. How essential it is, then, to teach them to appreciate and protect this wonderful gem, health. Often the question is raised, "Just what is being accomplished." Let me tell you, my brothers and sisters, that never in the history of the world has such an interest been taken in the matter of educating the people in health matters. We have here, that part of the health service which is under direct control of the federal government, located in our state to help us as individuals, to educate us as individuals, to put us on a higher plane in regard to health. We have, likewise, our county, our city, our state health organizations, which are all working in harmony to bring before the people this great plan of education. We have at our disposal now, the community service, and the community centers, organized by good, conscientious people, who are anxious to impart the truth regarding health, and to help those who are not reached in other ways. We have our Church organizations, and particularly are these of value from the fact that they have so many who are combined together to work, with their great strength in teaching the principles of public health. There is no such a thing as the individual enjoying the full benefits of life, so long as he has sympathy and feels for his fellowman, because you know, and so do I know, that we cannot rest, we cannot obtain peace, if we know that our neighbor is in distress from the standpoint of poor health. It becomes our duty to assist that neighbor, to give him what health is within our power, in order to put him on a plane of health equal to our own. The teaching of public health is not often accepted by the people. It consists only in using common sense principles of proper sanitation and personal cleanliness, of forgetting the little ideas that Sister Dusenberry spoke about, because there is no such thing as superstition in the realms of health. We should look to the facts as they are, study them out and labor with all our hearts to learn, for our advance along the line of public health, and when measures are instituted among the people, let me tell you, my brothers and sisters, that they are instituted after a great deal of thought; they are given for the benefit of all and not for the individual. When quarantine laws are made, they are made with the intent that they should be carried out. At times it seems almost impossible to educate the people that it is necessary to quarantine, and at the present time there is altogether too much disregard for the laws of quarantine. One of our children has a light case of what may be smallpox. We often think it does not amount to much, but it may develop a most severe case. It is, therefore, up to us always to observe the laws and make

the facts known to the authorities that the law may be carried out with regard to the enforcement of quarantine. All this in order that disease may not spread, and thus bring sorrow and sadness to our homes when it could be eliminated by properly following the regulations as laid down by the law regarding quarantine.

My brothers and sisters, I know that there can be no greater asset given to man than health. He is of no value to himself nor to his community when his health is undermined. He feels as if he were a burden. People should regard health as the most costly thing in all the world. We should try to teach young men and young women, our children, the necessity of observing the laws of nature, knowing that it is necessary that certain rest must be obtained, as well as pleasure and work, that the efficiency shall not be undermined, and that health shall not be destroyed.

EDUCATION AS A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Adam S. Bennion.

Your president this morning has given me a cue by way of introduction when she said, "My sisters and brethren." I feel that that is very aptly put, and I am glad there are a few of our brethren here. I am delighted with an opportunity to talk with the mothers of Israel on a problem that has meant everything to me. I would like to say just a word in appreciation of the mothers of this Church, before I take up the problem of education. All that we are in this Church, all that this Church ever becomes, it will become primarily because of its mothers; not because of its institutions, not because of its schools, not because of its wealth, its finance, its crops, and its herds. The one big thing in this world that will make the Church the most distinctive organization in the world, will be you—its mothers.

Some one has said there are four wonderful periods in the life of womanhood: The baby born into the world is a marvel of sweetness and purity; the young girl just budding into womanhood is a picture of all that is sweet and pure; the mother as she leans over the cradle stamped with that gift next to godliness, motherhood, is the third wonderful picture on the screen of life, and finally the concluding picture and usually voted the grandest picture ever painted, is when a noble woman crowned with years with a halo of gray hairs, faces the end of life after wonderful service, pronounced a grand old lady, and we have her this morning here with us. I wanted to pay this little tribute to all you mothers and to Sister Wells, the wonder of the world. I feel as a young man that you are entitled to it this morning because I have come to talk on education; I have been in that work all my life, and along with that I have had a wonderful mother, the only parentage I have ever known; and I am doubly glad to pay tribute to her and to all of you because it is the source

that has made possible all that I hope to enjoy.

There was a gathering at a dinner in honor of the Pilgrim fathers, a number of years after the days of Plymouth, and they had gathered together to do honor to those Pilgrim fathers who had gone through the hardships, and they had a program following the banquet and speaker after speaker complimented the men and the hardships they had endured. Each speaker pointed out how the men had faced the hard winters, and had gone through various difficulties, and toward the end of the service, a man blessed with the genius of good sense, arose up and said, "Without taking your time, I should like to propose a toast to the women, because," he said, "those Pilgrim women endured all that the men endured and in addition, they had to endure the Pilgrim fathers," and so I have come here today glad of an opportunity to meet with you and to pay the tribute that I like to pay to womanhood.

I have been asked to talk on education—an interesting subject. I have been limited to fifteen minutes. Someone said speakers should be limited to fifteen minutes because the

war has taught us the danger of gas poisoning.

I do not know what you call an educated man. I have been puzzled myself. I have seen many men and women who have gone through school who have been far from educated. Perhaps you have another definition. It seems to me that among other things, a man or woman to be educated must be in possession of three things: He must have the ability to think quickly, clearly, and constructively; and in the second place, he must have the ability to feel nobly; and in the third place, perhaps, bigger than the other two, he must have not only the ability but the ingenuity to carry through into helpfulness both the thinking and feeling. The man who has these three things is an educated man, and the woman who has these three things is an educated woman.

We have often the mistaken idea that when we leave school we have finished our education. If there was any keynote in the Cleveland convention, it was that schools and schooling should be open to all of us to the last day of our lives. I am hungering to go to school, aren't you? Why shouldn't we go on with our process of education to the last

day of our lives? I say education is essential to that complete life, first of all because it gives us ideas and skill, knowledge and skill. Have you thought about it? There is not a person here today who cannot journey where he will enjoy the society he will. If President Wilson were announced here, you would pack this house, as the tabernacle was packed when 15,000 tried to get into the space provided for 10,000. You can go to the public library; his picture is there; read with him, talk with him. The only difference between a speaker and a book is that you can shut the book up when you get tired. You can listen to President Wilson ten minutes, twenty, or a half hour. There is nobody in this wide world who has achieved great things, which have been put into writing, with whom you cannot become acquainted. You can go home and talk with the prophet whom we could not know, and about whom Sister Wells has delighted us with her recital. You can go home and enter into the very presence of the Master himself. His words are here. wonderful thing in education is that all the world is laid here for you to enjoy, and education just means that we shall enrich our lives by drinking in this wonderful fund of knowledge. Every time a great man lives, he leaves his heritage. Every time a great woman lives she leaves her heritage, and through the ages, men have been piling up a heritage for you and me. Do we enjoy it? Education brings all of that. Education is the power that brings to us this wonderful fund of information. Skill! Dr. Christopherson can go into the hospital and battle against disease, and by his skill he can bring relief in a dozen ways; the bone is broken, and he sets it. Education has taught us skill. I was in the L. D. S. high school the other day and I marvelled at the girls, the things that they are being taught, and I am glad to say, the education of today is quite different from the education of fifty years ago. Four years in domestic science and art work. The girls ought to be the queens of the home these days. Domestic science, home beautifying, all these things are theirs just for the asking. That is what education can do.

The second reason why education is a fundamental of the complete and normal life, is because it is training men and women in the power to think, the power to do, to construct. I do not know whether you have thought of it, but the thing that makes our father in heaven God is his wonderful power to do, to think, to construct. Whenever I encounter a big man, I find that he is big because of his power to think and to do. President Grant thrills me because of his wonderful ability to think and to do, even upon the spur of the moment. We have a wonderful quorum of apostles, men who

are big, who have education, who achieve things.

Education teaches men and women to think, to achieve, to construct, and to grow. I think I have approached the end of fifteen minutes. Education is essential because it is the wonderful field in which young men and women see ideals. You will go home from this conference a little more enthused, a little stronger, with a better grip on the task you have on hand, because you have associated with these women, and you will go to the tabernacle and will listen to wonderful discourses, and you will go out determined to grow, to become a little bigger, because you have found something which is bigger than you are, something higher, somebody we would like to be like. And the wonderful thing is that we bring boys and girls together where each one is an ideal for the other, where teachers are ideal for the lot, and where the whole atmosphere of the school builds the whole.

God help us to appreciate the value of true education. If we were in this building and had only one window, we would see only one corner of the universe. A man who has not been trained looks out on life through the little window of narrow experience. It is the business of education to fill the building of life with windows so that we can look out on

the universe at every angle.

Having left this world, we shall enter heaven, the bigger school, and I hope we shall all be passed by into the bigger field with a development, which shall be inscribed, "This man or this woman, in the school of life, achieved all the opportunities that were his," I pray in the name of Jesus, Amen.

EMPLOYMENT (Work); A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Janette A. Hyde.

Our discussion yesterday at the officers' meeting was something about raising dues, and in thinking it over this morning, it just occurred to me that if we had not received, or did not receive, during the year, anything else than we have had so far this morning, we certainly would have had the worth of our dues, be that a dollar or fifty cents.

Many men and women refuse absolutely to sustain their own lives by their own labor. Labor should be made a joy and a pleasure because of the fact that we are doing good to ourselves and also helping others. I think that if work is well defined and well thought out, it is not drudgery. Work becomes a drudgery when we cease to plan it, or to make it easy for us to do. I have often said that what the mind refuses to do, the heels must take care of, and we often retrace our steps because of improperly planned work. think that Sister Lyman could tell you, in her research work on this new order of affairs that we are trying to establish. the social service, that a great deal of the trouble and want that we find in families is because of the fact that men and women and children refuse to sustain themselves. We have been in the habit of giving charity to those who needed it, not looking into the causes that keep them needy, or trying to remedy the cause. One of the greatest blessings that can come to men, women and children is the fact that they are able to support themselves, that they are taught how to support themselves, rather than to be given charity, which is necessary, possibly, temporarily, but I believe that the greatest blessing would be to teach these people how to work, when to work, and what to do, in order that they shall be self-sustaining, self-respecting, citizens. No man or woman who lives upon the means of other people would make a good citizen. It does not make for good citizenship to live in idleness and indifference, and the sooner our people are taught, not only our people, but all people, are taught that no matter what kind of vocation or avocation in life they wish to follow, or what pursuit in life we wish to engage in, that it is lofty, so long as we ourselves love the business or work that we are in.

I think that you will agree with me that in the past twenty-five or thirty years, children have been taught in school that if they gained an education, they would not have to do the drudgery that father and mother are doing; that Tom and John would not have to go in the field and work as father and brothers have done. They have thought that to get an education would be to be a doctor or lawyer or banker, as if men did not have to work in these professions and labors. I think, possibly, that the educational system of the past has done much towards discouraging the real spirit and love for all kinds of labor. We have had to cry, "Go back to the farm, go back to the shops, go back to the work that means so much in the manufacturing world" to our people. I think you will quite agree with me that that spirit has been in our schools in the past, and I believe, not with intent, possibly, on the part of the teachers, that children who worked on the farms, and so forth, were not possibly as good, or equal, to those who had a higher education, forgetting that real education comes to help to make

the men or women, no matter what position they occupy, no matter what work they take up, the greatest asset to that position,—because right doing, right living, right thinking, all come from the confidence of education. If in our high schools and in our district schools, we can have our children taught the proper methods of education, there is no reason why we cannot hope to have better and more capable men and women in any line of work or employment which they choose. It does not make much difference whether we are shoemakers or blacksmiths or dry goods clerks or what not, so long as in that particular line of work we give the best efforts,

the most efficient service, that we can give.

Let us strive for efficiency in our work, and take pleasure in knowing that it is well done, knowing that we have given the best returns, for the amount of means that have been expended on us, for the work we are expected to perform. I believe that many of the difficulties which we encounter today, are caused from the inefficiency and lack of that whole-hearted spirit that should enter into the employment of that which we undertake to do, simply giving time, not service, for that which we receive. I heard a young man say that in the railroad shops of Salt Lake City, men were paid almost to idle their time away, and yet they are clamoring for greater wages and recognition, and until we give absolute service for compensation, we will not be receiving and giving to mankind the full benefits of that which we have come here to do.

I think one of the greatest principles that the mothers of this generation, or this Church, could instil into the hearts of their children would be to give absolute service for compensation received in any line of work. We claim that we are great workers, that we do such a wonderful lot of good. Are we getting out of the hours we put in, the best returns possible? Are we giving full value for that which we expect to receive? Even in our own home life, this should be a standard, in order that we shall get the very best out of life in whatever occupation we may choose.

May the Lord bless us and favor us and help us to appreciate all the wonderful gifts which he has given us, I ask

in his name.

RECREATION (Play); A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Charlotte Stewart.

I am going to ask you all to remember that my subject is play and recreation, and that one of the great requisites of good play and good recreation is to forget yourself and your dignity and to have a powerful imagination, especially do we need it this kind of weather. So I am going to ask you to implant your umbrella at the side and your hat on your knees in the most comfortable fashion and then we will forget ourselves completely and the weather and everything else, and play with me just for a second in a little simple way. I cannot sing, so if I don't get the tune right, it won't matter. But never mind, we will sing, "The fan came over from China." "My ship came over from China, my ship came over from China. What did it bring? It brought me a fan."

I feel highly honored to have the privilege of talking to the Relief Society on play and recreation. If I am not misinformed, the Relief Society was the first woman's organization in the United States. From behind me comes the echo, "in the world." Of course, we could expect that, if it was in the United States. You are gathered in the capital city of the state that was the first state in the union to open its state institutions to women. A great deal has been said and written and talked of about earning a living, but possibly not so much about making a life. Though it may not always be this line of demarkation, it almost seems as if it will always be more the job of a man to make the living, to think about making a living, and the women of the nation or the world to making of lives, and I think it is certainly a proper subject this morning, when the Relief Society, the oldest women's organization in the world, meets to consider those things that go to make up a life, which means not only the life of the individual, but the life of the family, the life of the community, and the life of the world. In the light of the last few years, when we think of that, we must think of the world, not of the United States.

I should like you just for a moment to think of the fabrics of life, so long, so wide, so thick, of so many colors and kinds of warp and woof, and think of it as the fabric of life, or if you would like to make another similar comparison, the mosaic, with all its patterns, its colors, its placing, its arrangement, because to me this will imply that conscious putting together of that wonderful design which the Maker must have had

in mind as possible for human life when he made and created that most perfect of all his creations, the human being.

Let us see where play and recreation fits into that fabric of human life. First, what is play and what is recreation? Let us say first that activity, and by the way, all life or education is activity, is the one thing that must never cease. Activity is progress, it is advancement, it is education, it is everything. Play is activity. Play or recreation is the work that we don't have to do, it is the work that we do, not because of the end to be attained or to be achieved, but because we like to do the thing itself. Now, that is my defense of play, my defense of recreation. It is the work that we do not have to do, and consequently it carries with it possibly a little bit more enthusiasm than we get sometimes in the work that we have to do, although, let me say, that the greatest achievements can only come when the spirit of play is carried into the work-a-day world. Play is instinctive. Everybody will play if you give them a chance, but the materials of play or the environment of play has to be supplied. Children will play in a little 2 by 4 space, but their play will be cramped, their imagination will be distorted, their conception of things will be incomplete because of that fact, but the instinct of play is there. Then, the whole problem is to furnish to that instinct a chance to grow, and materials to grow with. Play comes with us, but games we have to learn from those about us, games we have to learn from others. How does play and recreation fit into the fabric of a life? Let me divide the life into childhood, youth, and adulthood.

The whole life of childhood is play, and if it is not play, then right from the beginning we have warped childhood. The education of children, or of people during that childhood period, is practically the impressions that people give them, with their human relationship, with the objects about them, and with the things that they come in contact with. All of it is a question of play, and pitiable it is to the child to be bereft of play, pitiable is the child whose mother cannot play the finger play, or hide-and-seek. Pitiable is the child whose mother cannot help him into a knowledge of life and human relationships; and possibly the most pitiable sight in all the world, that it will take two or three generations almost to efface, is that awful condition in Europe of a generation which will grow up without play. Play is the child's education and it will give him the chance and the opportunity and the help and encouragement to play into the right knowledge of human relationship, into the right knowledge of the things of life. We little understand the great significance of a child's play. I think you yourself, can even go back into certain families and see that certain characteristics of children in certain families are due to the fact that the mother knew how, through play, to form those habits and relationships in life that are valuable in the making of a life. Most likely you will find also that all good habits are the result of right playing, that most bad habits are the result of inactive play in a distorted atmosphere. No child is well physically that has a play environment and won't play, and the first index to the mother of ill-health is that lack of response to play.

In adulthood, we change the name and call play recreation, and next to the power of creating is the power to recreate. Now, why recreate? Rest or recreation is lack of activity, it is change in activity, it is a different type of activity, and that is what recreation means. Just as education does not end when we get through the eighth grade, so recreation does not end when we reach adulthood. As I said to a group of senior girls the other day, "When my education stops, I hope that day will mark my death." When we get through needing to recreate ourselves for the next task, let us hope that death will come about that time. think that we must have change of activity. We must have high spots and low spots and changes in activity. Recreation furnishes a change in activity. I do not mean play, necessarily. I mean a different type of activity from the work, from the daily round that we have. When the American army was gathered together, one of the biggest problems was to teach the American soldiers how to play. The main idea seems to be that people think they cannot get a good time except by spending money. That is almost as dangerous as was Rome's desire for the spectacular. There is nothing more pitiable than that the man who works and at the end of his work (fast passing, by the way) puts all he earns in a good time, and that assumes the form of getting drunk, because his one idea is spending leisure time.

Compare with him the man or woman, who, when they have a moment's leisure, have a thousand avenues, a dozen or more ways in which they can get out and recreate themselves with something they really wanted to do and something they hadn't had the chance to do, whether it is with nature, with people, or social intercourse. There's your difference between people who know how to spend leisure time and those who do not. Leisure time is a problem. I was going to suggest that if there are two phases of education that will come in the next decade, they will be to educate people to work, and educate them for their leisure time.

If I told you what my leisure was you would laugh at me.

Mine is to go down in the basement and iron. I enjoy that just as much as some people enjoy a game of ball. My work is physically active, and I am in crowds so much, I like to get off by myself and have a chance to think out a few things unmolested. That is my recreation, sometimes, not always. That is one type of recreation. Why? A change of activity. For the busy mother, get away from home and meet with groups of people, and do a lot of things, and sing or read, and play some games or something of that kind. What is recreation for the man who sits eight hours with the same arm movement, who sits for eight hours doing this type of movement? What is recreation to that man? Why, a chance to create something in art, a chance to create something in music, a chance to do something else. What is recreation for the man who gets in his automobile and rides to his office and sits in a swivel chair all day and turns around and dictates a letter and turns around again and goes to lunch, and turns around again and goes home. He should do something physical. It should be games, golf, tennis, something entirely different.

Let us say, then, in the fabric in childhood, play forms the education. It forms the woof of the fabric in youth, it forms the colorful, the human relationship, the materials that make a citizen; in adulthood, the bright spots, the high life, the

relief from monotony.

Let us believe in play, let us believe in recreation. Our lives are not made for us. We have a long way to go. You stop playing, not because you are growing old, but you grow old because you stop playing, and I think we have an example of someone who will never be old, because she has always played. Plan your own recreation, and recreation for those that you are responsible for, and see that they have the environment for the right kind of play, whether it be front yard, back yard, a room, the middle of the block, or the playground, see that they have a chance for the right play Help to see that those they come in contact with, or the community as a whole, has the right chance for the right use of leisure time.

I think it was George Eliot who said, "Important as it is to organize the industry of the world, it is of very much greater importance to direct the leisure of its people," and

it is a woman's job. Let's get at it.

SPIRITUALITY AS A FUNDAMENTAL ELEMENT IN NORMAL LIFE.

Lottie P. Baxter.

It is said, "A woman without spirituality is like a flower without perfume, or like a statue without the soul."

No other quality in a woman's character is so far reaching as spirituality, except the quality of virtue, and a woman

must be virtuous before she can be spiritual.

A woman rises to her full stature, in the home, in the community, among men and among children, among the sick, who possesses this elevating and refining power. A spiritual life mellows the lines of the face, and a person who in youth had rather severe, hard features, is often beautiful in old age through the softening power of this elevating attribute.

With the many opportunities in our Church to develop the gift, we must be more watchful of ourselves than women who lack these privileges. We must not mistake emotion and hysteria for the higher quality of real spirituality. We must not place too much stress upon dreams, and must be very careful about telling them to mixed congregations. Do not misunderstand me. It is just as legitimate to tell of a dream once in a while in which there is a lesson to you, as to tell of a flower in your garden, but we must not have too many dreams and think they have a spiritual meaning. Too much reliance upon things of this character lead to spiritualism instead of spirituality.

A keen sense of humor is a splendid accompaniment to a very spiritual temperament and gives a perfect balance and poise.

A nature lover is usually spiritual, as is seen by our own dear Sister Wells. Her little book of poems is full of enthu-

siastic praise of nature and the great Creator.

When the greatest Psychologist who has ever lived held that memorable class in psychology with one pupil, and said, "You must be born again, born of the water and of the Spirit," the student wondered, and countless numbers of intelligent people have wondered, what was the real meaning of the Master. But to the individual who has experienced a rebirth of the spirit, day by day, through a long and useful life, the real meaning is clear and they know this rebirth of the spirit must be taking place continually to lead us to the great goal.

"The Lord is my Shepherd, I shall not want, He maketh me to lie down in green pastures, He leadeth me beside the still waters.

He restoreth my soul,

He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death,

I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies,

Thou annointest my head with oil.

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

This confidence of the psalmist in God's grace, should be shared by every soul who has builded spiritual thoughts upon spiritual thoughts, until they have a foundation which cannot be shaken. And though we "walk through the valley of the shadow of death, we will fear no evil," for God is with us.

In Relief Society work, it is necessary to have a well-developed spiritual presence, for our visits to the sick and where there is death, lose their benefit if they lack this sooth-

ing power of the Spirit.

My sisters, if any of you have never experienced this hope-giving, uplifting power that has come to untold numbers when trials were in their homes, do not let another day pass without getting in line to receive the blessings that are yours for the seeking.

A truly spiritual person is enthusiastic over health, education, work, and play. As we were singing yesterday, I noticed many a person singing with tears running down their faces, which bore mute evidence that they were carrying a

heavy load.

Dear sisters, I hope and pray in the name of Jesus Christ, that the spirit of this conference will comfort all of you, and particularly you who are heavy laden; and that you will be blessed as you have never been blessed before in a conference, and I ask it in the name of Jesus Christ. Amen.

GENERAL SESSION—SATURDAY AFTERNOON.

Clarissa S. Williams.

A number of times, sisters, since our last conference, we have been afraid that this little frail woman might be

called away, but she is still with us to bear to us her wonderful testimony, to enrich us with a spirit of determination and of loyalty, and of going on in the good work which fills her being. I am grateful, too, that Sister Julina Smith is here in as good health as she has. Perhaps you do not know that she met with a very severe accident. She had her shoulder broken and very badly bruised, and was ill for sometime, but she, too, is able to be with us. All the members of the board as you met them last, are still with us, except Sister Edna May Davis, who, in the purity of her life, was called to the great beyond. We appreciated her while she was with us. She was a noble character, but the Lord saw fit to call her to perform a greater work and she left a void in our hearts by her absence, but we rejoice that we have in her place, or as a member of our board, Sister Annie Wells Cannon, the daughter of our dear president, who was at one time a member of the board, but who was called to the presidency of the Pioneer stake and the labors of that stake, and was released for a time from the general board. Some of our members are quite ill, and Sister Gates met with an accident, but I believe the rest of us are in our usual health, for which we are grateful.

I am grateful for the Relief Society, for the great organization, for what it has done for me, for the development that it has given me, and for the faith that I have in the gospel. I am thankful, my brothers and sisters, for the authorities of the Church, for President Heber J. Grant, and for all those who are associated with him, and above all, I am thankful that I have been permitted to live in this day and age of the world, when the gospel has been restored, when the vision of Joseph Smith opened to the world a plan of salvation, by which all may be saved by observing it.

As you know, all the organizations in the Church have planned special exercises for the observance of the centennial anniversary of the vision, and we are devoting our afternoon exercises today to a consideration of the condition of the world before the vision, of the life of the youth, Joseph Smith, of his family, what his antecedents were, and what his vision has meant to the world. We find many things of profit to us in looking backward and I believe it gives us

courage to look backward.

As you all know, after the crucifixion of the Savior and the imprisonment of many apostles and of saints who were converted at the time of the work of the Savior, gross darkness covered the earth in a spiritual way. The gifts and blessings of the gospel were taken from the earth. We read that those who were spiritually inclined, hardly dared to

breathe, and hardly dared to kneel and pray because the persecution was so great by some of the so-called Christian churches, until finally conditions became so terrible that some great reformers, after many years, concluded that it was not possible to live under such conditions, and a great reformation took place, but that reformation could not accomplish much, even though the men were wise and great to an extent, from the fact that they did not understand the spirit of the gospel, the spirit of the Master, of the Savior, and they did not know how to appoarch the Savior and our Father in heaven in prayer, so that matters in a religious way were in a very mixed up condition.

Along in 1492, a man was inspired by the Lord with the belief that the world was round, and that by traveling in a certain direction, he would be able to reach the orient. He tried very hard to convert people to his opinion, but it was almost impossible, until a woman became converted to his theories and succeeded in helping to procure the funds for him to make this journey. And through that effort, the new world was discovered. It was discovered in answer to prayer. It was discovered in accordance with the words of the scriptures. The time had come. The world had lain in darkness. A new world was discovered—a place where pos-

sibly the true gospel might be lived in the proper way.

In the year 1628, Robert and Mary Smith came to the

new world from England. They came that they might observe their religion according to the dictates of their conscience, because that was the reason that America had been discovered. in their opinion. They settled in Massachusetts and for many generations the Smith family, and even today, there are some remnants of the Smith family around the district of Topsfield, Massachusetts, and some districts in Vermont. Four generations of the Smith family were born and labored there until the year 1777, when Joseph Smith, as we call him now, Joseph Smith, Sr., was born. As you all know, the life of the settlers in this new country was wild and rigid and difficult, and the Smith family had not the faculty for making and keeping money, but they were very sturdy, very honest, very honorable; if they were obliged to get in debt through troubles, their debts were paid to the last penny. They were the most sterling citizens of the community. Not only were they sterling citizens, but they were religious and they were patriotic. We point with pride to the Smith family and the record made by our ancestors in the war of the revolution and the other wars which helped secure the freedom of the people of this new world. No task was too great, no hardship too great, for them to undertake. They were there ready, and

let me add here that they had wisdom in choosing wives. It reads almost like a fairy tale, the history of the women who were wives to the sturdy Smiths, beginning with Robert, who came to American with his wife, Mary. They stood shoulder to shoulder with their husbands; they were ready at all times to endure any hardship or privation that the work which their husbands undertook to do might be done; so it was from the year 1777 until a few years later, when Joseph Smith, Sr., married Lucy Mack, lovingly known as Mother Smith.

"Aunt Em" told you yesterday, I think, how Mother Smith was almost worshipped by the Saints for the sterling qualities which she possessed, for her loving and charming disposition, how they would sit at her feet and look in her eyes and drink in the words that came from her lips; and along about 1805 a son was born. He was the fourth child born to this sturdy couple. Little did they think when they held that infant in their arms that there was the man who would cause the whole world to look up. Such is life. We little know what is in store for us.

This boy lived a rural life, got what little education it was possible to get in that community, was no different from any other boy of his age and surroundings. Until along when he was about fourteen years of age, a great revival took place in the community where he lived and he began to wonder if there was really anything in religion. He had no particularly religious instincts but the ministers began to get so warm that he began to go to the Presbyterian meetings and Methodist meetings, and so on.

It is not necessary for me to explain what a revival is, how they get religion and scream and fall on the floor and all that sort of thing. The revival in that vicinity was begun in all friendliness. The ministers of the various denominations agreed that if they could only bring the people to a realization that it was necessary that they should observe religion, and should have religious ideas, they would be satis-

fied.

The Smith family and Mother Smith had some leanings toward the Presbyterian church. The boy, I suppose like many curious boys, thought he would see what the Methodist's had to say, so he attended the Methodist services. He listened attentively during the many times he attended the meetings, and finally the ministers of the denominations began to quarrel, began to be jealous of the converts that they were making, and he was disgusted with it. One afternoon, when he was in the Methodist meeting, the minister took a text from St. James, and he said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and up-

braideth not, and it shall be given him." Joseph went home and he pondered that saying. He was not satisfied with any of the teachings that he had heard. He had not been a praying boy. Perhaps it was not the habit in those days to pray. In fact, he had never raised his voice aloud in prayer. And that night he went to bed, but he could not sleep, he was troubled and this passage kept recurring to him and in the morning, a beautiful spring morning, he arose. I think the scene has been vividly explained in the song the little girls sang, "Oh! how lovely was the morning," but he walked down in the fields to a grove and he looked up into the heavens and then at the trees and looked around and wondered if he had courage to open his mouth in prayer. he knelt and immediately some terrible spirit took hold of him and wrestled with him, and beat him about, and he thought he would be overcome, that he would not be able to survive, when suddenly he saw a ray of light and looked, and two wonderful Personages appeared—brilliant, beautiful, Personages, and as he looked, the elder one turned to the other and said, "This is my beloved son, hear him." Here was an answer to the boy's prayer. He said, "Which of the religions shall I join?" That was the great thing in his mind. He felt that he could get religion if he knew which one to join, and the son said. "Join none, for none of these are true." He said, "Be faithful, and it will be given to you later," and so the boy watched the disappearance of that wonderful vision. He knew that it was true, he knew that he was not asleep, he felt the influence of those personages, he felt that he had been called to some great work, the significance of which he could not understand in his youth.

And then he went home and went in and said, "Well, mother, I have learned for myself that the Presbyterian faith is not true," and she said, "My boy, what is the matter with you," and he said, "I will tell you that later, but I am not

satisfied."

And so time went on three years. He told his father of this vision, and his mother. He was allowed to speak of it to the ministers who reviled him and ridiculed him, but none believed, until three years later, when all through the night, a holy personage in answer to his prayers, appeared to him and told him of the great work which he had been called to perform, how his name should be known throughout all the world for good, how the apostles and all the organizations of the Church should be renewed. Four times during that night the heavenly vision appeared to him and finally he was told that in the Hill Cumorah was a record which

he was destined to bring forth, and if he would go ther at a certain time it would be shown him, and he went to the hill, which was opened by the heavenly messenger, Moroni, the record was shown to him, but when he reached out his hand to touch it, the angel said, "No, the time is not yet ripe. You must prove yourself." And so for a few succeeding years, he went to the Hill Cumorah and was shown this wonderful book of gold with the instruments by which it would be translated, and not until he had proved to the Lord that he could be faithful, that he was faithful and prayerful. and that he had purged himself from sin, was this record given to him to translate.

Now, history connected with this is familiar to you,—the trials and the persecutions through which he went in the translation of the "Book of Mormon," in the organization of the Church, and the giving forth of the principles of the gospel, how the covenants and blessings which were enjoyed in the days of the Savior were again to be enjoyed. You know of his wife, Emma Smith, of the magnetism of her character and the work which she did in helping her husband to further the work which the Lord had given her husband to do, and she was a help and inspiration to him, Friends surrounded him, some true, faithful friends, others

who were enemies, sought to tear him down.

And so time passed on and the Church was organized and grew slowly. A temple was built, the work seemed to be progressing, revelations were given concerning the various activities of the Church, and the growth and development of the man who was called of the Lord to be the prophet of the latter day, was wonderful.

I know that you were all thrilled when you heard our president, Sister Wells, tell when she saw the Prophet Joseph Smith. You who saw the pictures on the screen last evening beheld the first picture, that of the face of the Prophet Joseph Smith, did you ever see anything more divine than that pictured face? A man practically without education, except the education which the Lord gave him, the development of his mind, which was caused through the blessings of the Lord, how he was a philosopher, an astronomer, a geologist, much of the science known today could be explained by Joseph Smith, through the influence and power of his heavenly Father, and the faith that he had that the Lord would help him.

You know, this morning, I could not help but think when Sister Dusenberry spoke of the complete life of Sister Wells. our president, that our great leaders have all seemed to have that complete life; they had health, they were educated by

their heavenly Father, and by experience, they knew how to work, they knew how to play. There are stories of the Prophet Joseph, of his playtimes, when he would play leapfrog with his brethren; and they were spiritual, they had

the divine Spirit.

But was the world ready to receive all this wonderful vision, this wonderful experience of the prophet? No. And they are not today. It is almost as difficult to reach many classes of people today with a recital of this story as it was in the early days. The persecution is almost as great. Thank heaven, we have not had many martyrs. The prophet and his beloved brother, the patriarch, laid down their lives for the truth, which through their heavenly Father, they had restored. They sealed their testimony with their blood. What more could mortal do? Our Savior sealed his testimony with his blood.

I wanted to read just a few words here to impress more fully upon your minds the dignity and the greatness of the

prophet:

"He was not quite thirty-nine years of age when he was called upon to lay down his life for the cause that he was instrumental in the hands of God in establishing in the earth. He is a wonderful example of progress and action. Think of what he learned and achieved in those few short years. His whole career teaches the value and nobility of work, but it teaches us also that the work we do should be agreeable to the will of our Father in heaven. Also, that his will cannot be known to us unless we have faith as Joseph had, and ask the Lord in our faith.

"While he was still a boy he sought the Lord in prayer and found him. As a result he startled the world with the knowledge that God is in the likeness of man, and that he can and will reveal himself to man in answer to prayer, just as well today as in Bible times. As a youth he was shown heavenly visions, which taught many precious truths, among them the hidden resting place of a wonderful record, containing the fulness of the gospel, which he later obtained and translated by the gift and power of God, and published in his poverty to the world. Hundreds of thousands of copies of the "Book of Mormon" have since been distributed in many languages and many nations of the earth, and read with profit by many people.

"As he ripened into manhood, he organized the Church." He laid the foundation of the Church, a marvelous work and a wonder, so broad and strong that those laborers who have followed after, find in it no defect. He revealed the most complete, strong, admirable organization for the government

of the Church ever known among men, and the blessings of that government we enjoy. Where is there in the world anything so complete as the organization of the Church? He founded temples and revealed sacred ordinances, founded a great city, and announced the emigration of the people from the city to the Rocky Mountains. He received and gave authority to bind and loose on earth and it should be bound and loosed in heaven. He taught the sacredness and eternity of the marriage covenant, proclaimed a pre-existence of man by declaring that in man the germ of godhood lies.

"At length, while budding into the prime and strength of full manhood, even as the savior before him, he sealed his mission with his blood. He died a martyr. But his works live on and grow in magnitude, as the years roll on, and mankind shall recognize that in the truths God revealed to him lie all the foundation principles of man's eternal progression."

I pray, my dear sisters, that we may have faith and the spirit of the mission which we are given to do, that we may work, that we may play, that we may have health, that we may get our education day by day, but that the great germ of spirituality may remain with us throughout our whole lives, and finally lead us to the eternal ones who have gone before, I ask in the name of Jesus. Amen.

SATURDAY AFTERNOON. Inez Knight Allen, of Provo.

My dear brothers and sisters: I am sure that you all sympathize with me in being called upon to occupy this position, and I know that you will lend an interest in your faith and prayers that I may say something that may be of benefit to us.

In the first revelation of the Doctrine and Covenants, we read:

"1. Hearken, oh ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea verily, I say hearken ye people from afar, ye that are upon the isles of the sea, listen together.

"2. For verily the voice of the Lord is unto all men, and there is none to escape and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall

not be penetrated."

Almost every one, or at least, a great many of the revelations, begin with these words: "A great and marvelous work is about to go forth unto the children of men."

'As Sister Williams has told us, our great prophet was not a man learned in the ways of the world, and for him to dare of his own strength, of his own thinking, to have made such a prophecy as was published in that first revelation, shows us conclusively that no person of his own ability could have made a prediction of that kind and have had it fulfilled to the extent that it has been fulfilled.

My subject is: "What has resulted from the vision of the Prophet Joseph?" We might say in a general way that everything worth while, which we have and are, has resulted from that first vision. We have the great "Book of Mormon," which has been published in thirteen or fourteen languages, and where is there a person among us today who could of his own ability, no matter how well learned he might be, at that early age of life, write a book like the "Book of Mormon"? How long it takes us even to read it through? How wonderful that the book has been translated into all the different languages in which it is published today! It is significant for us to remember that when the Prophet Joseph was translating the "Book of Mormon" from those golden plates, his mother wrote of him that one day he came rushing into the room where she and her husband were, and that he dropped on his knees beside his mother, saying, "Oh, father, mother, mother, I am so happy, I do not know what to do, for the Lord has shown the golden plates unto others of his children here, and I do not have to be the only one who has seen them who has had a revelation from our heavenly Father." would no longer have to bear the responsibility in the world all alone. There were others to testify with him. How sweet it was of him to hasten to his mother in that sweet confidence, knowing that she could sympathize and understand with him in that great responsibility. We are also told that his wife, Emma Smith, accompanied him at the time when he went to receive the plates, which is also significant.

Now, the translation of the plates was a great task and he had no means with which to provide himself, or even to live upon, while he performed that great task, but friends were raised up unto him. It was with him as with the great Prophet Nephi, of whom we are told in the "Book of Mormon," when he was sent back to get the plates on which the records of his ancestors were written and his brothers complained, "We will never be able to do it." Nephi said, in substance, "The Lord will ask no man to do anything for which he will not provide the way for him to do it."

Before that time it was thought that little children who died would be lost because they had not been baptized. In the light of the gospel as revealed to us, we understand that

little children are saved in the sight of the Lord, even as Jesus said in his day, "Suffer little children to come unto me, for of such is the kingdom of heaven." And we believe that all mankind will be judged according to their deeds and according to the desires and opportunities which they have had. We have also the great work for the dead, which has been revealed to us as something different than we have ever had before.

One of the greatest things which we have, if not the greatest that comes to us as a result of that first vision, is the power and authority of the holy Priesthood. Let us, as sisters, as Relief Society workers, never forget that no matter how well or how successful we may do our work, that this success we have through the power and authority of the Priesthood, whether it be ward organizations, stake organizations, or the general organization of our Relief Society. We cannot get along without that authority, no matter how much we

might think we could.

We have a martyred prophet, and that means a great deal to us. We have these great mothers who suffered and endured all the trials of crossing the great plains. My grandmother buried her husband while crossing the plains, and had her seventh baby born after that time. The great journey was continued to the valleys of the mountains, and after arriving here, they were well enough off to be able to churn one pound of butter; that mother molded the butter in the sight of her children, and said, "Boys and girls, what shall we do? Don't you think it would be a good thing to pay this first pound of butter for tithing?" and it was paid. Later, in that mother's life, she testified that from that day until her death, she had never been without butter on her table.

We have missionaries. It was foretold in the first organization of the Church that the missionaries should go and preach the gospel to every nation, kindred, tongue and people.

You know that that has been a miracle.

We also are blessed by the strongest community in which to live, because of the great gathering which was predicted, not only in our own day, but in former days, and which is taking place all the time. The men and women who receive the gospel in foreign countries and immigrants here give the strongest and best community we could have, in every way possible.

We have our many splendid buildings.

We need only to open our eyes to see the great results which are all around us. We have our wonderful Church schools, and brothers and sisters, do we sufficiently appreciate these Church schools? Are we giving our boys and

girls all of the advantage they might have of a high school and college education, where they could also be taught every day the gospel of Jesus Christ as it has been restored? Do

we appreciate that as much as we should?

Now, how are we to become the servants of all, which we would all like to do in order to be great in the kingdom of our heavenly Father. The Prophet Joseph Smith appreciated the need of mothers, the need of the influence of women. Some one has said that God could not be everywhere at once and so he made mothers. It is a good deal with this same thought that the Relief Society was organized by the Prophet Joseph Smith, because even the Church needed a mother organization. Our Relief Society as it is organized today might be likened to a great power plant. We know that the power is generated, that it is in the wires, and we know that it is within the reach of us on one condition: that we have a little light globe in order that it be in itself as near perfect as possible, and then if that is connected with the wire, the light from the great power plant shines. depends upon us whether we take advantage of the opportunities which are offered through the organization of our Church, whether our light shall so shine that others seeing our good works, may glorify our Father which is in heaven.

When the pioneers were crossing the plains, the Prophet Brigham Young warned them that they should care for the needy, the poor, that they should be kind and charitable to them, and he warned them in this way, saying, "Lest the cries of the widows and the fatherless should ascend to our heavenly Father against this people." Are there not many who are hungering, hungering even for bread, and hungering for bread because they may not have means to buy sufficient

thereof.

Have we taken into account that everything is so much higher priced today than it used to be, and have we increased our donations to those in need to make it sufficient for the needs of those who may be hungering. Some there may be in our midst who are hungering for food and have products in their homes, but do not know how to properly prepare the food. Such need a friendly Relief Society visitor to help them to prepare the food in such a way that it will give nourishment to the body and keep it healthy. Others do no know what kind of food really is needed and what the proper kind of food is to properly nourish the body. Such need to be taught the lessons given us in our "Magazine," and if they cannot go out to the meetings where these lessons are given, they should be taught to them by someone who is interested and kind enough to give it to them. Some may need

clothes. There are children in our midst who are not in school as they should be because the clothing is not decent enough, and perhaps the mother does not like to complain and admit that she is not able to provide suitable clothing for the children to go to school and hold up their heads as other children do. Such as these need help and care. Many people do not know what kind of clothing to buy and how to make it up, and how to care for it, and so there is a mission for Relief Society workers in that line. Some may need medical attention, and need the help of those who are learned to take care of them, and they may know that they would not be able to pay a physician, and for that reason they dislike to ask anyone to go and attend them. Someone else could ask for them much better and that would be the privilege of Relief Society workers. There are those who have sorrow, bereft of some loved one in their home, and are in need of comfort. Some there are who need better houses in which to live. They may have the ground on which some little shanty stands, and not be able to make it better. Perhaps, by co-operation with charities, county officials, and bishops in the wards, in some cases even better houses might be provided for them in this way. Again, there are children, perhaps, born of parents who may be unfortunate. The parents may be deprived of their health in such a way that they cannot provide, and they may be inefficient for caring for these children, and while it is a very difficult task, in some cases help might be found for some of these children, because if we are going to give them the proper education, we must look after home environments. A great many need only a chance to work.

Sometimes a person may feel down and out, feel discouraged and do not know what to do. Our employment bureaus, if they might be established, would put a great many people in a position where they could be independent. Some there are who have boys and girls gone astray, and sorrowful, indeed, are such as these. They need the comfort and wise counsel which could be given them. There are homes that are lonely homes in which there is no music, in which there are not many books and magazines, and homes from which, perhaps the head of the house, has been called to the other side; and in the evenings when it begins to get dark, they are lonely, and the mother cannot always lift up the heads and hearts of her little children. Such as these, sometimes need amusement, and that is quite necessary. Nearly everybody needs spiritual food, and sometimes that is all that people need. This should be supplied to everybody in our midst by our teachers on their visits around. If they would only do more and better teaching, and teach the gospel! It is worth everything to us. We cannot do a better thing when we go into one another's homes than to talk about the gospel, the radiation of kindness. We all need kindness and love. The radiation of kindness need not be expressed in money at all. It may be shown in a smile of human interest, a glow of sympathy, a word of fellowship and a helping hand to those who struggle.

The Prophet Joseph Smith tells us that the qualities for carrying on the great work is humility, love, faith, hope, and charity, with temperance in all things entrusted to our care. Tennyson said:

"Count that day lost, whose low descending sun, Sees from thy hand no worthy action done."

May it happen to us that when we have finished our work here upon the earth, the heavenly Father may say, well done, thou good and faithful servant, for when some of my children were hungry, ye fed them; or thirsty, ye gave them drink; when naked, ye clothed them; when strangers, ye took them in; when sick or in prison, ye visited them, and inasmuch as ye have done it unto the least of these, ye have done it unto me.

All of our prayers nearly are answered through the hearts and hands of other people, and may we, as Relief Society workers, keep our heart strings so tuned, that the prayers of those in trouble and suffering may be answered through us. Amen.

SATURDAY AFTERNOON.

Julina L. Smith.

If you will give me your faith and prayers and help me that I may stand here for a few minutes before you, I hope that I may be able to say something that will be beneficial.

The subject that has been given me is the "Family Recollections of the Prophet." Of course, I myself was not acquainted with the prophet, and what I will have to say is what I have heard and read. My parents were acquainted with the prophet, my husband was acquainted with the prophet, and I want to bear my testimony that I know he was a prophet of God. I know that our heavenly Father and his Son Jesus Christ appeared to him. I know this as well as if they had appeared to me, and I know that this work will

continue on and on, that it will never be stopped here upon this earth, until the time comes when Christ will come to reign.

I was not acquainted with the prophet. I was acquainted with Brigham Young. I knew him and I knew all the other presidents before they were presidents. I knew President Taylor when I was a small child, and I used to think he was one of the finest, noblest looking men I had ever seen. was well acquainted with President Woodruff, and lived neighbor to him. He was very active, always on the rush, always like he was trying to catch something, or get more than he could hold. I worked with him in the Endowment House and he always came in to work in a rush. When his work was finished, he would rush away again. He nearly was killed many a time through hurrying along and not stopping to see what was coming. I have his history and take a great deal of comfort in reading it. I was also acquainted with President Snow, a gentle and mild, sweet president. I worked for a time at the temple, but I was obliged to quit my work there at the temple for home reasons, and President Snow would always say when he would see me, "Sister Smith, your place is there ready for you." I have been acquainted with Brother Grant longer than he can remember, for I lived neighbor to his mother when he was a small child, and she was a grand woman.

We all know what our prophet did, we all know that he was called of the Lord to come and establish this work, and it is going on and on. We little thought that our Relief Societies would extend as they have done. There were only a few members to start with, eighteen I think, but we are growing and we are doing a good work. I was very much pleased with what Sister Allen said about the Relief Society, and the duties of the Relief Society sisters. The duties of the Relief Society sisters are not only to go and collect means for the poor. They have other duties, to find out and see what is needed and collect from those who have plenty, to go and report to the bishops, to be a help to the bishops, and also their duty is to go into the homes and preach the gospel, that is the main duty. To find out in a nice and gentle way what the children are doing and help the parents see if the children are leading the right kind of life, if they are keeping the right kind of company, and see if the parents know, and ask questions where the children go at night. See that the parents select the best company there is for their children to associate with. That is what I always tried to do, to have my children associate with the best there were. Then you know you are getting the best. Some say, "I

want my children to associate with the wayward ones so that, may be, they will bring them to do better." That is all very well, but I do not believe in taking our good, virtuous children and throwing them in the way where there will be temptations. I think the greatest thing for the Relief Society is to look after the young, after the little ones. If we train the children when they are young and teach them about the prophet, not only the Prophet Joseph Smith, but of all the prophets and the twelve apostle's, perhaps it will do them lots of good. I often think and wonder if the children today think as much of the twelve apostles as I did when I was a little girl. I used to think that the apostles were next to angels, that they were the grandest men there were, which they are, and should be, and the children today do not seem to sense it so much. They prefer having a jolly time. I think the little talk we had this morning on play was very good. Children play, and I love to see them wrestle and run and keel over, and have a jolly time, but I want them to learn something about their religion, and who they are and what the Latter-day Saints are for and that they are Latterday Saints. We should teach our children from little children that they should go to Sunday school and meeting, so that when the bishop wants to call boys on missions, he will say, "There's a boy, good to attend meetings, who is always well spoken of. That's the one we want."

We want to raise our boys so that no matter where they are called, we can feel that they are pure and clean, and that the Lord will take care of them and that they will return home as pure as they went. It takes the mothers and the grandmothers to teach them these things, and I hope that all of our Relief Society teachers will look after these things, but look after the wayward and look after those who need education as well as looking after the poor and needy.

I will not take up any more time, but I ask the Lord to bless us all and bless the Relief Societies and fill us with his Spirit that we may do all the good which we have been sent here to do, which I ask in the name of the Lord Jesus.

Amen.

Annie Wells Cannon.

It is with very great reluctance that I come to the stand this afternoon. I think we have had a splendid meeting, and I held forth last night for nearly an hour showing the pictures to the Relief Society sisters, but I will say I appreciate very much the fact that I have been called to labor again with the general board of the Relief Society, and all

the talents or gifts that I may possess, and all that I may be able to do, I hope that I will always feel willing to give for the kingdom of the Lord. I love the gospel and know that it is the grandest thing in the world, and I want to give my life and all that I have to help build up the kingdom of God upon the earth. I appreciate very much the honor that has been conferred upon me by this call, and I feel to say and pray that I may have the help and assistance of my sisters, that I may go on in this great work, because the work of the Relief Society is a wonderful and great work for the mothers of Zion, and may the Lord help us to continue and grow in the future as we have in the past, is my prayer in the name of Jesus Christ.

Sarah Jenne Cannon.

Who was introduced as being present at the dedication of the Hawaiian temple, and the first woman ever asked to speak at a temple dedication, said:

What can I say after that? I remember once when I was asked to speak, and I said I could not speak five minutes to save my life, and the person who asked me, said: "That's

what we want, a short speech."

I lived in Nauvoo at the time of the martyrdom of the prophet, and one of our neighbors, one of the mob, said, "We have killed Joe Smith," and how we all wept over it. I saw him when I was a child, but do not remember more than merely seeing him, but I have known all our prophets since that time personally, and I feel that we are engaged in a great work, and ask the Lord to help us all to live up to what we promise to do, and what we are taught to do, and live up to all we have here to do.

Sister Williams has told you about me speaking in the temple. My speech there was quite short, also, and I would not detain you now for anything in the world, even if I had a lot to say, for our president is going to make the closing remarks, but I am glad to be back home again, and may the Lord help us so to live that when we have done serving here upon earth, he may say, "Well done, good and faithful servant." Amen.

After a few closing remarks by President Emmeline B. Wells, Counsellor Williams asked if there were any individuals in the audience who had seen the Prophet Joseph Smith. If so, they were to stand. Three women in the body of the house arose, and with President Emmeline B. Wells and Sarah Jenne Cannon, who arose on the platform, there were five in all. Mrs. Williams invited these women to the stand,

where the five stood before the audience. They were as follows: President, Emmeline B. Wells; Mrs. Sarah Jenne Cannon, who stated that as a small child she was lifted up over the heads of the bystanders, in order that she might see the prophet; Mrs. Mary J. Yearsley Cummings, who remembered when the prophet was taken to jail, and also when he was killed; Mrs. Margaret Jane Ellis Taylor, of Loa, who remembered when the prophet came to her house to administer to the sick; Mrs. Sarah Rushton, who recalled vividly the martyrdom of the Prophet Joseph Smith. She was so wrought up about it that she cried herself to sleep.

Mrs. Williams announced that the pictures of these fortunate and honored women would be taken, and later placed

in the "Magazine."

Beyond Arsareth

Nephi Anderson.

(Continued)

VIII:

For many days I remained with my new friend, even after Father Joseph had gone home. The sun was now well up in the sky, and the weather was delightful. A few light rains watered the growing crops, but I saw no large streams or bodies of water in the land. I spent a great deal of my time out of doors with the people, and enjoyed the life.

I travelled also from place to place. I was too much of a rariety to be kept long in one locality. I told my story over and over again, until I became quite proficient in it. Joseph was with me most of the time. In fact, he was released from his duties in shop and field that he might be my companion. David, also, was sometimes with us, on my request,

as also was Rachel.

Though I was kept busy replying to all manner of questions, I also did my share of questioning. One day as Father Joseph, David, and I were travelling from one place to another through a beautiful county district, it occurred to me that it was my turn to know something of the history of the people, and so I asked Father Joseph to tell me how they had come to this part of the earth.

"Doesn't your book tell you that?" he enquired. "I have not seen anything about it," I replied.

"Well, I'll tell you, and then when you read your book, be on the lookout for references."

I promised him I would.

"Our history begins, of course, as does all history, with our common father and mother, Adam and Eve; but perhaps it will be going far enough back when I begin with Abraham. You read about him in your scriptures as we do in ours. You are acquainted with the dealings of the Lord with the children of Israel, their sojourn in Egypt, their deliverance, their forty years journey in the wilderness, and their establishment in the promised land. You have read of Saul, of David, and of Solomon, and of the prophets in Israel.

"Your book should also tell of the trouble that came to the house of Israel after the death of Solomon, when Rehoboam was king."

I had not then read about it, so he continued:

"When Rehoboam was to be crowned king, all the congregation of Israel, with one Jeroboam, came to the new king and complained of the grievousness of the burdens of Solomon, his father, asking him to lighten the yoke which he had put upon them—if he would do this, they promised to serve him. The king took three days to consider the matter, and in the meantime, he consulted with the old counsellors of his father, who advised him to heed the peoples' request, but Rehoboam rather took the counsel of his own young companions, and told the people that he would make their yoke still heavier. 'My father chastised you with whips,' he said, 'but I will chastise you with scorpions.' Then ten of the tribes of Israel revolted and chose Jeroboam for their king. Rehoboam ruled in Jerusalem over the tribes of Judali and Benjamin, and from that time there were two kingdoms in Israel. Then came troublesome times. Wickedness was rife, until at least the Lord permitted Shalmaneser, king of Assyria, to conquer the ten tribes and lead them captive to his own country.

"But they were not satisfied to live there. Their sufferings had made them somewhat penitent, and they desired to go to a land where they could be free from the influences of surrounding heathen nations. In their old home they had not kept the commandments of the Lord. But where could they go? To the east, south, and west of them, the lands were filled with people. Northward was their only hope, and northward they set their faces. There was a mighty nation traveling, and they had many difficulties to overcome, but the Lord was with them and led them forth.

"Slowly they travelled with their flocks and their herds,

their tents and provisions. As they came further north the surface of the country changed, the days and nights varied greatly, and the climate became cold. Many of the faint-hearted tarried by the wayside. As the toils of the journey increased, the discontented become more numerous and they refused to go further. They, therefore, remained in the lands passed through, and no doubt built themselves homes therein, multiplied and became a great people. Onward the main body went until they reached this land. How they crossed the barrier of ice—if the ice was there at that time—our history is strangely silent about.

"Yes, the land was like a new world to them, with its long, dark nights and its long light days. But they accustomed themselves to the new conditions, the best they could. They organized themselves after the pattern of the people from whom they had come, and the Lord was with them to bless and to prosper, seeing they had their hearts set on

serving him."

Joseph paused, and I took the opportunity to say:

"I have often wondered who were the progenitors of the people of northern Europe. Now, what you say leads me to believe that those of your people who remained behind become the founders of these races. I am a Norseman through my mother, therefore, I am to a degree, of the same race as you."

Joseph looked at me keenly as I made this declaration. "Yes," he said, with a smile, "You, no doubt, are of our people Israel." And he placed his hand on my head as if to give

me a blessing.

(The record here is so torn and faded that a number of

pages could not be deciphered.—J. B.)

I read to Joseph the account of the crucifixion of Christ, translating the best I could from my Bible. He was deeply moved by the narration, and he said to me that as soon as I was able I was to write out the story so that all the people might know.

"What become of the Jews?" asked Joseph.

I thought for a moment to collect what I knew about them. "They were greatly punished," I said. "Some time after Christ, they were conquered and Jerusalem destroyed. They scattered all over the earth. The Jews are to be found in every nation, and in some countries they have been, and still are, treated cruelly."

"So there is no longer a Jewish nation?" said Joseph, rather in the tone of a statement of a truth which he knew,

than that of a question.

"No; not that I know of," I replied.

"Tell me more about Christ, the Savior," urged Joseph. "Did he visit any other people than the Jews? What does

your book say about that?"

"He remained in and about Jerusalem," I replied, "As far as I can learn—but, I remembered reading something about that. Let me see if I can find it." I turned over the leaves of my Bible and in the tenth chapter of St. John, I read: 'And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.'

A light seemed to break upon me as I read, "Why," I said, "I remember you telling me that the savior has visited you also; you must be that 'other sheep' of which he speaks.

"In a way; yes," replied Joseph, "but he explained to us that he had visited, before he had come to us 'other sheep' which were not on the land about Jerusalem. Is there not a body of land distant and apart from the land of Jerusalem?"

"There is the American continent," I explained, but thought it was improbable that the savior should have visited it. I had never heard of it; besides when the continent had been discovered by the Europeans, the only inhabitants in America was the wild and savage Indian.

"Indians," repeated Joseph, "and they were dark and wild

and savage?"

"Yes."

"The very ones—the very ones," he exclaimed as if a great problem had been solved. Then after a pause he said: "Wonderful, wonderful, every part of the earth has been visited by the Son of God, to every part has been delivered the glorious message, that none may be left without excuse."

(To be continued.)



James H. Anderson.

Guatemala had a revolution in April, the former government being overthrown.

Japan and Russia were at war in April, several battles having been fought in old Russia.

The United States lost \$1,129,000,000 on the railways during the period of government control.

Philippine Islands party leaders began an agitation in April for independence from the United States, by force of arms if necessary.

Mexico is in the throes of a revolution, five states having joined with Sonora in an uprising against the Carranza government while Carranza has fled.

In Salt Lake City, on April 17, a windstorm reached a velocity of seventy-two miles per hour, and did much damage to trees and buildings.

Turkey was at war with the Greeks as well as with the French, in April, guerrilla warfare being carried on. There is trouble ahead there.

The woman surplus in England in 1919 was 1,500,000 against one-fifth of that number in 1851. Sociologists have not yet offered the only solution.

Congress agreed in April to take short recesses after

June 5, but neither Democrats nor Republicans were willing to take an adjournment and leave the president in control.

Uruguay, South America, started a movement in April for an American league, including only nations on the American continent. The difficulties in Europe are regarded as a warning to keep aloof.

Livestock losses in Utah and adjoining states, from the unusually severe storms of March and April, were very heavy. General crops, too, have been affected by the shortening of the planting season.

At Jerusalem, in April, there were clashes between Moslems and Jews, resulting in a number being killed. British troops interfered and restored order, but the feeling between the combatants is very bitter.

The interchurch movement among the evangelical churches in America is developing a fraternal rather than a religious union, in the progress made up to April of this year.

Waste in printing, to the amount of hundreds of thousands of dollars, by government departments at Washington, was shown by a report of the committee on printing, made to Congress in April.

France, Great Britain and Italy were at such variance on European questions in April that the league of nations compact between them was in danger of being thrown overboard. The difficulties were temporarily adjusted.

A small-nations-league movement has been instituted in Europe, to include not only the smaller nations there, but subject peoples elsewhere, who desire to break from the larger nations now controlling them.

European peoples who have been calling persistently for financial aid from America were given notice by New York bankers, in April, that this country had some financial reconstruction problems for its own worry.

Mrs. Yone Susuki, a Japanese widow, is the richest woman in the world. She controls a score of big industrial plants, employs 35,000 to 40,000 workmen, and seems to give them satisfaction with her policies.

EDITORIAL

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

Vol. VII

June, 1920

No. 6

High Prices

The most popular topic of conversation is the high prices. We pay extravagant prices for everything we get, and we are all ready to scold about the cost of potatoes, sugar, flour and meat, dress goods and shoes. We don't seem to realize that when one man or one business raises prices everybody else follows suit. Indeed, that is the law of supply and demand. It is foolish to scold about it, the thing to do is to economize just the same as we would during hard times and then forget about it.

The purchasing value of a dollar today is said to be thirty-three cents, and when you estimate prices on all your staple articles you will decide that that is about right. Wages have risen almost with prices, and so everybody has money; indeed, when prices are high and money is cheap and plentiful everybody has work, everybody has money and practically everybody spends it lavishly. That, too, is the law of supply and demand.

When the financial crash comes, and Eastern financiers expect to see that conditions by next fall, prices will be lowerered; but when that time comes the prices of articles we have will not only be lowered, but stocks and bonds will fall in value, wages will fall, men will be out of work sooner or later, and we will have a period of hard times; that also is part of the law of supply and demand.

Some of the wise men in this Church do not expect much peace or real prosperity for some years to come, prophesying to the contrary. We are taught in the scriptures that we will have famine, pestilence, war and desolation. We have now a little breathing spell in which to get ready for some of these How shall we get ready? By the close practice of economy in the spending of our time and means. clothes are very fashionable just now-all over the country clubs have adopted overalls and wearing of cast-off clothing, as a protest against high prices. Those of us who are fortunate enough to possess good home-made suits and dresses can well afford to wear them now and be proud and grateful that we are so fortunate. We may trim our own hats. Many of the leading sisters just now are wearing home-trimmed hats and it is not unusual with some of us to go down to the tencent store and get a little fresh trimming to trim up an old hat. Shoes are patched and worn honorably. We are rather ashamed to put on a new and extravagant dress or garment. We know how to do without much sugar, how to raise our own vegetables and to use substitutes for flour. We are perhaps the best equipped people to maintain ourselves along independent lines of any people on the earth. Let us not find fault with each other nor our business associates, for be sure we are all caught in the same net, and are all struggling together and raising prices together. Let us keep balanced, poised, and, above all. let us economize.

If high prices can only bring L. D. S. women to habits of

economy we will not regret present conditions.

GUIDE LESSON SUGGESTIONS FOR JULY.

It has been considered wise to present to our readers this month a detailed account of our late excellent Relief Society Conference. The addresses are given verbatim and as they cover all the work which we have been considering during the past season, it is suggested that we use them for our lessons. Our Relief Society members will enjoy these talks, and we suggest that they form the study part of your lessons for July, where meetings are held during that month. These talks may be read from the "Magazine" or given in lesson form, whichever is most acceptable to the various ward class leaders. We trust all will give them due consideration. In the genealogical department, we would suggest that you sisters unite with the Utah Genealogical representatives for a summer campaign in securing members for the Genealogical Society of Utah.

A Child's Right to Happiness

Ida Smoot Dusenberry, B. Ph.

"What we act we are, and our lives are the revelations of our souls."

It was September, and every part of nature seemed enticingly to call for admiration, bidding the awakening of a soul emotion the significance of which finds fulness only in the spirit co-mingling with the divine.

With their hands filled with flowers in all their autumn perfection, the children were happily and proudly wending

their way toward numerous school buildings.

Being numbered among the expectant teachers, I spent the morning registering, and welcoming in my kindergarten, mothers and tiny little tots passing through their first and trying parental separation. The children endeavoring so hard to be brave, yet reluctantly and hesitatingly trusting themselves in a strange world among numerous, unknown, unin-

teresting human beings.

Just as the clock pointed the hour of starting, a screaming at the outside door claimed my attention, and before I had time to cross the room, the door was hurriedly, almost fiercely, thrown open; a child of four was violently pushed and landed screaming in the middle of the floor with the exclamation from a mother whose patience (let us hope) was the least of her virtues. "Take him, he's the meanest child in the world." Hesitating to add more fire to the flame my thoughts were numerous but words few. I remember making only one remark, "God didn't send him in this condition. I wonder who's responsible?" I asked that he be left in my care, and before the day was done I could see foundation for her unwise introduction. He was a beautiful physical figure, bound and tied in a warped deformed soul.

Progress was slow, and at times my faith wavered, but I kept courage because experience and reason told me that wrapped in every fault lies concealed a germ of virtue. I knew no being had ever lived that did not carry with him a

spark of the divine.

Details of our first day's experience I shall omit. The child's whole attitude was one of fear and hatred. During the morning of the second day, with no warning, he raced from the room and ran down the path. I did not call him nor try to pursuade him to return; all I could do was to hope that he might reconsider, and if left alone, come back of his

own free will, which he did, but only to accentuate his anger by throwing a brick through a large glass window that most

miracously escaped injuring a dozen small children.

During a conversational with the child's father, I made two requests, that whipping henceforth be omitted, and that the boy be sent to me the day following. When the time came, the father accompanied the child, and to my sorrow insisted that he apologize, I say sorrow, for there is nothing so conducive to hypocrisy as an act unaccompanied by a corresponding feeling. I am strictly opposed to forced apologies. For the lips to say what the heart fails to feel is a splendid harbinger of insincerity and deception.

From this introduction and two years' close association with the boy, in this paper and others following, I send you

the results of my observation.

He knew nothing of the joy of real kindness and courtesy, because the information he had acquired had come to him through punishment rather than example. I have wondered how the mother would enjoy such an introduction to one she had never seen or known before.

The child had a right to demand the same courteous consideration shown to grown persons. If the child talked to the mother in the same language and tone of voice imposed upon

him, I can scarcely conceive results.

Such a scene would never have happened had obedience been any part of his early life. This was only one exhibition of the results of inconsistent, unstable training. The mother had controlled according to her moods; at one time she would strike, at another threaten, with no intention of doing what she said; forbid one day, and sanction the next, passing hours between with talk, talk, interspersed with fits of scolding, and all for the same offense. The result could be nothing other than loss of faith, gradually merging into a "don't care" anarchistic spirit so detrimental to the progress of life.

We fail to inspire faith because we fail to deserve it. When you can win and hold a child's faith and confidence you have solved the problem of obedience, for if he trusts

you he will obey you.

Trust and faith come through requiring obedience only to consistent demands and by giving no arbitrary orders; so in time he will come to know that your interference is not merely capricious and thoughtless but always results in advice for his own good.

Obedience to law controls every part and phase of human life; the child can be taught very early something of its universality. Every broken toy demonstrates the fact that successful manipulation only functions according to the laws of its mechanism. Every phase of nature adds a silent sanction to its wisdom and truth. The stars in the heavens, the growth of the trees, the change of the seasons, all bear wit-

ness to the wisdom of this divine commandment.

The parental offenses most frequent and detrimental to child growth and development are the thoughtless, capricious demands, often given for the sake of talking, for the parent seems to have no idea of being obeyed. First comes the demand which is repeated two or three times, then argumentation, justification, and explanation, each time in a louder tone of voice, then she threatens, and then she forgets it. child continues uninterrupted, and the mother seems unconscious of having given an excellent lesson in indifference, disrespect and disobedience.

But even in this there are glimmerings of providential light, for when interference is constant and ceaseless, if obedience was in the range of his physical and mental strength, which it is not, he would grow to be a weakling with no

power of judgment or responsibility.

Doing is the outcome of thinking and feeling, and when we force children to act in ways unrelated to their thoughts and feelings we are interfering with the orderly workings of the child's mind. Three-fourths of the things children are forbidden to do, are unessential; and done, would bring no harm to anyone.

The will does not thrive on what a child is prevented from

doing, but on what a child actually does.

What we need is fewer and wiser demands, more courteously and graciously given; accompanied by a firm, unyielding decision of character, prompted solely by the conviction,

"It is right," "It is just," and not because, "I want it."

Obedience acquired under consistent direction is the bud from which loyalty, to both spiritual and material duties of life, will bloom. Fortunate is the child with such parental guidance, for it is the one road that leads to safety and happiness.

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JULY, 1920

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CONTENTS

JULY, 1920.

	F	Page
My Son	Jane Howard	373
L. D. S. Relief Society Class for	r Training Nurses' Aids,	
	Mrs. Susa Young Gates	375
Traditions and Customs of the	Navajo Indians	
	Lucy Gyman Bloomfield	390
Beyond Arsareth	Nephi Anderson	394
Hydrotherapy	Victoria B. Christenson	398
Blind Authority	Ida Smoot Dusenberry	401
A Daughter to Love	Ruth Moench Bell	404
On the Watchtower	James H. Anderson	412
The Official Round Table		416
Editorial		425
Guide Lessons	,	42 7

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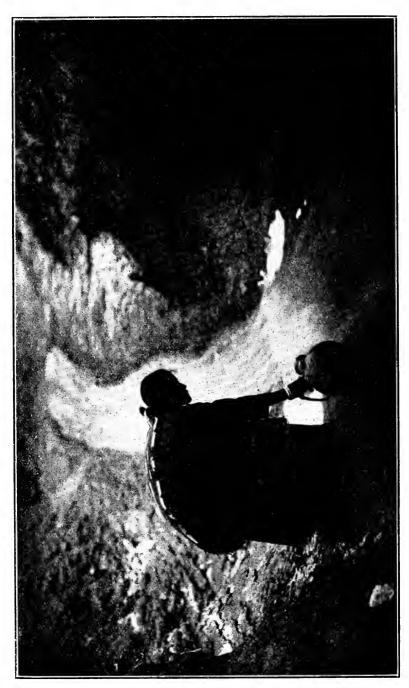
Jane Harvard.

My son, I cannot think of thee As lying dead beneath the sod. Thy spirit lives, thou journeyest far Into the paradise of God.

My son, I can but think of thee As happy, pure, and undefiled. As in that better place thou art, Because of this, I'm reconciled.

My son, I want to live, that when My life has past mortality, By faith and with good works, I'll come To paradise and dwell with thee.

Praise God, the Father and the Son,
That by and through his holy grace,
We live for all eternity—
If faithful, see him face to face.



NAVAJO WOMAN AT WATERFALL. (See page 390.)

THE

Relief Society Magazine

Vol. VII

July, 1920

No. 7

L.D.S. Relief Society Class For Training Nurses' Aids.

Mrs. Susa Young Gates

The General Board of the Relief Society are happy to present to the members of the organization the new plan for training nurses' aids and for distributing the needed help, which will come from their services, all over this intermountain country.

Our course for nurses' aids must not in any way be confused with the regular three-year hospital course of training, which is required by law for a nurse who wishes to become a

graduate registered nurse.

*This course for nurses' aids is a continuation of the Relief Society School of Obstetrics and Nursing. The General Board has realized from the beginning that the Relief Society Nurse Class, in the past, has been greatly handicapped because of lack of opportunity to give the students practical experience in bedside nursing, under supervision. ent plan is a realization of the fonest hope of the General Board. The general authorities of the Church, with the authorities of the hospital, are to be congratulated for their willingness to permit this innovation in hospital procedure. We know of no other hospital in the United States, which provides for a one-year course for the training of practical nurses, or nurses' aids. It is realized throughout the country that it is absolutely necessary to arrange for the training of nurses' aids, in order that people of moderate means may have nursing service; but so far as we know, outside of a few courses for nurses' aids given by some of our hospitals during the war, the L. D. S. Hospital is the first hospital to open its doors for a short time course for nurses' aids. Miss Charlotte Dancy, the superintendent of nurses at the L. D. S. Hospital, has generously offered to introduce this course in face of the many difficulties which she will no doubt encounter. She will be assisted by Mrs. Thea Drake, who will be in immediate charge of the course, and who will reside in the Nurses' Aids Home.

The history of the Nurse School work, as associated with the women of this Church, has an ancient and honorable We find in the "Manuscript History of the Church" the following notation from a council meeting held in Winter Quarters, August, 1846: Brigham Young said: "I intend to propose to the Council of this Church to have some way divised to instruct this people concerning the organization of the human system, and how to care for it." President Young, on his entrance into the Valley, lost no time in putting his plan into active operation. The fort was built in 1847, and President Young called upon Dr. Willard Richards, who was his own cousin and was the son of a physician, Dr. Levi Richards, to establish a Council of Health. Dr. Richards had married an English nurse, Susannah Liptrot, as one of his wives. This lady had received as good a training as was offered in England at that day, and she assisted her husband in giving lectures to the women of the Council, on obstetrics, nursing and child care. That this Council of Health was a power for good in the community is evidenced by the strict hygienic regulations inculcated in the establishment of Salt Lake City itself and surrounding towns and villages.

An interesting sidelight on the activities of the Council is evidenced in the following letter:

Wednesday, Nov. 26, 1851.

Brother Kimball:—It is anticipated that our president, Brigham Young, will address the Council of Health, physicians, surgeons, midwives, and nurses of the city, at school house, Ward 14, at one o'clock p. m., this day. Believing you would feel interested, I take the liberty to send you this notice, and respectfully solicit your attendance.

Your most humble servant,

WILLARD RICHARDS.

President-Heber C. Kimball.

Nor were the labors of this Council concerned only with teaching and study. We discover from the following extract that picnics and parties were also a part of the Council procedure. How quaint the wording of this report and how delightful the literary atmosphere. Our own president,

Emmeline B. Wells, was a member of this Council and attended the lessons and classes with a baby in her arms:

From "Millennial Star," Saturday, September 18, 1852.
"Arrival of Mails from the Great Salt Lake Valley.—We have received Descret News to the 26th of June, letters, etc., from the

Salt Lake Valley."

"The Council of Health assembles frequently. Members continually increasing. The Deseret News remarks:- 'An increased desire for the promotion of health is manifest, particularly among the ladies of the Council; and propositions are now up for improving the fashions in dress, which will tend not only to health, but happiness, comfort, ease, beauty, and everything that is delightful in female economy, and gentility. * * * Three specimens of ladies' and misses' hats worn on the occasion. * * * Great exertions are made by the sisters to prepare themselves to nurse each other-the entire accomplishment of which is most desirable, and every good man will lend his influence and aid to accomplish this object, regardless alike of personal aggrandizement, and pockets full of gold.

"The members of the Council, together with many of the citizens, left Salt Lake City on the 16th of June, and held a picnic on the top of Ensign Hill, where they were addressed by Patriarch John Young and James W. Cummings.

"The Council of Health was established to devise ways and means to prevent disease, etc., and for preparing and administering of herbs and mild foods to the sick, according to the holy commandments of God."

Occasional lectures and classes were given on the subject of nursing and hygiene, even after the untimely death of Dr. Willard Richards, in 1854, during the years that elapsed between those pioneer days and 1872, but we had no woman's paper during those years and the minutes of such gatherings and classes have not been preserved. We turn to the pages of the wonderful woman's chronicle, the "Exponent" and on August 1, 1872, we have an account of a physiological class organized by Mrs. Sarah M. Kimball. Occasional articles and notices were published, and in 1873, the class met for study twice a week in the Social Hall. July 15, 1873, President Brigham Young issued a request to the presidents of Relief Societies throughout the Church to appoint three women from each ward to study hygiene and nursing. He also proposed to the bishops of each ward to see to it that these students should be supported by the ward during the term of study. September 1, 1873, an eastern graduate physician, Dr. Mary H. Barker, opened a school for obstetrics and many of the leading women of the Church attended her classes. Mrs. Zina D. H. Young, who had acted as a pioneer midwife for many years, was a graduate of this class and became instructor thereof after the return of Dr. Barker to the east, three years later.

Among our leading women, who graduated from this

pioneer obstetric class, was Sisters Julina L. Smith and Edna L. Smith. They received certificates from Dr. Barker and one from Dr. Joseph Richards testifying to their qualifications and graduation. For many years Sister Julina was a practicing mid-wife in her husband's family, among her neighbors, at home and in the Sandwich Islands, as well as assisting in many a home where skilled help was needed and loving minstration was welcome.

President Eliza R. Snow took an active interest in all of this work. She was a practical nurse herself, and with all her strenuous public labors, she, together with her close associate, our lovely Aunt Zina D. H. Young, spent many hours and days at the bedside of suffering and death. Sister Snow was anxious to carry out the wishes of President Young in training women for active medical practice amongst their own sex and with the children. In 1873 Romania Bunnell (Penrose) left Utah and entered the Women's Medical Collège in Philadelphia, where she remained until her graduation in March, 1877. She was the first graduated woman physician of the west; and she became an inspiration and pillar of strength in her chosen field on her return to Zion, where she immediately began her brilliant career. November 1, 1877, Dr. Penrose opened a school of obstetrics and thereafter, for twenty-eight years, she taught two classes a year, except when absent for special post-graduate in the New York Eye and Ear Infirmary in 1881-82. Other able and brilliant young women followed in Dr. Penrose's footsteps. In 1878, Dr. Ellis R. Shipp graduated in the same Pennsylvania college and opened her office in Utah for active practice. Dr. Ellen B. Ferguson, not a native of Utah, but an able physician, opened offices here in 1878. In 1883, Dr. Mattie Paul Hughes (Cannon) graduated in the medical college in Philadelphia. Dr. E. S. Barney, who graduated in 1883, Dr. Belle Anderson (Gemmel), who graduated in 1884, and Dr. Lizzie Shipp, who graduated in 1885, Dr. Mary Van Schoonhoven, who graduated from Ann Arbor in 1891, and later Dr. Julia Ivins McDonald and Dr. Jane W. K. Skolfield, who graduated in 1907 from Denver Medical College. All of these physicians were actively engaged, not only in their profession, but several of them in teaching obstetrics and nurse work. Dr. Lizzie Shipp brought up her obstetric class, from Fillmore, to Salt Lake City, in 1885, for graduation exercises.

In July, 1879, we find Dr. Romania B. Penrose advocating the establishment of a Woman's Hospital here in Utah. A little later Sister E. R. Snow and her board, reported favorably on the project. On August 1, 1882, the Deseret Hospital was established with Dr. Penrose as a member of the staff.

The following items concerning the wonderful work done by the Deseret Hospital clearly indicates its broad scope and inspired leadership:

The officers of the Deseret Hospital Association were: President, E. R. Snow; vice president, Zina D. Young; executive board, M. Isabella Horne, Marinda N. Hyde, Phoebe Woodruff, Bathshebe W. Smith, Jane S. Richards, Ellen B. Ferguson, M. D.; secretary, E. M. Wells; treasurer, Matilda M. Barrett; chairman visiting committee, Elizabeth Howard; finance committee, Mesdames Sarah M. Kimball, Priscilla M. Staines, Priscilla P. Jennings, Annie G. Sharp, Sarah Jenne Cannon, Hannah T. King, Elizabeth Groesbeck, Ellen Dinwoodey, Elizabeth H. Goddard, Sophia W. Taylor; resident physician and surgeon, Dr. Ellen B. Ferguson; visiting board, Dr. Seymour B. Young, Dr. W. F. Anderson; visiting surgeon, eye and ear, Dr. Romania B. Pratt; clinical registrar and dispensary clerk, Mary E. Van Schoonhoven; matron, Mary Ann McLean. The stake presidents of the Relief Societies were members of the honorary committee, each one representing the interests in their respective localities.

The circular of the hospital said further:

Any lady member of the Church of the Jesus Christ of Latter-day Saints in good standing, may become a member of this association by the payment of \$1 annually; such name and amount to be sent to any member of the committee, to be voted upon at the next monthly meeting.

The board of managers expect to establish in connection with the hospital, a school for the purpose of educating mid-wives and training nurses for the sick, in order that the people in all the stakes of Zion may be better supplied with efficient help in the hour of extreme need.

The dedication of the Deseret Hospital on Fifth East street, Salt Lake City, occurred July 17, 1882, at 11 o'clock a.m. Of the first presidency of the Church, who were present, there were John Taylor and Joseph F. Smith; also President Wilford Woodruff, and Apostle F. D. Richards; of the stake presidency, Angus M. Cannon and Joseph E. Taylor; mayor of the city, William Jennings, with Elders C. W. Penrose, L. John Nuttall, Joseph Horne. The president and officers of the institution were present, also physicians in charge, matron and others. Dr. Seymour B. Young read the program of the services. Prof. C. J. Thomas had charge of the music. Prayer was offered by President Woodruff, after singing and prayer, Dr. Young read the circular and appeal.

Addresses were given by Presidents John Taylor, Joseph F. Smith, Wilford Woodruff, Angus M. Cannon, Mayor

William Jennings, and C. W. Penrose. The dedicatory prayer was offered by Apostle F. D. Richards; the next business in order was the setting apart of the physicians and matron by Presidents John Taylor, Joseph F. Smith, and others. Benediction was offered by Joseph E. Taylor.

Mayor William Jennings manifested his interest in this benevolent institution by handing over to the president a

check for \$500.

As the quarterly conference of the Relief Society of the Salt Lake stake, held on the 16th day of June, 1882, Pres. Eliza R. Snow presided. The secretary read the financial report of all the money received by membership, donations, and from the concert.

Total amount, cash	\$3,290.80 170.30
Total amount, expenditure	53.80

Donations were reported of bedding, bedsteads, bleached material and from the Old Folks Committee, \$40.00; other donations were toweling, cutlery, crockery and many other things for use and household purposes, also books and groceries.

The medical report of the Deseret Hospital, from July 31 to August 31: Patients remaining at hospital at date of last report, 6; received during the month of August, 8; discharged, 6; died, none; total remaining, 8; visits of medical board, Dr. Young, 28, Dr. Anderson, 6; prescriptions and treatment by the house surgeon, to outside patients, 17; to indoor patients, 151; Ellen B. Ferguson, house surgeon.

The annual meeting of the Deseret Hospital Association was held on the 12th of May, 1883, and presided over by President Eliza R. Snow. From the report given it was clearly shown that everything was being done by the executive committee of the board and other acting committees, that could be done for the interest of the hospital, but the expenses so far were greater than the receipts. Up to 1883, the association had enrolled 845 members who were "supposed" to pay an annual fee of \$1.00 per year. After the reading of the report, President Smith expressed her thanks to all who had so liberally aided in gathering means, referred gratefully to the bishops of wards, to the different associations and to the

Unity Club; acknowledged many personal contributions; she also expressed her appreciation of the wise counsel received from President John Taylor.

Dr. Elvira S. Barney offered to teach a class free of charge in Obstetrics, Anatomy and Physiology, if they would provide the room and necessary equipment. It was also decided to give a grand concert in the tabernacle on the 24th of July for the benefit of the hospital.

Meeting adjourned for one year.

The following is the financial report:

Deseret Hospital, report to April conference, 1883. Financial report of the Deseret Hospital from October 6, 1882, to April 6, 1883:

Balance on hand at date of last report-

			Groceri e s
	Cash	Orders	& Produce
	\$1,858.00	\$103.20	\$17.60
Receipts	1,815.25	37.25	***************************************
Receipts from patients		385.70	66.62
Total cash expense	\$4,161.35 3,143.63	\$410.80 385.70	\$84.12 43.90
Balance	\$1,017.72	\$ 25.10	\$40.22

Average expenses per month, \$595.55; fees to physicians, \$490; matron and helps, \$734; rent, \$360.

In addition to amounts donated in cash, orders, etc., there have been donations in coal, stoves, wines, brandies, all kinds of bedding, cow, calf, pigs, chickens, beef, venison, and many other useful articles.

Emmeline B. Wells, Secretary.

It may be well to explain here that classes for training nurses as nurses only is a modern development. The first real nursing undertaken professionally was in the Crimean war by Florence Nightingale and her associates. The nursing done by Catholic sisterhoods was in a sense professional, but not at all public in its character, while nursing as a profession is a development entirely of the 19th century. Midwifery is as ancient as birth and death, for women have ministed to women with consecrated labors and with an inherited fitness for their profession. Nursing as a business in the modern sense is differentiated from the tender ministering services rendered by relatives, friends and neighbors to each other; while that class of service which requires modern

technical training in a hospital or a school has its sharply marked limitations and set boundaries. The first Utah school for nursing, as has been remarked in this article, was a development of the pioneer classes in the study of general hygiene and medical information. We note in this report of the Deseret Hospital that the Relief Society board, in 1882, contemplated opening a school for the purpose of educating mid-wives and training nurses for the sick, while Dr. Elvira Barney offers to teach a class in obstetrics and nurses free of charge, in 1883. Aunt Zina and the various lady physicians taught many and various classes between the years 1878 and 1898, but in 1898 began the formal nurse class which again connected the Relief Society with nursing school work after the closing of the Deseret Hospital.

Regular reports were given of the nurse work and hospital from 1883, and annual jubilee meetings were held, while benefits to assist in the financing of the institution were given by various associations and clubs. All of the graduate women physicians were members of the staff of the hospital. In 1884, the hospital was removed from the 12th to the 17th ward, and in 1885, Dr. Shipp's class of nurses and mid-wives were taken to visit the hospital once a week for practical hospital work. On July 15, 1887, Dr. Penrose succeeded Dr. Mattie Hughes (Cannon) as resident physician of the hospital, where she remained until the hospital was discontinued, in 1896.

An interesting development of this activity was the publishing, by Dr. Shipp, in 1888, of a medical paper called "The Sanitarium." In 1889, Dr. Hughes (Cannon) opened a school for nurses alone, and this was, perhaps, the first Nurse School established strictly for that purpose, as both obstetrics and nursing were combined in the early classes. In 1893 a Scandinavian nurse, of fine training and good abilities, Mrs. Hannah Sorensen, taught a number of classes in the central towns of. Utah in physiology and hygiene. She was very anxious to associate her work formally with the Relief Society, but the project failed. In August, 1896, the doors of the Deseret Hospital were closed for lack of financial support. Woman physicians were becoming unpopular, men were crowding them aside, and the hospital had gone through a series of struggles which would have daunted any less faithful and devoted women.

In 1898, Dr. Margaret C. Roberts had the inspiration to organize a Relief Society nurse school and she related her views on the subject to President Wilford Woodruff who encouraged her to go on with her work. It was thought wise to associate this work in connection with the Salt

Lake stake Relief Society, and Mrs. Annie Taylor Hyde at once became its active sponsor and advocate.

It is interesting to know that Dr. Margaret C. Roberts' first class, 1899, graduated 48 nurses, who spent 1,345 days in nursing the sick and needy poor. Mrs. Priscilla Jennings Riter was superintendent of this class until 1900, when Mrs. Emma A. Empey was elected superintendent, which position she occupied continuously for many years. In 1907 this Relief Society nurse class had done 3,540 days of charity work in which 109 nurses had participated; 124 nurses, not residents of Salt Lake City, did their charity work in their own respective wards throughout Utah, and neighboring states. The careful books kept by Superintendent Emma A. Empey shows some interesting items. For years the work done by herself, as by all associated with it, was without charge, but at length a system of registration with fee was adopted and the expenses of the work was met in this way. Sometimes nurses preferred to pay full fees rather than do the charity nursing required and that was allowed by the superintendent and board of managers. In 1904 the General Board of the Relief Society assumed direct charge of the nurse class work, although not yet taking over the financial and management details which were still left with Dr. Roberts. The excellent work of superintending the nurse work, begun by Sister Riter, has been ably carried forward by Mrs. Empey, who was assisted for years by Mrs. Phoebe Y. Beatie. Mrs. Beatie was both sympathetic, generous and open-handed with all of the girls who applied for boarding places, temporary sleeping quarters, financial help or news from home. Instead of receiving pay, her means were as freely offered as her affectionate sympathy and kindly help.

From that day onward Dr. Roberts continued her valuable work with growing success and popularity. She is a magnetic teacher and eminently qualified for the work which she then undertook. The following account is taken from the report made by Mrs. E. B. Wells, in 1900, of the nurse work then going forward under the Relief Society:

"In the report made in 1899, casual mention was made of the nurses class or classes; since then much has been done in this line of charity work, and should receive special mention on account of its great value to the Relief Society and the public weal. A call was made in Salt Lake City and county for girls and young women volunteers to study nursing and receive training under the auspices of the Relief Society, so that they would be qualified to give skilled attendance to the sick poor. One hundred or more responded to the call, they were also instructed in cooking and serving food for invalids. At the close of the term about one hundred young women received certificates to practice in the profession of nurses from the medical

examiners, who have since highly approved of their splendid work in attending the sick. The nurses' classes have been under the direction of superintendents, appointed by the officers of the society to take charge of the work, though the instruction was given free by a woman physician who called to her aid the most eminent of the medical fraternity in the city, to give lectures, now and then, to the classes in her charge.

"In connection with the nurses' department of work in the Relief Society, there is an emergency closet well supplied with clothing for mother and child, cots and every convenience for the comfort and cleanliness of the patient, and all that is needful to make the burden lighter all around.

"There have also been nurses' classes in connection with obstetrics taught in other parts of Utah and in Arizona, Idaho and Mexico, and it is the intention of the General Society to extend this class of training for nurses until every society has skilled nurses to call to its aid in times of sickness among the poor, that they may have the benefit of the same intelligent nursing and care as those who can afford to pay for skilled attendance."

It may be well to add in connection with this matter that the Nurse School while conducted under the auspices at the first of the Salt Lake stake Relief Society, 1898-1904, and later of the General Board of the Relief Society, 1904-1920, yet the work was not wholly controlled by the General Board until 1913, but was rather under their auspices while all of the financial and other details were controlled and conducted by Dr. Roberts herself until 1913.

When the General Board assumed indirect management of the class, in 1904, Mrs. Emma A. Empey was chosen as superintendent, with Mrs. Phebe Y. Beatie as class secretary. The following notice will give a clear idea of the superior work undertaken under Dr. Roberts and her two assistants:

"Relief Society Nurse Class.

"Will commence in September, 1904. Four lessons a week, continuing until 1905, instructor, Dr. Margaret C. Roberts. There will also be a course in cooking and lectures on important subjects by ladies chosen from or by the General Board of the Relief Society. Terms for tuition, including hall and janitor expenses, ten dollars per student.

"Students will be obliged to furnish their own note books, text

books and pencils.

"The students shall each sign a contract to nurse for charity for seventy-five days or whatever pay shall be designated by the super-intendent for two years from the date of graduation.

"Anyone desiring to take the nurse course, and not paid by the Relief Society of her ward, may do so my paying the ten dollar fee herself and signing the contract. All correspondence on this subject should be addressed to Mrs. Phebe Y. Beatie, 55 North West Temple Street.

"EMMA A. EMPEY, Superintendent, "Relief Society Nurse Class."

An extract from one of Dr. Roberts' talks to her pupils will give a little illustration of the consecrated work which she carried on for years with such honor to herself and benefit to the daughters of Zion:

"Remember this movement was instituted especially to supply nurses for charity work, and for those people who cannot afford to pay \$15 or \$25 a week, but who can pay, and want to pay, \$3, \$5, or \$6 a week. You are in honor bound to nurse for these prices whenever it is necessary during the time stated in your contract. This should be regarded as missionary service and the work should be done skilfully, cheerfully, willingly, lovingly, and as service in the Church of Christ, in that spirit that should, and does, characterize all real service rendered to humanity in the name of the Master."

Dr. Ellis R. Shipp taught the school for one year but was again succeeded by Dr. Roberts.

In 1913, the Relief Society school of obstetrics and nursing was finally taken over by the General Board itself in all its activities and phases. Courses in nursing and obstetrics have been given since that time, including invalid cooking, practical nursing, first aid work, sterilization, drugs and solutions, and contagious diseases. These lecture courses are given successively and cover a period of five hours a week. The nursing course also includes lectures on public health, prevention and treatment of diseases, given by eminent physicians, surgeons and other specialists. Each student of this course has been required to do at least twenty hours of actual practical nursing during the term; under the direction of the school. Tuition has been \$25 cash with thirty days' services in charity nursing.

It is interesting just now to compare our own development in this great public activity with that of the nation, and indeed, of Europe. This year marks the centennial of the birth of Florence Nightingale and it was largely through her efforts that public health nursing was established in the early seventies. William Rathbone, an English member of Parliament, engaged the first nurses to care for the poor in their homes in London ten years later, 1882. In the early eighties, Miss Abby C. Howes presented the idea of public nursing for the poor in Boston and not until that time were there any classes established in America for educating the mothers in the elements of sanitation except the work done in Utah by the "Mormon" women.

As usual the Latter-Day Saints women are the leaders and pioneers in this Nurse School as in other phases of activity for the benefit and development of womankind.

The possibilities of this wonderful activity of the Relief Society are glorious in the interests of the Church, of womanhood and of humanity.

L. D. S. Relief Society Class for Training Nurses' Aids

The eneral Board are making a very important and forward-looking enterprize in opening the new Relief Society Class for Practical Nursing. Much splendid work has been done by our clear-visioned and broad-minded chairman, Mrs. Clarissa Smith Williams, assisted as she has been, by our no less brilliant and tactful and devoted secretary, Mrs. Amy Brown Lyman, with the other faithful workers on that committee, Phebe Y. Beatie, Elizabeth S. Wilcox, Elizabeth C. Crimson, Ida S. Dusenberry, Emily S. Richards, Emma A. Empey, Carrie S. Thomas, Julia P. M. Farnsworth, and Donette Smith Kesler. The labors of Priscilla P. Jennings, who acted as chairman of the nurse work in the General Board for many years, are not forgotten, while her consecrated efforts are bearing rich fruit in these present years of fruition and promise.

In former years, there were arrangements whereby students who so desired, might earn their board while attending the school; this year the school has something much superior to offer, namely, a real home in a real hospital, associated directly with class rooms and demonstration laboratories. The students will all live together in this home,

and give service in part payment for their board.

The members of the class will be housed on the L. D. S. Hospital grounds, and will receive their training in the hospital. The course covers a period of one year—eleven months in Salt Lake City at L. D. S. Hospital, and thirty days charity nursing in home ward. During the eleven months' period of training, it is the intention to give these aids some opportunity for field work in Salt Lake City homes. Students will give to the work their full time services. All of their time will be supervised by the nurse in charge. Their life in the home will be of a high standard, and the girls will have perfect protection. A pleasant home is now being prepared on the hospital grounds for this special group. A graduate registered nurse will live in the home with the students. She will be their class instructor, and will supervise their service in the hospital.

At the expiration of the course, a certificate will be given to these aids by the General Board of Relief Society, which will entitle them to do practical nursing. It is expected that the students who complete this course will give charity service in their respective wards, under the direction of the ward president. The signed contracts will therefore be forwarded to ward presidents. In case a student changes residence, her service will be transferred to her new place of abode. Charity

service will be available to ward presidents only during the first year after the student has completed her course.

Age: It is preferred that applicants for this course be between the ages of eighteen and thirty-five, and that they be at least eighth grade graduates, or have the equivalent education. Any student who has completed the Nurses' Aids Course, and who might desire to enter the regular hospital training school, will be given six months' credit on the advanced course, providing she has had one or more complete years of high school work.

The teacher for the coming year, Mrs. Thea, Drake, is herself a graduate of the L. D. S. Hospital and a young woman of fine abilities, excellent training, good leadership



qualities, and withal is a thorough Latter-day Saint. The Nurse School has been particularly fortunate in the quality and superiority of those who have stood at its head during the past twenty years. Dr. Marget C. Roberts conducted the work from 1899 to 1918; in 1918 Mrs. Ruth Lewis was appointed to assume charge. In 1919 Mrs. Ella H. Conover, an eastern graduate nurse, assisted by Mrs. Thea Drake, had charge of the class work, and now Miss Charlotte Dancy, assisted by Mrs. Thea Drake, opens this historic class the coming September.

Commencement exercises were held Friday evening, June 4, 1920, in the Relief Society reception rooms and the following program was carried to a successful conclusion:

Remarks Mrs. Thea Drake
Address to Graduates Bishop David A. Smith
Solo (selected) Miss Waiora Rogers
"Practical Nursing in the Home" Miss Vivian Cameron
Awarding of Certificates to Graduated

President Emmeline B. Wells

The music under the charge of our music director, Mrs. Lizzie Thomas Edwards, was unusually good. Bishop David A. Smith was happy in his comprehensive address to the graduated, giving rare data concerning the growth and development of nurse work in Europe and America. President Emmeline B. Wells was particularly impressive in her remarks to the graduates, referring to the well known fact that the Prophet Joseph Smith encouraged and promoted the practice and study of mid-wifery and home and neighborhood nursing among the members of the Relief Society in Nauvoo. Miss Vivian Cameron in her excellent address made clear the distinction between the trained and the practical nurse, showing the subtle difference between the work of trained experts and those not so well trained, perhaps, but who felt equally impressed with the broad spirit of human love and divine sympathy. Counselor Clarissa Smith Williams was equal to the occasion, as she always is, and presided with her charming tact and graceful running comments. The nurses looked lovely in their blue and white striped dresses with white aprons and bibs and made many a woman present feel a sense of safety if placed under the charge of any one of those competent and practical nurses who go out now into our towns, cities, and surrounding states to bless and comfort the homes of our people wherever they are found. The following list indicates the wide sweep of this present year nurse school and its beneficiaries reaching, as they do, from Alberta, Canada, to Nevada, Utah and Idaho.

The following telegram was received from Mrs. Conover, who is now in California, but whose affectionate concern remains with the work of the class:

"As I have not had time to write the class will you please extend my best wishes to them for me. I know everyone will make a splendid nurse. I wish to thank the board for the part they allowed me to have in training this class of girls. Congratulations to Mrs. Drake for bringing them through so successfully.

"ELLA H. CONOVER."

ODE TO "RELIEF SOCIETY MAGAZINE."

M. E. Summers.

Dear "Magazine," we love you so! We greet you with good cheer, As we turn your pages to and fro, We love you more each year.

You're full of inspiration from beginning to the end. We often send you on a mission
To our neighbor or a friend.
Not only to the aged, but to the eager youth,
All greet your name with gladness
For you bring them gospel truth.

Traditions and Customs of the Navajo Indians

By Lucy Guymon Bloomfield.

As a general rule the things which we devote our lives to naturally become the things which we are most interested in, or the things which claim our greatest interest. With me the first is being happy with my mate and being a good mother to my children, but second to this is my life among the Navajo Indians, where I live. Consequently, I have bubbled over with some of the things I am interested in, and am passing them on with a sincere wish that they may be of interest to others, and that they may have a bearing on the lesson, "A day of redemption for the Lamanites."

I have spent twelve years on the reservation, eight of which I have been associated with the Indians nearly every day. We keep a store in the trading post. To most of us, I guess, this sounds like a barren desert, a dirt floor and a pole roof, but not so with us. We are very happy in our little rock house with the lovely mountain spring of water piped

in and vines growing everywhere.

I have had the privilege of attending the Indian "Yabachi" and "Fire Dances" and have been present at their sand paint-

ings and many of their religious ceremonies.

The "Natanie," or big chief, lives near us in his adobe house of two rooms and we (my husband and I) have spent a great many evenings at his home listening to him relate legends and traditions of his people. All he needs is an occasional grunt, "Lah," and he will spin you yarns of the past far into the night. And it is a poor listener, indeed, who

is not carried away with his weird tales.

It was especially interesting to hear him relate the tradition of many summers ago. "How many?" we asked. "Hodela, agasie, nizadie," he answered, which means, "Don't know; very far back." He told us of a time when this land was all smooth, only small hills, no mountains. Then of three days, showing us on his fingers, that it was dark and no sun and much lightning. Fire broke out of the earth; big mountains came up and many people were killed and covered up. Of course, this is very plain to us as being the time when the Savior was crucified. He also told us of a time when the water was so deep that it covered everything,

showing plainly to us that they have the tradition of the flood.

I said, "Maybe some preacher told you about that." He said, "No," his great, great grandfathers knew about

it, and just told it from father to son.

I believe there is no people on earth, who have a stronger belief in an all-powerful, unseen power than they. Some people are prone to make fun of their religious ceremonies, but when you understand them enough to know it is their way of seeking Divine help, it is very poor taste to ridicule them. I have been led to make comparisons between their methods and ours.

When I was privileged to receive certain blessings while at my mother's, in Provo, just before the birth of my last baby, September 29, 1919, my faith was strong that through the combined faith of all I would receive a blessing, and good health and my beautiful baby are proof. I could not help comparing it with a ceremony the Indians have

similar to our washing and anointing.

They take a little cub bear, and, after gathering the pollen from the corn, sprinkle it all over the body of the little bear, praying all the time in a very weird way and making signs. Then they gather all this pollen up very carefully, which they have saved, on a clean piece of cloth, put it into a little buckskin bag with the clay image of a little bear, and use it to anoint their wives and children with to keep them well and to keep all evil spirits away from them.

They have a theory of the transmigration of souls, and will not touch the body of the bear except for the above mentioned ceremony as they believe that the spirit of the bear is that of a bad, immoral man and the coyote has the spirit of a woman who was immoral while here on this earth.

I do not think that our particular way of approaching the Lord is the only way of being heard; for instance, I will tell you of their fire dance and why they had it. A young wife gave birth to a baby and was left in a condition that the agency doctor said that only an operation of a serious nature would cure her. I talked with her mother about it, and she said she believed if they had a fire dance and got the medicine man to use some of his medicine and everybody pray, she would get well without the white doctor's operating. They have a very natural horror of surgery. Well, they had the fire dance at a cost of about five hundred dollars. I attended the ninth and last night of the dance, and I tell you when they led that girl out before the two thousand assembled Navajos and placed her on a rug for the final

ceremony, you could have heard a pin drop so solemn and quiet it was. The leading medicine man then prayed, not in our way, but with weird chants and incantations, that all kinds of sickness should leave her body. He anointed her head, then with a whoop and an upward fling of his arms, he commanded the evil or sick spirit to leave and go up in the monstrous fire. I could not help feeling with them that they would get results. The girl got well and strong, and has since given birth to another baby. I saw her just before coming to Provo, and she was the picture of health. Who are we to say the Lord did not hear and answer their prayers?

Along with their belief in an unseen power for good is a strong belief or superstition in an evil power which they call "Chindies," or devils. I attended a sing and sand painting in behalf of a man who was supposed to have some of these "Chindies" in him. The ceremony was very impressive, and was carried on with reverence and seriousness. The prayers and songs were that the evil spirits would leave his body and go out at the top of the hogan, or house, and never return. I suppose it was Christian Science applied. At any rate he got relief. I have never met a Navajo yet who does not have a belief in these unseen powers.

They have a remnant of sacrifice as is proven by their custom of going up into the mountain and praying for rain and throwing some of their much valued turquois in the mountain spring as a sacrifice. They did this once and it rained so hard that it washed their cornfields away. Was it just a happen-so?

They have myriads of silly superstitions with no more foundation than some of ours. For instance, they believe if an owl hoots near a hogan, it is the sign of death in the near future. Most of us can remember how it sent shivers up our spine to hear a dog howl under our window at night, meaning a death to us.

Considering their way of living with no records or written language, we find them a good people, even ahead of us in some things. They are in the main, even in these degenerate days, a moral people, the family relations are sacred to them, and divorce is not prevalent to any extent.

The government schools established at different places on the reservation are doing much good along the line of education and of changing and improving their customs. The Indian boys seem to profit more by their schooling than do the girls. With few exceptions the girls resort to the squaw dress as soon as they return to their reservation homes, while

the boys still wear ready-made clothing, often having suits made to order.

It is an undeniable fact that any one at all acquainted with the Indians can pick out the ones who have been to school, and it will not take many generations of schooling to put the Indian on an equal footing with the rest of the world intellectually. They are naturally bright and quick to learn. It takes a quick wit to beat an Indian at a trade or, as they

call it, a "swap."

They are taking very kindly to modern conveniences. It has been my privilege to order the things they want, my husband turning over that branch of the business to me. I have sold them trunks, beds, handbags, large mirrors, coffee percolators, ranges, dishes, suit cases, etc. I have sold my own sewing machine three times. Many of them have rock, log and adobe houses, instead of the pole and mud hogan of a few years back. They are improving their flocks and herds by introducing better grades all the time. The government is helping them by furnishing pure bred rams, and then taking a per cent of the lamb crop for pay, just enough to pay expenses.

Improvement through intermarriage with the whites will have to be done in a far different way than it is at the present, before much improvement will result. The majority of cases of my acquaintance are just "Squaw men" affairs, which do not tend to improve the morals. Intermarriage of the proper kind could result in much improvement. I know of one case where the third generation removed from a squaw mother resulted in two beautiful light-haired, blue-eyed children. Some of the best friends I have in the world are Navajos. I find them just like white people, good, bad and indifferent.

Some are perfectly honest while others are crooks.

By comparing their condition now with what it was when I first knew them, eighteen years ago, I can see a marked improvement, and am fully convinced that time will see them become the white and delightsome people we know they are

destined to become.

We read in second Nephi:—"The gospel of Jesus Christ shall be declared among them, and they shall rejoice, for they shall know that it is a blessing unto them from the hand of God, and the 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."

Toadlena, New Mexico.

Beyond Arsareth

Nephi Anderson.

IX.

(Concluded.)

(This man, Lon Merton, has, no doubt, neglected writing the account of his adventures from his last chapter to where he begins on this, as quite a time seems to have elapsed.—J. B.)

The sun may now shining in every window of the house as it circles above in the summer sky. Rachel is here with me. She tiptoed into my room, thinking I was asleep. She carried two small baskets, one containing flowers and the other berries. The berries were covered with leaves so that I could not see them at first.

She stopped in the doorway when she saw me. I was not asleep, so I spied her through my half-closed eyes. Rachel is no longer a child. She no longer allows me to place my arm about her and draw her close to my book. In the budding maidenhood period she is expanding like a flower before the continuous northern sun—the most beautiful flower, it seems to me. in all this northern land.

When Rachel discovered that I was not sleeping, she came into the room and placed the baskets before me on the table. What she would have done a year or two ago would have been to creep slyly up, cover my eyes with her hands and say, "Guess what I have got?"

But now she sits demurely at the proper distance. She is a young lady and I am a man, not so young—but not so old either.

'Well, now, what have you here, Rachel?" I began, as I peeped under the leaves.

She did not reply, as she could see I was fast on the way

to find out for myself.

"Berries!—E-m—aren't they fine!" I began to eat.
"You were going to tell me about Queen Esther," she

said.

"Queen Esther—oh, yes." I remembered I had promised her the story. That was before I had read it in the Bible; but after I had read it, I did not think so much of it, and I did not want to tell it to this young girl.

"I'll tell you some nicer stories," I said, "about your

namesake, Rachel, and about Ruth."

"Oh, I know about them," she replied.

"Then, let me see, I'll tell you about the big world from which I came."

I could see she was somewhat disappointed, but she said,

"all right," or something to that effect.

I told her about the big ships on the big oceans; of the railroads, of the electric lights; of the newspapers and magazines; of the big cities full of people. I tried to tell her how the "fine" ladies were dressed—she was deeply interested in my crude descriptions. I told her of the changing styles and frivolous fashions, at which she laughed merrily.

"Come, here, Rachel," I commanded. "Don't sit over there, as if you were afraid of me. Are you?"

"Afraid of you? Oh, no."

She arose, came sedated towards the table. How tall she was, and how graceful, how beautiful! She was another Rebecca at the well. Her shining hair was coiled about her shapely head. Her red lips curved into a smile as she stood with hesitancy, not knowing what I would ask of her next. I did not know either.

What was it that so stirred my heart? The heart that I thought long since dead to any feeling of love for women! Was the former passion to be loosed again, with its sweet joy and its terrible pain. Had I not escaped from that behind the walls of ice?? It seemed not. "If I take the wings of the morning and fly to the uttermost parts of the earth, thou art there."

David, her brother, happened in the doorway. What a strong, fine young fellow he had become. I love him and he loves me. We have become inseparable. In my endeavor to bring some of the inventions and conveniences of the modern world to these people, he has been my efficient assistant.

"Well, David, how's it going?" I asked.

"Fine," he said. "The gas light is still burning." We had been experimenting with illuminating gas, which now seemed to be a success. Before the long night came, we would have the whole house as light as day. And then.

"But I'm busy just now, David. Come again within an

hour so so, won't you?"

He smiled good naturedly as he withdrew. Rachel turned to follow him.

"Don't go, Rachel," I called.

"But you are busy." She continued to walk, so that I had to get up and stop her by taking her hand. "Come and sit down here. I want to say something more to you." What it was I wanted to say I did not know, but she sat down by my side as she always did when a dutiful child. We

sat far a long time, as David did not come back; but I cannot here write down what we talked about, or how we said it.

My paper is about all gone, and so I suppose, it is just as well that I am getting out of the notion of writing. Anyway, I have written the main facts of my story. I would not go back to the big modern world for all there is in it—not now.

A wonderful thing has happened, which I must crowd in on the last pages of my paper. A week ago a flying machine landed here. I had heard of them as being successful about the time I left America, but I had never seen one before. This one has created a most profound sensation. Two men were in it, but one of them was deathly sick when they alighted and he died soon after. The other is an American. He surely was surprised to find me here. He has told me about the great war going on in Europe. He had been flying for the allies, and was on a trip in northern Russia when he was driven out of his course to this land. He is putting some repair touches to his machine with the avowed purpose of returning across the ice barren. He claims he has oil and gasoline enough to take him back. He has been urged to remain and give what he can of news and of usefulness to this people, for some of them seem to think that this strange visitor through the air might portend their deliverance from their ice-bround home; but I can see that no such idea is in the mind of this visitor, and the home-call is too strong for him to resist.

The big machine, with its great canvas wings, alighted in a field not far from here. I was immediately notified, and I went hurriedly to the place. By the aid of horses and wagons we moved the flying machine to a more protected yard near our home. I must confess that when I heard the American language again, I had a touch of homesickness.

The aviator says that when the wind is right he will start on his return trip. He has made some small repairs, and he is all ready. An hour ago we stood looking at the large bird-like shape.

"There is a seat for you," he said to me. "You'd better

come along with me."

I looked at him and then at the machine. For a moment

I was tempted.

"Think what a sensation you will make," he said. "You will be the most honored and most sought-after man in the world."

Just then Rachel came out, as if she desired to speak with

me, but seeing the stranger she went back indoors. The aviator looked at her, then at me.

"Thank you—but I'll remain," I said, with a foolish blush. "I don't blame you," he replied, seeing there is not room

for three in my machine."

He told me he would be glad to deliver any message I might have to the people or to my own folks. He had implicit confidence that he would get back. He took my name and address. I wrote a note to the people whom I had left in charge of my farm, telling them that it was theirs and their children's after them, as long as I was away. Then I thought of this narrative which I have been writing. If this could come to the knowledge of the other world, it would be worth while. I told the aviator about it, and he said he would like to take it along. And so I have decided to send this story out into a world, where, I fear, I shall never again go. I hope it will arrive safely and do some good in the world.

And so a last word of goodbye and greeting. As I have before stated, I have no relatives that I know of. There are none, especially, who care whether I ever return or not; and I am sure there are those here who would be very sorry to have me leave them. My life in the big world seems to be getting dim. Wounds, which I there received, are healed. I am living very much in the present, being occupied, not only with those close to me in the household of Joseph, my father and friend, but also with the affairs of the whole people. I can do much good here-much more than in the world from whence I came. There I would be an interesting person only, and likely as not, they would discredit my story; but here—well, anyone who reads this must see that my wisest plan is to remain. I have already formed a philosophy of life. We know but little of the why's and wherefore's of this earthly existence of ours; but it seems to me that this is a fast and true rule: Happiness cannot be found by seeking directly after it; it comes only when one, forgetful of self, is trying to bring it to others. I have tried in a small way to apply that rule here, and it has worked splendidly. Goodbye. Peace be with you all.

(THE END)

Hydrotherapy

By Victoria B. Christensen, R. N.

Hydrotherapy is derived from two Greek words, "water" and "cure." It is technically that method of treating disease by means of hot and cold water employed internally and externally. It is recognized by the medical fraternity as a valuable prophylactic, that is, a disease-preventative as well as a therapeutic, or curative agent. Among enlightened people "an ounce of prevention ought to be worth a pound of cure." It is a well established fact that the scientific application of water in the home will accomplish wonders in the cure and prevention of disease. When awakened to the wonderful curative properties of water, mothers everywhere will be eager to become acquainted with its various uses.

God has provided his children with an abundance of water. They owe it to him, as well as themselves, to understand its healing effect on the human system. Water is one of the oldest known remedies for disease. History affirms that cold water bathing was made obligatory by laws of the ancient Greeks. Rome in the days of her glory held daily bathing so essential that the building of baths became a national art.

The emperors vied with one another in the erection of magnificent public baths, spacious enough to accommodate thousands of people daily.

According to the historian Pliny, the bath was almost the only method employed in the treatment of disease among the Romans for five centuries.

The American Indian undoubtedly practiced a primitive system of water cure.

During the middle ages, Arabic physicians, the most learned men of their time, were enthusiastic advocates of hydrotherapy.

However, it remains for the recent ages to appreciate its very broad scope as a curative agent.

Dr. Hoffman, a modern medical authority, declares that water is more nearly a panacea for all human ills than any other known agent.

In harmony with the newest thought and with the latest mechanical and electrical inventions for therapeutic use, the Latter-day Saints' Hospital has established a department called Hydrotherapy. It should have a broader title for it includes heat, light, as well as massage and electrotherapy.

In this splendidly equipped department the large corps of nurses of the hospital training school are given first theoretical instructions in these important subjects, and in the third year of training they are given actual practice in the hydrotherapy under expert supervision.

The elemental principle of hydrotherapy could be taught efficiently by means of theory and practice in the ward Relief Societies, and the Young Ladies' Mutual Improvement Association. What a boon such instructions would prove to the coming generations. Who can estimate the good that would be accomplished by the wide-spread application of these principles which would surely follow such instructions in church organizations.

The time cannot be far distant when these natural agents, wholly in accord with the word of wisdom and the spirit of revelations given to the Prophet Joseph Smith concerning the care of the sick, will supplant in the Latter-Day Saints' homes all poisonous drugs and dangerous patent medicines.

Internal Uses of Water.

Six reasons why individuals should drink water copiously are quoted by Dr. Gillman Thompson. These, in addition to the fact that sixty per cent of the body weight is fluid, are conclusive proof that water should be taken freely:

1. It enters into the chemical combination of the tissues.

2. It forms the chief ingredient of all fluids and maintains the proper degree of dilution.

3. By moistening various surfaces of the body, such as the mucous and serous membranes, it prevents friction and the uncomfortable symptoms which might result from their drying.

4. It furnishes in the blood and lymph a fluid medium by which food may be taken to remote parts of the body, and the waste material removed, thus promoting rapid tissue changes.

5. It serves as a distributor of body heat.

6. It regulates body temperature by the physical processes of absorption and evaporation.

External Uses of Water.

Some simple uses of water:

How many of you mothers know how to relieve the pain of your little ones by the application of a fomentation, a cold compress, or a heating compress? What is a fomentation? Merely several thicknesses of flannel wrung out of boiling water, and wrapped in two thicknesses of dry flannel, applied to seat of pain.

Do you know the efficacy of a hot foot bath and a cold compress applied to the head to relieve congested headache?

Have you used the turpentine stupes to relieve abnormal pain?

Or the hot fomentations, followed by the heating compress

for colds, coughs, sore throat, etc?

You probably know how to give a bath to reduce temperature, but do you know how to treat constipation, insomnia, nervousness, rheumatism, lumbago, etc., without the use of medicine?

The work of the Hydrotherapy Department of the L. D. S. Hospital is almost wholly corrective, where it should be preventive. Physicians recognize that many of the conditions calling for corrective treatments might in their incipiency have been prevented by simple hydrotherapeutic treatments in the home.

The broad aim of the Hydrotherapy Department is to avoid ill health by right living, to eat nothing that will weaken or destroy bodily tissues or functions, to live in the sunshine, open air sleeping, simple electric treatment, use an abundance of water internally and externally. This form of living will do more to maintain health than all the drugs known to the medical profession.

TO MY GRANDDAUGHTER.

Donna Meacham.

The brink of life you stand beside, Your journey only just begun; The gulf 'twixt you and life is wide, The harbor far is to be won.

The years will bring you lessons long; Just now you read with glances fleet; Some day you'll face life sure and strong, If you read on with patience sweet.

Live your young life so pure and true
That memories which come in later years
Will peace and comfort bring to you,
Without remorse and without tears.

Blind Authority

Ida Smoot Dusenberry, B. Ph.

"To what genius fed on tears shall we some day owe that most touching of all elegies,—the tale of tortures born silently by souls whose tender roots find stony ground in the domestic soil, whose earliest buds are torn apart by rancorous hands, whose flowers are touched by frost at the moment of their blossoming."—Balbaz.

Chastisement or punishment from an enraged father or a provoked mother has been instrumental in dwarfing more human souls and intellects than any other one known cause.

When physical abuse becomes too flagrant we have a law which proclaims protection, but there seems to be nothing which stems the tide of persistent nagging and unreasonable scolding.

Had my introduction to the child, described in my last article, been of a positive nature such as, "This is my son, and every day he tries to be the best boy in the world," to the mother it would have brought dignity and self-respect to say nothing of a splendid opportunity for co-operative interest which offers such wonderful stimulus for confidence imposed and expressed.

From artists, authors, inventors, scientists and statesmen we often read the story of their success in these few words: "My mother gave me confidence by her persistent faith and encouragement." Had more mothers this insight and fuller vision, our thinkers would far outnumber their present record and contributions of no small value would be added to humanity's achievements.

At the home of an acquaintance, during a recent visit, a grievance apparently of no slight proportion, (according to the interpretation of the mother), was excitedly and graphically described; her child of six, whom God had endowed with persistence and superior brain power, in spite of scolding, whipping and various other punishments, determinedly insisted on obeying an inner impelling force in the construction of a mechanical device, which made school, home, eating, sleeping, play, in fact, every activity of his life, a secondary consideration.

When I saw the object of so much parental annoyance and distress, to me the scene was almost reverential, for there was portrayed the struggling possibilities of a developing, active brain which was craving recognition and almost

crying for encouragement.

In the side of an old frame house the child had driven a hundred nails through the holes of empty spools around which he had wound a string which he attached to part of an old spinning wheel and when I saw him he was living through that wonderful intoxication of joy which comes only from realized hopes and ambitions. Placing his foot on the treading board every spool turned,—realization of days, yes,

weeks, of patient, persistent thought and effort.

I shall never forget the animation of that wonderful face, he couldn't see why the whole world couldn't rejoice with him, and neither could I. What were the stale book facts a school-room gives compared with such a practical experience of a self-set problem and its solution? And yet his was a case on which the mother had tried all of the remedial punishments in her repertoire, and was now calling for help, for she knew of no other way to curb or kill the spark of genius with which God had endowed her child.

The child world is crying and dying for encouragement, and when we learn to construct instead of destroy by building on the good tendencies until there is no room left for the bad ones, we will have solved the problem of world con-

In my experience with children negative situations seldom receive recognition or attention. When a child interferes with the rights and privileges of others, he is never referred to or even noticed, but every one's attention is called to the child who has learned the lesson, that his privileges stop at the point where the other child's begin, receiving, as he should, the earned commendation with encouragement to continue, and at the same time directing the mind of every child toward a desirable situation.

If the mother realized the power which lies in genuine praise, of something which has cost the child earnest effort, she would rarely need other methods of discipline.

I have seen more awakening of spiritual courage, more faith in the power to do, more determination for persistent effort coming from this incentive than any other ten methods ever tried.

I am not pleading for the entire elimination of censure; it has its place, but, like praise, when censure is given, let the child feel that it is genuine; the oft-repeated maxim still holds true, "We sometime must be cruel in order to be kind."

Sincerity is never misunderstood. To "size you up" takes the child a very short time, and when censure comes he accepts or rejects it according to the confidence and faith he has

built on your previous wisdom.

The child may soon come to realize that there is an invisible law which was the same yesterday, is the same today, and will be the same forever. Law is not alone applicable to child life, a fact the wise mother soon makes clear, for law is no respector of person, it dominates with the same unrelenting power young and old alike; life becomes easier to live when the child begins to realize that not only himself but his mother keeps her life in harmony by obedience to law and order. This is a most effective method in getting the right inner attitude, which is, after all, the only stable thing for which to strive, for it makes little difference what you compel a child to do, all of the good accomplished depends on the way he feels about it.

A child persistently rude and unkind is shown that society isolates characters of that nature, and he comes under the

same law.

If he is untruthful, lack of confidence, and exclusion from events where honesty is a part of the game, soon makes him realize that, "honesty is the best policy."

If he destroys his toys he should be made to live without them. If he is requested to perform a certain task before an anticipated pleasure, he should forfeit the pleasure if the

task is not performed.

But above all of this there is a silent controlling dignity and force which should be the heritage of every mother, for it is beautiful in its humility, almost divine in its power. Fortunate is the parent on whom God has seen fit to bestow it.

SOLACE.

Addie S. Pace

How often, when in trial and doubt, Perplexed, I to the scriptures turn; And lo! the lesson needed most, I from the sacred pages learn.

How oft, because of flesh so weak, I fail God's purpose to divine; I've but to read, when lo! I find His hand is holding mine.

A Daughter to Love

By Ruth Moench Bell

To my surprise, a long ticket, folded many times, fell out of my letter from Alice. It was surprising enough to hear from Alice after all these years. Alice was the fortunate sister who had married wealth and moved half way across the continent from me. For years she had been too busy to write.

"It is a ticket, mother," sixteen-year-old Marjory sang out, seizing the ticket as it fell into my lap. "Maybe she wants you to visit her."

"Yes," I replied, wondering how John would take the

news.

"She says she needs me," I continued. "It is from Alice," I explained, as he still looked puzzled. "With all her wealth she feels she needs her only sister, and wants me to come and visit her as soon as I can."

"Oh, mother, you must go," Marjory urged. "Does she need me also?"

"You will have to stay and keep house for papa."

"Yes, Marjory could take care of the boys and Grace and me," John replied, thereby answering my unspoken query, "should I go?"

And so I found myself, after a few days, on the way to Alice. I was still wondering why she should need me when she had everything that money could buy and many things that money can not buy, an adorable husband and two splendid sons. To be sure, she had no sixteen-year-old Marjory or twelve-year-old Grace to love. But a woman who has no daughters, often does not realize what girlish charm and sweetness can mean in her life and in her home.

"There are other needs than money," had been John's comment. And I thought of it many times on the journey, though money had been our sole need thus far, it seemed.

Certainly Alice's need was not for the things that money can buy, I reflected, as I reveled in the beautiful home Harley Crawdon had bought for her. And while the home did not reflect the personality of either Harley or Alice, and was obviously built for others, it was a wonderful paradise to me. And yet Alice was not happy there. That much was apparent at a glance.

"Whatever were you thinking of to buy such an immense

place?" I questioned Harley, as he and Alice showed me with some pride the many rooms and artistic furnishings.

"Oh, Harley loves big families," Alice replied with some bitterness. "And he can't seem to get used to the idea that we have only Tom and Dick and they are nearly always away from home."

We spent hours together, Alice and I, in the spacious grounds. There was so much to enjoy, the orchard, tennis court, grape arbor, garden, boating house, pond and conservatory.

"It is too big and lonely for you; why don't you sell it?" I demanded of Harley one day.

"I suppose we might as well," Harley sighed, "it certainly is too big for Alice and me."

"As a small private school for girls, it would be wonder-

ful," I cried.

Harley broke into a merry laugh. "Just the thing! When we lose our money we'll turn it into a private school for girls. Wouldn't Alice be in her element mothering those girls. I have always thought that her name should have been Alicia. And Alicia, to my notion, means a mother of girls."

"Yes, I think a school for girls would be the solution," he continued reflectively. "Alice could do the mothering

and I—"

"You," I laughed. "You would be banished. You are the

forbidden element in a school for girls."

"I represent the element, the lack of which makes them all failures," he protested. "I repeat: Alice could do the mothering and I would do the lovering."

He tried to put his arm about his wife's waist as he spoke. But Alice evaded him. And I, glancing at her face, wondered.

"It is a veritable paradise, but so lonely," I confided to Alice one evening as we sat on one of the wide verandas.

"Yes, a paradise," Alice sighed. "A paradise! And the missing Eve will be supplied tomorrow."

"Eve?" I repeated.

"Tom's fiance, Julia Anstey," was Alice's puzzling ex-

planation.

"I wish Tom were to be here, too," I laughed. "This place seems made for lovers. I want two of them in that nook over there. And another two in the cosy ingle by the fireplace. I always cough gently before I enter the arbor. And I can't get over the notion that I may run on to an adoring pair almost any place on the grounds. I'm forever dodging back for fear of intruding on them."

"Keep the habit," Alice smiled bitterly. "You'll be run-

ning on to them frequently enough. One pair can keep us both dodging."

"You mean Tom is coming?"

"I mean, oh, I can't explain what I mean," Alice turned away shortly.

And when the time came there was no need for explana-

tion.

Julia floated in like a fairy and the house was suddenly peopled. She was sunshine and spring flowers. She was charm and grace and girlhood. The place was no longer an empty house. Some feminine trifle or gossamer drapery adorned every room in the house, save the innumerable bedrooms. I couldn't call her untidy. She was just a flower

whose petals fluttered about.

I couldn't blame Harley. She was so lovable with her affectionate caresses and her fresh, dainty dresses. If she had been one of many sweet girls in that lonely house. or if she had been his daughter instead of his prospective daughter-in-law, everything would have been all right. Harley was just the kind of man to bring out the romantic devotion of a daughter and to delight in little gallantries to charming girlhood. But under the circumstances it must have been very trying to Alice to see Julia sitting around on the arm of his chair or dropping her head on Harley's shoulder as we motored out together or in a sudden access of affection flung her arms about his neck. I wondered if she did those things when Tom was there.

And yet Alice was not insensible to the charm of a daughter about the house. Her face would light up and all resentment vanish when Julia, before she went out, would run back and say: "I must kiss my mother goodbye." At such times Alice's face would soften and she would look almost young

and happy again.

In spite of the strained relations between Harley and Alice, or rather Alice and Harley, for Harley seemed unaware of any estrangement, Julia's presence lighted up the great house and we all gloomed in darkness when she went.

"You must come with me and visit Utah again," I coaxed, as letters from Marjory, Grace, the boys and their papa all revealed that undertone of "come home," so dear to an absent mother.

"Just as well go," Harley grouched. "I'm off for a hunting trip at once."

After we reached home, however, I doubted the wisdom of Alice's visit to us. It seemed that every scene in the misery she was fleeing from, was re-enacted in my home to torture

her. Marjory and her papa had always been sweethearts, but now their caresses and endearments seemed so remarkable a copy of Julia and Harley that I wanted to cry out to them to desist till Alice had gone.

Marjory seemed to have blossomed into life while I was away and her blossoming had awakened the romance in her father's heart so he was a more lovable husband as well as father. Many little gallantries he had omitted since our courting days, he now revived to my delight as well as Marjory's. I had not realized how much a daughter can mean in the home till I went to Alice's empty house before the vision of girlish charm floated in; and then returned to my home to find my own daughter had bloomed in my absence and transfigured our humble dwelling.

"If Harley could have had a daughter!" I found myself wishing many times a day. I wondered if Alice realized and regretted. I was not surprised, therefore, when I came across her sobbing heartrendingly in the little room she shared with Marjory.

"I have just written to Harley telling him he could get a divorce!" she cried

"Alice!" I exclaimed, clasping her sobbing form.

"I am to blame," she sobbed. "I can see it now with your John and Marjory before me. He needed a daughter to love. Julia fills that need. He wanted daughters but I wouldn't have any more children when I could. Now it is too late. If I had only stayed in Utah everything would have been different. Where we were, a child was almost a disgrace. If we went to a fashionable hotel on a trip, the baby and its nurse must stay at another hotel. They were not allowed in the hotel with their wealthy parents. It seems incredible that, born and reared here as I was, I could have fallen in with such notions."

"Why not adopt a daughter," I suggested. "Harley might turn his devotion to her and Julia would take her place with Tom."

"They never have girls of sixteen or eighteen at orphans' homes," she protested.

"No, but every town has girls of that age who need mothering."

"But how get one?"

"Advertise!" I exclaimed, struck with the idea.

"Wanted: A daughter to love!" she beamed, "and select one if any apply. But I don't want any one to know till afterwards." "We could have them apply at John's office after hours,"

I suggested.

And so it was that the same paper announcing one of many parties given in honor of Alice, also contained her simple advertisement: "Wanted: A daughter to love."

"Will they understand," I wondered.

"Those who need that love will come for it," she replied

fervently.

I went with her and sat in John's private office while she waited in the outer room. And then was enacted before me a scene as tender as that one from the pictured version of "The Blue-bird," wherein the waiting mothers, stand with arms outstretched, yearning toward the blue whence their dreams are to be realized.

She had said from six to eight. But we were there early waiting with some anxiety, I must confess. At sixthirty Alice came into the inner office where I sat.

"It is hopeless," she cried. "Are there no daughters in this town in need of love?"

There was a hesitating step in the outer hall. Through the door, as Alice closed it, I caught a glimpse of little Harriet Gillispie, the eleven-year-old drudge, motherless and working for over-worked mothers who had taken their money's worth of toil from her slender strength. Narrow-chested and with a face aged beyond her years and that most pathetic droop of all, the droop of a perpetually tired child, she was not the one to win Harley from the butterfly gaiety of Julia Anstey. "Poor Alice," I reflected, "it will be so hard to refuse

her."

The door opened, and Alice, her arm about Harriet's thin shoulders, came into the room. There was a glorified light in Alice's eyes which the tears could not dim. If only Harley could have seen her then, Julia's charms would have been forgotten. In Harriet's eyes was a wistful wonderment. No doubt she could not understand why she would not fill the requirements of a daughter to love. Why had Alice brought her in? Did she depend on me to explain?

"My new daughter," Alice cried, trying to control the

All these thoughts ran through my mind as I looked up

trembling of her lips.

apprehensively.

"Your new-why Alice-you haven't-"

"Your new Aunt Louise," she continued happily to the

pathetic, little figure.

"Alice," I cried, striving by my tones to bring her to her senses. It was sad, of course, but Harriet simply would not do. But Alice could neither hear nor heed. She was far off in dreams of Harriet's future.

"She shall have dancing," she beamed. And how Har-

riet's eyes lighted up.

"Not such bad eyes," I noticed.

"And tennis and boating, and music and flowers—oh, and sunshine and sleep, and good food and pretty clothes!"

At each mention of the new enchantment, never before flashed before her vision, a year, a care, a weight, an ache left her. "She will be different, certainly, I thought, when she lives these joys."

"Have you thought of Harley," I started to say; but a step on the stairs summoned Alice, radiant and tender, to the door. I caught a glimpse of the new-comer, as the hall door

opened.

"Well, thank goodness," I thought, "if Alice must be guilty of some madness, better Harriet a thousand times, than that cheap, painted face we had all seen in the box office of the motion picture house. I had forgotten the fact that she, too, was an orphan. She always seemed so pert and saucy and self-sufficient." "A daughter to love!" What a joke, I smiled, as I fancied John loving this misguided girl with her motion picture mannerisms and painted face.

Then Alice came in with Mell in her arms, such a wilted, happy, modest Mell! I scarcely knew her. Her pose was gone and for the moment she was just a natural girl. No doubt the fact that the decision had already been made and the knowledge that she had missed being a rich woman's daughter had punctured her pose and it had slipped from her. I began to feel sorry for the girl. Perhaps her pose had been an armor of defense. Perhaps, it had been due to self-consciousness. Maybe her painting had been due to ignorance and a notion that it did not show and made her prettier. Poor child she had no mother to tell her that make-up always shows and depreciates the wearer. Visions of her possibilities under Alice's wonderful love made me regret that she, also, could not share that love.

Alice slipped an arm about each and drew them to her, "My two daughters," she breathed as if to herself.

I gasped my astonishment. The girls looked at each other and then Mell flung her arms about the quivering Harriet.

Two of them! What would I do with them in our small house till Alice left! Worse still, what would Alice do with them if Harley rebelled? She would have to stay with me till she had let him know what she had done. And then

another dread rose in my mind. The divorce! Alice had offered Harley a divorce. Suppose he accepted? How could

she support them?

A messenger boy came whistling up our walk a day or so later. He had a telegram for Alice. I sent it to her. I could not bear to witness her sudden drop from joy to sorrow. No doubt Harley had taken her at her word and started divorce proceedings and coldly announced that fact to her in a telegram.

I busied myself on the sleeping porch, hoping Alice would not find me till she had met the situation. We are a family who must fight it out alone. Presently, Marjory came run-

ning to me.

"Mother, mother, Aunt Alice is in hysterics," she cried. Alice in hysterics! How unlike her! And yet how probable with this catastrophy following her great joy.

I found her laughing and crying with the telegram in

her hands. I flew to her side.

"He has done it, too," she laughed through her tears.
"He has done it, too," I repeated weakly. She wasn't

even coherent.

"Oh, don't you remember," she cried, "we sent him the newspaper which told of the party in my honor. And he has gone and done it, too."

And she was off again in another fit of laughter and

tears.

I looked around for a towel to wet! I though of slapping! I had heard of both expedients for hysterics. Something must be done! I shook her by the shoulders.

"Alice, quit it," I cried.

"I can't quit," she gasped, "I can't! I can't! Four and two! Won't we have a house full?"

"Alice," I stormed severely, "you must control yourself. You told him to do it!"

"Why, no, I didn't. I merely sent him the paper and he read our advertisement as well as the social note about the party. Of course, he didn't know that the advertisement was mine. But it struck him as just the thing our home needed. So he advertised, also, for a daughter to love and got four. Oh, don't you see how funny it will be when I tell him that I have two?"

Alice and I began to laugh and cry also, since the tension was over. We must have both been rather unstrung. "Alice, he hasn't gone and advertised and got another daughter." The full purport of her words had not reached past the divorce idea and really got to me yet.

"No, he hasn't! He only got four! Won't that house live? There will be two girls for each bedroom."

"But six girls to support in luxury now! Even Harley's

income will not be sufficient for that."

"Who wants luxury? We've talked it all over, the girls and I, that is my two, and I am sure Harley's will feel the same. We are each to do something. For six women to sit around at ease and allow one man to support them would be unthinkable. We shall be the joyful servants of our home and business. The gardener, cook, maid, seamstress, stenographer, chauffeur and laundress. And we shall draw the pay of each. Oh, there will be work enough and pay enough and joy for all and a house overflowing with love and laughter."

"And in time," I supplemented, "lovers in every nook

and cranny."

"Oh, yes, I must tell you the rest." she laughed. "Harley's little group is like mine, unused to flowers and favors. And the dear boy is lavishing his love for gallantries on them. He sent each girl a box of chocolates and some flowers and took them all to the theatre the very first night. And he wants me to hurry home and mother them because he can't imagine what to do next. Oh, listen to this," Alice cried, producing the night letter, "I've always wanted to call you Alicia, which to me means the mother of girls. Won't you let me know and come soon and mother these girls?' Could a man pay a woman a finer compliment? I shall wire him tonight and we will leave in the morning."

"And your letter telling him to get a divorce?" I asked.
"I tore it up. I couldn't give him up after all these

years."

An answer to Alice's telegram came before they left. "Don't tell the girls," it reads. "I'm sending an order for three boxes of chocolates and three bunches of flowers to be delivered on the train. My girls and their mother shall all be treated alike."

Nor did he forget Marjory, Grace and me. We all shared in his rejoicing. The dear man who only wanted a daughter to love!



James H. Anderson.

Prohibition, by local option, went into effect in Scotland on June 2.

Madrid, Spain, was under martial law in May, owing to food riots.

Salt Lake City has a population of 118,110, by the census of 1920.

China was a scene of much unrest during May, with a prospect of civil strife soon.

Guatemala had a revolution in May, the government being overthrown with a cost of about 10,000 lives.

Wool was without market demand in the United States in May, indicating a partial financial panic.

The bodies of American soldiers killed in France are being brought to the United States, the first contingent reaching New York in May.

Storms in the United States during May cost about 75 lives, the heaviest being in Oklahoma, with 52 fatalities.

Ireland was the scene of further violent outbreaks in May, with a prospect of their continuance for months to come.

Egypt is now the center of Great Britain's air service:

England-Cairo, Cairo-Cape, Cairo-India, and Cairo-India-Australia.

The League of Nations budget for the quarter ending July 1 shows an expense of \$1,250,000.

Strikes of union laborers in Utah and throughout the United States in May caused losses reaching into the millions of dollars.

Kanab, Utah, lays claim to having been the first town in the United States to be governed exclusively by women, in 1912, and be successful.

Food prices in the United States increased slightly in May, while clothing and other manufactured goods fell in price.

Chile has a Catholic and non-Catholic contest on, and may soon emerge into full religious liberty for all religious societies.

Timothy Healy, the big union labor man in America, denounced "the public," in May, to a Congressional committee, as an enemy of union labor.

Senator Smoot, of Utah, in the United States Senate on May 24, exposed part of a scheme from Washington to defeat him for re-election.

Palestine was formally turned over to Great Britain on April 25, and the Zionists anticipate a fulfilment of the promise to make it a Jewish homeland.

Francisco Villa has a price of 100,000 pesos put on his head by the new Mexican government, but the wily seveneighths Indian does not seem to fear the Spanish overlords.

A train wreck which occurred on the Salt Lake Route, near Milford, Utah, on May 22, in which the engineer and fireman were killed, is attributed to strikers.

Religious liberty is now the prevailing order in Palestine, for the first time in many centuries. Mexican developments, too, are in the same direction.

Zion Canyon, Utah, was visited in May by a party of young ladies from Salt Lake City. The canyon bids fair to become a famous spot for sightseers.

King Charles, of Rumania, has deserted his wife because she was not of royal birth. Truly, such a man lacks the royal. honor to be a real king.

Europe is as much in the throes of war in May, 1920, as in May, 1916, the present warring peoples being Poles, Czechs, Albanians, Bolshevists and Greeks, on four distinct battle fronts.

Government extravagance, national and state, it was announced in May by financial experts generally, to be the chief cause of the high cost of living in the United States.

Congress passed a joint resolution on May 24, declaring the war with Germany and Austria to be at an end, and President Wilson vetoed it, thus keeping this country technically at war.

Women's display of nudity at fashionable gatherings in the world is growing bolder this season than ever before, and the consequent immorality threatens the world's social fabric.

Prohibition in the United States is sought by a very large number of people to be overthrown. Senator Smoot, of Utah, was the first United States senator to announce his opposition to the overthrow scheme.

The anti-tobacco movement in the United States is being aided materially by the "tobacco hog," who insists on smoking in elevators and halls in public buildings where women and children congregate.

Herbert L. Samuel, former Home Secretary of Great Britain, was appointed, in May, as high commissioner for Palestine. For the first time in more than twenty centuries, Palestine is under the actual control of a Jew!

Mexico had a complete revolution in the month from April 25 to May 25, and President Carranza was assassinated while in flight. The new government is likely to face a series of insurrections.

Greece has had her boundaries extended, by action of the entente allies, to four sea fronts—the Adriatic, Aaegean, Mediterranean, and Black Sea. This almost doubles the area of that kingdom.

Mildred Morris, Washington's woman correspondent of the International News Service, sent out a dispatch on May 4, saying that women are not jealous, and that two women can live happily in the same house with one husband. Which two women?

Sir Auckland Geddes, new British ambassador to the United States, declared in a public address in Washington on May 2, that "peace can come to the earth only by a revival of the true Christian religion." Amen.

George de Bourbon and Nina Murat, the former of the house of Bourbon and the latter of the house of Bonaparte, were married in France in May. It was the house of Bonaparte which dethroned the house of Bourbon in France, in the 17th century.

Germany complains of the frightful mistreatment of German women by French colored troops during the latter's occupation of the Ruhr region in March and April, but this time there is no peace conference demanding punishment of the guilty soldiers.

President Wilson asked Congress, in May, to accept an American mandate over Armenia, and William J. Bryan declared that such a thing is impossible. It is not likely that Congress will accede to the president's request. Democrats, as well as Republicans, being opposed thereto.

The king of Greece, who married a wife not of royal blood at a time when he was not in direct succession to the throne, is being urged to put her away and marry a princess. This show how little moral honesty there is, and has been, in kings' houses.

Sugar shortage and high prices for the commodity in the United States are charged by economists, in reports made in May, to be due to President Wilson's refusal, in September, 1919, to permit the government to buy the Cuban sugar crop at $5\frac{1}{2}$ cents per pound.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

Suffrage for Chinese Women.

Three groups of Chinese women are actually demanding that the new constitution, now being drafted in China, should provide for the right of woman suffrage. Moreover, they couple the demand with a request for representation in parliament.

English Suffrage.

The Countess of Warwick, who entertained the International Council of Women in London in 1899, when Dr. E. B. Wells, Mrs. A. W. McCune, Mrs. Susa Young Gates, Mrs. Margaret A. Caine, Miss Kate Thomas, Mrs. Lucy B. Young, and other Utah women, were among those present, in her famous castle—Lady Warwick, who married the Earl of Warwick in 1881, now asks election to the House of Commons and most astonishingly, is a candidate from the Labor party.

Inheritance Laws of Utah Conflict With Louisiana Laws.

In Louisiana the wife or husband who survives received one-half of the property of the estate unless declared otherwise. While Utah laws provide that the surviving wife or husband receives but one-third, the children or other heirs are entitled to two-thirds. The estate of Leon Fellman, late of Louisiana, is in difficulty over the collection of the inheritance tax on Union Pacific stock valued at \$137,700. The lawyers of Utah and Louisiana are trying to thrash out this involved case and the results will determine cases in half a dozen other states, who have laws similar to those of Louisiana.

Women As Fire Lookouts.

Women forest fire lookouts in Oregon forests proved so successful that a large number will be employed for this summer's work.

In 1919 five women were employed at high stations in the forest to report by telephone any indications of fire. Each of the women lived alone, camping out in the open a great part of the summer.

Next summer the forest service will employ forty additional fire patrols, and many of them are expected to be women.

Women in the Churches.

Women are still knocking at the doors of the churches for equality in holding what priestly rights accrue in such churches. The Presbyterian church is still debating the report of the special committee on whether women should hold official positions in the church organizations. While the Methodist conference of May 9th is also wrestling with the woman problem. It is impossible to find sufficient men to fill country pulpits with the present wage scale for country pastors, and the problem is a very lively and up-to-date one. How these people thrash around in the dark without the light of the Gospel to guide them on their way!

Baby Week in East India.

Maternity and infant welfare exhibition was held in Delhi, India, in February, at which the proper care of mothers and babies was shown by means of models, charts, slides, pictures, leaflets, lectures, etc. The topics discussed were: pre-maternity, maternity, infant welfare, childhood, domestic hygiene and sanitation, first aid, and home nursing. A baby show day was also held on which more than 2,000 babies were presented.

Swiss Women Forge Ahead. (From Liverpool Post.)

Mlle. Marie Prodhom, who has been appointed director of the Bank of Geneva, and will sign the notes and script issued by that bank, is only 28 years of age. She proved herself an excellent financier during the war, and is the first woman in Europe to hold such an important position.

There are now two judges, nine barristers, three engineers and a number of university professors and doctors of the fair sex in Switzerland.

The Eugenic Bearing of Taxation.

Assessment of an income tax by dividing the total income

of a family among all the members, old or young, and taxing each separately, is recommended by a committee of the Eugenics Education Society, (London), headed by the president, Leonard Darwin, which has been submitted to Parliament.

As a conclusion to the discussion, which is printed in the January, 1920, Eugenics Review, Major Darwin prints the following summary:

"Taxation should fall on parents and on the childless in proportion to their ability to bear the strain. To make the incidence of the income tax just, the amount thus now obtained from the childless should be increased and that from parents decreased, the transfer of wealth thus affected should bear some relationship to the income taxed, and consideration should be given to the distinction between wealth which has been won by the individual taxed and wealth which he has inherited. Smaller incomes being less taxed, to allow the family income to count as several separate incomes would produce the desired differential result, though, in order not to diminish the revenue, the rate per pound would have to be raised in all grades. If such a reform cannot now be fully adopted, the principles involved should, we urge, be authoritatively sanctioned, and when in the future taxation can be lowered, it should first be materially lowered on parents before any burden is taken off the childless. The winning of a moderate income by their own work, the saving and conversion into capital of some of this income, a saving needing care and self-sacrifice, the preservation of this capital in succeeding generations in consequence of thrift, temperance. and perseverance—these have been different steps in the history of the part of the nation which would be affected by such a reform. Where any of these conditions exist, there the stock must generally be sound, and the nation demands a relatively more rapid multiplication of its soundest stocks."

NOTES FROM THE FIELD.

Northwestern States Mission.

Mrs. Anna B. Iverson has been appointed to preside over the Relief Societies of the Northwestern States Mission. She was set apart on November 4, 1919, by Elder Melvin J. Ballard. Mrs. Iverson is a woman of rare faith and broad experience in church work, having served efficiently in many capacities. She brings to her new position not only interest and enthusiasm, but capabilities which will insure success. Mrs. Iverson succeeds Mrs. Mattie J. Ballard, who served

ably and faithfully as Relief Society president during her husband's appointment as president of this mission.

Bingham Stake.

The Relief Society women of the Bingham stake have been asked to furnish thirteen rooms in the new L. D. S. Hospital, which is being built in Idaho Falls. This will mean that each of the thirteen wards will be expected to furnish a room. It is estimated that the cost to each ward will be from \$150 to \$200 each.

Twin Falls.

In the March number of the "Magazine," an error was made in the report from Twin Falls. It was stated that \$27 was dispersed for Thanksgiving cheer. The amount was \$97. We regret that this error was made in the general office, and are pleased to correct the same.

Union Stake.

Interesting items from the Union stake report are as follows: One hundred per cent dues; 100 per cent magazines taken. This means that every woman in the stake is a subscriber to the Relief Society "Magazine." Some wards take more magazines than they have enrolled members. For example, LeGrande ward has 61 members and subscribes for 65 magazines; Union ward has 35 members and subscriber for 39 magazines. The ward officers and magazine agents in the Union stake are to be congratulated for this splendid showing, for it is due to their efforts that the stake is able to reach this high standard.

The Union stake board is now carrying temple and burial clothing, and are equipped to supply this need through the stake. A campaign is now on to raise funds to have work done in the temple. After the funds are raised, the stake officers will arrange for a Union stake week, when, with the funds collected, work will be done. Due to the great distance, it is not feasible to arrange an excursion, but the earnest workers there feel that they can plan to have their share of work done by substitutes.

During the winter the Boise stake sent a list of 107 names to the Logan temple. These names were accompanied by funds sufficient to cover the expense of having the work done.

At a conference held in the Boise stake in March, the following subjects were discussed at the stake and local offieers' meeting:

What constitutes a good class leader? The division of responsibility among officers. Necessity of accuracy and neatness in record keeping and report making.

Responsibility of Relief Society ward teachers.

Unity—the keynote of success.

Requirements for social welfare activities. Methods used in increasing membership.

How to create interest in Relief Society work.

The women committed themselves to a rigid campaign against social errors, particularly the cigarette evil, and each officer pledged herself to report, within the next three months,

at least one person saved from the use of tobacco.

Social welfare work relative to the correction of juvenile delinquency and the bringing about of a better co-operation between parents and children, and between parents and the schools and officers of the law, as also the education of mothers in child welfare work, feeding of children, etc., were themes of special consideration. A feature of special interest along this line was a lecture delivered before the Relief Society session of the convention Sunday afternoon, by Mrs. R. L. Bennett, of the extension department of the University of Idaho.

Malad Stake.

In addition to the 499 days spent in temple work, this society has sent \$75 to the Logan temple for additional service.

Sevier Stake.

On March 17, 1920, a most enjoyable time was had by Relief Society members of Sevier stake, who united in celebrating the 78th anniversary of the organization of the Relief Society. The entertainment was held in the Richfield high school building. Meeting commenced at 3:30 p. m. A very interesting program was presented. "Organizatoin and growth of Relief Societies," "Gathering and disbursing of wheat," and "Woman's suffrage," were themes handled by various speakers. Pleasing musical numbers were furnished by Richfield Junior high school band, and individuals from various wards. At 5 p. m., a most refreshing luncheon was served to all present. At 7:30 p. m., Mr. Smith, of the high school faculty, demonstrated their recently purchased movie machine to a crowded house. The evening was spent in dancing, excellent music being furnished by the Elsinore orchestra. The entertainment was pronounced a decided success. It brought together Relief Society and Church workers who enjoyed the association of their co-laborers and the privilege of renewing acquaintances and friendship. Sixteen

out of twenty-one wards were represented and the attendance was near the five hundred mark.

St. George Stake.

On March 14, 1920, the St. George stake Relief Society was reorganized. President Emily C. Brooks, who has served faithfully for six years as a ward president, and fourteen years as stake president, resigned because of poor health. Mrs. Josephine Miles was appointed to succeed Mrs. Brooks in the stake presidency. Mrs. Agnes E. Winsor has been made first counsellor, and Mrs. Emma L. Burgess, second counsellor. Mrs. Isabella W. Prince was chosen secretary, to succeed Mrs. Zaidee W. Miles, who has given faithful and efficient service as secretary.

European Mission.

The Dublin Relief Society has sent a draft to President George Albert Smith for ninety pounds, or about \$450, to be given for relief to the Swiss and German Saints, who have suffered great hardships since the war. The Dublin Relief Society is small, and this effort on their part is surely most commendable. Many of the members of the Dublin Relief Society are of German origin, and their sympathies have naturally gone to the members of the Swiss and German mission, who have undergone sore trials. Mrs. Marie Yonkstetar is the president of the Dublin Relief Society.

Cache Stake.

On March 17, the Relief Society women of the Cache stake spent the day in temple service. There were 700 in all in attendance. On Tuesday, May 18, the Cache stake Relief Society celebrated its fifty-second anniversary, by holding conference on that date. Two of the original ward officers were in attendance, and were asked to give reminiscences.

Blackfoot Stake.

During the last six months of 1919, the Relief Society of the Blackfoot stake donated \$1,150 to the stake tabernacle. In February, an excursion was made to the Logan temple, 60 persons participating. At this time, \$63 was paid for charity work.

Membership Dues.

Among the stakes to send one hundred per cent membership dues, are Snowflake, Lost River, and Oneida; Snowflake sending a little more than one hundred per cent.

North Davis Stake.

On March 17, every ward in the North Davis stake celebrated the anniversary of the organization of the Relief Society. The Kaysville ward gave a chicken dinner in the opera house, at 12 o'clock, for men, women and children. Four large tables were filled to capacity four times. They served 720 people at table, and sent out 40 tray luncheons. All of the food was donated by members of the organization. In the afternoon, a program, consisting of literary and musical numbers, was rendered, with an address by President Henry H. Blood; and in the evening a Relief Society ball was held. Most of the dances were those of other days, but the younger people enjoyed them equally with the older members.

San Luis Stake.

The San Luis stake raised \$139 with Sunday eggs, in six weeks. The money was used to place electric lights in the stake amusement hall.

Snowflake.

During the past year, Mrs. Lulu J. Smith resigned as secretary of the Snowflake stake, due to home duties. Mrs. Smith was one of the most competent and faithful secretaries in the Relief Society, and it is with regret that she was unable to continue her services. Mrs. Pearl N. Fish has been appointed to succeed Mrs. Smith. We welcome Mrs. Fish, and what we have already learned of her work, we find that she is a worthy successor to Mrs. Smith.

In Memorium.

Mrs. Elizabeth C. Larkins, one of the faithful Relief Society women, of Kaysville, recently passed away. For thirty-seven years she was a resident of Kaysville, where she held many positions of trust in the Y. L. M. I. A., and in the Relief Society, where she served faithfully and well.

In the passing of Miss Jessie Alice Young, of Snowflake stake board of Relief Society, is lost a very charming young woman, a brilliant worker, and a class leader in genealogy par excellence. Miss Young began her public service very early. At the age of twelve, she was made secretary of the primary association, and a member of the ward choir. She was active in the Mutual, in the Sunday school, and finally in the Relief Society. In order to prepare herself for her work, she took special correspondence courses in missionary work and home economics. Miss Young was the daughter of Apostle Brigham and Rhoda Perkins Young.

Tongan Mission.

The following interesting letter and report have been received from Willard L. Smith, president of the Tongan Mission:

Counsellor Clarissa S. Williams,

Salt Lake City, Utah.

Dear Sister:

I am enclosing a brief report of the Relief Society work of our mission for the past year.

At the present we have organized five societies, the fifth one being organized at our last October conference. I am not including a report of the society as it has been organized for a short time. The primary value of a Relief Society organization here is the teaching of the gospel to the sisters. The converts being reared in the other churches, it takes considerable time for them to become acquainted to the teachings of the gospel.

In the branches where we have a Relief Society organized, the sisters get a much better understanding of the gospel which strengthens greatly the work in the branches. They have a great desire to be worthy some day of entering into the temples, to perform the work for their dead ancestors, and the Relief Society will be the greatest factor here to assist them in becoming worthy of that jrivilege.

Our sisters are a great support to the elders, caring for them when they are sick, and looking after their wants when well. The past year there has been considerable sickness among the elders here and the Relief Society members have provided suitable food, as well as means, to assist us in these trying times. Our laundry is all done by the Relief Society.

I omitted to mention the donation of \$100 sent this year to the Canadian and Hawaiian temples by these devoted women; this money was raised by the sale of fancy work

done by the Relief Society sisters.

We feel greatly the need of a few good lady missionaries from Zion to assist in the Relief Society work. Sister Smith is the only sister we have. She travels from island to island to assist in the work, when she is able to travel, and being so short of elders, she has to perform the same labor as an elder; she has charge of the branch and school at head-quarters.

It is impossible here for the society to store food or wheat as is done in Zion, as there are no foods that will permit being stored. The Haalaufuli Relief Society has undertaken to have each member plant 500 taros. This food, if left in the ground ten years, is still edible, and is not damaged by drouth or hurricanes, which this country is so subject to. The variety of taro planted here is different from the taro of Samoa or the Sandwich Islands, it being a plant common only to these islands.

The Neiafu sisters have a large yam garden, planted for the purpose of raising funds and also to assist in providing food for the elders from Zion. They recently raised \$240

for an organ in their branch.

In three of the societies we have the following statistics: Number of meetings held, 148; average attendance at meetings, 31; number enrolled, 52; number of officers, 12; cash on hand, \$277.32.

Praying the blessings of the gospel to ever be with you

in your many efforts for the sisters of Zion,

Your brothers, WILLARD L. SMITH, Mission President.

RICHES. Mrs. Parley Nelson.

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.

Rexburg, Idaho.

MYTH OF THE MANUSCRIPT FOUND

The Deseret News Book Store are entirely out of the "Myth of the Manuscript Found," and, under present conditions, of shortage of paper, etc., the book cannot be reprinted at the present time. Orders will have to be returned.

EDITORIAL

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No. 7

Discipline Our Thoughts

Our late beloved president, Joseph F. Smith, once said that if we could control our appetites, our acts would soon come under our control. So, too, if we can acquire the mastery of our thoughts, our words will be our servants, not our masters. Thoughts are the conscious mental expressions of our impulses, our desires, our hopes, aims, anxieties, ambitions and fears. The half-framed wishes and plans, terrors and anxieties which float around in the vague recesses of our minds, are comparatively powerless for good or for evil until we focus them into well-defined thoughts and then crystalize the thoughts into words and actions. Our thoughts create our happiness or our misery, they inspire our good actions or prompt us to bad and evil deeds.

It is very easy, in youth, or in age, to loose control of the thoughts. Just let impulse, fear. sorrow, ambition, envy. greed, or jealousy, enter the citadel of your mind; and lo. every sweet and gracious thought and desire is colored and tainted with the poisonous presence of these foul thoughts or fears. That which seemed innocent and elevating is transformed in our tainted thoughts into bad and unholy ideas; we cannot weigh our own impulses fairly, much less can we judge rightly, as to the motives or acts of our neighbors. What a seething caldron of woe and despair can be poured

out to corrode our souls with false values, impure ambitions, or undue grief and mourning. Sleep is impossible, rest is a forgotten joy. How, then, can we get and keep control of our thoughts?

It seems to me I would have given years of my life if some one had taught me as a girl how to control my thoughts. East Indian adepts and psychologists have all thrown floods of light on the mysterious processes of the mind, in recent years, and have taught us how to get the upper hand of unruly thoughts as well as to cultivate good and noble ideals and purposes. The Savior left us many keys to this mystery, and the Prophet taught us much; but few older and welltrained people, even now, take the trouble to explain thoughtcontrol to the budding youth. I, myself, got my first glimpse of this truth at the tragic death of one of my children. could not endure to think or hear any one speak about the details of my tragedy; and so I busied myself with heavy and exacting toil, talking to people about every subject possible except myself and my sorrow. I was condemned as a coward and as an unnatural mother for thus seeming to ignore my sorrow; but one dreadful night when I was trying to fight off the picture of woe which swept across my vision, I suddenly recalled that parable of the Savior's wherein the man troubled with an evil spirit drove out, swept and garnished the chamber and then found seven more evil spirits who had entered to take possession of the cleansed but empty chamber. 'Empty"—ah, that was the golden key to the whole parable. "Nature abhors a vacuum," I had heard some scientist quote even in that "scienceless" day, and I saw the application at once! I must not only drive out the one or the seven evil thoughts, I must also invite in speedily seven good, clean, righteous, hope-and-faith-building thoughts and keep the cleansed chamber of my mind so full of these good spiritimages that there would be no room for sad or evil thoughts to come in at all. That is how I learned a part of this lesson.

Our trouble with thought-control is, however, that we do not, or can not, keep the power we once gain. We banish certain thoughts or anxieties, but in a few days a flock of quite new and unheard of impulses fly into the chambers of our mind. So carefully are they dressed up, so skilful is their disguise, that we allow them to remain because they are partly good, measurably decent. By and by we discover they are masqueraders, evil impulses mixed up with a little good, but far more dangerous because of that very fact. We have a lot of "hyphenated" thoughts always which need to be dragged out into the daylight and rigidly examined as

to their truth to principle, their adherence to the pure moral code of Jesus. Have you learned how to undress your thoughts? Better begin that helpful exercise tonight, or the very next time you get a fit of depression, and just take yourself in hand. Drive out the evil thoughts after stripping off all their disguises, and then exercise your will to keep them out. Recite hymns, over and over, tell yourself you won't allow such impulses to guide you, that you are determined to be true, generous, kind, noble, and pure; that you are not altogether bad nor are you very badly treated, either. Then, in a few days, you will have it all to do over again. But that is what Christ meant when he said, "Leave us not in temptation, but deliver us from all evil."

Guide Lesson Suggestions Moths and Economy in Clothing

(We give here two articles well adapted for lessons during the month of August. A list of questions are added for convenience, although class leaders are at liberty to arrange the material as best suited to their needs.)

THE TRUE CLOTHES MOTHS.

Introduction.

The destructive work of the larvae of the small moths commonly known as clothes moths, and also as carpet moths, fur moths, etc., in woolen fabrics, fur, and similar material during the warm months of summer in the north, and at any season in the south, is an altogether too common experience. The preference they so often show for woolen or fur garments gives these insects a much more general interest

than perhaps any other household pest.

The little yellowish or buff-colored moths sometimes seen flitting about rooms, attracted to lamps at night, or dislodged from infested garments or portiers, are themselves harmless enough, and in fact, their mouth parts are rudimentary, and no food whatever is taken in the winged state. The destruction occasioned by these pests is, therefore, limited entirely to the feeding, or larval, stage. The killing of the moths by the aggrieved housekeeper, while usually based on the wrong inference that they are actually engaged in eating her woolens, is, nevertheless, a most valuable proceeding, because it checks in so much the multiplication of the species, which is the sole duty of the adult insect.

Three common destructive species of clothes moths occur

in this country. Much confusion, however, exists in all the early writings on these insects, all three species being inextricably mixed in the descriptions and accounts of habits. Collections of these moths were submitted some years ago by Professors Fernald and Riley to Lord Walsingham, of Merton Hall, England, the world's authority on tineids, and from the latter's careful diagnosis it is now possible to separate and recognize the different species easily.

The common injurious clothes moths are the case-making species, the webbing species, or southern clothes moths, and

the gallery species, or tapestry moth.

A few other species, which normally infest animal products, may occasionally also injure woolens, but are not of sufficient importance to be noted here.

The Case-Making Clothes Moth.

The case-making clothes moth is the only species which constructs for its protection a true transportable case. It was characterized by Limmeaus, and carefully studied by Reaumur, early in the last century. Its more interesting habits have caused it to be often a subject of investigation, and its life history will serve to illustrate the habits of all the clothes moths.

The moth expands about half an inch, or from ten to fourteen millimeters. Its head and forewings are grayish yellow, with indistinct fuscous spots on the middle of the wings. The hind wings are white or grayish and silky. It is the common species in the north, being widely distributed and very destructive. Its larva feeds on woolens, carpets, etc., and is one generation annually, the moths appearing from June to August; and, on the authority of Prof. Fernald, even in rooms kept uniformly heated night and day it never occurs in the larval state in winter. In the south, however, it appears from January to October, and has two or even more broods annually.

The larvae is a dull white caterpillar, with the head and the upper part of the next segment light brown, and is never seen free from its movable case or jacket, the construction of which is its first task. If it be necessary for it to change its position, the head and first segment are thrust out of the case, leaving the legs free, with which it crawls, dragging its case after it to any suitable situation. With the growth of the larvae it becomes necessary from time to time to enlarge the case, both in length and circumference, and this is accomplished in a very interesting way. Without leaving its case the larva makes a slit halfway down one side and inserts a triangular gore of new material. A similar insertion

is made on the opposite side, and the larva reverses itself without leaving the case and makes corresponding slits and additions in the other half. The case is lengthened by successive additions to either end. Exteriorly the case appears to be a matted mass of small particles of wool; interiorly it is lined with soft whitish sild. By transferring the larva from time to time to fabrics of different colors the case may be made to assume as varied a pattern as the experimenter desires, and will illustrate, in its coloring, the peculiar method of making the enlargements and additions described.

On reaching full growth the larva attaches its case by silken threads to the garments or other material upon which it has been feeding, or sometimes carries it long distances. In one instance numbers of them were noticed to have scaled a fifteen-foot wall to attach their cases in an angle of the cornice of the ceiling. It undergoes its transformations to the chrysalis within the larva case, and under normal conditions the moth emerges three weeks later, the chrysalis having previously worked partly out of the larval case to facilitate the escape of the moth. The later has an irregular flight and can also run rapidly. It has a distinct aversion to light, and usually conceals itself promptly in garments or crevices whenever it is frightened from its resting place. The moths are comparatively shortlived, not long surviving the deposition of their eggs for a new generation of destructive larvae. The eggs are minute, not easily visible to the naked eye, and are commonly placed directly on the material which is to furnish the larvae with food. In some cases they may be deposited in the crevices of trunks or boxes, the newly hatched larvae entering through these crevices.

In working in feathers this insect occasionally causes a felting very similar to that produced by the black carpet beetle.

The protection afforded by the seclusion of this insect in houses does not prevent its having insect enemies, and at least two hymenopterous parasites have been reared in this country from its larval cases. These are both reared from specimens collected in Michigan.

Remedies.

There is no easy method of preventing the damage done by clothes moths, and to maintain the integrity of woolens or other materials which they are likely to attack demands constant vigilance, with frequent inspection and treatment. In general, they are likely to affect injuriously only articles which are put away and left undisturbed for some little time. Articles in daily or weekly use, and apartments frequently

aired and swept, or used as living rooms, are not apt to be seriously affected. Carpets under these conditions are rarely attacked, except sometimes around the borders, where the insects are not so much disturbed by walking and sweeping. Agitation, such as beating, shaking, or brushing, and exposure to air and sunlight, are old remedies and still among the best at command. Various repellents, such as tobacco. camphor, naphthaline cones or balls, and cedar chips or sprigs, have a certain value if the garments are not already stocked with larvae. The odors of these repellents are so disagreeable to the parent moths that they are not likely to come to deposit their eggs as long as the odor is strong. As the odor weakens, the protection decreases, and if the eggs or larvae are already present, these odors have no effect on their development; while if the moths are inclosed with the stored material to be protected by these repellents, so that they cannot escape, they will be little, if at all restricted. After woolens have been given a vigorous and thorough treatment and aired and exposed to sunlight, however, it is of some advantage in packing them away to inclose with them any of the repellents mentioned.

Cedar chests and wardrobes are of value in proportion to the freedom of the material from infestation when stored away; but, as the odor of the wood is largely lost with age, in the course of but a few years the protection greatly decreases. Furs and such garments may also be stored in boxes or trunks which have been lined with heavy tar paper used in buildings. New papering should be given to such receptacles every year or two. Similarly, the tarred paper moth bags obtainable at dry goods houses are of some value; always, however, the materials should first be subjected to the treatment outlined above.

To protect carpets, clothes, and cloth-covered furniture, furs, etc., these should be thoroughly beaten, shaken, brushed, and exposed as long as practicable to the sunlight in early spring, either in April, May, or June, depending on the latitude. The brushing of garments is a very important consideration, to remove the eggs or young larvae which might escape notice. Such material can then be hung away in clothes closets, which have been thoroughly cleaned and, if necessary, sprayed with benzine about the cracks of the floor and the baseboards. If no other protection be given, the garments should be examined at least once a month during summer, brushed, and if necessary, exposed to the sunlight.

It would be more convenient, however, so to inclose or

wrap up such material as to prevent the access of the moths to it, after it has once been thoroughly treated and aired. This can be affected easily in the case of clothing and furs by wrapping tightly in stout paper or inclosing in well-made bags of cotton or linen cloth or strong paper. Dr. L. O. Howard has adopted a plan which is inexpensive, and which he has found eminently satisfactory. For a small sum he secures a number of the large pasteboard boxes, such as tailors use, and in these packs away all winter clothing, gumming a strip of wrapping paper around the edge, so as to seal up the box completely and leave no cracks. These boxes with care will last many years. With thorough preliminary treatment it will not be necessary to use the tar-impregnated paper sacks sold as moth protectors, which may be objectionable on account of the odor.

In the case of furniture or carriages, covered or lined with woolen cloth, stored or left unused for the summer, examination and thorough brushing should be given at least monthly. Spraying monthly with benzine or naphtha or sponging with dilute corrosive sublimate has been recommended, but due regard should be given to the inflammability of these sprays and to the poisonous nature of the corrosive sublimate.

QUESTIONS.

What are clothes moths?

How can you protect woolens and furs from moths?

What is the chief danger with carpet moths?

Describe remedies easy to procure and use for moths in carpets; in woolens; in feathers; in furs.

What can you say about cold storage?

U. S. Department of Agriculture and State Agricultural College Co-operating.

Suggestions for Clothing Economy.

The popular appeal for the conservation of clothing is giving every housewife a chance to show her ability to utilize all her resources. It means that she must bring forth from hiding places, from the attic and storeroom every usable scrap of wool, cotton, silk and linen to be utilized in making over necessary clothing or useful articles in the household. Instead of wasting or burning old rags that are soiled, wash them, take the best of them for floor mops, dusters, cloths for wiping window panes, and for dish rags; remaining parts may be worked up into mattresses, carpets, or rugs, or may be sold by the pound to factories where there is a call for such, or turned over to relief organizations.

Cast off articles of clothing must be redeemed by cleaning and converting them into underwear, aprons, dresses, suits, coats, hats, or other possibilities. Many times new creations are made by holding pieces of cloth up to the model and thus a style is afforded with little effort or planning. The pieces are pinned in place, the lines marked with crayon, and cut, allowing for seams. New styles of trimming are then planned by designing and cutting paper to fit the required proportions. From plain cuff and collar patterns, new styles may be made by altering the outer line by means of simple curves or squares, leaving the neck line unchanged unless cutting to make lower or to add a piece which fits closer to the neck.

Whether working up new or old cloth, avoid the use of superfluous material in unnecessary ruffles, pleats, fulness, overskirts, large collars, cuffs, or belts, and in unneeded trimmings. Do not use new material when old will do, and avoid the making of novelty styles which can be worn little. Combine the plain cloth with plaids, stripes, figured goods, or with unclashing contrasts of color. Sleeves, cuffs, collars, belts and false hems of one kind of material provide economy allowances, if used with other suitable kinds of fabrics.

In making over old blankets, cut away the threadbare parts, use the best pieces and make smaller blankets, or use for inner linings of jackets and coats. Carefully darn or patch old knit woolens, catching up the lost stitches. Make over into children's underwear. Sew plain seams with the sewing machine, open them flat and stitch on both sides to prevent raveling. Dampen the seams and press them on the wrong side. Raw edges, such as found in the neck, armholes, and the bottoms of skirts, may be finished with the blanket stitch, overcasting, an edge of crochet, or stitched one or more times with the sewing machine.

To prevent shine appearing on the surface of woven woolens, brush daily with a stiff brush in a circular movement. To remove shine, sponge the surface with water, brush with a fine wire brush, place a wet cloth on the right side and press with a hot iron. To restore the new appearance to serges, steam by placing a wet, thick cloth on the right side and press, then remove the cloth and iron on the wrong side until dry. When woolens are discarded for the season, brush and sponge them, taking out foreign particles, as moth are not apt to attack clean fabrics. Make moth-proof bags with newspapers pieced together and the final opening stitched after the woolens have been inserted. In washing woolens, make suds, using warm water and a good

soap, rubbing articles in this solution gently between the hands. Rinse in warm water and hang where there is not too great heat to cause steaming. To retain the shape of the article, lay on a flat surface and let dry. To wash plush or velvet, rub gently in a warm suds solution, rinse and hang to dry. While still damp, brush with a fine, stiff, brush, in an outward direction, which usually raises the pile. In case the pile still lies down, place the wrong side over a vessel of boiling water or hold above a wet cloth placed over a hot iron and stroke gently outward. Repeat until effect is gained. In case panned velvet or plush is desired, iron while damp on the right side with a moderately hot iron, stroking the iron in the same direction throughout the length of the material. Old velvets that are slightly faded may be steamed, panned and shirred or draped onto old hat forms.

Old faded cloth which is worth while may be dyed and brought into good use. If the cloth contains wool and cotton, use dyes for cotton, as the wool absorbs the dye for cotton more readily than the cotton will take the dye for wool. Be sure to follow exactly the instructions given for dyeing. To set the color in washing tinted and delicate fabrics, soak in salt water; 1 cup of salt to a gallon of water. For green or purple cloth, add one-fourth cup of vinegar which often has the desired effect.

Old furs may be cleaned by sponging with wood alcohol or by brushing and cleaning with hot bran. White furs may be cleaned in pure gasoline, then combed with a coarse comb to restore fluff. Do not combine flour with gasoline unless the gasoline is free from water, else a paste forms which is not easily removed.

To renew old buckram hats, remove the trimmings, cut the shapes down and remold. Dampen the buckram, place a dry cloth over it and press with a hot iron until dry. The brim is easily pressed after laying flat on its side on the edge of the board, with the brim extending perpendicular, and iron until the dents are removed, using a cloth as before. In taking out dents in the top of the crown, turn the hat upside down and iron the inside of the crown by moving the iron carefully until the surface is dry. Rewire the edges of the frame where necessary, and measure the exact amount required, join, and sew, using a long stitch forward and a short stitch back, catching firmly the edge of the buckram, the thread extending over the wire. The shape is then ready to cover by applying shirred silk or velvet.

Acquire the economy habit and help reduce the H. C. L.

L. D. S. RELIEF SOCIETY SCHOOL TRAINING NURSES' AIDS

Dear Friend and Sister:

Would you like to bless and comfort mankind by receiving a training to become a Relief Society Nurses' Aid?

The Relief Society nurse school is now transferred to the L. D. S. Hospital, where one year's training will be given in all essentials to qualify students for practical nurses or, as they are now to be called, Nurses' Aids.

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Applicants and Relief Society presidents will be furnished with full data through the General Secretary of the

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MRS. CLARISSA SMITH WILLIAMS Chairman of Nurses Committee

MRS. AMY BROWN LYMAN General Secretary

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NUMBER 8

AUGUST, 1920

SUPFRFULC

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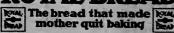
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CONTENTS

August, 1920

	Page
Eulogy to Emmeline B. Wells-O. F. Ursenbach	435
Frontispiece	436
Class in Charities and Relief Work—Amy Brown Lyman	437
A Vacation and a Rag-bag, a story—Clara S. Fagergren	440
Temple Work, a poem—Ellen Adair	448
A Testimony—Elder Peter E. Johnson	449
Am I My Husband's Keeper—Mary Foster Gibbs	455
A Victory Dance, a poem—Selected	459
The Coming of the Sixth—Hazel Washburn	461
An Unknown Heroine	463
Household Hints-Janette A. Hyde	465
The Grail of the Fields, a poem—Maude Baggarly	468
On the Watchtower—James H. Anderson	469
Official Round Table	472
Editorial: Who Pays the Price? A Visitor from Across the Sea	481
Minutes of Genealogical Convention, Lesson Work Suggestions	487

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EULOGY TO EMMELINE B. WELLS (Sonnet) O. F. Ursenbach.

How I recall, in those fond erstwhile days,
A sweet kind face, my dear old mother's friend;
Though but a lad I, when she won my praise,
To see her muse, blessed life with nature blend,
A child with children, friend to the oppressed,
Yet honored by the mightiest of men;
Few souls with like congenial powers are blessed,
To deal with kings, then lowly life again.
Now, snows of many winters blanche her brow;
Though ninety-two long years of mortal strife
Have aged her frame, her spirit, even now,
Presents each day a more majestic life.
May her declining years be decked with peace,
And may her soul live on and never cease.



Brigham Young University Summer School, 1920. Class instructors in center front, from left to right: Mrs. Amy Brown Lyman, General Secretary Relief Society; Prof. John C. Swenson, Prof. of Sociology and Economics, B. Y. University; Mrs. Annie D. Palmer, First Counselor Utah stake Relief Society and Secretary of Community Welfare Department

THE

Relief Society Magazine

Vol. VII.

August, 1920

No. 8

Class in Charities and Relief Work

Brigham Young University Summer School.

Mrs. Amy Brown Lyman

At the joint call of the general authorities of the Church, the Social Advisory Committee of the Church, and the General Board of Relief Society, through the stake authorities, sixty-eight Relief Society women from sixty-five stakes assembled at the Brigham Young University, in Provo, on May 31, for a regular six weeks' intensive course in charities and relief work.

With two other groups similarly called, for training in social and recreation leadership, and teacher-training, respectively, there were in all two hundred fifteen special students for these special courses, in addition to the regular college students, numbering two hundred.

In order that the course might be completed before the great N. E. A., to be held in Salt Lake City on July 3-10, classes were held on Saturday, making a six-day school week,

for five weeks.

In the Relief Society Department, there were representatives from Canada, Idaho, Wyoming, Utah, Arizona, and Mexico. In this group were eight Relief Society stake presidents, five stake counsellors, eight stake secretaries, one stake treasurer, twenty-nine stake board members, four ward presidents, three ward secretaries, one ward chorister, one religion class supervisor, two Relief Society teachers, and six members. Among them were: one great grandmother, sixteen grandmothers, forty-three mothers, and ten unmarried members. There were sixteen between the age of twenty and thirty; sixteen between thirty and forty; twenty between forty and fifty; thirteen between fifty and sixty, and three over sixty years of age.

The course in charities and relief was given under the supervision of the Social Advisory Committee of the Church.

It was under the direct charge of the General Board of Relief Society, with Mrs. Amy Brown Lyman, General Secretary of the Relief Society, and Mrs. Annie D. Palmer, second counsellor in the Utah stake Relief Society, and secretary of the Community Welfare Department of the Utah stake Relief Society, acting as class teachers. The course in sociology was given by Professor John C. Swenson, of the Brigham Young University. Mrs. Inez Knight Allen, president of Utah stake Relief Society, gave lectures and discussed practical relief methods that have been worked out in her stake.

The object of the course was to increase the general efficiency of family work in the Relief Society with a special view of broadening and improving the charity work of this great organization.

The course consisted of: Sociology, in which the fundamentals of family life were discussed, Professor Swenson; Brief History of Charity Work; Modern Methods of Family Rehabilitation, including a study of Normal Family Life, the Unstable Family, and definite methods of approach and procedure in family work; a seminar, in which specific family problems were discussed; literature of family social work in which the regularly required reading was reported and discussed; special lecture course, including subjects related to family and community life, and the best means of overcoming existing social difficulties. These lectures were given by prominent lecturers and specialists.

Visits to several institutions in the state were made by the entire class, for the purpose of studying problems of feeble mindedness, insanity, delinquency, dependency, and infirmity, with their causes and treatment. At each of these institutions lectures were given, as follows: State Industrial School, Ogden, Supt. E. S. Hinckley; State Mental Hospital, Provo, Dr. Hyde, superintendent; Community Clinic, Salt Lake City, Mrs. Avery; Neighborhood House, Salt Lake City, Miss Ellen Taylor; Salt Lake County Infirmary and Hospital, Supt. Orson Allen.

A special feature of this course was the series of lectures by Edward T. Devine, of New York, who is one of the greatest American authorities on social service work. His book, "Normal Life," had been a part of the required reading, and his visit to the class room gave the personal touch that emphasized and vitalized its discussions.

Toward the close of the term, part of a day was set aside for special chapel exercises, when the general authorities of the Church, including the members of all of the general boards, were special guests of the B. Y. U. Summer School. Three members from each of the special groups called to take courses, were asked to give two-minute speeches on what the work had meant to them. Mrs. Bessie G. Hale, of Boise stake, Mrs. Ruth Hilton of Blackfoot stake, and Mrs. Inez H. Lee of St. Joseph stake, very ably represented the Relief Society class, giving in a few words, what to each of them were the important features of the summer's work.

The Utah stake Relief Society gave a delightful social and lawn party in honor of the Relief Society class, at the beautiful home of Mr. and Mrs. Jesse Knight. The home, with the spacious lawn, had been tendered for the purpose, and the members of the class were delighted with the privilege of meeting Brother and Sister Knight, and of spending an evening in their attractive home.

The teachers of the course, with the Utah stake board, arranged for an afternoon's outing for the class at Spring Dell, in Provo canyon, where a visit was made to the Y. L. M. I. A. Summer Camp for girls, and to the attractive canyon homes of President and Mrs. George H. Brimhall, Mr. and Mrs. Jesse Knight, and Mr. and Mrs. Lester Mangum, which had been thrown open to them. Supper was served on the grass plot at Spring Dell.

At the close of the course, the members of the Relief Society class presented their teachers with beautifully bound books of poems, Mrs. Sarah A. Farr, the senior member of the class, making the presentation speech.

At the request of Superintendent Adam Bennion, committees were selected from students of each of the special courses, Relief and Charities, Recreation Leadership, and Teacher Training, to make recommendations with regard to how the work given at the summer school, might be carried back to the respective stakes and wards. Mrs. Laura J. Adamson, president of Blaine stake, was chosen chairman of the Relief Society committee on recommendations.

With the exception of two or three who entered the class late, all of those registered passed the examination successfully, and the members of the class who asked to be considered for college credit, were successful in receiving credit to the amount of six hours on a regular college course.

Stakes were represented as follows: Alberta, Annia D. Snow; Alpine, Mary Cooper, Elizabeth J. Durrant; Bannock, Myrtle McGregor; Bear Lake, Ada Mathews; Bear River, Della Marriott; Beaver, Elizabeth Mumford; Benson, Miss Rae Miles; Big Horn, Alice Wardell; Bingham, Exie Soelberg; Blackfoot, Ruth Hillam; Blaine, Laura J. Adamson; Boise,

Bessie Hale; Box Elder, Ellen B. Valentine; Burley, M. E. McKibben; Carbon, Mary E. Pace; Cassia, Fanny Garringe; Cottonwood, Rachel Shepherd; Curlew, Inez R. Haws; Deseret, Alice L. Gardner; Duchesne, Lucreatia M. Evans; Emery, Leva Luke; Ensign, Cecelia Barker; Fremont, Ada H. Walker; Granite, Agnes M. Bolto; Hyrum, Lovisa Allen; Idaho, Clover M. Kelly; Jordon, Connie Lovett; Juab, Unity Chappell; Juarez, Maggie I. Bently; Malad, Martha S. Holbrook; Maricopa, Hazel D. Vance, Emma Rollins; Montpelier, Agnes Pearce; Morgan, Daisy Crouch; Nebo, Ada K. Jackman; North Davis, Cecil Harris; North Sanpete, Ellis Coombs; North Weber, O. M. Drumiler; Ogden, Lucile Foulger; Oneida, Alveretta Engar; Pioneer, Mrs. Mamie Forbes; Pocatello, Maria Hyde; Portneuf, Sarah A. Farr; Rigby, Mary A. Nelson; Salt Lake, Elizabeth C. Williams; San Juan, Margaret Perkins; San Luis, Martha Haskell; Sevier, Loretta Robinson; Shelley, Minda M. Cutler; Snowflake, Thalia Kartchner; South Davis, Rose J. Knowlton; South Sanpete, Sarah Tooth; Star Valley, Gladys B. Gardner; St. George, Josephine Miles; St. Johns, Joyce Udall; St. Joseph, Inez H. Lee; Summit, Margaret E. Pack; Teton, Hannah G. Hegstead; Tintic, Zina Fuller; Twin Falls, Ann Roberts; Uintah, Zina Searle; Utah, Henrietta Smart, Mrs. George E. Whitehead; Wasatch, Lily L. Duke; Wayne, Tirza Hansen; Weber, Agnes H. Stevens; Woodruff, Violet Gerard.

A Vacation and a Ragbag

Clara S. Fagergren.

Mrs. Jones leaned her tired body heavily against the kitchen door, and watched the children running down the garden path in their haste to get to school on time. When they were out of sight and their shouting and laughter could no longer be heard, she sank down wearily on the doorstep, wiping the beads of perspiration from her prematurely aged countenance and heaved an audible sight of relief, murmuring:

"It seems too good to be true! They are really off to school for the last time! Tomorrow is the beginning of their vacation and I'll not be forced to hurry them off spick and span promptly on the strike of the clock!"

What a relief in knowing that the hustle and bustle and

agonizing hurry of getting the children ready for school could be dispensed with for the rest of the summer! No more hurried ironing at the last moment of a needed dress or a blouse- The horror of seeing hastily swallowed breakfasts and the frenzied throwing together of school luncheons would not have to be endured for a long interval. She would not have to listen to their bickering and disputes over who should be the first to use the wash basin and the comb, for three whole months! Could this really be true? Mrs. Jones closed her eyes from sheer exhaustion; she was too tired to think coherently, and she allowed herself the luxury of complete relaxation of body and mind.

Her rest was brief, however. Startled she opened her eyes on hearing the postman's whistle outside the gate. Rising stiffly to her feet she stalked slowly down the garden path, receiving stolidly the letter which the carrier tossed her. When holding it in her hand, however, she could not repress the feeling of curiosity and inward foreboding that an unopened letter always caused her to have. A letter was a rare event in Mrs. Jones' placid life; it meant either a marriage or a death, and either happening incurred unnecessary expenses.

A glance at the return address informed Mrs. Jones that the letter was sent by her sister-in-law who lived in the nearby city. Walking slowly back to the house she opened it, reading the brief, business-like note through two, three, times, before being able to comprehend its meaning.

On reaching the doorstep she crumped down in a heap as it were; a low moan escaped her parched lips and her eyes stared glassily at the letter which she read again for the fourth time, hoping against hope that it might prove to be a mere hallucination; that her hazy mind might be deceiving her. Yet the contents of the letter was neither exiting nor calamitous; only a brief message, which read:

"Dear Jane:—We have decided to spend our vacation with you this summer. The boys need out-of-door exercise and country air after their long confinement in the schoolroom. The summer resorts are not to our liking, consequently, we have voted unanimously to make the most of your farm. We shall, of course, pay our share of the living expenses. We hope to be with you the very first day of vacation. Love to all, from your sister,

"Anna Short."

The unwelcome missive dropped unheeded to the ground and Mrs. Jones bowed her tired head into her gnarled hands and actually wept; the tears trickling slowly through her fingers and dropping on her checked gingham apron. Her sobs shook her lean body while rebellious and self-pitying thoughts crossed her mind. She might have known something would happen to interfere with her plans of getting a little rest! Instead of getting meals and doing washing and ironing for six, there would be—let's see—Anna and three boys,—ten people to wait on. Those city people were no hands to pitch in and help with the work! All they did was to lie in the shade and read novels all day long and, of course, attend their meals. If this plan of spending vacation on the farm uninvited wasn't just like the doings of a sister-in-law! But here she was wasting precious time! Extra people meant extra work.

The spare bedrooms needed cleaning. She must do some baking, too. The early June day was getting unbearably warm; she was forced into doing all this extra work in the heat on account of unbidden guests, but Jane Jones was not the woman on whom a city sister-in-law should pass criticism, she soliloquised bitterly.

Rousing herself with an effort Mrs. Jones began the self-imposed work grimly and determinedly. Such sweeping and dusting. Such washing of windows and hanging of clean curtains. Such cake and pie baking,—thank goodness she didn't have to be saving with food. A lot of vegetables always spoiled in the garden and milk was fed to the pigs. Such scrubbing of floors and steps,—all these preparations were done mechanically and listlessly without one welcoming thought for the expected guests.

"There only remains one more thing for me to do," thought Mrs. Jones, ruefully, late that evening, while frosting cakes in the solitude of the roomy and old-fashioned pentry, "and that is to make my will." After ninety days of this hard work I shall be a dead woman. She finally crept wearily off to bed only to be disturbed in her fitful sleep by phantasmagorics in which she saw herself enacting the role of the wandering Jew; always on her feet; never taking any rest, but for everlastingly working and fussing for other people.

The Jones's family were up betimes the next morning,—the children curious and eager to make the acquaintance of their city cousins; the mother, worried and nervous for fear of having left any work undone that might offend the sight of her sister-in-law. Everything seemed to be in readiness, however, the youngsters were uncomfortable in stiffly starched dresses and blouses, and Mrs. Jones herself was arrayed in her new pongee silk waist which made her sallow

cheeks look ever more colorless and sunken than when she

wore her everyday gingham.

Promptly at twenty minutes after ten, an automobile loaded to the guards with boxes and bundles of miscallaneous sizes, and in the center of which four smiling faces looked eagerly about, stopped at the front door. Then followed a hurried scrambling and unloading of luggage. Mrs. Jones tried to say some cordial words of welcome but she felt bashful and confused. A strong hand clasped hers, understandingly, however, and she found herself looking into a pair of comprehending brown eyes.

Mrs. Short interrupted her dispirited effort at speech-making, saying cheerfully and wholeheartedly: "I'm sure it's more than kind of you to take us in on such short notice. We'll try not to be too much trouble for you. The boys have promised faithfully to do their share of the work, in return for which they want the privilege of pitching camp in the old orchard. Don't be afraid to put me to work, either. I'm used to all kinds of work. I know I shall enjoy every minute

of my stay on this beautiful place."

Somehow or other Mrs. Jones felt considerably relieved after meeting the dreaded visitor. Frankly speaking, she felt at home with her. She made a feeble attempt at relieving the other woman of some of her numerous bundles, but her sisterin-law kindly but firmly refused her offer.

"Here, Ned," she called to one of her khaki-clad boys, "take mother's things into her room. The others may remove the camping outfit and provisions to the orchard. Get your stove ready and show your cousins your skill at cooking dinner. Keep busy for the rest of the day and don't bother us women because we wish to have a little time to ourselves in which to visit and talk over olden times."

The youngsters gathered up the designated boxes and bundles with alacrity, and disappeared among the shrubbery of the orchard with much shouting and laughing. Mrs. Jones had a feeling that amounted to almost happiness at the thought of not having the crowd of noisy children around the house, hindering and annoying her. Mrs. Short after changing her dress and shoes, came into the ample kitchen which also served as the diningroom, picked up a panful of green peas and entertained her hostess with newsy gossip of the city while shelling them.

The country woman unconsciously unburdened her pentup mind of many little problems which until now had remained unuttered and kept silent for want of an appreciative listener. By the time the noon-dinner had been eaten and

Mr. Jones—a tall, lank farmer—had gone back to the fields, the two women were chatting and confiding one to the other on the most intimate terms. The children were left to their own devices. "They'll never stop eating till they've had enough," the visitor said knowingly. "My boys often prepare their own meals and enjoy the experiments exceedingly. I've cautioned them not to waste food, and to clean their dishes and put everything in order after they get through eating."

To her surprise Mrs. Jones found that she had the afternoon free and to herself after her sister-in-law's co-operation with the dishes and a few preparations for a cold supper. "We seldom eat anything but bread and milk for supper," the visitor informed her. "If you can spare us the milk we'll be more than satisfied." Mrs. Jones thought of the gallons of good milk that was being fed to the pigs and hastened to assure Mrs. Short that the question of milk need not bother her.

It was a long time since Mrs. Jones had time to lie down for an afternoon nap. On this day, however, she relaxed her tired body, exhausted after her strenuous exertions of the day before, and slept soundly and restfully for two whole hours. She awakened refreshed in mind and body and after plunging her face into cold water and combing her scanty hair into a nearly becoming style, slipped on a comfortable house dress, feeling invigorated and almost like a new woman.

The city cousins insisted on sleeping in the dog tent which they had pitched under the spreading branches of a giant apple tree, at the far end of the orchard. Mrs. Short readily gave her consent to the proposition. Mrs. Jones was finally persuaded into giving in to her own boys' clamoring that they, too, be allowed to sleep out-of-doors. She had always been afraid of bugs and crawling things. had until now slept up in the attic where it was stifling hot and musty, but where she felt they were protected. boys went back into the orchard in high spirits, equipped with extra bedding and provisions for breakfast which they were to prepare and eat in regular camping style.

Mr. Jones appeared at the breakfast table the next morning with a worried expression on his otherwise beaming countenance. His wife anxiously inquired if the hired man had asked for an increase of pay, or, worse still, served notice to quit. The farmer shook his grizzled head dolefully, and said between mouthfuls of ham and eggs:

"No, Hiram is working and seems satisfied. The trouble is, I wish I could hire more help for the next two or three weeks. The sugar beets need thinning. It's next to impossible to hire extra help at this busy time and unless those beets are attended to within a certain time the crop will be

a failure."

The city visitor became visibly interested. "Why don't you put our boys to work on those beets?" she inquired impulsively. "Thinning beets is good exercise. Furthermore, any kind of out-of-door work is healthful and gives these youngsters a good appetite. Don't worry over extra help when those boys are just aching to get rid of their surplus energy."

Mr. Jones's clouded face brightened instantaneously. "Do you really think they would work in those beets?" he asked joyously. "I don't want to interfere with their vacation, but if they'll help me out I'll be only too glad to pay them the

regular price for thinning beets."

"I'll manage the boys," said Mrs. Short, confidently. "The work shall begin tomorrow in the beetfield. I'll give a special prize to the boy who can accomplish the most work. There's nothing that stimulates a boy's mind as much as the promise of a new baseball."

A week later, after the beet-thinning had been completed to the satisfaction of Mr. Jones and the great pride of the boys who had earned a neat sum of money, Mrs. Short came in from the garden carrying a big pailful of early string beans. "I never saw so many beans in my life!" she panted. "Why don't you can some for winter use?"

Mrs. Jones, who was churning butter on the back porch, looked up wearily and straightened her bent back before replying: "When would I get time to can vegetables? It is more than I can manage to tend to the fruit. We use the vegetables while they're fresh and feed the rest to the pigs."

Mrs. Short determinedly and swiftly picked over the beans while a plan was fermenting in her busy brain. "I'll get the boys to pick and clean those beans," she announced with finality. "They can do the work the first thing every morning as long as the beans last. Then all we need to do will be to sterilize the jars, fill them with beans, set them in the washboiler and let them steam three hours while we do up the morning's work."

The tired woman at the butter churn acquiesced readily to this plan. Not only stringbeans, but also early peas, tender beets, sweet corn, and an abundance of raspberry, blackberry, and apricot jam were canned during the morning hours of the following weeks. The shelves in Mrs. Jones's fruit cellar were crowded with jars of good things to eat; they were a joy to behold and a source of great satisfaction to that good

woman who never missed a chance to show off the fine array of fruit and vegetables to visitors, the sight of which emboldened many of the women to go home and try, if possible, to outdo Mrs. Jones's fine display.

By dividing the work and letting the children do their share of it, the two women found they could easily get through by noon. After the dinner dishes were cleared away and the youngsters had departed on some expedition, they would bring their sewing out on the shady front porch and spend the afternoon pleasantly chatting and working. One afternoon, Mrs. Jones's being engaged in the useful thought homely task of patching men's trousers, brought out a huge rag-bag, the contents of which she dumped on the floor while searching for a piece of material.

Mrs. Short interestedly noticed the miscellaneous collection of new and old pieces of cloth, discarded dresses and coats, half worn trousers and frayed shirts. Picking up a woolen skirt of a style long since obsolete but of good material and color, she exclaimed:

"There's enough good pieces in this rag-bag to make a new wardrobe for your children to start school this fall!"

The other woman looked at the speaker and at the contents of the rag-bag incredulously, seeing nothing in the jumbled heap but just rags, rags, rags. Mrs. Short saw and understood the look; she proceeded undaunted:

"This old fashioned skirt, after being ripped, cleaned and pressed, will make a nice school dress for your ten-year-old girl. There is enough good material in these discarded shirts to make numerless nice waists for the boys and a few aprons for the girls. These trousers," she went on enthusiastically, critically examining several seemingly useless pairs, "will make up very nicely into boys' pants; they will be of a better grade of goods than what you pay a big price for in the stores now-days."

Mrs. Jones stood aghast at the prospect before her. "I could never do it!" she ejaculated hopelessly. "I'm no hand at sewing new goods, let alone making over old clothes."

"You have a good sewing machine that you are able to run," Mrs. Short interrupted cheerfully. "You can be my assistant. I've had lots of experience in that line. Between you and me, I couldn't keep my boys looking decent if it were not for my making over things."

Said and done. The two sister-in-laws began their making-over operations that very afternoon. Moving the sewing machine out on the porch, and taking turns at sewing, ripping, cleaning, pressing, cutting, and basting, the

women worked swiftly and harmoniously, turning out with wonderful rapidity a great assortment of useful clothing. The summer days passed only too quickly, for Mrs. Jones, who felt she was not only doing something useful but also was saving money and energy by doing her work systematically and economically. She also gained in weight, her cheeks took on a healthier color; she felt invigorated and happy from being out in the fresh air a good part of each day and would be ready with keen appetite for the meals, she, who had always complained of being a poor eater and used to barely peck at her food.

Sometimes they would eat supper picnic style underneath the big trees in the orchard. Mr. Jones enjoyed these spreads; he would stretch his tall frame luxuriantly on the green grass while munching leisurely the cool salads and delicious sandwiches that had been prepared for these little festivals in the open. "I declare," he was heard to say more than once, "I never had so many good things to eat before in my life! It's just like going to a party. I'd rather stay at home in the shade than go gallivanting along the hot and dusty roads to some holiday picnic."

"Well, I never saw a summer pass so quickly!" commented Mrs. Jones one day looking over the pile of clothes which she and her guest had made. "I don't remember ever doing so much preserving and canning of vegetables, not to mention sewing. Of course, I know I couldn't have accomplished half of this work if it had not been for your suggestions and assistance," she turned gratefully to Mrs. Short who was rocking complacently in the big rocking chair while piecing odds and ends of cloth into quilting blocks. "Do you know, I actually dreaded your coming," she went on apologetically. "Now I wish with all my heart that you could prolong your stay a few more weeks."

The other woman looked up smilingly and appreciatively. "I know the kind of company you expected," she said understandingly. "I have had a little experience myself in that line. The kind of people who come all dressed up to the table for meals, expecting to be waited upon and who spend their leisure hours doing a little fancy work have a very small place in my affections. For my part, I can truly say, I've enjoyed every minute of my stay with you. The children are husky and tanned from their living out in the fresh air; they are well fit to begin their school work again. I go home with a feeling of satisfaction of not having been a burden to you."

Mrs. Jones spoke with deep feeling and real gratitude:

"I have learned many lessons and profited in various ways by your visit. When making plans for your next summer's vacation remember you are welcomed back with open arms to the old farm."

TEMPLE WORK Ellen Adair.

What of the dead who, passing on,
Live not in Christ, but fall.
Shall not the circle be complete,
No kindred ties at all?
Not so! our Father is so kind
He sent Elijah down
To tell our modern prophet
That the dead might win their crown.

So in His mighty wisdom

He bade men choose a place
Whereon to build a house of God

And there redeem the race!
A precious boon, where wondrous love—

Our dead—in life denied—
Can gain this blessing for mankind

Receive the heritage of truth
And thus be sanctified.

I've heard of gifted singers
Who labor but for fame,
Bedecked in costly jewels
While the world applauds their name.
Give me a robe of white,
No jewels would I wear,
Save redeemed souls of men.
Rich? Aye, beyond compare!

Our Savior on Mount Zion
Permits us share the sacred shrine,
Accepts our humble labors,
All glory shall be thine!
If we but help the weakest soul
To rise and worship thee,
To see and understand the truth
How glorified we'll be.

A Testimony

Elder Peter E. Johnson.

I have prepared the following statement of a remarkable incident in my missionary experience, with the hope that it may increase the faith of my children, and any others who may read it, in the divinity of this great latter day work.

I was called on a mission to the Southern states, in the spring of 1898. I received a letter from the President's office stating that Elders Francis M. Lyman and John W. Taylor would attend the Emery stake conference to be held the latter part of April, 1898, in Castle Dale, Utah, and was asked to appear before them in relation to that mission. I was set apart by Elder Heber J. Grant, of the Council of Twelve, in June, 1898.

Elder Taylor asked me to accept a mission to Colorado. I had no objection; but when questioned by Elder Lyman, he saw my name had been marked for Colorado and he said: "Well, we need missionaries there; perhaps you'd better go." On further questioning he asked me if I had chosen Colorado. I told him I had made no choice. Then he said: "The Lord wants you to go to the Southern states." A companion of mine was loboring as President of the East Kentucky conference, and in our correspondence we had each expressed a desire that I would be assigned to that conference. I received a letter from him asking me to use my silent powers, when being set apart, and he would do the same, to see if we could not persuade President Elias Kimball to send me to Kentucky. After assigning the elders to their various conferences, President Kimball asked if there were any elders not assigned, as he wished one more to be sent to the East Kentucky conference. The thought came to me that my prayers would be answered, as I had not yet received an appointment, and I, of course, thought I would be sent to Kentucky. When I reported that I had no appointment, President Kimball said: "Yes, I have given you yours." Not being able to find on record where the appointment was made, he said: "I expect I will have to send you to Kentucky, but I do not feel good about it. Are there any others who have no assignments?" Another elder stated he had not yet received an assignment, and immediately President Kimball said: "You go to East Kentucky."

This bothered me, because I could see no reason why I

should not go to Kentucky, instead of the other elder; and I did not yield in spirit to the request made. President Kimball then said: "Wait a moment, there is something wrong." Then he reviewed the condition. He turned to the other elder and said: "You are to go to Kentucky!" Still I did not yield, in my mind, to the wisdom of it, and he finally turned to me and said: "Elder Johnson, will you go where the Lord wants you to go?" I saw the condition and said: "Yes, wherever the Lord wishes, I shall go." He said: "Will you feel good about it?" I told him I would, whereupon he said: "The Lord wants you in Mississippi."

I reached Mississippi the 22nd of June, 1898, and on the 8th of August was taken down with the chills and fever, which turned to malaria. I became so low that the President sent his counselor and two elders to see me in relation to being released and sent home. The yellow fever quarantine came on; I was not able to leave; and then I had the following experience:

I was lying on a bed, burning up with the fever, and the elders who had been sent to ascertain my condition were very much alarmed. They stepped out of the room and held whispered consultations. They were so far away that under ordinary conditions I could not have heard what was said; but in some manner my hearing was made so keen that I heard their conversation as well as if they had been at my bedside. They said it was impossible to think of my recovering, and that I never would go home unless I went home in a box. They therefore decided they might just as well notify the President and make necessary arrangements.

The following day I asked to be removed into the hall, where it was cooler. I was lying on a pallet (or bed.) There was an attendant with me; the others having gone to Sunday school, which was being held about one hundred yards away. Soon after they had left I was, apparently, in a dying condition, and my attendant became so fearful of my appearance and condition that he left me. I desired a drink of water but of course was unable to get it myself. I became discouraged, and wondered why it was that I was sent to Mississippi and whether it was simply to die in the field. I felt that I would prefer death, rather than live and endure the fever and the agony through which I was passing. I thought of my people at home and of the conditions then surrounding me, and decided that I might just as well pass from this life. Just as I reached that conclusion this thought came to me: "You will not die unless you choose death." This was a new

thought, and I hesitated to consider the question; then I made the choice that I would rather die. Soon after that, my spirit left the body; just how I cannot tell. But I perceived myself standing some four or five feet in the air, and saw my body lying on the bed. I felt perfectly natural, but as this was a new condition I began to make observations. I turned my head, shrugged my shoulders, felt with my hands, and realized that it was I myself. I also knew that my body was lying, lifeless, on the bed. While I was in a new environment, it did not seem strange, for I realized everything that was going on, and perceived that I was the same in the spirit as I had been in the body. While contemplating this new condition, something attracted my attention, and on turning around I beheld a personage, who said: "You did not know that I was here." I replied: "No, but I see you are. Who are you?" "I am your guardian angel; I have been following you constantly while on earth." I asked: "What will you do now?" He replied: "I am to report your presence, and you will remain here until I return." He informed me, on returning, that we should wait there, as my sister desired to see me, but was busy just at that time. Presently she came. She was glad to see me and asked if I was offended because she kept me waiting. She explained that she was doing some work that she wished to finish.

Just before my eldest sister died she asked me to enter into this agreement: That if she died first, she was to watch over me, protect me from those who might seek my downfall, and that she would be the first to meet me after death. If I happen to die first, she wished me to do the same for her. We made this agreement, and this was the reason that my sister was the first one of my relatives to meet me. After she arrived, my mother and other sisters and friends came to see me, and we discussed various topics, as we would do here on meeting friends. After we had spent some little time in conversation, the guide came to me with a message, that I was wanted by some of the apostles who had lived on the earth in this dispensation. As soon as I came into their presence, I was asked if I desired to remain there. seemed strange, for it had never occurred to me that we would have any choice there in the spirit world, as to whether we should remain or return to the earth life. I was asked if I felt satisfied with conditions there. I informed them that I was, and had no desire to return to the fever and misery from which I had been suffering while in the body. After some little conversation this question was repeated.

with the same answer. Then I asked: "If I remain. what will I be asked to do?" I was informed that I would preach the Gospel to the spirits there, as I had been preaching it to the people here, and that I would do so under the immediate direction of the Prophet Joseph. This remark brought to my mind a question which has been much discussed here, as to whether or not the Prophet Joseph Smith is now a resurrected being. While I did not ask the question, they read it in my mind, and immediately said: "You wish to know whether the prophet has his body or not?" I replied: "Yes, I would like to know." I was told that the Prophet Joseph Smith has his body, as also his brother Hyrum, and that as soon as I could do more with my body than I could do without it, my body would be resurrected. I was again asked if I still desired to remain. This bothered me considerably, for I had already expressed myself as being satisfied. I then inquired why it was that I was asked so often if I was satisfied and if I desired to remain. I was then informed that my progenitors had made a request that if I chose I might be granted the privilege of returning, to again take up my mortal body, in order that I might gather my father's genealogy and do the necessary work in the temple for my ancestors. As I was still undecided, one of the apostles "We will now show you what will take place if you remain here in the spirit world; after which you can decide."

When we returned to the place where my body was lying, I was informed with emphasis that my first duty would be to watch the body until after it had been disposed of. as that was necessary knowledge for me to have in the resurrection. I then saw the elders send a message to President Rich, at Chattanooga, and in due time all preparations were made for the shipment of my body to Utah. One thing seemed . peculiar to me, that I was able to read the telegram as it ran along the wires, as easily as I could read the pages of a book. I could see President Rich, when he received the telegram in Chattanooga. He walked the floor, wringing his hands, with the thought in his mind: "How can I send a message to his father?" The message was finally sent, and I could follow it on the wire. I saw the station and the telegraph operator at Price, Utah. I heard the instrument click as the message was received, and saw the operator write out the message and send it by 'phone from Price to Huntington. I also saw clearly the Huntington office and the man who received the message. I could see clearly and distinctly the people on the street. I did not have to hear what

was said, for I was able to read their thoughts from their countenances. The message was delivered to my aunt who went out with others to find my father. In due time he received the message. He did not seem to be overcome by the news, but began to make preparations to meet the body. I then saw my father at the railroad station in Price, waiting for my body to arrive. Apparently, he was unaffected; but when he heard the whistle of the train which was carrying my body, he went behind the depot and cried as if his heart would break. While I had been accompanying the body en route, I was still able to see what was going on at home. The distance, apparently, did not affect my vision. As the train approached the station I went to my father's side, and, seeing his great anguish, I informed my companion that I would return. He expressed his approval of my decision and said he was pleased with the choice I had made.

By some spiritual power, all these things had been shown to me as they would occur if I did not return to the body. Immediately upon making this choice or decision, my companion said: "Good. Your progenitors will be pleased with your decision." I asked the question why, and I was told that it was their desire that I should return to the body, hunt up my father's genealogies and do their work in the temple. In all this time no one had offered to touch me or to shake my hand.

Just how my spirit entered the body I cannot tell, but I saw the apostle place his hands upon the head of my prostrate body, and almost instantly I realized that the change had come and I was again in the body. The first thing that I knew, I felt a warm life-giving spot on the crown of my head, which passed through my entire body, going out to the tips of my fingers and toes. I then heard distinctly the same words that had been pronounced by Elder Grant when I was set apart for my mission: "Go in peace, and return in safety." After entering the body I saw no more of the messengers who had been accompanying me, but I had a vivid recollection of all that had taken place.

The local elder, who had been left to attend me, but who became frightened at my condition and went away, had not yet returned; but I later learned that he had gone to Sunday school and, at the close of the exercises, he notified them of my death.

The Saints, elders and friends were gathered outside the paling, or fence, discussing matters, and trying to decide just what to do. I was still very thirsty, and arose to get a drink, but found that the water was warm. I got off the pallet, or

bed, on which I had been lying, carried the bucket of water to the edge of the gallery, threw out the warm water, went to the well which was seventy-five feet deep, drew a fresh bucket of water and quenched my thirst. The Saints, elders and friends, who were out at the fence, were observing all this, but they feared to come near me. Finally, Brother Morton, at whose home I was stopping, came through the gate, up the walk toward me, but before reaching me he turned icy cold and stopped. I went up to him, took his hand, and invited them all to come in and handle me, telling them that a spirit did not have flesh and bones, as they saw me have. Brother Morton looked at me, felt of me, turned me around, then went and looked at the bed on which I had been lying during my sickness. He then came back and handled me again and said: "I never was so scared in my life, for I thought you were a spirit." I told him that I was not now a spirit, but a real, tangible person. "How could you carry that bucket of water," he said, "throw it out and draw another, when for over a month you have had to be waited upon, and finally we all thought you were dead?" I told him I had been made well, and had come back to stay with them.

This gave me a new idea; for, while in the spirit land, I did not shake hands with anyone, neither did anyone offer to shake hands with me; but now I felt a desire to shake hands with everyone. I thought this over, and the spirit whispered to me: "The spirits of the righteous do not deceive; hence, no shaking of hands." This cleared up that mystery; for the spirits of the righteous do not deceive, although they are as pleased to meet their friends in the spirit world as they are here.

President Thos. R. Condie of the conference was notified of my recovery, and wrote me a letter in which he stated: "Ever since I consented to your release I have had no peace on that matter. Before you came to our conference the Superintendent of the Sunday school of the conference was to be released. We had no one to take his place and so I called a special fast of three days, with the elders, and prayed to the Lord to send someone who could take the place of Elder Dye, who was soon to return home. In answer to our fasting and prayer you were sent to this conference. We became weak in the faith and asked for your release, even after we had fasted and prayed and asked the Lord to send someone here for that purpose. If agreeable, Brother Johnson, while you have been released honorably and can go home, if you choose, we would like very much for you to

remain here and accept the call for which the Lord has sent you into this conference.

The information which came to me, through this experience, cleared up the mystery of why I was to go to the south

and to the Mississippi conference.

While I was in the spirit world I observed that the people there were busy, and that they were perfectly organized for the work they were doing. It seemed to me a continuation of the work we are doing here,—something like going from one stake to another. There was nothing there that seemed particularly strange to me; everything being natural.

I have often been asked how long I was in the spirit world. The last I remember of hearing was the singing when Sunday school commenced, and when I got up and drew the water, Sunday school had closed. The local elder did not notify them until just as they were closing. Sunday schools

were held one and one-half hours.

Huntington, Utah.

AM I MY HUSBAND'S KEEPER?

Mary Foster Gibbs.

"Do I have to go out to this party, Betty?"

"You certainly do, my dear. It is the open night for our literary club and Mrs. Alden is entertaining the club members and their husbands, with a very few invited guests. I wouldn't fail to be there for anything, nor would I have you absent. The new pianist, Agatha Liston, from Boston, will be our guest of honor, while Professor Elton is going to talk on Wagner, and Miss Liston is to illustrate his talk with selections from his operas. Think of it, my dear! Such a treat! Hurry up, and get ready."

"Am I to have any supper, Betty? And where are the

children?"

"Oh, I took the children over to Aunt Jane's. Bobby's cold is no worse, and I could not miss this affair tonight."

"Don't you think it's a little risky to take Bobby out such a night as this, when he is quite croupy already?"

"Oh, Robert, I will give everything up if you are going to begin to preach. You know I work hard and have very few pleasures."

Her husband made no reply and, manlike, forgot to remember that he also worked hard and had very few socalled pleasures. Instead he turned his steps toward the kitchenette, where he found a little cold supper waiting for

him on the kitchen table.

"You know," said his excited wife, as she powdered her nose and followed him, looking-glass in hand, into the kitchenette, "you know, Robert, that we will have nice refreshments. Mrs. Alden always serves delicious 'eats.'"

"Fried froth," mumbled her husband, as he hastily swallowed clammy potatoes and steak, cold and tough with wait-

ing and long frying.

"Hurry, Robert, I don't want to be late. You know I

am expected to help Mrs. Alden receive her guests."

"Go to Relief Society today, Betty?"

"How can you ask such a question, Robert, when you know that Bobby was sick, and I had my hands full of work?"

Her husband was struggling violently with an obstinate shirt stud and merely said: "How often do you go to Relief Society, anyway, my dear?"

"Oh, I go when I can."

"Ever miss your regular afternoon club meetings?"

"Certainly not, Robert, how can I? You know we are just beginning with the new literary study, interspersed with lectures on music, and it is a real education to go to club."

"Any literary studies in your Relief Society?"

"Now, Robert, don't begin on that strain. We have thrashed that out over and over. I go to the Relief Society sometimes when they ask me to give a lesson. I am perfectly willing to help when I can."

While fastening his tie, his eyes nearly crossed in their endeavor to glimpse the looking-glass behind his wife's back, he ventured again: "You never go to the Relief Society, do you Betty, unless they want you to go and show off by teaching a lesson?"

"Oh, dear, Robert, I don't see why you talk that way. If you would just go to the Relief Society occasionally you would realize how inadequate such associations are for a woman of intellectual tastes and cultural aspirations."

Betty was, meanwhile, adding a touch of rouge to her pale cheeks and deepening the color of her lips with a darker line of red.

Her husband saw the process out of the tail of his eye, but made no comment thereon. He could but admire the charming picture she made posturing before the glass.

Meanwhile his lovely wife with her dark brown hair, coiffed over her small ears in braids and curls and shining with brilliant hair ornaments, was tucking down her underwear preparatory to donning a delicate evening dress which

lay upon the bed.

"What's this; what's this, Betty? That neck looks too low to me, and I don't see any sleeves at all on your pretty white arms. They look mighty sweet to me, but you know

that isn't the thing for people in this Church."

Swinging round at once before putting the dress on, his wife said sharply: "Robert Wilson, you know just as well as I do that I love my religion, in a way, and I am just as good a woman as you are a man. Don't I go to meetings sometimes and help in your old Relief Society, when I can, and have my children when none of the rest of the women in our set will stand it to be mother to more than one or two at the utmost? Now don't go preaching about my low neck and no sleeves. You just ought to see Elder Jones' daughter, and in fact, all the younger set when they go to parties."

Clothed, then, in his right mind, and his full-dress evening suit, her husband said, seriously: "Well, Betty Wilson, I do see the younger set on the street and I must say I am rather ashamed of the whole lot of girls with their dresses up to

their knees and down to their corset tops."

"You needn't be ashamed, Robert, for my conscience don't upbraid me one bit. I don't run you in debt; I don't criticise my neighbors, and I try to make a pleasant home for you and my babies. If I never do anything worse than turn down my undergarments a little I guess the Lord will forgive me. So come along, for we will be late if we don't hurry. Give me a kiss and forget and forgive." Lulled by her warm affection he forgot, as usual, the cause of his concern, and together they left the house.

The brilliant parlors were aglow with lights and the subdued rustle of the arriving guests, when the Wilsons entered the vestibule. Mingling with the crowd were several invited gentlemen, one of whom, Alonzo Vorhees by name, a rich, dissipated young bachelor, came hastily up to greet lovely Betty Wilson. She glimmered and sparkled under his fascinated gaze and felt the enchantment of his admiration, albeit expressed rather boldly by word and look.

Robert Wilson wandered restlessly from room to room. He listened with bored ears to the lecture on Wagner and fell asleep several times, for he was very tired, while the pianist from Boston mangled "The Ride of Valkyries" and pounded restlessly up and down the keys in search of Parsifal's Holy Grail. He must have been asleep in his little sheltered alcove for some time, for when he finally awakened,

he knew from the pleasant confusion in the rooms beyond him that the lecture was over and the cultured guests were congratulating the performers and each other on the very delightful and charming evening which all had enjoyed.

"Hello, Brother Meade," said a voice on the other side of Robert's curtain, "how comes it that a serious-minded Church official like yourself is here in this gay bevy of worldly pleasure-seekers?"

"Oh," answered the other, "I was dragged here by my sister-in-law. I have enjoyed the lecture and the music pretty well, although I have heard better, but I am ecrtainly shocked at the appearance of some of our sisters here tonight."

"Yes," said the first speaker, "I am a little surprised myself. I have been watching Betty Wilson all the evening, flirting outrageously with that stranger Vorhees. Somebody suggested that she was adopting him as an affinity. Where is her husband, I wonder?"

There was a little pause in the speech of the two men and Robert Wilson determined that he would step forward, when he heard the second man say with hesitation and some pain in his voice: "I am disappointed in Robert Wilson. He is a member of our high council and he certainly is gifted in speech and with his pen, as well as being very faithful in attending to the duties assigned him in the Church. I have felt that he was in line for higher trusts, greater responsibilities, but the follies of his wife give his friends considerable occasion for wonder and criticism. If he has no more control in his family than to countenance his wife in her scandalous appearance tonight, painted and powdered and with very little on her body, how can anyone expect him to control a ward or a stake, if such responsibility were placed upon him? Men who cannot stand for right and principle in their own homes will not be able to do much outside of Now, you know---

The speakers moved away and Robert Wilson stood with clenched hands, feeling that life had dealt him the severest blow he might ever receive.

"Come home, Betty," he said finally, reaching his wife and roughly seizing her arm, "come home!"

"What's the matter, Robert? Is Bobby worse? What is it?"

"Maybe so, I don't know. Come home—I say—come, or I shall go without you—"

"Of all the stupid reasons—" But she followed, still

questioning: "What's it all about? Any one would think it

was a matter of life and death!"

"It is, Betty, I have just attended my own spiritual funeral, and you have nailed down the coffin. Bobby and I need you at home."

A VICTORY DANCE.

Alfred Noyes.

The cymbals crash,
And the dancers walk
With long, silk stockings
And arms of chalk,
Butterfly skirts,
And white breasts bare,
And shadows of dead men
Watching 'em there.

Shadows of dead men Stand by the wall, Watching the fun Of the Victory Ball. They do not reproach, Because they know, If they're forgotten, It's better so.

Under the dancing
Feet are the graves.
Dazzle and motley,
In long, bright waves,
Brushed by the palm fronds,
Grapple and whirl
Ox-eyed matron
And slim, white girl.

Fat, wet bodies
Go waddling by,
Girded with satin,
Though God knows why;
Gripped by satyrs
In white and black,
With a fat, wet hand
On a fat, wet back.

See, there is one child
Fresh from school,
Learning the ropes
As the old hands rule.
God, how that dead boy
Gapes and grins
As the tom-toms bang
And the shimmy begins!

"What did you think
We should find," said a shade,
"When the last shot echoed
And peace was made?"
"Christ," laughed the fleshless
Jaws of his friend;
"I thought they'd be praying
For worlds to mend;

"Making earth better,
Or something silly,
Like whitewashing hell
Or Picca-dam-dilly.
They've a sense of humor,
These women of ours,
These exquisite lilies,
These fresh young flowers!"

"Pish," said a statesman,
Standing near,
"I'm glad they can busy
Their thoughts elsewhere!
We mustn't reproach 'em.
They're young, you see."
"Ah," said the dead men,
"So were we!"

Victory! Victory!
On with the dance!
Back to the jungle
The new beasts' prance!
God, how the dead men
Grin by the wall,
Watching the fun
Of the Victory Ball!

Copied from "The Saturday Evening Post."

The Coming of the Sixth

Mrs. Hazel Washburn.

The day had been long and hard, extremely hard. Every moment of it had been filled with the unnumbered tasks that can appertain only to big little families. The little mother looked pale and sick. Her bright eyes and firm set lips told of a rebellion seething within. A rebellion against having had maternity thrust upon her so often that the very springs of her vitality seemed to be dried up and gone.

At last after each little prayer had been said, the last little tousled head tucked away, and the last good-night kiss given, the mother walked into the other room and sank wearily into a chair. A deep sigh of utter weariness was heaved so intensely that the man of the house, who sat dozing contentedly by the fire, was awakened. He stirred

and yawned.

"Tired?" he asked casually.

Now the straw that broke the poor, long-suffering camel's back was only an ordinary straw exactly like the millions of other straws that made up his great burden. So it was with this little mother. The one laconic indifferent word snapped the bonds of all self-control and she burst into a paroxysm of weeping, lamenting and protesting, such as to startle even the man whose name she had borne for so many years.

The storm passed at last, leaving her exhausted but not resigned or at peace. Long after the heavy breathing of the man told her that he was asleep, she lay staring wide-eyed into the darkness. Every muscle twitching, every nerve at high tension. Just before dawn sent forth her herald of light, sleep stole sweetly in taking away all her cares and fears.

Suddenly she found herself in an unfamiliar land. She saw rugged and unconquered stretches of sagebrush, scrub pine and cedar. Here and there were small patches of plowed ground. Each spoke of some man's struggle with the elements. As she came nearer a small clearing in the edge of the wild waste of land, she could see a small cabin. Outside a group of little girls played happily. She counted and found that there were four of them. And by some curious unreal way she was aware of a little grave wherein slept a fifth. Not far away a man drove a pair of horses hitched to a plow, turning up the new soil. Within the little cabin

naked simplicity in the furnishings spoke of poverty. The walls were mud-chinked. The floor was nature's own. But everything was tidy and in place.

Near the window a woman sat sewing. Her shoulders were already drooping a little as if the spirit exceeded the strength of the body. Suddenly she straightened, raised her head and smiled. Then the watcher recognized the woman as her own mother. The man working so industriously was her father. And the four little sisters were her childhood playmates.

She seemed to sense the passing of the days, swiftly, consecutively, until the days were fulfilled and her mother's hour had come, who awakened the sleeping father and told her message. Hurriedly he arose, dressed, and then went after the horses. But one of the half-broken mares refused to be caught. The first faint streaks of morning were appearing in the east when she finally was brought in. The man made a hurried visit to the house and then he and the team dashed away to the town for the good old grandmother nurse. At the first farm house he stopped long enough to tell the neighbor of his wife's sickness. Then both hurried away on their important errand.

Of the account of the next few hours not much will be said. Such scenes are too sacred for common recital. But for the watcher no moment of the suffering was obliterated. It needs be that she must realize to the fullest extent the sacrifice that the brave little woman was making that she, the babe, might live.

At length after long hours of suffering the lusty wail of the new-born babe was heard. And then came the good grandmother's exclamation, "I'll declare, Tom, it's another girl, and it's got red hair, too!"

The watcher seemed to note a shade of disappointment sweep, for an instant, over the strong features of her father. For what father's happiness is completed until a son is born to bear his name? But fervently, he said, "Thank the Lord they are both all right."

A look of almost transfigured joy swept over her mother's face as her arm encircled the tiny bundle of helpless babyhood.

Silently and quietly the watcher turned away. A deep reverential love for her mother filled her whole soul.

It was broad day light when the dreamer awoke. The sun was streaming in the window. The other beds were vacant. Sounds coming from the kitchen told her that the family was at breakfast. At the sound of her first movement the husband appeared in the doorway. A dish towel was thrown over one shoulder and his sleeves were pushed up.

"Better lie still, Mommy," he called. But as he caught sight of her face he stared in astonishment. "Feeling better, sweetheart?"

"It's more than that," she answered bravely, "It's the determination, and I hope the strength, to do my duty and to leave to the Lord the rest."

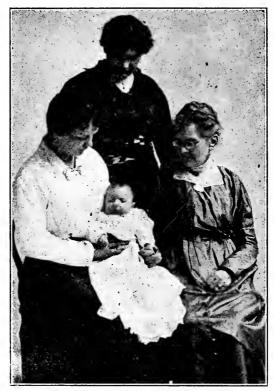
Her husband's kiss was the benediction.

AN UNKNOWN HEROINE.

We hear much about the power of continued effort and persistent labor, but few of us realize what can be accomplished by one human being when the will to do and the opportunity to accomplish is given.

We are presenting to our readers this month the picture of one of the most retiring and least known heroines in this Church and kingdom. Few, indeed, know her or know of her and yet consider the work accomplished by this little woman, Mrs. Amanda Wessman. She is eighty-two years old and has made the following remarkable history: She was born, April 7, 1848, in Gothenburg, Sweden. She was a friend to all the missionaries, fed them when they were hungry, clothed them in their need, and ministered generously to their support, although very poor herself. She took care of the Church hall for seven years in her native city. She was baptized in February, 1878, but did not reach Utah until October 29, 1893. She is the mother of seven children, twenty-nine grand children, and nine great-grand children. And she has been a Relief Society teacher since 1898.

This, however, is not uncommon history for the women of this people. Yet, when I tell you that this good woman began her temple work in March, 1898, and has been a temple worker in the Salt Lake temple for the last ten years—when I tell you, I say, that she has been baptized for eighty-four thousand six hundred and fifty women, you can guess at the great concourse of people who will meet her on the other side and greet her as their earthly savior and friend. Who



MRS. AMANDA WESSMAN.

among the mighty ones may surpass her in that life to come?

Who will greet thee, heroine of mine,
When thou shalt reach that better shore?
Thy loved ones—yes—my friends and thine,
Ah, yes—but more—ten thousands more.
For, in this span that we call life,
Thou hast thy labor nobly done,
As daughter, sister, mother, wife,
Thy crown of glory long's been won.
Yet not alone, these tender ties within
Will bind thee to thy Master's throne,
But countless souls redeemed from sin
Will bear aloft thy glory as their own.
This veil of flesh not long shall hold thee bound,
For years and time fleet fast away,
The choiring angels wait the welcoming sound,
That thou hast entered into perfect day.

Household Hints

Janette A. Hyde.

During the summer months the crisp table linen seems more acceptable to the fastidious appetite than any other time during the year, and while one may not be able to afford the very expensive linens many of the little dainty breakfast cloths with bright, cheery, designs, worked out by hand, or even the plain hemmed cotton clothes, create an atmosphere of cleanliness and good taste. We also recommend where families are large and mothers are hard pressed for help in the home that the little white dainty paper table cloths and napkins may be used with good taste and judgment during the hot weather.

Tempting dishes from fresh fruits and crisp, ready prepared breakfast foods, melons chilled, scooped out, with little round vegetable cutters served in dainty crystal sherbet glasses decorated with a little sprig of mint or parsley; raspberries, strawberries and cherries chilled and served in individual dishes all are tempting and good for the digestion as well.

We must not overlook the important points of table setting and serving. Things should look well as well as to tempt the taste. Many a good meal is spoiled in serving. The edges of dishes and plates and all receptacles for food should be wiped off thoroughly before being placed upon the table. If the house wife has planned well she will have in her back kitchen garden or under the water tap a bit of mint, parsley, sage, and a few plants of nasturtiums, with these to decorate and season appetizing dishes, for lunch, breakfast or dinner.

Melon Balls.

Take well ripened canteloups or watermelons, use round or heart-shaped cutter, with which to cut into shape, melons well chilled, scoop out in small balls, place in sherbet glasses, serve with sprig of parsley or mint. If desired sweet make syrup of one cup of boiling water, 1½ cup of sugar, flavor with one tablespoon of lemon juice, chill and serve over melon.

Tomato Salad.

An excellent salad for hot weather. Dip into boiling hot water nice firm ripe tomatoes. Peel, scoop out inside, put in refrigerator to chill, take onion, cucumber, shredded lettuce leaves, mix with French dressing, salt and pepper to taste. Fill chilled tomatoes and serve on lettuce leaves with toasted crackers.

Green String Bean Salad.

Either use the canned or fresh green beans, cooked in salt water until tender, drain and chill. Add to one quart of beans five small green onions, diced, two sprigs of mint, marinate with French dressing; serve on lettuce leaves with cold graham rolls or white baking powder biscuits.

Tuna Fish Salad.

One large size can of Tuna fish, one good sized cucumber, two or three onions diced. Mix with salad fork into the Tuna fish. Marinate with French dressing. Serve with plain bread and butter.

Asparagus Tip Salad.

Place on lettuce leaves one-half dozen cooked asparagus tips for each individual, using a strip of green sweet pepper uncooked and one of red pimento. Prepare as individual salad, marinate or cover with mayonaise dressing to which one-half cup full of whipped cream has been added, or use the French dressing, according to taste. Or tomatoes, prepared as above, scooped out and filled with the tips of asparagus served on lettuce leaves with French dressing makes a tempting and appetizing salad for hot weather.

Potato Salad.

Potato salad, which, let me say, is very often spoiled by having the ingredients too thick and dry. Take one quart of new potatoes, boil, peel and chill. Dice and sprinkle sparingly with salt, marinate with a little weak vinegar, about two tablespoons of vinegar and one of oil. Potatoes should be prepared and let stand in this dressing for two hours at least before mixing with other ingredients. Chop four hardboiled eggs, two good sized onions, one-half can of pimento, two stalks of celery or one-half teaspoon of celery salt, mix all together when ready to use and prepare the following dressing, which thoroughly mix together before serving. Chop very fine a tablespoon of parsley and sprinkle each individual dish and serve on lettuce leaves with hot rolls or plain bread and butter.

Boiled Dressing.

Four teaspoons of sugar, one teaspoon mustard, two eggs, well beaten, five teaspoons flour, one-eighth teaspoon salt, one cup weak vinegar or three-quarters cup diluted to make one cup. Mix all dry ingredients, add beaten eggs and vinegar and boil in double boiler until thick. Take off and let cool. When cool mix with enough whipped cream to bring it to the proper consistency for use.

French Dressing.

One cup vinegar, level teaspoon salt, three-quarters teaspoon oil, two teaspoons sugar. Shake well. One-eighth paprika, one tablespoon Worchester sauce, two tablespoons ketchup. If desired, or on hand, use two tablespoons mushroom ketchup. All ingredients may be eliminated excepting the vinegar, oil, sugar, salt and paprika, but if you desire something extraordinary in taste and delicious, make according to the receipt.

Caution to salad makers! Have everything chilled and fresh if you desire to succeed.

LOGAN RELIEF SOCIETY RECIPES. Mrs. Smith's Mustard Pickles.

One quart vinegar diluted a little, one-quarter cup sugar, one tablespoon mustard seed, one tablespoon celery seed, five

ounces mustard, one scant tablespoon turmeric. Let six-quart pan of pearl onions and six-quart pan cut green cucumbers stand over night in salt water. Drain and rinse in morning. Boil vinegar and spices and add onions and boil it 15 minutes. Then add a little dust of flour.

Mrs. Bell's Graham Bread.

Three sieves of graham flour, four tablespoons sugar, one tablespoon salt, one teaspoon soda. Plenty of fresh yeast. Add water to make a thin dough. Mix with lard on the hands. Put at once in pans. Raise. Bake two hours in receding heat. Use steel cut flour from Blue Stem wheat.

THE GRAIL OF THE FIELDS. Maud Baggarley.

With heads down-cast the horses stood Beside the fragrant upturned sod; In some dim way I knew life good, Desirable, and beautiful, and felt the peace of God. And as I dreamed The brooding spirit of the fields Unto me spoke— Submerged, or sleeping, instinct woke— I looked upon a world illumed: The sky is blue—that breath of eglantine is sweet— You peach tree's flame is like the morn! I cried And gazed in ecstacy—a soul new born. The sea-gulls from the Great Salt Lake That wheeled and circled in my wake, As they were ever wont to do The whole of every seeding season through; The joy song of the lark (that thrilled my heart) Pure, true and clear, As if an angel winging near Forgot himself and trilled a note or two Of a triumphal song For high omnipotence to hear; Each common half-seen, half-heard thing Seemed fraught with a significance divine; For I had looked upon the grail of the fields – The old fields, the dreary fields—transfigured and sublime!



James H. Anderson.

The United States now has a population of 105,000,000 souls, according to the census of 1920.

Bubonic plague has appeared in Mexico, and precautions are being taken to keep it out of the United States.

The International Woman's Suffrage Alliance convened in Geneva, Switzerland, on June 6.

Mexico has called elections for August 1 and September 5, after which further troubles are likely to arise.

Mrs. Reed Smoot, wife of Senator Smoot, returned from Washington, D. C., on June 24; her health has improved of late.

Los Angeles, Cal., was the scene of a sharp earthquake on June 20. Only one life was lost, but there was heavy damage to property.

Wool prices in Utah dropped heavily during June, owing to the Federal Reserve Bank system restricting loans on wool.

Famine is increasing in Asia and Europe this season, with a prospect of affecting the United States in 1921.

Turkey refused in June to sign the peace treaty, and fighting was resumed, though on a small scale at present.

Congress changed its mind from deciding, in April, on a recess for the summer, and adjourned on June 5.

President Wilson, on May 27, vetoed the congressional resolution repealing wartime laws, hence the country is still under their operation.

Italy experienced serious revolts among the population the last week in June, with a prospect of vital government changes in the near future.

Ireland had bloody and numerous riots and conflicts in June, with little present prospect of a return to orderly government.

Zionists in Palestine have agreed to establish a Jewish assembly at Jerusalem, and to permit Jews to migrate to the Holy Land at not to exceed 3,000 per month.

Railway employes in the eastern United States made frequent threats during June, of strikes for further increased wages, but only a few of the strikes materialized.

Missionaries from the "Mormon" Church were again admitted freely to the British Isles on June 14, through the efforts of Senator Smoot of Utah.

The Mutual Improvement Associations conferences at Salt Lake City on June 11, 12, and 13, were the most largely attended of any the organizations have held.

Jews in Palestine propose to make a national holiday of April 24, the date when Palestine was formally given over to the British mandate by the entente allies.

A French scentist claims to have discovered that the Bible was written by a woman. She seems to have made a fairly good job in ancient history.

The Northern Baptists, comprising those of that denomination in the United States, withdrew from the inter-church movement in June, owing to its expense.

An Armenian mandate, requested by President Wilson, was refused by Congress in June. It would have required a vast army of American troops to have applied it.

Women pickets at Washington, D. C., so misconducted themselves at the British embassy there, that the United

States had to apologize to Great Britain, in June, for that conduct.

Mexican Indian laborers, to the number of more than 1,000, entered Texas in June, through one of the ports of entry on the Mexican line. The other six or seven ports also admitted many such Indians.

I. Wilkansky and I. Gutnam, of the Jerusalem agricultural and irrigation departments under the Zionists, arrived in Utah on June 21, to study farming conditions here.

Brutal treatment of women, without even the excuse of war, in the parts of Germany occupied by French colored troops, is told of in letters received from there in June, by Utah people.

The primary associations of the Church had a highly commendable miniature representation of the "Mormon" Pioneer route on exhibition in the Bishops' building, Salt Lake City, during the week of June 14.

Francisco Villa, the Mexican revolutionist, and ten of his generals announced on June 24 that they would resist the newly installed government there, as it savored too much of foreign ruling classes.

The Relief Society is entitled to another big credit mark among its many good ones, for instituting, by its action in June, one-year courses in nursing; this will be a great boon to future wives and mothers.

War was raging in Europe during June, from the Mediterranean to the Baltic Sea, including Poland, Russia, Serbia, Italy, Albania, Greece, Turkey, and the British and French forces at Constantinople.

Mrs. E. O. Leatherwood, of Salt Lake City, addressed a large audience at Des Moines, Iowa, on June 16, telling what the Utah Federation of Women's Clubs was doing to calm the prevailing industrial unrest.

A children's festival in the Salt Lake Tabernacle was conducted on May 30, under the management of Joseph H. Lake, in which 6,000 children took part. The subject outlined was the Restoration of the Gospel.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

PROGRAM OF AUXILIARY GROUP CONVENTIONS FOR 1920.

Held in Connection with the Regular Quarterly Conferences.

According to announcement in the May issue of the "Magazine," group conventions of the six auxiliary organizations of the Church will be held in approximately fifty-three stakes during the months of August, September, and October, of 1920. These conventions will be held in connection with the quarterly conferences, and will take the place of the former separate auxiliary conferences in these stakes.

The program for group conventions contemplates that there shall be in attendance, all stake and ward workers of six auxiliary organizations; that presiding authorities and priesthood of stakes and wards, and general public, shall be invited to attend and so participate as to increase their understanding and interest in all auxiliary endeavor; that representatives of each General Board be in attendance to further the interests of their respective organizations.

It is proposed to arrange a program of meetings that will offer practical and definite assistance to each association, such as:

General sessions where subjects of equal interest to all may be presented.

Separate meetings of stake boards.

Departmental meetings where definite and practical help

is to be given to ward workers.

This does not mean that the quarterly conference will be supplanted by auxiliary conventions, but it does mean that one of these conferences will be devoted to the consideration of the duties and purposes of the various auxiliary associations.

The presidency of the stake will have charge, and all necessary official business of the stake receive attention. The stake choir will provide music for all public meetings as usual. Inasmuch as the program of these group conventions contemplates the attendance of all stake and ward workers of six auxiliary organizations, it will be necessary to make special arrangements to accommodate the various groups who must assemble at the same time in various meetings. All presiding authorities and priesthood of stake and wards are invited to attend and so participate as to increase their understanding and interest in all auxiliary endeavor. It is expected that a representative of each General Board will be in attendance to promote the interest of his or her respective organization.

Following are the stakes in which these conventions will be held:

Dates of Conventions.

July 31 and August 1—Taylor, Boise, Curlew, Raft River, Summit, Wayne.

August 7 and 8-Emery, Millard, Alberta, Juab.

August 14 and 15-San Juan, Bannock, Big Horn, Teton, Blaine, Malad.

August-21 and 22—Portneuf, Pocatello, Young, Bear Lake, Burley.

August 28 and 29-Panguitch, Idaho, San Luis.

September 4 and 5—Kanab, Morgan, Lost River, Twin Falls, Oneida.

September 18 and 19—St. George, Uintah, Star Valley, Union, Montpelier.

September 25 and 26—Sevier, Deseret, Dueschne, Carbon, Parowan.

Following the October Conference: Beaver, Tooele, Tintic, St. Johns, Wasatch, Woodruff, Cassia, Snowflake, Maricopa, St. Joseph, Moapa. Roosevelt and Franklin not set.

PROGRAM.

Saturday, 10 a. m.—Regular quarterly conference session. Saturday, 11 a. m.—Relief Society stake and ward officers.

Meeting of Sunday school local superintendencies, secretaries, librarians, and all other Sunday school workers not engaged in other auxiliary organizations at that hour.

M. I. A. stake and ward officers.

Primary Association stake and ward officers.

Religion class stake and ward officers.

Saturday, 2 p. m.—Regular quarterly conference session.

Saturday, 3 p. m.—Relief Society stake board officers.

Sunday school stake board officers.

M. I. A. joint meeting stake and ward officers.

Primary Association stake and ward officers.

Religion class departments with stake and ward officers.

Saturday, 4 p. m.—Joint department meetings of all organizations.

Superintendents and executive departments, secretaries, treasurers, choristers, and organists.

Saturday evening—Social (option) under direction stake presidency and stake social committee.

Sunday, 9-10:30 a. m.—Relief Society stake and ward officers.

Y. M. M. I. A. separate meeting. Y. L. M. I. A. separate meeting

Primary Association stake and ward officers

Religion class stake and ward officers.

Note: The above departments will meet and dismiss without general assembly.

Sunday, 10:30 a. m.—Regular quarterly conference session. Sunday, 12:30 p. m.—General session of all Sunday school workers.

Sunday, 2:30 p. m.—Regular quarterly conference session.

PROGRAM OF RELIEF SOCIETY MEETINGS.

Saturday, 11:00 a. m.—Relief Society stake and ward officers.

1. Report, stake president.

2. Brief reports, ward presidents.

3. Officers:

(a) Selection of officers.

(b) Duties of officers.

Saturday, 3:00 p. m.—Relief Society stake board officers.

1. Questionaire, to be filled out by General Board visitor (during session.)

Miscellaneous topics, General Board member.
 Round table discussion of stake problems.

Sunday, 9-10:30 a. m.—Relief Society stake and ward officers.

1. Membership campaign.

2. Stake dues.

3. Work and business meeting.

4 Miscellaneous.

THE EVER NEW DOMESTIC COMMANDMENTS.

Mrs. Rozelia M. Watson

Be cheerful. Let duty be a pleasure.

Drive thy business, let not work drive thee.

Keep thyself clean.

The Spirit of the Lord will not dwell in unclean and unholy tabernacles.

Cleanliness is next to godliness.

Observe the word of wisdom. Go early to bed and arise early.

Seek ye out of the best books words of wisdom.

"And that thou mayst more fully keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day, for verily this is the day appointed unto you to rest from your labors and to pay thy devotions unto the Most High."

Be meek and prayerful that you enter not into temptation,

but have strength to overcome evil.

Set thy spiritual and temporal house in order.

Allow not thy heart to be hardened to the sorrows of thy neighbor.

Love will find a way to serve and what thou givest to

others will come back to thee sometime, someway.

Bring thy will in subjection to the will of God that thou mayst be educated for thy future work and thy future home in heaven.

NOTES FROM THE FIELD.

Montpelier Stake.

In the Montpelier stake there are twelve wards, with a total membership of 500, which is a very good showing when we take into consideration the fact that there are only 793 L. D. S. families in the stake. This record is above the average. Two hundred and sixteen members are subscribers to the "Magazine"; thirty-two bodies were prepared for burial; forty-eight visits were made to the wards by the stake officers, which would average four visits to each ward during the year; 390 days were spent with the sick; and 714 special visits were made to the sick.

Juarez Stake.

Mrs. Fanny Harper, president of the Juarez stake, reports that the members of the Relief Society in Mexico are very

energetic and desirous of following out the plans, including lesson work, as outlined in the Relief Society "Magazine." They have one organization composed entirely of native Mexicans, who are studying earnestly the lessons from the "Book of Mormon." Those who have been converted have great faith in the gospel, and do relief work among their own people. The spirit of fear has largely been taken from the L. D. S. colonists, and they feel that a part of their mission in that land is to help the Mexican people. The charity work in this stake is done almost wholly among the natives, and it amounts to a great deal more than is being reported. The members of the Relief Society feed those who are hungry, cloth those in need, and visit the sick. It is believed that the local Mexicans would regret very much to see the "Mormon" people leave this country. Among the Latter-day Saints there are no rich and no poor. The majority of the people are comfortable and do not lack for the necessities of life. Mexican labor is very cheap and the "Mormon" colonists have a good part of their time for spirituality and the care of their families. They are planning to do genealogical and temple work. The people go about their work having no fear, and trusting in the Lord for protection. If a band of invaders comes and takes all they can find, the colonists still discover enough provisions left to tide them over until another harvest, and so they trust and hope on.

Panguitch Stake.

Mrs. Rhoana Hatch Henri celebrated her eighty-eighth birthday on May 19, 1920. It is very interesting to know that Mrs. Henri, as well as our own dear president, witnessed the historic scene in the Church, when the mantle of the Prophet Joseph Smith rested on President Brigham Young at Nauvoo, Illinois, in 1844, just after the martyrdom. The Panguitch stake people are very proud that Sister Henri has been permitted to live among them, and to bear her testimony to this wonderful event.

Rigby Stake.

The Rigby Second ward, with Sister Elizabeth Ossmen, president, and Elizabeth Campbell and Serena Mason, counsellors, held a community quilting on May 10, 1920. Nine quilts were quilted and bound during the day. There were in attendance one hundred eleven, twenty-four more than the enrollment. The day was a real love feast for the sisters, and for the strangers who came, many visitors declaring that the regular meeting would find them enrolling with the

association. Refreshments were served at the close of the work. The quilt materials were all donated by the ward members, and the quilts are to be sold to establish a general treasury, as this is a new ward, organized only last February. Thirteen quilts in all have been made by the association since its organization.

Wayne Stake.

Mrs. Pauline Brown. who has served faithfully for a number of years as secretary of the Wayne stake, has resigned on account of poor health, and on December 27, 1919, Mrs. Emily A. Blackburn was appointed to take her place. Mrs. Sarah G. Meeks, who was president of the Thurber Relief Society for thirty-nine years, where she served faithfully and well, has also resigned on account of poor health.

Curlew Stake.

There are ten organizations in the Curlew stake, all of which are taking up the lessons identically as outlined in the "Magazine." At the beginning of the year, the stake officers and board members sent a letter of greeting and special instructions to each ward president, expressing appreciation for the splendid work done during the year, and giving some detailed instruction with regard to the work for the year. In 1919, this stake made an excursion to the temple, doing work for two hundred six souls. It is the plan this year to make a similar excursion which it is felt will be larger than that of last year. Board meetings are held regularly every two weeks, and once a month in connection with the stake priesthood meeting, a stake and local officers' meeting is held. The Relief Society women in this stake have the privilege of visiting the wards in company with the stake presidency and high councilmen, which they greatly appreciate. The ward teachers are furnished with outlined topics for their monthly visits. At the work and business meeting, all kinds of sewing and remodeling are done, and special instructions in cutting and fitting are given by experienced dressmakers.

The "Millennial Star."

In the "Millennial Star," dated May 13, 1920, there appears a comprehensive editorial on the Relief Society. A sketch was given of the meetings of the April conference, including a summary of the Relief Society annual report for 1919. The comment was made that figures, however precise and great, are but a small part of the beautiful work

of the Relief Society. The devotion of general, stake, and local officers was commented upon, and the Relief Society was eulogized for the work which has been done along human welfare lines from the beginning.

Samoan Mission.

The following very interesting report has been received from Elder John Q. Adams, president of the Samoan mission, giving a description of some phases of Relief Society work in the South Sea Islands:

We, of the remote Southern Seas, are interested in Relief Society activities as a very essential phase of our work among the islanders. We have a conference president over each island, which corresponds to a stake in Zion, and also one over each branch of sisters, to effect an organization, which, in turn, is similar to a ward at home. The other officers are also appointed, with the exception of a board, the missionaries assuming that responsibility in the various units with Sister Thurza Adams, wife of the mission president, in charge of the entire mission. Practically the same activities are engaged in, including a definite and continuous course of study, the collection of the regular relief funds to be used circumstances similar to; those governing home, assistance in sickness or death; in fact, the Samoan sisters are carrying on the ideals and spirit of their division of the gospel responsibilities as closely as local environments will permit.

For a glimpse of some unusual features of the work here, it might prove interesting and profitable to you in Zion to mentally accompany a group of our sisters on one of their recent journeys of several weeks duration around the Island of Tutuila. This bit of South Sea Eden is but an irregular mountain of approximately five by twenty miles, around whose coast line a fringe of plumy cocoanut trees extends. At frequent intervals native villages of tawny, thatched homes peep from the shade, their fronts edging the ocean and at their back doors, towering, abrupt, volcanic heights, all covered with a blanketing, tropical wilderness of green. At every turn there is a confronting scene of rare beauty and charm.

Not long since, a proselyting party of about twenty-five left our school village of Mapusaga to tour the island in its entirety in the direct interests of Relief Society work. The conference presidency of three native sisters of middle age, Elders Hale and Peterson, and the balance boys and girls from the school, made up the force of trampers, for no

other mode of travel is possible, if all the villages are to be reached.

The method of procedure is for the whole party to enter a village and rest in some large native house until arrangements can be effected for the evening's entertainment. In the meanwhile, the chiefs drop in, extend island courtesy in the form of a passed drink of the kava plant, accompanied with respectful welcoming speeches of high class language. Incidentally, permission is granted for the exercises later on at night. The balance of the day is required in visiting the houses for gospel conversations and in preparing for the program.

As the appointed hour approaches the crowd assembles, mostly half clad, and all expectancy, for the "Mormons" are accredited with usually having something worthy of presentation. A native house is open on all sides like a pavillion, so in or out becomes an easy and simple act. No occasion for worry need result from the lack of benches or chairs, as a few mats spread on the pebble floor serves the purpose equally well.

In order to obtain the benefit of the program, the audience is obliged to listen to an hour of gospel as a preliminary, in which the elders and especially the sisters, emphasize principles and truths, and point out the great gap filled by the Relief Society in providing for better homes, brighter children, alleviation of human suffering, and general advancement. In fifteen of the villages recently visited, all outsiders, thirteen such meetings were attended by crowded houses and it is the testimony of all our party that never was the Spirit of the Lord in greater abundance than upon each occasion. The listeners were attentive and in every other way, too, were we received with respect and courtesy. In the one matter of food alone was this apparent. A dozen wholeroasted pigs, kegs of salt meat, dozens of cans of salmon. and beef, piles of bread, and an abundance of native food of all descriptions, were heaped up before us for use as required.

At times, a touching spectacle was presented by the oldest sister, especially, who acts as conference president. Sister Fiauu Kenison has been to America, speaks good English, and is an exceptionally talented member of the Church. She is far past the expected age of such heavy exertion as a three weeks' tramp in the rain, over rocks, through mud and in a tropical sun, yet she entered joyfully into it, and through her splendid enthusiasm, made of the various occasions spiritual feasts. At times, on some very

difficult part of the trail as it ascended a steep mountain side, it became necessary to draw her up with a rope! In the face of this, she plodded along singing and cheering her

companions.

Mention should be made of the fact that, immediately succeeding the religious service each evening, there followed a program rendered in English of songs, speeches, dialogues, etc., presented by our school children. The direct effect of such a method is to generally draw some to the school.

In one village, after the usual amount of food had been brought in, a purse was made up and presented by the chiefs (all outsiders, please remember), but it was refused on the grounds that we are not in the service of the Lord for wages,

which unprecedented act greatly astonished them.

At another village, the inhabitants manifested such a friendly spirit as to offer to convey the party in the village boats to the next stopping point. This was not accepted as

the journey was then practically at an end.

All told, the joy of those participating in the tour and the results in developing friendly relations with those formerly hating us, were both remarkable, and the outsiders of the island now are in possession of considerable knowledge concerning the work of the sisters of the Church.

EDITORIAL

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

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RELIEF SOCIETY MAGAZINE

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Who Pays the Price?

We sometimes fancy that people are abusing us, that the Church is unjust in its demands upon our time, and that we are altogether to be pitied. In that condition of mind we are very apt to be irritable with our families, to suspect our friends of treachery and to criticise the Church authorities unmercifully. Who pays the price of our wrong-doing and our evil speaking, do you know?

Our boys fall into the habit of smoking a little, swearing a little, and gambling a little. In our endeavor to keep them close to us, we are sometimes apt to palliate the sin in an endeavor to please and encourage the sinner. We hear our husbands and sons fall into revilement and bitter criticism of Church authorities for "this, that or the other" and, in our thoughtlessness or indifference, follow suite and join in the hue and cry against each other in politics and business, and in Church affairs. Who pays the price of our own broken covenants and that of our husbands and sons; do you know; do you ever think about it?

Our girls flatly refuse to be married in the temple as they will thereby be deprived of going about practically naked in the streets and ball rooms of our increasingly wicked cities and towns. We sympathise with the girls and think it is a shame to rob them of so-called good times, and fail to make them understand that, if they go to the temple, the favor is all on their side and not upon that of the Lord or his servants who work there. If, by coaxing and coercion, we can persuade our sons and daughters to be married in the temple, we quietly wink at their failure to live up to their covenants, and smile at their evil practices, while we blame some sharp-tongued person who may have stated the law a little too frankly and a little too plainly to suit the lax morals of modern girlhood and womanhood. Who pays the price for our own actions and for the growing depravity of our young people; do you know; have you ever thought about it? Just stop a moment and take stock of your own attitude on the question of right and wrong. You will soon learn who pays the price.

A VISITOR FROM ACROSS THE SEA.

Among the members attending the annual meeting of the National Education Association in Salt Lake City from July 3-10, was Miss Annie Burrett, L.L.A., a teacher from London, England.

She did not come from London direct, but by way of Toronto, where she has been teaching since October, 1919. At the end of September, 1920, she is due back at her work

in a London school.

At the beginning of 1914, an Exchange of Teachers between Canada and the old country was proposed by a body of people whose motto was, "hands across the sea." The London County Council agreed to this scheme by which ten of their staff, including our recent overseas visitor, were selected to exchange with teachers in various parts of Canada. The number was subsequently increased to thirteen.

Owing to the outbreak of the Great War, the Exchange was not carried out in its entirety; but the scheme was merely postponed, not abandoned. Shortly after the signing of the armistice, Sir Robert Blair, education officer to the London County Council, informed Miss Burrett that it might be possible to obtain educational experience in Canada under the auspices of the League of Empire. In due course, the matter was arranged, the London Education Committee granting a year's leave of absence, and the Toronto Board of Education undertaking to give temporary employment in one of their schools.

During the present year, the League of Empire has been arranging a regular yearly exchange of teachers between the

mother country and the overseas dominions. Dr. Hardy, of Toronto, has accepted the office of secretary for Canada, and there is every prospect of a successful development, now that such details as recognition of certificates, appointments, and salaries have been mutually agreed upon.

The League of Empire aims at further strengthening the intangible, but nevertheless strong, bond of union which the war proved to exist between the scattered parts of the British empire. The Exchange of Teachers is not the least important of the means by which the peoples under the British flag are to be brought into closer contact with one another. Personal intercourse fosters deeper friendship, and promotes good understanding. Mutual interchange of ideas enables communities, as well as individuals, to obtain a clearer vision of the other's point of view, and when inevitable differences of opinion arise, difficulties will be met in a friendly and tolerant spirit.

The Exchange of Teachers is so far confined within the limits of the empire, but there is no reason why it should not be extended. Any plan which will enable the British and American nations to come into closer friendly contact

must be for the good of the world.

Miss Burrett came to our editorial office with a letter of introduction from the famous educator and author of Canada, Dr. James L. Hughes. That Miss Burrett herself is broadminded, brilliant, yet exceedingly conservative, charmingly simple in her manner and appeal, made the happy task of introducing her to our leading women both a delight and a recreation—a real re-creation. We admire her point of view, which is exceedingly cosmopolitan, and therefore not insular, yet also exceedingly English in application of the best traditions and inheritances of our beloved mother country. We hope she takes with her as pleasant an impression of this people and this city as remains behind her, like an aroma of sweet remembrance.

Miss Burrett's personal experience during her year's work and play on this side of the Atlantic has convinced her that the extension of the Exchange of Teachers scheme would be beneficial, both to the education authorities and their employees who enjoy the advantage of a year abroad.

Adopting Dr. Hardy's suggestion, she wrote to Dr. Crabtree, secretary of the N. E. A., regarding membership of the association, receiving a warm invitation to attend the N. E. A. from Washington, D. C., she came with another famous Canadian woman, Mrs. Gross. She writes: "I will never regret taking the long journey across the continent to Salt Lake

City. My visit has been made exceptionally and unexpectedly interesting by my good fortune in having the opportunity of meeting some of the best known people of the 'Mormon' community. This was made possible by Dr. James L. Hughes, of Toronto, who, having enjoyed acquaintance with some of the 'Mormon' leaders years ago, was anxious that others should have a similar privilege. He gave me a letter of introduction to the editor of the Woman's Relief Society 'Magazine.'

"In far away England very little is generally known about the present day 'Mormon' religion. It was therefore a pleasant and helpful educational experience for an Englishwoman to spend a whole morning at the Bishop's building, in the company of the women officials there found. It was a revelation to hear of the highly organized relief work, and to get an insight into the efficient organization for making the children and young girls feel that they have a real and definite place in the Church.

"To a trained teacher, the exhibition of children's work on the top floor gave evidence of very efficient work on the part of their instructors.

"At midday I was taken to see Mrs. Wells in her room at the Hotel Utah. She was temporarily indisposed, but in spite of this, told with marvelous clearness of the story of her early years when, as a young married woman, she crossed the wide territory from east to west in the wake of the pioneers, as long ago as 1848.

"It was, indeed, unfortunate that she, a duly qualified certificated teacher, with experience in New England and in the first 'Mormon' school in Salt Lake City, should have been unable to satisfy her earnest desire to meet the educators of the present generation, assembled in such numbers in the rotunda below.

"After a morning well spent in learning something of the work carried on in the various offices in the busy hive opposite the temple, I had the privilege of visiting the log cabin home of Dr. and Mrs. Widtsoe on the mountains at the head of Big Cottonwood canyon. As president of the University of Utah, Dr. Widtsoe was naturally in close touch with the leaders of the N. E. A., and busy attending the various sessions, and his kindness in sparing time to take a party in his car on that beautiful mountain road in the cool of the evening, was very much appreciated.

"I shall take away with me happy memories of the beauty of Salt Lake Valley, and of the kindness of all the good folks I met during my all too brief visit to Salt Lake City."

Honors for General Board Members.

The General Board of the Relief Society, and "Mormon" women in general, have been greatly honored this summer in the appointment of two of its members to high honors and responsibility. Mrs. Janette A. Hyde was supremely recognized, and the General Board was honored in that recognition, in the recent Republican convention in Chicago; while Mrs. Ida Smoot Dusenberry will journey across the seas to represent this society in the quinnquennial session of the National and International Council of Women to be held at Christiania, Norway, in September.

Mrs. Ida Smoot Dusenberry, who goes to represent the women of the Relief Society and who was appointed by President Emmeline B. Wells as her proxy, is herself of Nor wegian extraction. Her mother was born in Norway and Mrs. Dusenberry will therefore find very much of personal interest in her visit to her mother's native country. The meeting in Christiania will consider public health service, educational advancement, citizenship, juvenile courts, better films, etc., etc., in their relation to international, as well as national, needs. Mrs. Dusenberry is especially qualified to assist in these deliberations on all questions of educational interest and modern social service methods. Her excellent reasoning power, her quick perceptions and her trained intellect will add force to her oratory, while the truths she will be able to present will inform her remarks and inspire her utterances. She goes with the congratulations of the General Board and the blessings and good wishes of the members of this society. Her only daughter, Margaret, who is an accomplished musician, will accompany her mother on this trip.

Mrs. Janette A. Hyde, the business manager of our "Magazine" and a prominent and popular member of the conservation work, done during the war, and now carried forward in the Civic Center, has been singularly honored in a national way. She was appointed by the national Republican committee, under Chairman Will H. Hays, on January 4, 1920, to act as a member of the national council of one hundred. On January 14, she was invited by the National Republican Committee to represent the Utah Republican women in a regional conference, held at Denver, January 14, 1920. Such a favorable impression was made that she was again invited to speak in Denver at the Lincoln Club, February 9, 1920.

She was elected as a delegate at large in our state convention, held May 3, 1920, and was chosen as the first full delegate, of her sex, from Utah, to attend the national convention in Chicago in May. Later she was appointed as one of the assistant secretaries of the national convention and sat upon the platform with the general officers of the convention. She has been appointed as an executive national committee woman for Utah, through both the presidential Republican nominee, Governor Harding, and National Chairman Will Hays. even greater honor was shown in placing her upon the executive committee of the committee of the whole. On July 1, she received a telegram appointing her on the notification committee to go to Marion, Ohio, the home town of Governor Harding, to formally notify him of his national appointment, July 22, 1920. While in the Chicago convention she was asked to speak at the Philadelphia Club, at the Blackstone Hotel, as the guest of the Woman's Cycle and Saddle Club. She was the guest of honor at the Arts Club in the Arts Building while at Chicago. Prior to these appointments she served as state chairman of the women of Utah for several

The following extract from the conservative Democratic paper, the "New York Sun," proves the impression made by Mrs. Hyde and her associates in the Republican convention:

"To those who have watched the evolution of women in public life without prejudice the excellent impression made on all observers by the women at the Republican convention does not come as a surprise. There were some members of that convention, however, who have not been unprejudiced, and the tributes the women won from them are worth recording.

"A most interesting event occurred in the private committee meeting held of all of the women delegates to the convention, on arriving in Chicago, presided over by Mary Garret Hays. Advanced measures were proposed and resolutions brought forward during this meeting. Suddenly Mrs. Hyde was made the subject of an attack by Mrs. Emma Bush, in connection with the resolution brought forward by this delegate denouncing "Mormonism," Senator Smoot, etc., and calling for an order in the convention which would prevent any "Mormon" from taking part therein. Miss Hay at once called upon Mrs. Hyde to answer this charge, expressing her own admiration at the same time for "Mormon" women and for Mrs. Hyde in particular. Instantly the delegate from Michigan was on her feet and sharply asked Mrs. Hyde a

question: "Do you believe in polygamy?" she said. "Yes, I most certainly do," replied Mrs. Hyde. There was a hubbub followed which Miss Hay again quieted. Mrs. Bush repeated her question and Mrs. Hyde repeated her reply, frankly and without reservations except the explanation that the principle is not practiced today nor has been since the issuance of the manifesto, in 1893. Mrs. Hyde countered by explaining that she supposed the gathering was a political one and not a religious one and that she did not feel called upon to inquire if any of the women believed in the signs and crosses of the Catholic faith, nor Christian Science, nor any other religion, but left every woman to worship as she pleased, feeling that a common ground for all good will be found in the principles of freedom upon which this government was founded. Mrs. Hyde's independent and frank reply won the instant admiration of all members present and she was showered with social attentions all the time she was in Chicago.

"Mrs. Hyde is an intimate friend of Senator Smoot and wife and loyally devoted to the cause of Republicanism which

she so ably represents."

Utah women, indeed "Mormon" women, have also been greatly honored in the appointment of Mrs. Elizabeth H. Hayward, a year and a half ago, to act as National Democratic committee women from Utah. Mrs. Hayward has long been locally famous as a suffrage leader, legislator, and publicist. She was at the San Francisco convention with our well known professor, Alice Reynolds, and both were shown great attention and courtesy. Miss Reynolds made two seconding speeches from the floor of the convention. Indeed, both parties, now and always in Utah, have been just and liberal in their treatment of women, both as individuals and as a sex. We congratulate our famous representatives and ourselves in these recent developments.

Guide Lesson Suggestions

Minutes of Genealogical Convention

Relief Society Genealogical Convention held April 7, 1920, in Church Office Building. Singing, "Come Let Us Anew," prayer by Sister Kimball of the St. Joseph's stake; singing, "High on the Mountain Top." Address of welcome was made by Counsellor Clarissa S. Williams, of the General Board, who repeated the remaining verses of the last hymn which

was left unsung. "My friends," she continued, "I didn't know I was on the program, as the committee failed to notify me, but the words I have read will furnish enough of a subject. We have met to talk about the work for the dead. It seems as if my mission in the Relief Society is to attend to the living, but I am interested in the word for the dead. Gates gives me the honor of suggesting that each woman in the Relief Society should do the work for one individual each year. On this Annual day, the Salt Lake stakes united in giving a benefit to the members of the General Board. I think there were twenty-three members of the General Board present, and the other two were away. We each had the privilege of getting out ten names. Two hundred and eleven people were worked for on March 16, last. I had the honor of having fifty on my own list done, as several of the board gave me the privilege offered them. We prized it as one of the greatest gifts you could have given us. We appreciate your presence here this morning, and I pray that the sisters will be inspired with a love for this work."

Sister Emma J. Walkley, of Liberty stake, spoke on the subject, "How to arrange and carry forward successfully a temple benefit for a stake board, or for some special purpose." She reported that every Friday afternoon Liberty stake takes one hundred thirty-five people to the temple. The eleven wards of our stake each have the privilege of furnishing twenty-five names. In speaking about the arrangements for a benefit I would say: The first thing to do is to go to the temple in a body and to be sure and maintain order. If it is for a benefit, the preparatory lists are important and should be closely scanned before handed in, the leaders should get there in time to examine them carefully and, if necessary, make corrections before going on. Sometimes we also write out the names of the dead on the little cards, thus helping to prevent crowding; and then one of us goes and checks up with the recorder. We also try to get the men to accompany us. We had one hundred eighteen men and one hundred seventy sisters the last time we went. Of course, some had to wait for next session.

I was told that when the Salt Lake Genealogical class gave a testimonial recently for the General Board, that the result was one of the most beautiful companies that was ever seen in the temple. It was so orderly and the clothes were so beautiful and white. We had the lists sent in a few days before we went. Our lists were gone over by a committee. We had a reception committee to show the people where to go to take off wraps, etc. Some had not been to the temple

since they were married. Each stake kept separate lists and all were called up in their order. Another important thing is our mental attitude. The sacred feeling we should have when we go in those beautiful halls. When we go for others it is just as necessary to maintain the proper attitude as when we go for ourselves. Let the people understand it is no visiting place. We have been very successful in teaching our stakes in genealogy. We endeavor to create a desire in the people to search for their own individual record, and if you could only hear them express their feelings! One of the brethren had not been to the temple for a number of years. We induced him to make the start and he bore testimony that he had continued going ever since and had no desire to stop.

Sister Roberts, of Lehi, Alpine stake, said: excursions in our stake began in June, 1914. We organized by appointing a stake leader with aids in the wards. We had four hundred seventy-five go the first time, two hundred seventy-five the next time, and after that we were told to limit it to two hundred fifty. We sold a number of temple record books, and then we decided to have an excursion once in three months. Our Genealogical Society has a stake representative but the Relief Society has taken full charge of everything. We sent 2,200 baptisms to Manti with our donation of \$75. We have redeemed 3,500 in the Salt Lake temple and our donations range from \$50 to \$100. We have been highly complimented for our preparation and order in the temple. Our organization consists of three districts with a district chairman over these districts; the ward committee secure and prepare the names of those going on the excursion. We only have a committee of one from the ward. This one makes two lists, one for charity and one for individual lists; she hands the list to the district chairman and then collects the donation, so each ward knows how much is donated by the ward; then the ward chairman hands this to the district chairman and it is handed to the temple clerk in bulk, and saves much time and confusion. Preparation means half of it. We have had no rates on the railroad this last two years, but they give us a special train. We are now doing much of our traveling in autos. The people do not wait to be asked, but they are given the opportunity through our announcements to report to the chairman even two months before the excursion. We have no trouble getting our company of two hundred to which we are limited. When one district does not make up their number, we let another district fill in. The railroad doesn't allow a rebate. The chief recorder, Bishop

Christensen, furnishes us the blanks and tags ahead of time and this saves work for the recorders, and we can keep much better order. The district chairman compiles the records. When we have a man and wife who wishes to do so we try and attend to sealings. We address to all persons an envelope with name and information inclosed and when they come to the temple, all they have to do is to give their recommend and the recorders check up from the list. We know our own people and group them together to attend to their sealings. The charity names are gathered from poor and old people; names for friends and neighbors are all handed to our committee and the names of the proxy is written as well as the name of the dead. We try to find those who are willing to hire work done to help our poor people to go and then we get the money and hire widows to do that work, thus enabling them to help pay their way. We try to induce young couples to buy a record book and start it right. We entertained the temple workers and presiding authorities a year ago and they enjoyed it and we appreciated their company.

"Preparing lesson for use," by Vincy R. Barker, of Weber stake, illustrated by charts. The speaker said: "In 1910-11, Sister Lynch, who was sent to us by Sister Susa Young Gates, came up and gave us some lessons. At first we did not have a definite aim, but we adopted the idea that we were to save souls. Then we applied the plan to ourselves. It is within our plan each month to read a paper, and to seek by prayer for inspiration; adapt the work to the capacity of the workers and then lead them on step by The aim should be definitely fixed; and let all unite till the objective is reached. We have solved some of our difficulties with the genealogical representatives and Relief Society workers. Now we are co-operating with the brethren. Whatever is given by us must first be presented to our stake presidency; we submit our plans to them before we launch them at all. The priesthood handles the excursions and, of course, we are willing to co-operate with them. In 1915, we got 1,291 families to give us their family records for a stake record. We had a special purpose in view and now we are ready to start going into the homes again. We have over eight hundred families yet to get. We aim to do the work of the direct lines first and have all the sealings done, and then do the side lines after.

"Genealogy in Missions" was treated by Sister Donette S. Kessler. "Rules and lessons taught here at home have to be adapted to the locality in which you are working. They are interested in the subject of genealogy in the missions and the thought of having the records made should receive attention, and be written down. We teach the Saints abroad that our personal knowledge of dates are put down and then ask them to get as much as they can get while their relatives are living; then write letters and take care of them because they are sacred. In the east, the Saints are near the great libraries and they should get such information as they can. In New York we spent a day with the sisters showing them how to go to work. After the information is received we told them to put it in proper shape. When work is to be taken up, first write to the Genealogical Library and find who is working on that line, so as to avoid duplication.

Sister Elizabeth McCune felt sure that Sister Williams and the members of the General Board were pleased with the great work the Relief Society are doing. This crowd shows the interest the sisters, and the people generally, are taking in genealogy. Sister Gates feels that her life was spared for this genealogical work. In contrast to this crowded room, my thought turned to the first meeting we held in the Lion House, in 1905. Sister Gates, myself and my father (Brother Claridge), were the only ones there. And my father said he felt like giving us both a blessing for he was a patriarch, and he did give us a wonderful blessing. Speaking of Sister Williams' suggestion for an annual day in the temple, that went through me like electricity. That was given to her by our heavenly Father; that was inspiration. If the sisters would all follow that, the temples could not hold them. It is one of the greatest means of filling our temples. The spirit of Elijah is poured out upon the people. If you live a long ways from the temple, get a membership in the society and have them get your names and send money to pay for this work. I remember when this work was first given to the Relief Society. We want to honor the priesthood. We are willing to do the work and give others the credit, if they want it. We don't care. May we each do our work faithfully and well, I ask in the name of Jesus Christ, Amen.

Singing, "Doxology."
Benediction, Sister Morrison.

Cecilia S. Barker, Secretary.

Amusements in Pioneer Days

(From the "Millennial Star," 1852),

Speech of His Excellency Brigham Young, Governor of Utah. Delivered at the legislative festival, held in the territorial house, Great Salt Lake City, March 4.

With joy and delight I look upon you, brethren and sisters, I feel to render all praise, thanks, and adoration to our Father and God, that my heart is capable of rendering; and with all the affections, together with all the talent bestowed upon me, I feel to serve, praise, adore, and acknowledge the Lord our God.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for

its exercise, for its good.

This party was gotten up by the members of the legislature, to rest their minds, to convene in a social capacity, and enjoy the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them.

With regard to these feelings prevailing in our midst this evening, as well as the correctness of these principles,

every man and woman must be their own judge.

Our present situation, and the enjoyments of this evening, will become subjects of pleasant and agreeable reflection, when we shall be separated from one another. Some of these, my brethren, may be absent in foreign lands; our sisters may be separated from this community, and go to the right, and to the left; then these moments of festive joy will be remembered with pleasing emotions, and cherished in fond memory in after years.

Again, when we meet in this capacity, it is good for our minds to be refreshed on this wise a little, for the reason, as you are all aware, that we are naturally forgetful; and it is according to the fralties of human nature to decline and falter in our feelings at the varied, besetting, enticing, and almost overwhelming temptations that are abroad in the world, and with which the people, especially those of the household of faith, have to contend. Our former life, its anxieties, and enjoyments are apt to be forgotten.

This is our experience; if we should suffer ourselves to spend our time, day after day, and week after week, as we are today, how long would it be before we would forget the Lord? It would not be long; if we continued in the exercis-

ing of the body without reflection, this company would soon think it is no matter about praying, or asking the Lord about We have enjoyed ourselves heretofore, and all has been peace, quietness, and good order; but how long would it remain so? How long would it be before we would become careless, if we remembered not the Lord? For this reason I say on every such occasion, it is right, reasonable, and necessary, that every heart be directed to the Lord. When we have sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live. If I could not enjoy the Spirit of the Lord in this capacity with you this evening, and feel the power of God to rest upon me, I should cease from all such indulgence. From this time, never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason: I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked , what is it for, then? I answer, that the body may keep pace with the mind. My mind labors like a man logging all the time; and this is the reason why I am fond of these pastimes; they give me a privilege to throw everything off, to shake myself, that my body may exercise and my mind rest. What for? To get strength, and be renewed, and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; and the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercise. This is the reason why I believe in, and practice what I do. The question might be asked, Why not go into the canyons, and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the canyons, the whole camp in Israel would follow me there: and they would not be there long before they would say, "Come, Brother Brigham, I will chop this wood." How many scores of times I have undertaken to work, since I came into this ministry; scores and hundreds of times, when my calling in the kingdom of God was less than it is now, have I endeavored to set myself to work, but seldom could have a chance to do so more than five minutes; some one would come along, "Give me the hoe, Brother Brigham; I want to talk with you," and so stop me; and no sooner stops me than he stops also. I have given it up; I do not intend to work any more at manual labor. I do not wrestle, or play ball; all the exercise I do get is to dance a little; while my counsel room is from my office to this room, and from this room to my house again, into my sitting room, dining room, etc.

You will see the time, you will know what my labor is. I wish this community to consider that I have feelings of a very acute nature. There is not a man or a woman. Saint or sinner, it mattereth not, that feels injured, and lays their complaints before me, but what it rests upon my feelings; but my faith is unvielding, and I intend to keep it so, as much as I can; my feelings sympathize so with the injured, that I am grieved, and distressed, and my head aches, and large drops of cold sweat sit upon my brow; no man or woman knows anything about my feelings, and I do not want them to know, for I calculate to kick off all from my heels that I cannot carry. I will carry all I should; but there is not a person in this community that can bring to mind or mention the time when I ever exhibited one particle of sorrow or trouble to them. I calculate to carry sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there, and sleep in eternal silence.

May God grant that the blessings, favors, mercies, and kindness of our Father in heaven, may bring us to a sense of the obligation we owe to him, and cheer us, and cause joy and tranquility to reign in this community, that every heart may be bound up in the gospel of the Lord Jesus Christ, without having to feel the rod again. What is the use of it, when mercy and kindness are lavished upon the people of God, to see them falter in their faith; to see them grow cold towards the Lord their God; to see them slacken their pace, is it not grievous? Just look at it. Suppose you had all the good gifts to bestow upon your children that heart could wish, and you lavish them out; but the more you give, the more slothful they become; how would you feel? Just apply this to yourselves; I know how I should feel. When I bring my mind to bear upon this subject, and see what the Lord has done for me, and for this people, and think that I should

become remis in my duty, so that the Lord should have need to chasten me again, it seems, on the first reflection, that I ought to be damned. When I look at myself before the Lord, and see what he has called me to, and what he has called my brethren and sisters to; how he has bestowed blessings upon us, and heaped them up until there is not room to receive them, and I should want to go to the gold mines, and return again here to speculate upon the Saints, and should be guilty of complaining all the time, it seems, if I were to do this, the Lord would damn me.

I know you feel as I do upon this subject. When you take this into consideration, your serious reflections having place in your heart, you feel as I do: for heaven's sake, for your own sakes, and for the sake of Him who died for us, never let us falter in our duty. While we live, it is our duty to love the Lord with all our strength, and with all our souls. This is our duty first and foremost; we ought to love Him better than our wives, children, brethren, and sisters, and all things besides. Is this our duty? Verily, yes. Let the heart love God, and serve Him, without any division of feeling; never suffer it to wander to the right, or to the left, for one moment.

If these were the feelings of this people, the Lord would lift up our hands, exalt our hearts, and cause us to walk in his almighty strength; so that the devil and his imps would never have power to bring another affliction upon us; never, no, never. Therefore, love the Lord; keep his commandments; cleave to the God of Israel; this is my exhortation all the time. And what is the next duty? Love your neighbor as yourself; do unto others as you would that others should do unto you; cease your contention, and bad feelings, your evil speaking, and evil doing.

As I observed here not long since, I consider it is a disgrace to the community, and in the eyes of the Lord, and of angels, and in the eyes of the prophets and revelators, that have ever lived upon the earth, when a community will descend to the low, degraded state of contention with each other; this little bickering, jarring, fault-finding, somebody's abused me. Why do you not say, If you have a mind to abuse, abuse away! Suppose every heart should say, If my neighbor does wrong to me, I will not complain; the Lord will take care of him. Let every heart be firm, and every one say, I will never contend any more with a man for property; I will not be cruel to my fellow creature; but I will do all the good I can, and as little evil as possible. Now, where would be the wrong of taking this course? This is the way

to approximate toward a celestial state. A community cannot be produced upon all the face of the earth that presents a celestial aspect like this. If we continue to be faithful and prayerful, and strive continually to resist every evil, we shall approximate more and more towards that celestial kingdom, where there is an eternal inheritance, and an unsullied glory. And if we should look back upon ourselves, when we were doing evil to each other, should we not do so with regret and shame—should we not look upon our past mortal lives with anguish and disgust? I wish men would look upon that eternity which is before them. In the great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; you would say, Oh! do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do good to my fellow men, even if they have abused me! Oh! how would it appear if you understood the heart of the Lord, and understood the heart and faithfulness of those in the celestial kingdom. As good as we are, we shall not want to look upon our past actions; we shall say, Oh! do not mention it, but let it sleep; I never want that to be resurrected, but let it die in the grave, and sleep an eternal sleep. Brethren and sisters, I hope and pray our evils may never rise with us. I can say to you with all my heart, and with all my soul, and not only to this company, but to all the Saints throughout the world, May the heavens bless you; the Lord Almighty blesses you; my soul blesses you; how my soul loves you; may angels bless you, guard, and preserve you, and may all the heavenly hosts arrayed in all their panoply of power be engaged for your exaltation.

If we cultivate the principle of unshaken confidence in one another, our joy will be full. What does it prove? It proves that we are fast advancing, and approximating towards that degree of light, knowledge and glory, and all the principles that pertain to the everlasting gospel, and that we are actually in the favor of the Lord. We need not bring any proofs of that, for devils never kick and cuff their own, that's certain. As I used to say fifteen years ago, when I was out preaching, and the people would get alarmed, when the devil would get mad, they would say to me, "Oh, dear sir, what is the matter? I am afraid we are all going to be killed, for all hell is boiling over." My answer was, "Thank God, the devil has not forsaken us yet." Will he not sustain his own kingdom? When you see all the powers of the evil one combined against a community, you may know that is Christ's kingdom. Everything has proved that this is God's kingdom,

and I need not say nothing more about these two powers.

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The Relief Society Magazine

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CONTENTS

September, 1920

	Page
The Needs of Yesterday—Bertha A. Kleinman	497
Mrs. May Wright Sewell	499
Selfish Love—Mrs. R. A. Madsen	501
Sacred Vestments of Ancient People—Susa Young Gates	502
The Doomsday Book—Kate Thomas	507
Her Luck—Clara S. Fagergren	511
Excuses—Myrtle E. Reeves	516
The Lost Sheep Returned-Mary Foster Gibbs	519
Care of Clothing	524
Summary of Woman's Position in Newly-Enfranchised Countries	530
On the Watch Tower-James H. Anderson	533
The Official Round Table	536
Editorial	543
Guide Lessons	545

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THE NEEDS OF YESTERDAY.

Bertha A. Kleinman.

Unbowed of years nor yet of pungent sorrow,
Unsmirched of doubt that probes its avid way,
I yet have need of grace and a tomorrow
To right the many wrongs of yesterday.

The many hours I have not lived to filling.

The wasted days of empty little wiles,

The crying tasks that have not found me willing—

The span of cloud that needed but my smiles;

The fleeting beats of chance so easy squandered,
The thousand little precious waits of time—
And all the ways of quest I have not wandered,
Where timid ones might cling to hands of mine.

Ah me! the little zest and care expended,
The meager, little, momentary zeal—
To others' wrongs that might have been amended.
And rasping little hurts that I could heal!

O Thou who knowest every throb of sorrow, Bear still with me, for I would know the way, That somewhere in the might of Thy tomorrow, I may amend the needs of yesterday!



Mrs. Mary Wright Sewell.

THE

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September, 1920

No. 9

Mrs. May Wright Sewell

Mrs. Susa Young Gates.

There has passed into the land of shadows one of the greatest woman would who lived in modern times, Mrs. May Wright Sewell. Born in 1844, she died July 23, 1920, at her home in Indianapolis. Her husband, Professor Theodore Lovet Sewell, was prominent in educational work until his death in 1895. Mrs. Sewell might be spoken of as the second one of that trio of peerless organizers and leaders which began with Susan B. Anthony and carried over to the present day in Mrs. Carrie Chapman Catt. Dominant, infinitely resourceful, charming in her manner, intellectual without pedantry, brilliant and witty without petty spite or sarcasm, rigorous in her devotion to duty, she was as perfect a leader as this age of woman has produced. To see her conduct a great congress of thousands of women, according to parliamentary law, without confusion, with perfect fairness to all, with a superb dignity, which was never disturbed and a lightninglike seizure of every possible side of a long and involved discussion, was an education in leadership not surpassed by any man or woman living or dead.

She was one of the quartet, and pre-eminent among them, who were trained under the beneficent leadership of Susan B. Anthony: May Wright Sewell, Rachel Foster Avery, Anna Howard Shaw, and Ida Husted Harper. Strange, indeed, that the first three of these died within the year. Dr. Shaw died July 2, 1919, Mrs. Avery died October 26, 1919, and Mrs. Sewell on the 23d of July, 1920. Mrs. Harper, the famous historian, alone remains of Miss Anthony's beloved quartet of "girls." Mrs. May Wright Sewell began her public work in the development, in connection with her husband, of a finishing school for girls at her home in Indianapolis. This school was nationally famous and many of the most brilliant and promising

young women of the day studied there during the closing decade of the last century. We have one of the pupils in Utah, Miss Lucile Francke, a newspaper woman of local note. After her husband's death, Mrs. Sewell became more and more absorbed in her public career and the school finally died out. The writer spent a week at Mrs. Sewell's home and visited there several times in the late 90's. Her stately courtesy and beautiful hospitality is one of my rich memories.

Mrs. Sewell, under the leadership of Miss Anthony, and assisted by her no less brilliant and beautiful friend, Mrs. Avery, conceived and carried out the wonderful details of the organization of women in the United States in 1888. The great convocation that was called in Washington, D. C., in February, 1888, not only resulted in the organization of the National Council of Women, but developed also the International Council of Women, both of which organizations continue in more or less power and usefulness to the present day.

The flowering period of Mrs. Sewell's life occupied the twenty years between 1880 and 1900. After that followed a severe attack of Brights Disease, for which she fasted during a period of one year, eating but one meal a week in that time. Her robust health declined and her mind became more or less clouded, through her devotion to spiritualism and its occult manifestations. The recent publication of her book, "Neither Dead nor Sleeping," gives in detail her uncanny experiences with various mediums who purported to give messages from her husband and the pianist Rubinstein while Pere Conde, the famous French physician, prescribed for her physical life through various mediums. Her soul, hungering for the presence of her dead mate and starved for spiritual food, clung to that unhappy belief until the very last. I received a letter from her recently, in which he said that it would be impossible to close this imperfect memoire without reference to the lovely quality of her friendship for the "Mormon" women whom she knew and always defended, beginning with President Zina D. H. Young and her counselor, Mrs. Jane S. Richards, with President Bathsheba W. Smith, and continuing with our present honored president, Emmeline B. Wells. Others whom she loved faithfully were: Mrs. Emily S. Richards, Ann M. Cannon, Mrs. Maria Y. Dougall, Mrs. Zina Y. Card, Mrs. Phoebe Y. Beatie, Emma Lucy Gates, and, indeed, all whom she met and took into her loyal and tender heart. Never was any voice lifted against "Mormon" women as a whole, or as individuals, that this great women did not raise her protest in defense of the women as a whole and the individuals who might be attacked. God

will remember her for her fidelity and her devotion to truth as she saw and understood it.

How lovely was her spirit, how benign was her devotion to the cause of womanhood throughout the whole earth, and how great was her contribution to humanity!

SELFISH LOVE. Mrs. R. A. Madsen.

I was just too busy to listen to the child the other day, As he prattled about his troubles And the wonders he'd seen at play?

Of the peautiful things he'd builded Of the child that didn't play fair, But, oh, I was so busy And pretended I didn't care.

I wanted to finish my sewing, A frock for his Sunday best, For why should the every-days matter If on Sunday we look our best?

Oh! how we vie with each other When it comes to a dress parade, But what a sorrow it brings the heart When we learn the mistake we have made.

The years sped swiftly onward, My boy grew fine and tall, And just when he needed me badly, He failed to come at my call,

I had lost him long, long years before When in search of a pal he had come, And now his heart is far from mine To my questions he's always mum.

We're so selfish with love as the days go by We're afraid we might give and not take, 'Till we learn in the end, it's too late to mend And life seems one sad mistake.

Sacred Vestments of Ancient People

Susa Young Gates.

From the time when people first began to wear clothing, men have made for themselves separate vestments for religious purposes. Moderns may question or even ridicule this custom. Americans, with their growing contempt for all symbolism and religious observances, with their worship of the commonplace and their scorn for tradition and ceremonials, are apt to underestimate the value of such symbolic

customs as have been common to all ancient people

Anything which is sacred is set apart, and the human mind is so constituted that unless things are set apart by the mind and by the body from the ordinary and everyday observances, we should loose all vestige of reverence and forget there was anything sacred in the world. The child regards his Sabbath raiment as a very part of the Sabbath-day worship, and rightly so, for the symbolism of the unusual clothing worn on the Sabbath-day and on holidays serves a wider purpose than thoughtless people realize. Houses, vessels, and vestments must be separated from those in common use, if they are to represent to the human mind a superior Being and a divine worship of that Being.

It is with this thought in mind that all the peoples of the earth have arranged special clothing for those who minister in religious ordinances. The Egyptians, the Babylonians, the Chinese, and East Indians, all carry these customs to the utmost limit. Even today, in the Oriental nations, this custom still prevails. While the Catholic priests and the Church of England clothe their bishops and priests in gorgeous regalia. The clothing of modern kings and queens is a sur-

vival of this custom.

The Lord himself taught Moses the psychological value of buildings, vessels, and clothing, which were to be used only for sacred purposes and to be worn by men when in the service of the sacred house. Let us look into the pages of the Peutateuch and discover there what the Lord had to say on these matters. During the forty days that Moses was on the Mount he wrote out the most minute instructions, through the revelations of the Lord, for the building and equipment of his holy house and for the clothing of the priests who were to administer therein.

In the accounts given us by Moses in Exodus and

Leviticus there are extremely detailed accounts of the clothing to be worn, especially of the outer garments, with which Aaron and his sons were to be clothed. It will be noted that not much description is given of the sacred inner garments, but the outer robe which is to cover these garments from the gaze of the multitude, is very minutely described. The symbolism of the ephod and the embroidered robe which is to cover the linen robe and garments, is both simple and beautiful. Each tribe was represented in the Jewels of the Crown which covered the linen bonnet and which adored the breastplate and ephod. On two onyx stones were engraven the names of the Tribes of Israel, six on one stone and six on another. These two stones were worn upon the shoulders as a sort of buckle fastening the chains of pure gold which held up the breastplate. In the ephod, or outer robe, which was made of gold, of blue, of purple, of scarlet, and of fine twined linen, were four rows of stones. A sardius, a topaz, and a carbuncle, on the first row. The second row contained an emerald, a saphire, and a diamond. The third row, a ligure, an agate, and amethyst; while the fourth row was set with a beryl, an onyx, and a jasper. These twelve stones were engraved with the names of the twelve tribes of Israel and whenever Aaron put the breastplate and ephod upon his shoulders he represented symbolically the twelve tribes of Israel, as he appeared in the Holy Place. In the center of the breastplace was the urim and thummim, which instrument gave out upon certain occasions the judgment of the Lord and his revelations to Moses and Aaron.

The ephod was a most magnificent robe of blue. It was woven all in one garment with an opening through which to insert the head of Aaron. Upon the hem of the ephod was embroidered pomegranates in rich, blue, purple, and scarlet threads. The pomegranate flower is one of the most gorgeous blossoms of the Orient. As a fringe to the garment there were tiny golden bells whose musical tinkle was heard by the priests without when Aaron went into the Holy Place to minister.

The white linen bonnet worn by Aaron and the priests was covered with a golden crown. Across the piece that encircled the forehead was engraved "Holiness to the Lord." This symbolic crown constituted Aaron and the high priests who followed him, the vicarious minister for the people, making of him a symbolic vice gerent of the Lord, thus typifying in a sense the office of the Savior who bears upon his shoulders, as we are taught by Paul, the sins of the world. The coat of fine linen, the mitre of fine linen, and the girdle

of fine linen, and the linen breeches, or garments, which were worn by Aaron and his sons, were covered, as we have noted, with outer colored robes richly embroidered and decorated as a symbol of the glory of the Lord.

We are taught also (Exodus, chap. 39, Lev., chap. 8), that Aaron and his sons were taken by Moses in the door of the tabernacle and were washed with water, anointed with oil, and then clothed with the garments, coats, girdles, and bonnets, after which the anointing oil was poured upon the altar and all their garments were sprinkled with the oil as a symbol and type.

It is surprising to note the many references in the scriptures to the garments and secret, or sacred, clothing, as note the following references:

Chapter 28, Exodus, verses 2-4: Aaron and his sons to

wear holy garments and robes.

Chapter 28, Exodus, verses 31-34: Details of construction of robes.

Chapter 29, Exodus, verse 5: Instructions concerning

wearing these garments, or robes. Chapter 31, Exodus, verse 10: Robes consecrated for

ministry of Aaron and his sons.

Chapter 39, Exodus, verse 1: Holy garments for Aaron, in the Holy Place.

Chapter 19, Leviticus, verse 19: Garments of mingled

materials not to be worn. .

Chapter 8, Numbers, verse 19: The priests enjoined to wash their clothes.

Chapter 1, Chron., verse 27: David clothed in robe of fine linen.

Chapter 4, Nehemiah, verse 25: Put off sacred clothing for washing only.

Chapter 9, Ecclesiastes, verse 8: "Let thy garments be

always white."

Chapter 22, Isaiah, verse 21: Messiah clothed with a robe and girdle.

Chapter 52, Isaiah, verse 1: "Put on thy beautiful garments, O Jerusalem."

Chapter 61, Isaiah, verse 10: "Garments of Salvation";

"Robe of Righteousness."

Chapter 5, Daniel, verse 7: Significance in color of clothing.

Chapter 7, Daniel, verse 9: "Ancient of Days"; garment white as snow.

Chapter 22, Matthew, verse 11: Those without "wedding garment" cast out.

Chapter 5, Mark, verse 18: Christ's clothing conveyed power of healing.

Chapter 24, Luke, verse 4: Two angels in shining gar-

ments.

Chapter 3, Rev., verses 4-5: Garments not defiled; given white raiment, etc.

Chapter 7, Rev., verse 9: A multitude clothed in white

robes.

Chapter 6, Rev., verse 11: White robes given to the martyred saints.

Chapter 7, Rev., verses 13-15: The redeemed arrayed

Chapter 15, Rev., verse 6: Seven angels clothed in pure and white linen.

Chapter 16, Rev., verse 15: "Blessed is he that watcheth,

and keepeth his garments."

Chapter 19, Rev., verse 14: Heaven's armies clothed in

fine linen, pure and white.

We find the ancient writings of the Greeks, Egyptians, and Babylonians full of references to the sacred vestments

worn by their priests.

In the "Jewish Encyclopedia," in the article on Nimrod, we are told that when Noah was surprised by his sons that Ham stole the garments given to his father, Adam, and that when Nimrod, who received the garments from his father, Cush, (who was Ham's son), Nimrod could command the beasts of the field and every living thing to obey him through the power upon him while thus clothed. We also learn from the same "Jewish Encyclopedia" in the article on dress that the first garments worn were made of the skins of animals with an apron of leaves. Afterwards the garments was made of linen. In the "Encyclopedia Britannica," we find a reference in the article on Baptism concerning the Christian church directly after the crucifixion:

"The Montavists in Africa believed in baptism for the dead. Justin Martyr says, 90 A. D.: 'Candidates for baptism fasted for one or two days as would their sponsors. The candidates stepped into the font quite naked, bishops, priests, and deacons officiated. After the candidate came out of the water he was breathed upon to exercise devils. He was given symbolically milk, honey, and salt. He was touched upon the arms, lips, and nose with spittle, accompanied by a ceremony of words. He was anointed with oil, then he was

clothed in a white robe, and was given a new name."

Garments and robes have formed the sacred part of the ceremonial belongings for priesthood office from the earliest

days to the present time. All churches, especially the Catholic and Episcopalian religions, retain the altered and changed forms of clothing for their priesthood. Said a Catholic sister dressed as she was in her heavy woolen black veil and robe, with her white starched bonnet over her perspiring brow, when a "Mormon" woman asked her how she could wear such unsuitable clothing in the heat of the summer months: "I, madam? I wear these garments by the grace of God." The priesthood of other churches consider it a great privilege and honor to wear the special clothing designed for such purposes, but the Latter-day Saints, who are all practically privileged, both men and women, to be partakers in the holy ordinances which are signalized and symbolized by the garments of the priesthood, these Latter-day Saints sometimes permit themselves to feel unwilling, and at times, resentful, with the privilege and honor thus bestowed upon them. Young people should be encouraged to study this subject so that their minds could grasp the symbolism of what they do and what they wear in sacred and holy places.

A KINDLY DEED. Mrs. Ida Romney Allredge.

A kindly deed seems a little thing, As we trudge along life's way, But little we guess the hearts it cheers, Or the cares it drives away.

No need of the unkind deed have we, For life brings plenty of tears, But oh, for the simple gifts of love That banish all care and fears.

One generous act, or a loving thought, If sent by a friendly hand, Will oft-times bring more joy and cheer Than will gold at our command.

For many a life is warped in youth For lack of a kindness shown; And many a heart is crushed and sad For the kind deed left undone.

Mesa, Arizona.

The Doomsday Book

Kate Thomas

Just what the Doomsday Book is will, perhaps, be fastened more firmly in the mind by a brief statement of the history that preceded it. As you know, English and French history, have always been more or less interwoven, a natural event, since the English channel, a narrow sea from 21 (at the Strait of Dover) to 100 (where it joins the Atlantic ocean) miles wide, is all that separates them. As you recall your map, you go from Southampton, the port on the south coast of England, directly south across the English channel and land in Normandy, the north province of France. So you see where the closeness of the Angles, the Saxons and the Normans of early English history comes in.

In the eleventh century, in the year 1042, Edward the Confessor, came to the throne. He was the last Anglo-Saxon king of the old royal line, but he had been reared in Normandy and was Norman in all his tastes and friendships. He was a weak-minded and incompetent king. It is said that he could scarcely speak the English language and his court was completely composed of Norman-French. It was Edward the Confessor who first built Westminster Abbey, where he is buried. Now, a beloved and influential visitor at Edward's court was his second cousin, William the Duke of Normandy. It is thought that Edward, who had no children, promised the crown to William of Normandy. However, the Norman or Court party was opposed by the old Anglo-Saxon party under Earl Godwin and his son Harold. When Edward died at the beginning of 1066 he chose Harold to succeed him and the Witangemotte—"The Wise Men" (the national council) confirmed the choice. It was the day of feudalism and Harold was no sooner crowned than the Earl of Northumbria, aided by the king of Norway, came against him. This is called the Battle of Stanford, and Harold won. But his troubles were not at an end. There was another contestant to the throne. William, Duke of Normandy, expectant king of England, was hunting in his park at Ronen, France, when word was brought to him that the council of wise men had ignored his claims to the English throne and that Harold was crowned. bow fell from his hand. "He did not speak and no one spoke to him." But he gathered a large force and only four days after Harold had won the bloody struggle with his first opponents, William landed on the English coast. He sent Harold the choice of deciding who was rightful heir to the throne by legal trial or single combat. Harold replied that God should judge between them and rallied his forces and met William on the field of Hastings. Harold fought bravely for his crown, but was defeated, being himself killed. The Battle of Hastings is not only fascinating to read, but it forms the theme of several novels and plays, and is a distinctive turn in the tide of English history. It took place on October 14, 1066, and gave William, Duke of Normandy, the right to and title of William the Conqueror, first Norman king of England. Thus, Normandy came under the rule of England. But the province was later won back to France (where it still stays), by Phillip of France.

Now, after the conquest, times in England took a distinct Norman turn. It was the beginning of Norman architecture and other things that today interest the tourist. Perhaps some of you who have been fortunate enough to visit Mme. Taussaud's wax works remember the kind, gentle and thoroughly lovable face of William the Conqueror. He was by far the best king that England had to that date. He began by ruling gently and considerately but the Anglo-Saxon vs. Norman feeling ran high and he had to quell an Anglo-Saxon uprising in 1070 with a somewhat harsh hand. In 1072, he conquered Scotland. He practically ended the feudal system in England, for in order to know the extent of his resources in case of war and to wield all provinces into one undivided nation he had a statistical survey of England made in 1085-6. This was called by the English people the Doomsday Book, because it was as unescapable as the day of doom. The Doomsday Book is in two volumes. One is a folio (a book composed of sheets folded only once, so that the sheets make a book of the largest size) of 382 pages, the other a quarto (the sheets folded four times) of 450 pages. (A quarto is from eight and one-half to ten by thirteen inches and a folio is twice that size.) The Doomesday Book is written in Latin and on vellum (a fine parchment made of the skin of calves). It contains the names of the chief landowners, extent and value of estate, number of tenants, slaves, livestock, etc.; how much land was wooded, how much pasture, and how much meadow. It counted the value of the whole in the time of Edward the Confessor as well as the time of William the Conqueror. The lands over which there was a dispute were also recorded. The book furnished the basis of the historical accounts of the time of the conquest and of English titles to property. To repeat, the king thus got a complete account of the wealth of the kingdom and of the military strength of each county in case of war.

From the "Encyclopedia Britannica": The folio is written in double columns in a small but legible handwriting. It contains the descriptions of the following counties: Kent, Sussex. Surrey, Southhampton, Zerks, Wilt, Dorset, Somerset, Devon, Cornwall, Middlesex, Hereford, Bucks, Oxford, Gloucester, Worcester, Hereford, Cambridge, Huntington, Bedford, Northampton, Leicester, Warwick, Stafford Salop, Cheshire, Derby, Notts, York, and Lincoln, together with the districts of Rutland to the land between Lipan and Mersham. The second volume is in quarto, written upon 450 double pages of vellum, but in single columns (all across the page) and in large, fair writing. It contains the counties of Essex, Norfolk and Suffolk. In each shire the list of chief landowners begins first with the king's name, then the great ecclesiastical, then the great temporal proprietors, followed in many cases by the smaller proprietors being listed as "servants of the king," etc. The northern states are not described in the survey. Northumberland, Westmoreland, Cumberland, and Durham are conspicuous by their absence. Lancashire does not appear under its proper name; but Furness and the northern part of the country, as well as the northern part of Westmoreland, with a part of Cumberland, were included within the West Recline of Yorkshire. That part of Lancashire that is between the rivers Ribble and Mersey is subjoined to Cheshire: and part of Rutland is described in the countries of Worthampton and Lincoln. The reasons are that the hand of conquest, even by William himself, had been laid so heavily upon these northern countries that there was nothing left to survey.

The date of the Doomsday Book has been variously fixed from 1080 to 1085, and was finished in 1086. It is so accurate that its authority was never permitted to be called into question. When any ancient dominion was in doubt the Doomsday Book has been the one authority referred to to settle the matter.

The Doomsday Book of England set the example for other Doomsday books or surveys to be taken. But this original one is one of the prizes of the British museum. It has been photographed, facsimiled, and republished and in recent time it has been photographed, shire by shire, and these facsimiles issued in parts. It would probably be quite possible to obtain copies for our library here. A "Standard Dictionary" extract translated from the original Latin:

The king holds in Demesne Stock (Stoke). It was of the

farm of King Edward. Then it furnished defense for (17) hordes. They paid no taxes. There is land for (16) carucates (ploughs). In Demesne there are (2) Carucates and (24) villeins (peasants) and (10) bordars (sides) with (20) carucates. There is a church there which William holds of the king with half a hide in frankslworjne (for religious purposes). There are (5) serfs and (2) mills of (25) shillings and (16) acres of meadow. Wood for (40) pigs and it is in the King's park. In the time of King Edward and afterwards, it was worth (12 pounds). Now (15 pounds). Nevertheless, the tenant pays (15 pounds) by weight. The sheriff has (25) shillings.

(The Stoke referred to is the Stoke in Surrey.)

THE VOICE OF THE UNBORN. By Frank Steele

Out of the depths of the vaulted night, Out of the deep blue, silent and mild, Comes to the earth in its eager flight The cry of a little child.

The voice with its sad, sad yearning,
The heart of a world unfolds—
The voice of the unborn turning
To the love in human souls.

The message, sweet as the vespers, That chime at eventide— Calls to the heart in whispers, Across the thin divide.

And a host of women assemble,
Waiting in tears to give
Life—though they pale and tremble—
Yet that unborn voice must—live.

But some of the women that waited
Were weak and white and wild—
And they laughed when the others mated,
Though they heard the voice of the child.

Heard it, but lived for pleasure,
And in anguish reaped the pain;
For the voice of the one real treasure
Never called in their ears again.

Her Luck

Clara S. Fagergren.

The midday sun beat fiercely down on Mrs. West's back porch. It shone unmercifully on Mrs. West's bent back, where she stood by a tub of blueing water finishing up the week's washing.

Mrs. West's temper—at all times near the inflammable mark—was today close to the exploding point. Everything had gone wrong. Her next door neighbor had hindered her from getting an early start with her washing by talking to her over the back fence fully an hour, telling about Tom's toothache that kept them all awake, and about the symptoms of disease she herself felt in her left side.

Then a friend had called Mrs. West up over the telephone, keeping her fidgeting first on one foot and then on the other for a long time. When the friend got through talking she hadn't said anything that was worth repeating, after all. Mrs. West felt cheated.

In the middle of the washing the washboiler sprung a leak. The exasperated woman tried every known remedy for leaks: plastering the hole in the boiler with soap, with dough, with strips of paper soaked in glue, and finally dropping a handful of cornmeal in the water which eventually settled to the bottom, stopping the leak temporarily.

But she had been hindered. Her working schedule was out of order, and like all systematic housekeepers she felt upset and vexed at the delays which had prevented her from getting through her work early. But the straw that broke the camel's back was when the wash machine broke down. Mrs. West felt downright disgusted, irritable, cross, and hated herself and everybody else, but most of all her husband, who wanted her to slave and work in the heat, while other women could hire help and send their washing out.

Yes, undoubtedly, she was one of the unappreciated wives, who could go on toiling and moiling until she dropped dead in her tracks! Other women could dress in the latest fashion and ride around in automobiles. She was destined to remodel her old dresses, trim her own hats, and be satisfied to ride in the street cars. O, the injustice of it all. But it was just her luck to have married a poor man; one who was content to draw bare wages at a steady job; one who had no ambition but to eat three meals a day, and who was happy

to own a bed in which he could sleep his regular eight hours every night. Some men,—here Mrs. West's thoughts were interrupted by the object of her wrath appearing unexpectedly around the corner of the house. She gave him a black look of surprise and chagrin; surprise for seeing him at this hour, and chagrin at the thought of not having anything ready for him to eat,—Mr. West's appearance at home was invariably the signal for meals.

Mr. West's greeting did not include food, however.

"I've got half a day off," he cried, jovially. "Do hurry and get through with your work so we can go out to the lake!"

This was adding insult to injury. Mrs. West fairly bristled with rage and pent-up feelings of self-pity. She let loose a torrent of complaints, punctuated by angry tears, that fairly threatened to submerge poor Mr. West, had he not been used to her outbursts and knowing that her bark was worse than her bite.

The lake, indeed! Did he think she could drop her work at a minute's notice to run out to the lake? Even if she did, what would she wear? She didn't own a decent dress to her back. Other women's husbands supplied their wives with stylish clothes. But of course they were particular about their wives' appearance. Mr. West knew the tirade by heart but he wisely refrained from interrupting until his wife stopped for sheer lack of breath, when he firmly and determinedly put forth his argument:

"An outing will do you good. Let me help you finish the work while you go and get ready. We can get some lunch down town, that will save you from getting anything ready at home. Do be reasonable! If you won't go with me I'll go alone, because I'm determined to have one more dip in that water before the summer is over. Mrs. Ramsey will look after the children. I spoke to her on my way home. She'll be right over."

Mrs. West knew full well her husband meant business when he talked in that determined tone. Inwardly knowing that she would enjoy the outing, but hating to give in so easily, she uttered a few feeble protests before finally getting ready, leaving Mr. West to finish up the odds and ends of work.

The afternoon was ideal for an outing. Mrs. West met a number of acquaintances, among whom was her former schoolmate, Alice Palmer, whom she had not seen for over ten years. While at school Alice had the reputation of being the prettiest girl in the class, much to the envy of the other girls, who used to copy her dress and imitate her manners. Among her many suitors Alice had picked out and married a man much older than herself but reputed to be wealthy. She had altered sadly in looks since Mrs. West saw her last; in fact, Mrs. West all but regarded the former beauty in open-mouthed astonishment.

Alice's delicate white and pink complexion had changed to a dry, leathery color. Her former fluffy, light hair looked scanty and faded underneath the outrageously ancient hat. Her big blue eyes that men used to rave over, were sunken and lustreless. Her dress was not only old-fashioned in design; it was downright archaic in its makeup. And this woman had married for wealth?

Mrs. West was dumbfounded. Alice noticed the questioning look in her friend's eye and drew her aside to a quiet corner, evidently glad to have met some one with whom she could talk over old times. They settled down on a bench near the band stand, where they could not only watch the dancers but also obtain a good view of the lake. Alice's eyes filled with tears as she related some of the hardships she had been forced to go through.

"You see," she narrated in the dreary monotone of one who suffered much, "my husband invested all his money in dry land, thinking it would double in value when the new irrigation project, of which promoters were talking, should be completed. This talked-of irrigation system would give our land an abundance of water, but somehow or other the project fell through, and we were left with a lot of worthless land on our hands which we could not dispose of at any price.

"We tried our hand at raising an orchard. We succeeded in borrowing enough money to buy and set a few hundred fruit trees. With our own hands we drew water from a deep well and carried it in buckets to water those trees. They flourished and grew for four or five years, and we counted on picking our first crop; the trees were loaded with fruit. We planned and schemed to be out of debt by selling that fruit; it was a pleasure to see the quality and quantity of it.

"Then one hot and windy day in August, which I shall never forget, a grass fire, started carelessly by some one, swept through our orchard, scorching every tree that did not outright catch on fire. The unripe fruit shriveled up and fell off the trees with a sound as if it were raining lead bullets. Our hopes and labor of years went up in smoke.

"We next tried chicken raising. A farmer living on a

dry farm next to ours had made money by raising chickens, so we decided to try our luck at it. We went in debt for eggs and bought an incubator on the installment plan. By good luck nearly all the eggs hatched. I never grew tired of counting those chickens; there were over five hundred of them. I began planning again, but I planned too early. That spring we had an unusual lot of rain, it rained incessantly for a month. We had not prepared for a siege of wet weather, and in consequence most of our newly hatched chickens died. There is nothing so disastrous for little chickens as wet, chilly weather, especially if there is no protected, warm place where they can be kept.

"We have tried to raise everything that can be raised on a dry-farm and failed," Alice concluded, moodily. "I didn't mind the hard work and the repeated failures of our undertakings so much as the lonesome, monotonous existence that I have been forced to live. You people who live in town can get away at least from the drudgery of housework for a few hours if you wish. Not so with the woman on the farm. She stays right there. Look at me! You naturally wonder at my coming out among people in such clothes as these, but I just made up my mind to see the lake this summer, come what may. My husband and I got up at four o'clock this morning and came a distance of fifty miles on a motor truck with one of our neighbors. It's over ten years since either one of us has been out here. Do you wonder at my wanting to make every precious moment count?"

She looked wistfully out over the shiny water of the lake, at the seagulls feeding by the pavilion, and at the little steamer chugging away at the distance. She turned longingly towards the nearby city where it lay plainly outlined against the hillside in orderly, green bordered squares.

"Little did I appreciate the modern conveniences of city life," she went on. "When I went out on that farm I actually pictured myself as a millionaire's wife, having servants, automobiles, and reigning like a queen over a vast estate. How rudely our plans are shattered! I have learned during these long, disappointing years not to plan too far in advance. Nevertheless, I have not lost hope altogether; believing a change for the better will come my way and anticipating more prosperous days. I have learned also not to place too much faith in one's own ambitions and worldly aspirations, but to trust more in a Higher Being."

Mrs. West experienced a feeling of wealth and satisfaction as she compared her own conveniently built, electricallylighted, snug little bungalow and well-kept yard to her friend's desolate, far-away home. She sat talking with Alice such a long time that her husband finally came looking for her. She could see him at a distance. With him was a man in rusty black, his shoulders stooped, his face prematurely aged. It was Alice's husband. Beside him Mr. West appeared almost handsome. Mr. West had never been guilty of taking prizes at beauty contests, but he dressed neatly and in good taste and had an honest, straight-forward look in his eyes that made everybody trust and like him. No wonder Mrs. West glowed with pride as she surveyed his approaching.

After a refreshing plunge in the lake and eating lunch together with Alice and her husband the Wests took an early train for home, not wishing to stay away too long from the children. Their friends stayed for a later train. They wished

to make the most of their outing.

Mrs. West noticed in a seat opposite her, a man apparently blind, who was solicitously looked after by his wife, a little frail, delicate-looking woman. Two women close by were discussing the afflicted man in audible whispers.

"He's been losing his sight gradually for over a year and now he's completely blind," one woman confided to the other. "Do for a living?" "Why, that brave little woman slaves and works night and day. Takes in sewing; does copy-work at home; anything that will bring in a little money, yet keep her by the side of her husband. They say she's even trying to teach him to cut and sew carpet rags. Imagine having a man sitting about the house all day working on carpet rags! His trade? He used to be a first class printer and earned good money at his trade. He must feel terrible to be a burden to his wife; however, she seems to take his misfortune optimistically, working and striving to make ends meet."

Mrs. West felt heartily ashamed of herself and her petty grievances. She had seen enough of real unhappiness and genuine affliction to appreciate her many blessings. Here she was, enjoying good health, the mother of several bright, healthy children, and the wife of an honest, hard-working man who brought his wages home untouched to her every Saturday night. Suddenly she felt unworthy of so many riches.

The train from the lake was an ancient affair that shook, and bumped, and threw the passengers together. Mrs. West thumped her head against her husband's shoulder with amusing regularity, causing them to look at one another and smile. He encircled her somewhat stout waist with his arm and held her hand—a little roughened and hardened from work—just like he used to hold it in years gone by, before they were

married when coming home from the lake. Looking into her face happily he said mysteriously:

"I have good news to tell you, Lucy. Guess what it is?"

She felt a sudden intuition of his news. "Did you get a

raise?" she asked, breathlessly.

"Yes, and it's for you to decide what we are going to do with it. Shall we buy an automobile on the instalment plan, or shall we hire some one to help you with the house work?"

"We'll spend it for neither," she answered, contentedly. "We'll put it in the bank and save it for a rainy day. It's my luck to have everything I need."

EXCUSES.

By Myrtle E. Reeves.

There are very few of us, perhaps, who have not found reasons to stay away from Relief Society meetings. The particular reason doesn't make much difference, but always there is a reason. It can be one of the hundred and one things that forms itself eventually into a real excuse.

The excuse doesn't really matter, because our particular one is just one of the many satan carries with him constantly to be ready for any Relief Society worker who is a part of that working body which is ready to carry on Relief work as it can only be done, when all members are united.

If things are running smoothly, much work can and will be accomplished, and the gospel will be spread, because a woman who is enthusiastic about Relief work and the gospel is not going to keep them to herself.

So along comes satan and throws in a tiny trouble-maker,—not a big one, remember,—because if it were a big one the woman who was thus hindered would know the reason and would recognize it for what it was. Oh, no! A little trouble-maker or excuse is much more entangling than a big one. Say that Mrs. Jones slighted Mrs. Smith at the last meeting, and while Mrs. Smith is not going to say she was slighted or treated coldly, yet she is going to stay at home and brood, and more than likely, cry over the slight. Women do, you know. She may even loose several hours' sleep trying to figure it all out. Then the reaction comes, she gets into a temper and makes up her mind that since Mrs. Jones slighted her she will show her the next time

they meet how it feels to be slighted, and also that if she has to be treated that way in Relief Society, she won't attend. Next meeting one less is ready for work, and when Mrs. Smith is asked for, some unwise sister, who has been confided in, tells all about it and so there is a new trouble and a real one, begins and goes on. Satan stands back and grins.

It may be that Mrs. Jones doesn't like the president or one of the other officers personally, or perhaps, her circumstances are such that some of her sisters who have more worldly goods than she has, shows it too much and their behavior grates on her. It may be her unwise sister whom she has trusted has told her that another sister has criticized her. Or, perhaps, during our last testimony meeting, we bore our testimony early because the time was passing and others were sitting still. Then one who had nothing else to say, dissected our testimony and critized it, and made it sound just a bit ridiculous and not at all as we intended it should sound. We all know that kind of a person. Then we decide either not to give our testimony at all or to wait until the very last; or, perchance, not to go to the next meeting at all. Satan laughs for he knows he has made one good shot.

One may be a counselor and feel that the president is not quite fair in not allowing her counselor to conduct the meetings as often as we think it right. We feel just a bit timid in asking her about it and we confide in our unwise sister who tells the president in a way we would be shocked to think came from us, and so we have a little feeling toward each other and we are not free in each others company. Next we decide we are hurting the cause and ourselves by going, so we stay away.

The president herself may have a way of antagonizing the sisters when she prays to be a help and comfort to them and they feel that she has a little air of aloofness, is proud, and is trying to show them who's who in this particular Relief Society and the sisters won't support her. When the president makes a suggestion the members seem to be contrary and she wonders what she can do to make them want to come, and stimulate them to work. So after a while she decides that she had better resign and let some one else try it.

We all recognize every one of these little excuses and they seem in reviewing them to be a lot of miserable, contemptible ones, wholly unworthy of us, but taken personally they so possess us as to crowd out the entire view of the rare, beautiful opportunities opening up before us whereby we could progress and grow to be the women God really meant us to be when he gave the organization of the Relief Society to the Prophet Joseph Smith.

Imagine, if you can, what a scramble for membership there would be amongst the women of the world if an angel should appear before Congress announcing that the women of the earth were to be joined into a society to assist in preparing the earth for the early coming of Christ, to educate the children, and to be ready at any time to see the Lord. How they would work fast and furiously to rid earth of vice and crime. Oh, how privileged those millions of women would feel and how zealously they would work. Yet that is exactly the privilege we have!

Satan knows that if were to sit down quietly in a happy, clean frame of mind and think things over we would come to realize that of all the women of the earth we are the most favored, and that in gratitude to God for this wonderful blessing we should feel that no task is too menial or hard for us to accomplish. We would take upon us so much to do that should one of our sisters pause long enough to raise her eyebrows or turn her head the opposite way as we came in we would know, if we noticed it at all, that she was relaxing her facial muscles or pausing to look out the window and would never dream that she intended to slight us. Even should we so forget her debt of gratitude to her heavenly Father that she should say an unkind thing about us, and we heard it, we would be too busy to take any notice except to have a passing feeling of sympathy for her.

Satan is not going to let us see our true position if he can prevent it; so he causes all these little contentions to come amongst us and we are not wise enough, or strong enough, to say we will not be in partnership with him. How long such a condition can last in our Relief Society depends upon you and me, and, perhaps, satan. Let's make a study of him and find out for ourselves what an unreliable partner he has been in the thousands of years that have passed. and determine to dissolve the partnership that is retarding the work of the Lord.

Let's work hard and fast from this instant, to make our share of the mighty chain of righteousness that will bind satan for a thousand years and hasten the coming of our Lord.

The Lost Sheep Returned

Mary Foster Gibbs.

"Why, Captain Barton, I am so surprised to find you in the temple, and Elzina with you. What on earth has hap-

pened?"

The handsome middle-aged man with the soldierly bearing looked up, as I accosted him in the long corrider leading into the temple, and arose courteously while his wife, my dear old friend, put her arms about my neck and wept on my shoulder, her joy and gratitude.

"Elzina and Cap," I said again, "what does it all mean? How is it that you are here? No one knows my own joy and gratitude at finding you here, but it is a miracle, surely noth-

ing less than a miracle."

I sat down between them while they both took my hands and tried to express their own overflowing happiness to be in that sacred place.

It was not until sometime later that we could gather again in a little group and I could hear the story I was so

anxious to know.

We sat in a beautiful upper room of the House of the Lord, with the holy hush resting upon our spirits like a benediction, as they quietly told me the story of their long wander-

ing in the wilderness of doubt and suffering.

"Do you remember your wedding party, Elzina" I asked. "How lovely you looked and yet how my heart sank at the determined sparkle in your eyes and the obstinate set of your chin when I jollied you about the Captain and said if it wasn't for you he would be baptized and you could have gratified your father's heart by being married in the endowment house."

"Indeed I do remember it and I guess it was all true, too."

"Do you remember how surprised we all were, Captain, when Elzina fell in love with you, because, of course, we knew her father was one of the greatest scholars and preachers of righteousness in the Quorum of the Apostles, himself a friend of the Prophet Joseph Smith and of my father, President Young, while your mother was as devoted a Latter-day Saint as my own.

"Yes, I was surprised myself," answered the Captain, but

I was none the less pleased."

"Do you remember the good old days when the univer-

sity was held in the Council House and when Dr. Park persuaded me to stay over on my way to California and teach mathematics in the struggling university?" asked the Captain, smilingly.

"Yes, I should say I do remember; and will you ever forget Professor Moench's long side burns and Professor

Rigg's diagraming sentences?"

We whispered our gay remembrances of long-ago school days and then I turned to Elzina and said:

"Dear girl, how is it that you came here?"

"I am here because I know that the gospel is true andthat Joseph Smith was a prophet of God, and I know that only through marriage in this temple can I belong to my husband for time and eternity, and have a claim upon our children after we leave this earth; that is why I am here."

"And is your testimony the same?"

"Just the same, my friend. I know what Elzina knows and I know it for myself and not for another."

Elzina turned to me once more and resumed her nar-

rative.

"You will perhaps remember that we left Salt Lake City years ago and Cap. found lucrative employment, first in the east, where we lived in several large cities. My health finally failed completely and Cap. decided to take me out to California, where he again was successful in a business way. I tried all known, and some unknown doctors and schools of medicine to get back my health, but it was no use. I became weaker and suffered intensely in mind and body. At last we went to California and I joined the Christian Science church in an agonized hope that my body and spirit would acquire that peace which those people promised me would come as a part of the religion.

"Did you really believe in the Christian Science teachings?" I asked, incredulously. "I can't imagine anyone as well balanced and sane as the Captain and yourself accepting

such a colorless religion."

"That is the point, exactly," answered my friend, "it is all negation; I was to say over and over again that I was not ill and not in pain and that I did not feel ill and I did not suffer pain."

"The reason I could not fall for the religion," asserted the Captain, "was that, while the mind became drugged with a sort of negative peace, yet the spirit was obliged to deny common sympathy for the sufferings of others and common humanity for those who were afflicted with poverty or distress. I discovered there were no poor people and no sick

people in the Christian Science church. If you were either sick or poor you could not be an orthadox Christian Scientist; but I didn't interfere with Elzina."

"No. Cap let me go my way as he always had done for he knows that I wouldn't go far away from him. I guess 'Mormonism' had sunk into the very roots of my being, for, although I was better for a time, I could not get my own consent to deny the mission of the Savior nor to constantly assert that I was well when I knew that I was ill. We paid great sums of money to healers who sat by me for hours, giving me treatments and others who joined in absent treatment for my obstinate illness.

"Finally I sank down into a condition resembling death itself. One morning my thoughts rested upon my father, who had been dead several years, and I cried out in the agony of my soul for his presence. Without any warning and without any special halo of light about him, but looking as he used to in life, he walked into my dreary sick chamber and sat down by my bed. I was not asleep, my friend, nor was it an hallucination. I do not assert that my father has been resurrected; I know nothing about that; but I do know that he came in and sat by my bedside and talked with me as naturally as you and I are talking just now. I asked him all the questions that had been laboring in my mind ever since I was a grown girl and he answered them one by one."

"Did you ask him about celestial marriage, Elzina, for I remember that was your dreadful trial always as a girl?"

"Yes; of course, I asked him about that and he told me it was a true and living principle but that it was right that the Church had set the principle aside and thus to comply with the laws of our beloved country."

"And do you now accept that principle as true?" I persisted.

"Yes, I do. It is true. Just as true today as it ever was," a whimsical smile touched the corners of her mouth and lighted up her speaking eyes, as she added, "you know, of course, that Cap can't go into that order now and I guess I find it easier to accept it as a principle than I would as a practice; however, I hope I should be as brave and loyal about it as my mother was before me, if I had lived in the days when she did and it was necessary for me to accept it and live it. Father went on to explain to me the atonement and showed me how far away the sects of the world had drifted from that glorious principle. How it had become spiritualized and mystified until only the husks were left; but he also told me that people who were honest and sincere in their belief

would receive a just reward when they had completed their work here. He taught me how the children born under the covenant, were heirs to the great privileges and the great blessings of the gospel and how long would be their waiting period on the other side if they did not accept the truth and live up to the principles revealed to the Prophet Joseph Smith by our Savior himself. Oh, it was all so beautiful, so heavenly that my soul was carried away in blissful communing and gratitude that my father in heaven could permit my earthly father to visit me and satisfy my soul.

"How about you, Cap., did you have any manifestation?"

"None at all," he replied, "I did not need any. I knew how rigidly truthful my wife had always been and when she told me her story the light of truth so glorified her in my eyes that she was almost transfigured before me. It is true I approached the Lord in prayer so that my spirit might be completely satisfied and I received my answer."

"How glorious, how beautiful and how satisfying!" I

exclaimed.

"Yes," replied Elzina. "But you have never needed such a testimony as I received for you have never wandered in the dark for years like I have done."

"But was your mind afflicted as well as your body, Elzina?"

"Indeed it was, beyond power of description. It was like two angels using my soul as a battle ground. One pleading for light and truth and the other fighting to destroy my every hope and every joy. I cannot describe the mental suffering which I endured, but I do know what hell or condemnation consists of for I passed through it off and on for years and nearly lost my reason before I finally reached the point where I could pray to our Heavenly Father for an answer which he graciously granted."

"Were you sick long after that?"

"No, I was almost instantly healed and that was a testimony to our growing children, beside the healing of my body they were all so happy over the joy of my mind and the perfect peace which pervaded our household. As soon as Cap could arrange our business and close out all our affairs, we came here, and now I am with you in this temple."

My friend did not live many years after this episode. She did not suffer in her last sickness but quietly passed to the Great Beyond where she is now rejoicing in the society of her mighty father and her lovnig mother. Her husband married again. They have entered into the celestial order

of marriage for eternity, as is the only right way possible today for those who marry. The Captain has now two good wives, but one was dead before he married the second time.

For several months my friends did work for their dead kindred in the temple and I once asked the Captain, whom I knew to be a Mason of the highest degree possible, what he thought of our wonderful, beautiful, and gloriously symbolic ordinances in the temple. I had heard the silly stories about the prophet and the rites of Masonry and I was anxious to

know what the Captain would say. His reply was:

"I think few men, unless they have had my experience, could appreciate the marvelous revelation given to the Prophet Joseph Smith when he organized the endowment ceremonies. If I had no other testimony of the truth of 'Mormonism' than what I have received in working in this temple, it would be sufficient to satisfy my soul and to save me in the kingdom of God if I lived worthy of that testimony. Masonry, like all other similar organizations, from the days of Solomon all down through Oriental history across to the plains of Babylon and the sands of Egypt, resembles these marvelous endowment as the Arabian and Chinese Bibles resemble the Holy Scriptures. There is a germ of truth in all spurious religions and false ceremonials and their shadowy resemblances can be traced through ancient Egypt down to modern China and into the vastness of Thibet; but the mind of an intelligent man is never satisfied with such husks nor exhalted by these shadowy resemblances to truth. The effulgent light of the gospel never shone more brightly through the medium of the Prophet's revealing mind than in the symbolic ceremonies which form the endowment privileges to the Latter-day Saints who are worthy to receive them."

These testimonies of my friend's were, and are, true! And when I think of my lovely friend, Elzina, happy in her heavenly home, engaged there, no doubt, in assisting her parents in the conversion of spirits in paradise while her husband trains his growing family by the aid of his other good wife in righteousness, my soul rejoices and is lifted up

in praise to God.

(Note: This is a true story. Only the names are fictitious.)

Care of Clothing

What Do You Want of Your Clothing?

You must answer that question before you can plan wisely. Do you not want these things:

Protection from cold, heat, moisture, and rough surfaces.

Freedom in movement, breathing, and standing.

Beauty: You will get this by choosing materials, colors,

and designs suited to you and your occupation.

Self respect: Clothing which is appropriate, becoming, inconspicuous, clean, neat, and within our means makes ourselves and our neighbors think well of us.

What Kinds of Clothing Do You Need?

Have you tried thinking of the different kinds of garments? How many of each should you have? They can be put into three groups.

Outerclothing.

Coats and sweaters; suits; dresses; blouses, shirts, and waists; skirts; trousers; hats and caps; gloves and mittens; boots, shoes, and overshoes; gaiters, and leggins; furs.

Underclothing.

Knitted vests, underdrawers, and union suits; drawers; corsets and underwaists; chemises, corset-covers, and combinations; petticoats; stockings and socks; suspenders and garters; nightdresses, nightshirts, and pajamas; bathrobes and wrappers.

Accessories.

Collars and cuffs; belts; handkerchiefs; mufflers and scarfs; veils; handbags and pocketbooks; umbrella; etc.

Care and Findings.

You need to think, too, of the cost of cleaning, repairs, renovation, and remodeling. If you sew at home you will need needles, pins, thread, sewing silk, buttons, hooks and eyes, snap-fasteners, tape, braid, and other findings.

How Much Should You Spend.

About how much did you spend for each group last year? Does this seem a good apportionment of the money you spend for the family clothing? Outerclothing 70 per cent,

underclothing 20 per cent, accessories 5 per cent, and care and findings 5 per cent? This would mean:

A	В	C	D	\mathbf{E}	\mathbf{F}
\$1,200.00	\$180.00	\$126.00	\$36.00	\$ 9.00	\$ 9.00
1,500.00	225.00	157.50	45.00	11.25	11.25
2,000.00	300.00	210.00	60.00	15.00	15.00
3,000.00	450.00	315.00	90.00	22.50	22.50

(a) Income;(b) total clothing;(c) outerclothing;(d) underclothing;(e) accessories;(f) care and finding.

Plan What to Buy.

Go over all the garments on hand and decide: (1) What is ready to wear. (2) What needs a little freshening. (3) What is worth remodeling.

Decide what new things are needed to complete the

wardrobe for the season.

Estimate what it will cost to put the old in order and buv the new.

If this comes to more than you ought to spend, decide what you can best go without.

If it is less, decide what you would like most to add.

Put down on paper what you plan to spend for the principal items of outerclothing, underclothing, accessories, and care and findings.

Consult this plan whenever you spend money for clothing and follow the plan. Keep in mind experiences which will help you to plan more wisely for another year.

Homemade and Ready-made Clothes.

Which are better economy for you? If you spend the same money, do your homemade clothes usually have better materials, better workmanship, but take more time and energy? Do your ready-made clothes have better style and take less time and thought? Do these differences always hold true?

If you make part and buy part, make those which you can do best and most easily and on which there is the greatest saving in money. Buy those which trouble you most to make and which are easiest to find ready-made in good quality.

Hints for Buyers.

Go shopping with a definite purpose; do not be lured into purchases which you have not planned.

N. B. Remodel only when you are sure the material has enough wear in it to warrant the work and the cost of the new material necessary.

Choose slowly and thoughtfully.

Learn to recognize quality. A reliable salesman will help you in this.

Do not expect great savings from the bargain counter

unless you are a good judge of materials.

Choose good materials for things that will get hard wear. Avoid novelties and fads in design and color. They soon become tiresome and the price usually protects the merchant against loss from left-over stock.

Reckon in advance how much material you need.

In buying ready-male clothing, insist on good materials, style, and workmanship. If you always do this the dealers will be encouraged to supply them.

Be sure that the thing you choose is becoming to you and

appropriate to its purpose.

Buy the thing that will serve for more than one sort of

occasion or time of year.

Look for simplicity of line and decoration. Garments extreme in style are never economical and rarely becoming.

Outergarments.

Hang carefully when not in use. Plenty of rods and hangers save space and prevent wrinkles.

Keep covers over delicate garments or others worn only

occasionally to protect against dust and rubbing.

Do not keep partly-soiled garments in an unaired place. They are likely to become discolored.

Fold carefully all garments kept in drawers or boxes.

In putting garments away for the season, guard against wrinkling, stretching, fading, and insects. Fold so that creases will correspond as far as possible with the folds into which the garment falls in use. Do not allow weight to rest on folded garments. Garments of firm materials may be left hanging if carefully covered against dust and insects; but sleazy materials, heavily trimmed garments, and circular skirts are likely to be stretched out of shape by their own weight. Keep in the dark to avoid change in color.

Removable and washable colars, cuffs, and linings save

cleaning in women's dresses, waists, and coats.

Undergarments.

Reinforce, in making, parts subject to hard wear. Sew buttons on children's garments through several thicknesses of cloth to prevent tearing out. Run a few threads back and forth in the heel and toe of a new stocking.

Darn promptly small holes in stockings and other knitted

underwear. A stitch in time saves the garment. Rub a piece of soap across the end of a run to stop the run until you can mend it.

Wash stockings frequently. It prevents continued strain on the same part of the stocking, and rotting and change of

color from perspiration.

Wash new stockings before wearing to remove the sizing; otherwise holes may appear at once.

Wool.

Brush and shake outergarments after each use. Brush

with the nap.

Keep tailor-made garments carefully pressed. Cover with a thick damp cloth and use a heavy, hot iron. Some of the special boards and cushions used by tailors are convenient and may be made at home.

Remember that "shine" is caused by the wearing down of the nap and sometimes by grease. Remove by sponging, pressing, and brushing up the nap with a stiff brush. A tablespoon of ammonia may be used to a quart of tepid water for

sponging.

Protect woolen garments against moths by brushing and shaking thoroughly out-of-doors, and in the sun if possible; then wrap carefully. Remember that the harm is done not by the millers, but by the caterpillars which develop from the tiny eggs which the millers lay. Tar bags, cedar boxes, mothballs and other "repellants" may prevent millers from getting in to lay eggs, but can not be relied on to prevent eggs already there from hatching. Guard against carpet beetles or "buffalo moths" in the same way. Send to the Department of Agriculture for Farmers' Bulletin 659, The True Clothes Moths.

Silk.

Remove dust by wiping with a piece of velvet, a soft cloth, or a soft brush.

Avoid pressing with a hot iron; the heat injures the fiber

and sometimes the color.

Remove shine by sponging and pressing. Use one tablespoon ammonia to one quart tepid water.

Wash out silk stockings, socks, and underwear frequently;

it prolongs their service.

Shoes.

Have shoes carefully fitted. Well-fitting shoes look better and wear better, besides being more comfortable. Poor quality shoes are seldom economical. Alternate two pairs; they last longer. Slip shoe-trees into shoes when you take them off; it makes them keep their shape longer.

Keep shoes clean and well-brushed; a dressing made with a little oil and well rubbed in prolongs the wear of leather

and kid.

Clean canvas shoes on shoe-trees to prevent shrinking. Sponge with a little water and soap that contains whiting or use a commercial cleanser.

Dry wet shoes slowly on shoe-trees or stuffed with paper. Protect shoes with rubber in wet weather. Even with careful drying the moisture tends to rot the sewing threads.

Do not wear run-down heels; they spoil the shape of

the whole shoe.

Have small rips mended at once; often they can be sewed at home.

Gloves.

Buy gloves of good material, well-stitched, and well-fitted; they are cheapest in the end.

Prolong the life of gloves by blowing up and pulling gently into shape after use and mending rips as soon as they start. Reliable dealers will repair worn places at small cost.

Consider the question of cleaning when choosing light-colored gloves; delicate shades of kid or fabric ore not so likely to hold their color as white; ordinary white kid gloves need frequent cleaning, which is often difficult at home and expensive at the cleaner's; white cotton and silk wash easily but do not wear as long as good kid; good grades of washable kid and chamois are satisfactory when properly cared for, but the original cost is high.

Dry clean kid gloves in a jar of gasoline or benzine; shake well; keep changing the liquid until all dirt is removtd. Pull gently into shape and dry in a draft. Caution: Work out-of-doors and in the shade. Never keep gasoline or benzine in the house or in the sun.

Clean washable kid and chamois gloves in suds made of lukewarm water and mild soap. They keep their shape best if cleaned one at a time on the hand. Hard rubbing roughens the surface, especially on glazed kid. Rinse in clear lukewarm water. Slip carefully from the hand, pull gently and blow into shape; dry slowly. Soften by rubbing gently between the hands. A little talcum powder rubbed in lightly will restore the finish to glazed kid. Caution: Strong soap and heat harden and darken washable kid and chamois.

Wash silk and cotton gloves like knitted underwear. Pull gently into shape and dry.

Hats.

Intelligent care prolongs the life of hats, men's and women's alike.

Keep hats looking fresh by dusting them before putting them away after each wearing. Use a soft brush; or, for fine felt, silk beaver, silk, satin or velvet hats, a piece of silk or velvet. Get the dust out from under the edges of bands, folds, and trimmings.

Do not allow bands, bows, trimmings, linings. or sweat bands to become loosened; tack them into place as soon as they begin to rip.

Store your hats where they will not gather dust; paper bags or hat boxes are good for those worn only occasionally.

Daily care means longer wear.

RENUNCIATION.

Helen Kimball Orgill

Thou white-browed one, who, on the altar high, Doth offer that which to thy heart is dear, A sacrifice. A cause thou dost revere And love far more than all that earth can give.

Thou knowest well Gethsemane's deep pain, Though ne'er a murmur 'scaped until at length Thy God looked down in mercy giving strength And peace. Then seemed to say, "It is enough!"

Ah, soul of wondrous magnitude and grace, Who can with Christ taste of such sorrows deep! Be joyful. Know that such as thou canst keep The fullest glory of a heavenly bliss!

Summary of Woman's Position in Newly-Enfranchised Countries

Austria-Women have votes on the same terms as men. Two million women voted in January, 1919. There are eight women M.P.'s, twenty-two city councilors, one deputy mayor, and one hundred and twenty-six municipal councillors.

British East India-Women got votes and eligibility in 1919, on equal terms for white men and white women.

were enfranchised together.

Canada—Women have votes on equal terms. The federal amendment is not yet ratified. Women have not yet voted in federal elections, but have in state elections, where three women members of state parliaments have been elected.

Crimea—(the first Mohammedan country to give votes to women. Women got votes on equal terms in December, 1917. Eighty-three per cent voted, and five women were. elected. one of whom is vice-president of the diet.

Czecho-Slovakia-Women have votes on same terms as men. Thirteen women members are in the lower house, and

three in the second chamber.

Denmark-Municipal vote in 1908 and parliamentary vote on equal terms in 1915. Women voted in 1918 and 1920 and they have now four women members in each house. They have passed a law for equal pay, equal admission to all posts. and equal status in marriage.

Esthonia-Women have votes on same terms as men, and

there are five women members of parliament.

Germany-Women got votes on equal terms in 1918, eight weeks before the elections. Twenty million women are enfranchised, and 70 to 90 per cent have voted. They had thirty-nine M.P.'s in last national assembly, 155 in state legislatures, and 4,000 city and municipal councillors. In the new elections thirty women have been elected to the reichstag.

Great Britain-Women got votes on different terms and at a different age in 1918. They voted in 1918, and have one

woman M.P., and many city and municipal councillors.

Holland—(See Netherlands.)

Hungary-Women got votes in November, 1918. men have it at twenty-one, women, if they can read and write, have it at twenty-four. Having no constitution, they fear they may lose it again. One woman was elected at a byelection. They have not yet got the municipal suffrage, as

no municipal government at present exists, for men or women.

Iceland—Women have votes on equal terms, and it is part of the new constitution. They have had city councillors for a long time, but have no woman member.

Lettonia—Men and women both got votes on equal terms in 1918. Five women have been elected to parliament, and many to city councils.

Lithuania—Men and women both got votes on equal terms in 1920. Five women have been elected to parliament.

Luxembourg—Women got votes on equal terms with men (at the age of twenty). They have voted twice, first in the referendum, and then in the elections. One woman is a member of parliament.

Netherlands—Bill giving women votes on same terms (at twenty-five) passed in May, 1919, and received royal assent in September, 1919. One and a half million women are enfranchised. They have not voted yet, but will in 1922. They have, however, been eligible for some years, and both in 1916 and 1918 two women M.P.'s were elected; one in each chamber. They have eighty-eight women on city councils and some aldermen (elected by men only.)

Poland—Women have votes on equal terms with men, and eligibility.

Rhodesia—Women got votes on equal terms in 1919, and one woman M.P. has been elected.

Russia—Women got votes on equal terms during the first revolution, and several women served in parliament and in the cabinet.

Sweden—Women got votes on same terms in 1918, but it will not be ratified till after the autumn elections. It will be through by February, 1921, and they will vote in the following autumn. There will be about 1,600,000 women voters. At present there are about 400 city and municipal councillors.

Ukrania—Women and men got votes on equal terms in 1917. They voted in 1919, and nine women were elected to parliament. Civil service opened to both, and equal pay given.

United States—Federal amendment giving votes in all states on equal terms has been passed, but is still awaiting ratification. Thirty-five states have ratified. One more is required. One woman has been a member of congress.

In addition to these national suffrage victories, several other advances have been reported:

Serbia has granted municipal suffrage to women.

Belgium has granted municipal suffrage to women.

Roumania has granted municipal suffrage to women.

Zionists of Palestine have full equal suffrage and eligibility.

The Commune of Fiume has granted full equal suffrage and eligibility.

THE PIONEERS.

Mary Foster Gibbs.

The March Across the Plains.

The long-trained wagons slowly march far out into the west, The great sun beats the heat-waves upon the twilight's breast, The buffalo tramps in rythms rude upon the grassy plain, The Indian steals in serried ranks to guard his age-old claim.

Dancing Around the Camp-fire.

The wagons halt in dusty lines, then camp in circled peace. When evening's benediction falls, their heavy labors cease, The dancers round the camp fire glide, forgetting toil and sorrow.

"All hands round," and "partners swing," renews them for the morrow.

First Glimpse of the Valley.

The barren valley blistering lies, edged by a lifeless sea, The mountains climb in rugged heights around the sage-green lea:

But visioned in the leader's soul, the land with honey flows, He sees the desert vales reclaimed to blossom as the rose.

Fulfilment.

Broad fields and orchards, cities, towns, sweep up the mountain side:

The busy home, the crowded mart line streets, tree-shaded, wide.

The temple towers pierce the air, and streams enrich the sod. For Zion fills her destiny, that men may worship God.



James H. Anderson.

Turkey signed the peace treaty with Great Britain and France on July 23.

Boy Scouts in Utah, to the number of 238, had an enjoyable outing to Bryce's canyon, in Utah, in July.

The Herald, of Salt Lake City, suspended publication in July, after an existence of fifty years.

Universal suffrage was defeated in Japan in July, by a vote of 153 to 283.

In Bolivia, in July, a revolution overthrew the existing government, and instituted a new administration.

Los Angeles, California, was visited by several earthquake shocks on July 16, and again on July 26.

A coal miners' strike in Illinois, in July, seriously threatened the coal supply of next winter in that section.

Great Britain arranged, on July 26, for an agreement with bolshevik Russia, which as yet gives no assurance of a treaty of peace.

France sent an army against King Feisal, of Arabia, in July, the movement resulting in the French capture of Damascus.

Ireland was the scene of serious conflicts in July, amount-

ing to civil war between the Sinn Feiners and the British government.

School teachers will be plentiful in Utah the coming season, according to reports made in July by the school authorities.

Mexico experienced several insurrectionary battles in July, with some prospect of early revolutionary troubles in that land.

Minnesota experienced a tornado on July 23, in which ten lives were lost and more than 100 persons injured.

By a collision of three electric cars near Scranton, Pa., in July, eighteen people were killed and over 100 others injured.

The National Education Association held its annual convention in Salt Lake City, in July, and was largely attended.

Ten distinct wars were raging in the old world in July, with over 2,000,000 fighting men engaged. The outlook for peace is distant.

Hawaiians, of Hawaii, and the Maories, of New Zealand, in July, definitely established the identity of the two peoples as of common stock.

Wool prices in Utah descended still further in July, in consequence of which many Utah woolgrowers are facing financial collapse.

Southern Canada was visited by a destructive tornado in July, several people being killed and many injured, while much property was destroyed.

The Anti-tobacco League began, in July, an active campaign against the sale and use of tobacco in Utah, with a prospect of greatly reducing the use of the "weed."

Messrs. Cox and Roosevelt, Democratic nominees for president and vice-president, in a conference held in July, accepted President Wilson's policies on the league of nations issue.

The Prohibition party, in July, nominated William J. Bryan for its candidate for president, but he declined the position, and Aaron S. Watkins, of Ohio, was nominated, with D. Leigh Colvin, of New York, for vice-president.

Turkey and Greece were at war in July, in several sanguinary battles in which the Greeks were victorious. On July 25, the Greeks occupied the Turkish sacred city of Adrianople.

Railway employs' wages were increased \$600,000,000 a year by the decision of the government railway labor board, on July 20. The railway employes accepted, but so unwillingly that troublesome strikes may develop in the future.

Egypt was in a greatly disturbed condition in July, in antagonism by the natives to British rule. The situation there foreshadows an uprising of the black races against their white rulers.

Poland made war on bolshevik Russia, was signally defeated, and on July 23 asked for and was granted an armistice. The United States not being a member of the league of nations was not under obligation to send troops to preserve the territorial integrity of Poland as fixed by the league.

The Farmer-Labor party is the title of a new national political organization formed at Chicago in July. Its candidates are P. P. Christensen, of Utah, for president of the United States, and Max Hayes for vice-president.

Rebuilding Jerusalem was the most notable question before the world during the month of July. As evidence of the prominence of the forces engaged, the chief commission acting in the work is composed of Lord Reading, lord chief justice of Great Britain; Alfred Mond, the great engineer and British minister of public works, and Major James Rothschild, son of Baron Edmond D. Rothschild, who was with the British troops at the capture of Jerusalem, and represents the great French Rothschild banking interests—all Jews; also Louis D. Brandeis, United States Supreme Court associate justice, who presided at the Zionist conference in London in July.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

Notes From the Field—August

North Davis Stake.

A Relief Society stake social was given by the officers of the North Davis stake Relief Society recently in the amusement hall of the Kaysville ward, to all residents of the North Davis stake.

Commencing at 2 o'clock in the afternoon a very interesting program was given, consisting of tableaux and music, followed by refreshments and a general get-acquainted handshake.

In the evening a social dance was given and during the dance a huge cake weighing forty pounds, was cut into pieces and sold to help defray expenses. This cake was made to represent the Salt Lake temple.

The social was a great success and the officers felt well repaid for the time and energy spent in arranging the entertainment. Miss Emily Brough is president of this stake.

A Relief Society Worker.

An interesting Relief Society woman is Mrs. Annie Bowler Leavitt of Gunlock, Utah, second counselor of the Relief Society of the Gunlock ward. Mrs. Leavitt is the mother of seventeen children, fourteen of whom are living. The youngest is a babe one and one-half year old. Her eighth child, a son, was born while her husband was ful-

filing a mission in the east. During the years of his absence she displayed marked executive ability in the management of their home affairs and on his return home he found himself in a better condition financially than when he left. When her thirteenth child was a babe in arms she determined to help her children to obtain something of a musical education. She studied with them on the organ and on the violin. Eight of her children now play on the violin and three of them are organists in various organizations. Mrs. Levitt herself held a position as ward organist for several years. This energetic woman has always been a devoted member of the Mutual Improvement Association. She was chorister in her ward for some years and for two years she took part in the debates under the direction of the Mutual, winning the score each time. Although called to bear a heavy share of the family responsibilities in consequence of the many public duties of her husband, she has responded cheerfully to all calls in the home and has never failed in performing her own public duties.

Utah Stake.

In the visiting teachers department of the Utah stake the mission of "teaching" is emphasized. At the monthly meeting in the teachers' department, a subject, which has been previously assigned, is presented by an able speaker, and discussed by those in attendance. Each teacher is given an outline of the subject for future study and consideration, and when she makes her visits during the month, she carries this subject into the homes where it is discussed with the families.

Temple and Burial Clothing.—A department for temple and burial clothing has been established in the Utah stake. Mrs. Martha A. F. Keeler, who was for many years the very able president of this stake, accepted the chairmanship of this department. In order to make a beginning, each of the wards contributed \$5, this was supplemented by a donation from the stake board members. Under Mrs. Keeler's able management, this department is well established and is meeting a long-felt need.

Netherlands Mission.

The following letter has recently been received from President John A. Butterworth of the Netherlands mission:

Dear Sisters: We are just in receipt of your yearly report

of the work done by the Woman's Relief Society and after having examined it very carefully feel to highly commend you and your fellow sisters in the excellent work accomplished during the past year.

We are reprinting for the readers of our mission paper, "De Ster," the most interesting items from the report. We often have the privilege of printing articles from your splendid magazine, which reaches us regularly since the war.

Thanking you most heartily for the Relief Society "Magazine" and for the report just sent us, I remain,

Sincerely your brother,

John A. Butterworth.

Boxelder Stake.

In a very interesting letter from Mrs. Mary Dunn Ensign, of Brigham City, we learn that she personally knew the Prophet Joseph Smith. Mrs. Ensign is in her 87th year. She is bright and cheerful and is enjoying good health. She lives with her daughter, Mrs. S. M. Meade. With her father's family, Mrs. Ensign moved to Nauvoo in 1841, the first person they met after entering the city was the Prophet Joseph Smith, who welcomed them to Nauvoo. He shook hands with every member of the family, not forgetting the tiny baby. Mrs. Ensign's family lived only one block from the old "Mansion House" and as a little girl she was a frequent visitor in the Smith home. Mrs. Ensign remembers hearing the prophet preach on the Word of Wisdom and baptism for the dead. She remembers also many instances of healing which she witnessed personally. Her father was healed at one time, and the baby at another time, under the prophet's hand. Mrs. Ensign remembers distinctly seeing the prophet in a parade one Fourth of July. She also remembers seeing him indulging in athletic sports such as ball playing. gloom which spread over the city of Nauvoo when the Prophet Joseph and his brother were killed is a very vivid recollection, and also the gathering of the people near the Smith home when the bodies were brought home. Mrs. Ensign was in the meeting when Sidney Rigdon tried to influence the people to make him president of the Church and also when Brigham Young was covered with the mantle of the Prophet Joseph.

California Mission.

The picture shows most of the officers and members of the Bakersfield, California, Relief Society, which was organized November 30, 1919.

The sisters are striving diligently to forward the Relief

Society work and the influence of the association is being felt for good among the members of the branch and in the community at large.

The "Annual Day" celebration was greatly enjoyed by a



large number of members and friends; a program showing unusual talent was rendered, followed by dainty refreshments, games, and dancing.

Hawaiian Mission.



We are deeply interested in the Relief Society Sisters of the Leper Settlement at Kaluapapa, Hawaii.

This society has an enrollment of fifty members and is a very active organization. Although most the good sisters are afflicted with leprosy, that much dreaded disease, yet they have the spirit of the gospel of Jesus Christ with them and

they are putting forth every effort for the good of their organization.

Eliza Bright, the president, writes that they are enthused in the work of the Lord and that the organization is doing splendid work.



The members of the Wahiawa Relief Society of the Wahiawa branch, Oahu conference, although few in number, have made a very enviable record. The Relief Society was organized a little over a year ago with only seven members. Their membership is only nine at present, comprising all the sisters of the Church in that branch. Nearly all of them have children to attend to, but this is no drawback for them to attend meeting regularly. They have raised funds to be used in the construction of their new meeting house, having given \$160 to the building fund and later on giving nearly \$40 to help furnish fixtures for the Church. They also donated \$25 towards the erection of the Hawaiian temple at Laie. They take four copies of the "Relief Society Magazine" among them and enjoy hearing news from other organizations. The duty of visiting the sick is joyfully carried on.

The Halekapa Relief Society was organized on Lincoln's birthday. February 12, 1920, with Maraea Louis as president, Kaleiha Kauakahi Wieke as first counselor, Kuaihelemoku Makauole as second counselor, Emily Alama and Kapahu Kauakahi as secretaries.

Four other Relief Societies were represented, two presidents of branches, besides Elder Davis and Elder Elmer C. Jenkins.

A very tasty, typical Hawaiian feast was enjoyed afterwards.

It might be interesting to know that those chosen as offices were representing five nationalities. It is wonderful how the gospel can blend such a cosmopolitan group of women into such unity. English, Hawaiian, German, Chinese, and Spanish all with a testimony of the divinity of the Church of Jesus Christ of Latter-day Saints.

Canadian Mission.

The Canadian Mission Relief Society was organized on August 1, 1919, with Mrs. Margaret S. Jensen, wife of President Nephi Jensen, as president. The branches are: Bracebridge, Brantford, Hamilton, Preston, Toronto, and Winnipeg. The combined total membership is fifty-eight members. During the year of 1919 this branch disbursed \$59.60 for charity purposes. Relief Society visitors spent 104 days with the sick and made 138 special visits to the sick.

New Stakes-Cache-Logan.

On June 5, 1920, Cache stake was divided, the northern division retaining the name of Cache stake and the southern division to be known as the Logan stake. The stake officers and board members of the old Cache stake who had served faithfully and well, were honorably released. Mrs. Minnie B. Caine, formerly second counselor in the old stake, was appointed president of the Cache stake Relief Society, and Mrs. Ellen Barber, a member of the former stake board, was appointed president of the Logan stake. The general board desires to express grateful appreciation for the splendid work done by Mrs. Lucy S. Cardon and her co-workers during the many years they have labored faithfully and incessantly in the interest of Relief Society work in the Cache stake.

Oneida-Franklin.

The Oneida stake was divided on June 6, 1920, into what will now be known as the Oneida stake and the Franklin stake. Mrs. Nellie P. Head, who was serving as stake Relief Society president at the time of the division, was retained as president of the new Oneida stake. Mrs. Veroka G. Nash was appointed president of the Franklin stake.

Duchesne-Roosevelt.

The Duchesne stake was divided on June 26, 1920. One division will retain the name of Duchesne stake, while the other division will be known as Roosevelt stake. Mrs. Clara Hanson, who has for several years presided over the Duchesne stake, was appointed president of the New Roosevelt stake. Mrs. Evelyn Moffat was appointed president of the Duchesne stake.

Bacteria War.

The famous Dr. Charles H. Mayo, of Rochester, Minn., has lately been prophesying that the next war would be one of bacteria, dropped from airplanes over enemy cities. He says:

"As science advanced, it would make it almost impossible for armies to fight. In the future what will war be like? It will be a war of invisible organisms, it will be a war of dropping capsules of bacteria which will have the most destructive effects."

How infinitely easy it would be for men to be destroyed from the earth, or any section thereof, through such fiendish attacks upon defenseless human life. What the future holds for us only the Lord and his angels may tell.

Woman Dormant.

A Mr. John M. Glenn, who is the secretary of the Illinois Manufacturing Association, has rushed into print with some charges about the modern man and modern woman which might well give civilization pause if it were all true. He says that man has already become the drone of the hive while the woman is the worker. She is busy with typewriter and ledger and the affairs of industry. She fills orders for all sorts of commodities, turns machinery, works on civic projects, municipal improvements, and fights great battles for progress, commerce, art, and religion. Woman is elbowing man out of his own sphere, so Mr. Glenn says, in every line of endeavor, from petticoats to politics.

What the world needs is the gospel of Jesus Christ with the ideal relationship of man and woman as they are taught and practiced in the Church of Jesus Christ of Latter-day Saints. Things are getting no better fast.

NOTICE.

Will all writers, correspondents, and contributors to the "Magazine," who have any business with the editor of the "Magazine," kindly address their communications to the editor, Mrs. Susa Young Gates. Do not send such material to the business office, but to the editor. Will our contributors please take notice?

EDITORIAL

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

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The Coming of Elijah

It is ninety-seven years on the 21st of this month, since the Prophet Joseph was visited by the angel Moroni in his home at Palmyra. In that vision, the boy-prophet was told that Elijah should come and turn the hearts of the children to the fathers as had been prophesied by the last prophet in the Old Testament, Malachi. So much hung upon that announcement that was dim to the prophet then, but which today seems so great and so wonderful! Temples were to be built; the doctrine of baptism for the dead was to be revealed; men were to be quickened in antiquarian interest in searching out their forefathers; books, histories, both state and local, were to be printed; churches were to give up long forgotten records; societies and associations, both antiquarian and family patriotic and genealogical, were to be formed, governments were to be stimulated to gather and preserve vital statistics; and above all, Elijah himself was to appear—not in Jewish households, where his coming had been symbolically watched for every recurring paschal night—but he was to come in a temple built to the name of Israel's God in Kirtland, Ohio, which he did April 3, 1836.

All this, and more, much more, has come to pass. Temples increase, societies multiply, men and women spend fortunes

and lives in the search for ancestry. A great international congress on genealogy met just before we entered the world war, and thousands upon thousands are interested and engaged, most of them unconsciously, in fulfiling the prophecy made to the young prophet in the upper chamber at Palmyra.

This year, as in years past, the Genealogical Society will memoralize the day in fitting exercises. Many of our Relief Society members will join in this pleasing duty. How pleasing to the Lord and his angels. While the armies of discontented men and women clash and quarrel, while war and famine, wild debauchery and cruel selfishness mar civilization, the Lord is filled with compassion for the misguided children of men and he is preparing the way for his second coming. They who stand in holy places shall not be moved.

A SUMMER LULLABY.

Mrs. Parley Nelson.

Rockaby baby, the sun's in the west;
The robin has finished his song,
The wee baby birds are asleep in their nest,
And the sand-man is coming e'er long,
The darkness is creeping and soon 'twill be night,
The round moon is peeping, so close your eyes tight,
And mother will sing her dear baby to rest,
While the sweet little head snuggles close to her breast,
Lullaby baby, lullaby by.

Stars shyly peep through the curtains to see
If the dear baby eyes are shut tight,
Moon wanders 'round in her efforts to find
If the wee one is safe for the night.
The night-bird is calling so low, to his mate,
The dew's gently falling and soon 'twill be late.
So mother will sing her dear baby to rest,
While the sweet little head snuggles close to her breast,
Lullaby baby, lullaby by.

Rexburg, Idaho.

Guide Lesson Suggestions

LESSON I.

THEOLOGY AND TESTIMONY.

First Week in September.

MORE LIGHT ON BAPTISM FOR THE DEAD.

Reference: Section 128 Doctrine and Covenants.

Text: "I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify."

Aim: The obligations of recorders and of living heirs in families.

Obligations placed on an individual or any group of individuals involve the basic ideas of study, watch-care and service. We must remember what our duties are. We must watch ourselves that our performance is perfect and this requires faithful service.

In the 128th section of the Doctrine and Covenants the Lord revealed to the Prophet Joseph that one temple recorder and even one Church recorder was not sufficient, but must be multiplied according to the needs and requirements of the Church. Ward clerks keep the statistics of births, christenings, and baptisms, and their duties are quite as important

as are those of temple or family recorders.

The qualifications of a recorder are named in this revelation and imply a type of mind peculiar in itself. Not all persons are accurate, either in vision or observation. One who possesses rich imaginative qualities is apt to see many questions with large vision and some times with inaccurate proportions. No two people observe alike, but some have a logical and clerical turn of mind, are without imagination themselves but are gifted with careful observation, and if their minds are cultivated such people become excellent clerks, bookkeepers, and recorders. Those who do not possess these gifts may cultivate them, for the imagination can be harnessed and the observation cultivated.

So important is this fact of observation that the Lord requires witnesses, at least two, who shall testify to the accuracy of the recorder. All democratic courts of justice recognize the inability of any one person to determine vital points through mere observation and two or more witnesses are required to establish evidence.

The prophet tells us in the revelation that this particular mode of procedure in regard to recorders was arranged before the world was created and he adds as evidence of this the words of John the Revelator, chapter 20, verse 12, when John saw the dead who were judged out of the books standing before God.

No more solemn announcement was given from the prophet's inspired lips than the declaration contained in verses seven and eight of this revelation in the Doctrine and Covenants. He declares:

Whatsoever you record on earth shall be recorded in heaven; and whatsoever you do not record on earth, shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be very bold doctrine that we talk of—a power which records or binds on earth, and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying! Who can hear it?

And again, for the precedent, Matthew xvi. 18, 19; "And I also say unto thee, that thou art Peter: and upon this rock I will build my church; and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The awful weight which is here indicated as resting upon the shoulders of heirs and descendants in families and of family and temple recorders impresses our souls with the greatness of the work whereunto we have been called; for there are only a few souls, comparatively speaking, in this Church and kingdom and they have been chosen "one of a city and two of a family," just as the Savior declared they would be to represent the tribes, clans and sub-tribes of the chosen seed of Israel. Each adult person in the Church represents many lines on both sides of his or her inheritance and rarely, indeed, do these surname families mix and merge with one another: Students of genealogy in the Church assert

that few, if any families, are represented in other lines and

by other individuals in the Church.

The records on earth, so we are told, must agree, and as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom which con-

sist in the key of knowledge.

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers. 'that they without us cannot be made perfect;' neither can we without our dead be made perfect." This revelation closed with a magnificent psalm of praise and a marshaling of the hosts of heaven and earth to join in the Prophet's poem of triumph and victory over the grave.

QUESTIONS.

1. What are obligations? Why should the records in heaven and on earth agree?

2. What is the difference between a duty and an obligation?

- 3. Why would recorders be needed in various sections of the Church? 4. What would you consider the qualifications of a
- recorder?
 - 5. Why do law courts require two or more witnesses?
- 6. How many witnesses testified to the life and labors of the Savior?

7. What can you say of the obligation resting upon the Latter-day Saints generally, in regard to their dead?

8. Describe some methods by which records might be kept in heaven?

GUIDE LESSONS. LESSON II.

BOOK OF MORMON—BIBLE TESTIMONY.

Second Week in September.

THAT DAY WHEN THE BOOK SHOULD COME FORTH.

Text: "Biblical World"; Isaiah 29:17, 18; "Millenial Star," Vol. 15, page 788. Aim or central truth-God's purposes are accomplished in

conformity to law and order and through the agency of his servants.

In our last lesson eight propositions were formulated, but only the first five were considered. In this lesson the remainder of propositions six, seven, and eight, will form the basis for the discussion.

Proposition six asserts that since its dedication by Elder Orson Hyde, in the year 1841, the Holy Land has been, and still is, preparing for the reception of dispersed Israel. At the time of Elder Hyde's visit, there were only ten thousand Jews in all Palestine; in 1895, this number had increased to twenty-five thousand; in 1900, there were one hundred thousand. ("Biblical World.") And early in January, of this year, it was announced by the Zionist organization of America, in behalf of Dr. Jerzy Rosenblatt, a member of the Polish diet, that one hundred Jewish families, averaging five persons to a family, were then ready to emigrate from Poland to Palestine. It was further stated that in Lodz alone 2,000,000 rubles had been subscribed for industrial undertakings in Palestine. Anent the foregoing, the "Deseret News," in its issue of January 26, of this year, had the following to say:

The Jews and Their Real Fatherland.

There is an economical movement in progress on the other side of the water that promises to become a feature of special moment in current history. It is an exodus of Jews from Poland and adjacent countries toward Palestine in a wave of such proportions and momentum as to sweep away all barriers opposed to it. Already the news has reached, it would seem, the remotest quarters of the earth that the Holy Land has been emphatically redeemed by the British from the demoralization obtaining under Turkish misrule for 500 years, and rehabilitation is now progressing under Christian rule at a marvelous pace.

To a people like Polish and Russian speaking Jews who for centuries have felt the heel of the oppressor on their necks, and have suffered the horrors of blood, lust, robbery, and rapine, for racial and religious reasons, this opening of the gates of opportunity for escape into the land of ancestral promise, the country where the Hebrew people saw their birth as a nation 3,000 years ago, and whose traditional memories are welded into their racial existence, has proven too alluring to be resisted. Like a prairie fire, the spirit of another exodus is sweeping over central Europe, and to many a Jew it seems like a divine call to strike their tents, to flee from this second land of Egypt to the land of Canaan which the British are remolding into what is likely to become once more "a land flowing with milk and honey."

The descendants of Richard the Lion-hearted have reconstructed the great aqueduct built by Pontius Pilate from Hebron to Jerusalem; the city of David is cleaned and placed in a sanitary condition; telephones, electric lights, electric

cars and other valuable public utilities are being installed, it is proposed to built a conduit from the Mediterranean, under the Jordan valley, divide the foot of the Sea of Tiberias for power purposes, roads are being built, the country ridded of bandits, schools and higher institutions established, agriculture is being taught, industries introduced, freedom of worship guaranteed; and last, but by no means least, an American newspaper man with full publishing equipment and staff of reporters, is said to be en route to Jerusalem to publish the "Jerusalem News," in English, and promising to "print the news and the truth about it." Truly a grand transformation is going on in the Holy Land, a change that will command increasing attention!

While political events have combined in these later years to bring about the political freedom of Palestine and her people, until men's hope runs high in the breast of every son of Judah because of the declaration which the British government has made, promising him to build up a national home for his people in Palestine, other factors, physical in their nature, have been busy redeeming the desert and waste places until today Lebanon has been turned into a fruitful field and a fruitful field is certainly esteemed as a forest, as was forseen by Isaiah. "And in that day should the Book come forth."

Chief among these physical features is the return of the rain and dew as was promised by Elder Hyde in his prayer of dedication. The following disinterested testimony in this connection will be interesting:

I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine. I perceive "indications" the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year (1853) to Mount Zion—a rain that has been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the "latter rain" in its season, will also give the "former rain" in its season. * *

There is another fact which, though small in itself, is not a less striking one, the well of Erogel (or Jehoshaphat) (Joe's well), supplies the little stream that waters the once blooming vale of Jehoshaphat. That well, in Israel's balmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams that, diverted into various channels and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of Enrogel has, it is supposed,

overflowed but once in the four or five years; but during the last four years, (1850, or nine years after the dedicatory prayer was offered), since Christianity has been shedding its light on Mount Zion, and the first fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehoshaphat is beginning again to blush with the vine and to wave with the cedar. (Rev. Hugh Stowell, and Hon. Canon of Chester in the "Scottish Presbyterian Magazine," "Millenial Star," Vol. 15, page 788.)

I arrived from India a few days since from the eastern continent. I stopped at Jappa for nearly the whole winter. For my part, I was well pleased with the country of Palestine. It is certainly a land of the most wonderful resources, with a delightful climate producing everything. If properly cultivated, it will produce from two to three crops a year. They have grain, fruits and vegetables all the year round. In fact, I never was in such a country before. I have seen good country in England and America, but none to compare with Palestine. Its fruitfulness is uncommon and the climate is the most delightful. Even in winter I did not see the least sign of frost, and vegetables of every sort were growing in the gardens. It is a fact that the rain and dew were restored recently. In 1853, the "early" and "latter" rains were restored to the astonishment of the natives. (Louis VanBuren in a current periodical, November 14, 1867.)

The British government has made a Jew, Sir Herbert Samuel, high commissioner of Palestine.

We quote from the Boston "Transcript," June 14, 1920: To Reclaim the Holy Land.

Nathan Straus, of New York, Supreme Court Justice Brandeis, and Rabbi S. S. Wise, of New York, are sailing for Europe on the S. S. Lapland, en route to Palestine for a visit of inspection.

London, June 14.—The general principles which will be followed by the new administration in Palestine were announced yesterday by Sir Herbert Samuel, high commissioner for Palestine. Sir Herbert said:

"Complete religious liberty will be maintained in Palestine. Places sacred to the great religions will remain in control of the adherents of those religions. Civilian administration for the country will be established immediately. The higher ranks will consist of British officials of ability and experience. The other ranks will be open to the local population, irrespective of creed. Order will be firmly enforced. The economic development of the country will be actively promoted."

In accordance with the decision of the Allied and associated powers, measures will be adopted to reconstruct the Jewish National Home in Palestine. The yearnings of the Jewish people for two thousand years, of which the modern Zionist movement is the latest expression, will at last be realized. The steps taken to this end will be consistent with the scrupulous respect for the rights of the present non-Jewish inhabitants.

The country has room for a larger population than it now contains, and Palestine, properly provided with roads, railways, harbors, and electric power, with the soil more highly cultivated, the waste lands reclaimed, forests planted and malaria extirpated, with town and village industries encouraged, can maintain a large additional

population, not only without hurt, but, on the contrary, with much advantage to the present inhabitants.

Immigration of the character that is needed will be admitted into the country in proportion as its development allows employment to be found. Above all, educational and spiritual influences will be fostered in the hope that once more there may radiate from the Holy Land the moral forces of service to mankind. These are the purposes which, under superintendence of the League of Nations, the British government in the exercise of its mandate for Palestine will seek to promote.

It is interesting to note, in this connection, that ten years ago, the Rothschilds sent an agent to the Agricultural College of Logan to study irrigation under Dr. John A. Widtsoe; and later Dr. Widtsoe's book on "Irrigation" was translated into French and Arabian for the use of the peoples, both of Palestine and Egypt, and forms the basic study for those distant lands in reclaiming the ancient wilderness. Just this month, July, two visitors from Palestine visited Dr. Widtsoe and secured permission to publish his book in modern Hebrew. "Out of Zion shall go forth the law" to redeem Jerusalem.

'In conclusion it might be asked what are we going to do with this testimony? It is more than coincidence. Who would attempt a scientific explanation? It is nothing short of the literal fulfilment of ancient prophecy, the age of miracles come again. In that day when these things should come to pass another very important thing should happen. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

If the "Book of Mormon" is not the "Book," then we must await its coming which cannot be for long, else the ancient prophecy has no place in the "Book of Truth."

QUESTIONS.

- 1. What are the eight propositions laid down in the former lesson?
- 1. Why do we say that Jerusalem is the fatherland of the Jews?
 - 3. What is the climate of Palestine?
 - 4. What are the resources of Palestine?
- 5. Why do the inhabitants of Palestine need to practice irrigation?
 - 6. What do you know of the science of irrigation?
 - 7. Who is Sir Herbert Samuels?

LESSON III.

LITERATURE.

(Optional)

Some of Tennyson's Minor Poems.

Some of Tennyson's poems might almost be styled wisdom literature; at all events they deal with the deep problems of life and death.

"Tithonus," a poem with a Greek name, presents one of life's problems. We have, in this ancient gentleman, one who is destined to live the mortal life, forever, because, forsooth, favored of the Gods, he had asked for immortality.

Then he sees all things about him die in season and refresh themselves again, while he alone wanders a "whitehaired shadow roaming like a dream."

He watches the spring come forth in all its loveliness and freshness, and in the agony of his soul cries out,

"The woods decay, the woods decay and fall,
The vapors weep their burden to the ground,
Man comes and tills the earth and lies beneath,
And after many a summer dies the swan.
Me only cruel immortality consumes;
I wither slowly in thine arms,
Here at the quiet limit of the world."

In this same anguish, Tithonus cries to the gods, to take back their gift, moaning:

"Why should a man desire in any way
To vary from the kindly race of men
Or pass beyond the goal of ordinance,
Where all should praise as is most meet for all?"

Sometimes we hear people express themselves in a fashion that would lead us to believe that they are just a little like Tithonus. They are like him in that they wish they might live forever or that their loved ones might live forever.

Tennyson, in using this old Greek legend, would have us understand that no matter how natural and innate the longing for immortality may be, it must come in the manner in which God has provided, and not in a way man might suggest, for death as well as life is of God's order.

The "Ancient Sage" is another poem full of profound thought. The very name suggests wisdom. In the "Ancient Sage" we have the picture of one who has sounded the depths

of knowledge and knows that wisdom lies beyond, and who having done so, instructs others thus:

"Thou canst not prove the nameless, O my son, Nor canst thou prove the world thou movest in, Thou canst not prove that thou art body alone, Nor canst thou prove that thou art spirit alone, Nor canst thou prove that thou art both in one. Thou canst not prove thou art immortal—no. Nor yet that thou art mortal—nay, my son, Thou canst not prove that I, who speak with thee. Am not thyself in converse with thyself, For nothing worthy proving can be proved, Nor yet disproven, therefore thou be wise, Cleave ever to the sunnier side of doubt. And cling to faith beyond the forms of faith!

"She reels not in the storm of warring words,
She brightens at the clash of 'yes' and 'no.'
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed mirage!"

Many of the most vital truths of existence are not capable of the kind of proof that scholars choose to call scientific; this, no doubt, is one of the reasons why it is impossible to please God without faith.

In "Lady Clara Vere de Vere," we find a stanza reading:

"Trust me. Clara Vere de Vere, From yon blue heavens above us bent. The garden Adam and his wife Smile at the claims of long descent. Howe'er it be, it seems to me, 'Tis only noble to be good. Kind hearts are more than coronets, And simple faith than Norman blood."

The British people accepted this as a statement of Tenny-

son's democratic outlook on life; nor did they feel that he had marred the statement, even when he was raised to the peerage.

Another quotation from Tennyson, occurring in Locksley Hall, has received marked attention from orators and writers in the decade that has just past. It reads, "I, the heir of all the ages in the foremost files of time."

Here the poet gratefully acknowledges the debt of humanity to a past rich in religion, philosophy, science, art, and music.

QUESTIONS AND PROBLEMS.

- 1. Read Tithonus through with care, and determine what great lesson it teaches.
- 2. Do you fancy that living forever in the mortal state could bring happiness to anyone? Give your reasons for the stand you take.
- 3. John the Revelator and the three Nephites are permitted to remain upon the earth until Christ's second coming. In order to do this, did they undergo any change? Why were they thus privileged?
- 4. What characteristic of the swan's life leads the poet to say, "And after many a summer dies the swan."?
- 5. Give evidence of the truth of the statement—that "nothing worthy proving can be proved."
- 6. How does this support the stand taken by the Latter-day Saints that though they may be unable to prove to another that Jesus is the Christ, yet they may know positively that he is the Christ.
- 7. What do you think Tennyson meant when he styled us heirs of all the ages?
- 8. Name some religious leaders of the past to whom we are indebted.
- 9. Name some musicians of the past whose music still enriches our lives. Some poets. Some artists.
- 10. Quote lines from Tennyson that indicate his democratic attitude towards life.

LESSON IV.

HEALTH, PERSONAL HYGIENE.

Fourth Week in September.

Personal Cleanliness: External: Skin, Hair, Nails.

Mode of life and character of skin determine almost entirely the frequency with which bathing is necessary to keep the skin fit for the important function of eliminating body wastes. Naturally, the skin of one whose occupation induces much perspiration requires more frequent cleansing than that of one whose life is of a more sedentary nature. Ordinarily, the housewife, spending several hours a day over a cook stove, perspires more freely, and therefore requires more frequent bathing than does the woman who spends her day at office work, or work of similar nature. Some skins are so sensitive to soap and water that a daily bath is impracticable because of the dry, prickly sensation it causes. In such cases, a daily sponge in cool or tepid water is suggested.

The degree in which the general health is affected by unclean hair and an unhealthy scalp is difficult to determine but it will be noticed that a rundown, unhealthy body condition is usually accompanied by stringy, depressed looking hair. A really diseased scalp is, of course, a case for a specialist, but all ordinary cases may be treated at home. Dandruff may be removed by massaging the scalp with the tips of the fingers, never scratching with the nails or with a comb. The massage should be given every day, followed by a thorough brushing of the scalp with a medium stiff brush, both for removing loosened dandruff, and for additional stimulation to the scalp. Where the scalp is very dry, a little olive oil rubbed in with the finger tips will be helpful. Tincture of green soap is good for shampooing very oily hair, but in cases of little or no surplus oil, a milder soap is suggested. Lemon juice added to the rinsing water will tend to neutralize alkali remaining in the hair from the soap used, and will leave the hair soft and fluffy. Under ordinary circumstances, a shampoo once in two weeks will be sufficient, but when the hair is exposed to much smoke and dust, a shampoo every week may be necessary.

In the days of our grandmothers, finger nails were thought to be poisonous because it was noticed that infection often followed a scratching of the skin with the nails. Later, it became known that the infection was caused by bacteria lodged under the loose ends of the nails, and under the scarf skin at their base. A good nail brush of medium stiffness with plenty of soap and warm water should keep the nails

clean. An additional treatment of hydrogen peroxide applied by means of a little cotton on the flat end of an orange stick should be helpful.

Personal Cleanliness: Internal: Mouth, Teeth, Digestive Tract.

Owing to much recent agitation on the subject, laymen as well as physicians, are coming to know that the general health is greatly affected by the condition of the mouth and Rheumatism, malnutrition, indigestion, in some of their forms, are all directly traceable to the ulceration which sometimes accompanies decayed teeth, and in many cases where medicine was formerly prescribed, a trip the dentist is now advised. Of little use are the lessons of civilization in the handling and storage of food materials, the careful and scientific preparation of dainty dishes in our kitchens, if food is to be defiled by entering the body through an unclean doorway, carrying with it bacteria and products of putrifying food particles, lodged in and about the teeth. Public school nurses, popular medical articles, and various other agencies are suggesting good mouth treatments. One which is simple and effective follows: Rinse the mouth thoroungly before and after each meal with a weak salt solution; brush the teeth at least once a day with a medium brush, or with the finger using salt, which cleans all particles and tartar from the mouth and teeth, using an "up and down" or slightly rotary motion, giving at least thirty strokes to each section of the mouth. Tooth picks are taboo; dental floss is advised for removing particles of food from around the teeth.

In addition to its important function of preparing food for body uses, the digestive tract as a sewer, carries away undigested food materials, products of katabolism, etc. When food is allowed to collect and remain in the bowel day after day at a temperature of approximately 98.5 degrees F., the condition becomes truly appalling. Products of decomposing food—poisonous in their action on the body, are absorbed through the intestinal walls and circulated in the blood stream, causing headache, dizziness, nausea, and many other ills. The skin, trying to do the work of the clogged sewer, is overworked, and breaks out in eruptions of various kinds.

To avoid constipation, drink large quantities of water, especially between meals; eat at regular intervals meals consisting of (a) coarse breads; (b) vegetables, particularly those containing large quantities of cellulose, e.g. string beans, asparagus, celery; (c) fresh fruits; (d) plenty of nuts, raisins, figs and dates; take plenty of exercise in the sunshine and

open air. Before taking drugs, try mineral oil or agar-agar as cures for constipation; the former acts a lubricant, the latter as a mechanical irritant increasing the peristlitic action of the bowel.

Living Habits: Body Nourishment; Work, Exercise, Recreation, Rest.

In general, the suggestions given in a previous lesson for feeding children apply to adults. After the growing period, however, the amount of protein food per pound body weight decreases. Often in actual dietaries, the amount is increased, men, and women, too, eating heavily of meat two or three times a day. A quarter pound of meat a day is considered sufficient for persons not engaged in hard, manual labor; bread, butter, milk, eggs, cereals, vegetables, and fruit making up the remainder of the day's dietary. Regularity of meals and unhurried eating cannot be too strongly urged since the digestive system requires as careful treatment as any other delicately adjusted machine.

Regular exercise prevents and cures other bodily ills besides constipation. All ordinary types of work may be made to serve the purpose of exercise, i.e., bodily health and development, provided one is careful to maintain correct body posture, breathe deeply, and vary movement as much as possible in order to bring various muscle systems into action. Jean Valjean as a galley slave requesting to change position in rowing so as to develop both arms equally, is an example to all who find little or no time for physical exercise as such.

As all work and no play makes Jack a dull boy, so is John made a dull man and Jane a dull woman; each day's plans, therefore, should include time for recreation and rest. Let us take the literal meaning of recreation—a making new of tired brain, muscles, and nerves by such methods of enjoyment as do not entail effort great enough to justify the term "pleasure exertion" so aptly applied to a pleasure excursion "Josiah Allen's wife" described in her humorous writings.

Rest and sleep may be synonymous, but it is wise to plan a few minutes relaxation in a busy day before the coming of night with its relief of sleep. Occasionally, we see a genius who can live and work effectively year after year, taking only five or six hours sleep in the twenty-four, but the average adult requires seven or eight hours.

QUESTIONS.

1. What may determine the frequency with which cleansing baths are taken?

2. Outline a treatment for dandruff. Discuss the shampoo.

3. Wherein is the danger from finger nail wounds? Describe methods of keeping nails clean.

4. What are some of the dangers from unclean mouth

and teeth?

- 5. Outline a simple method of keeping mouth and teeth clean.
- 6. Mention some bad effects of allowing the bowel to become clogged.
 - 7. What course may be taken to avoid constipation?
- 8. Mention simple non-medical treatments for constipation.
- 9. What difference is found between the protien requirement of children and adults?
- 10. What should the daily diet of an average adult contain?
- 11. Of what value is physical exercise? How may the day's work be made to serve as exercise?
 - 12. What is the real meaning of "recreation"?
 - 13. How much sleep does the average adult require?

MY THANKS. Addie S. Pace.

I thank thee, Lord, for the morning, With its freshness and hopes born anew, For holy ambitions returning For some work divine to do.

I thank thee, Lord, for the noon-tide, With its heat and arduous strife; That I find in endeavor a foretaste Of the new and eternal life.

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The Relief Society Magazine

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CONTENTS

October, 1920.

Pa	age
What of Thy Victory, O Woman?—Mary Foster Gibbs	559
Testimony of President Emmeline B. Wells	561
A Domestic Drama—Abagail Howe	565
Household Hints—Jeanette A. Hyde	574
On the Watchtower—James H. Anderson	577
The Official Round Table	580
The Music Page—Lucy May Green	586
Norita—M. M. Warner	589
Editorial—The Deadly Foes of the Night	592
Guide Lesson Suggestions	594

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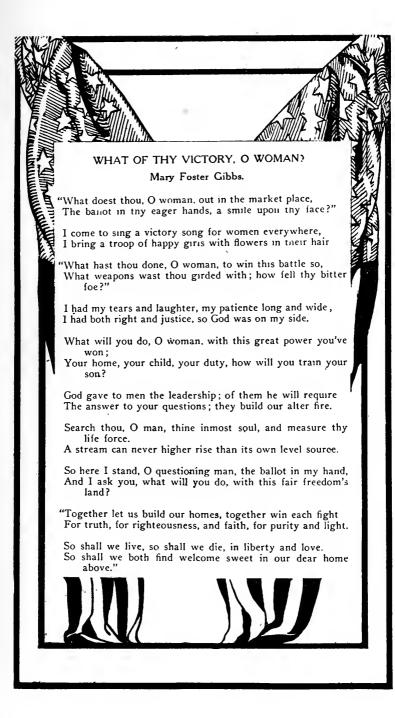
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THE SUSAN B. ANTHONY AMENDMENT.

Section I. Rights of the citizens of the United States to vote shall not be denied or abridged by the United States or any state on account of sex.

Sec. II. Congress shall have power by appropriate legislation to enforce the provisions of this article.

Ratified by the Thirty-sixth State Term, August 26, 1920.

THE

Relief Society Magazine

Vol. VII

October, 1920

No. 10

Testimony of President Emmeline B. Wells.

The following beautiful testimony of our honored electlady was delivered in a Temple meeting, May 4, 1919, but has just been furnished to the "Magazine" by the Church reporter, Elder F. W. Otterstrom.

I think this is the third fast day that I have made up my mind that I certainly would speak, but did not because—well, there is always somebody ready to speak, and I guess I am not quick enough. I feel that I have a testimony to bear, that I have always kept from the very day that I entered the City of Nauvoo and saw the Prophet Joseph. He came down to the boat to meet the Saints who were coming from the eastern states and the middle states up to the west. I had been baptized by the wish of my mother, who became a Latter-day Saint as soon as she heard the gospel, but I had no testimony and I had not very much faith, because I did not know much about things. I was always interested in the people that were scholarly and in the greatest schools of the world, and I was particularly happy to believe that I was going to be very great and prominent. When I came up the river on the boat and standing on the top of the boat to see the prophet on the landing from the boat, I knew instantly then that the gospel was true by the feeling that pervaded me from the crown of my head to the end of my fingers and toes, and every part of my body. I was sure then that I was right, that "Mormonism" was true and that I was fully paid for all the sacrifices that I had made to come to Nauvoo. I felt that just to see him would be worth it all. I had been prepared in a measure for seeing him, but I want to tell you I was not disappointed, because there never was a man like him. The only incident where a man resembled him was when Brigham Young announced himself as president of the Church

and the successor of the Prophet Joseph. I don't remember the words, but that was the announcement that he made in the grove on Temple Hill in the City of Nauvoo. There were but very few people that knew he had come. They knew all the twelve were away at the time the Prophet Joseph and his brother, Hyrum, were slain, and I think very few in that audience knew that Brigham Young had returned. When he came forward and made that announcement the whole company arose and exclaimed, in one voice, you might say, that it was the Prophet Joseph. I was standing in a wagon box on wheels, so I did not have to rise, but those who were seated arose and made that exclamation. I could see very well, and every one of them thought it was really the Prophet Joseph risen from the dead. But after Brigham Young had spoken a few words the tumult subsided, and the people really knew that it was not the Prophet Joseph, but the president of the quorum of the twelve apostles. It was the most wonderful manifestation, I think, that I have ever known or seen, and I have seen a very great number.

It was my privilege when I first went to Nauvoo to become acquainted with one who was known all over the Church as "Mother Whitney." I was in the homes of Latter-day Saints as soon as I arrived, and the same evening I heard the Prophet Joseph talk to the people. A large number of us had gathered at the Murdock home on Temple Hill. did not know that the prophet was coming, but he came that evening. I have never felt anything so very wonderful as that evening when he talked to us. But I did not speak with him, nor did I shake hands with him, or go near him, but afterwards I was very intimate with him and recited for him and sang for him. I was closely associated with people who knew him. Then, when he was taken to the prison, I saw him as he went. I remember very well the day when his body was returned. The heavens poured out rain, just as if the heavens wept over him. But this manifestation of power and of the mission of the Prophet Joseph I have promised myself and promised others, great men and great women, that I would always testify of it. It was my privilege to be in the family of Bishop Newel K. Whitney, to which home the prophet went when he came to Nauvoo; and perhaps I will testify here-most of you have probably heard it -that they had not so very long been married. They had two or three children and were questioning in their minds to which church they should belong. I think neither of them had belonged to any church. Brother Whitney, I think, had been brought up in a family that had no religion at all, but

had been quite a prominent singer and dancer and delighted in all those things; but they prayed fervently to the Lord. At that time there was a great revival of the Campbellites in the state of Ohio, where they were then living. They were living not far from Kirtland and when the prophet came, he came into the store kept by Newel K. Whitney. He had been a trader with the Indians, selling furs in New York City and Boston, and buying things in return. The prophet came into the store from a sleigh that was outside, and went up the steps into the store. He reached out his hand to Newel K. Whitney, and said: "You have prayed me here, now what do you want?" Newel K. Whitney was so abashed and was taken by surprise so that he could not recall anything about it and the prophet had to repeat the question until this man remembered that he had prayed for a prophet to come. He received him into his home as soon as he came, and it was with the Prophet Joseph that he went to New York afterwards and borrowed money to start the Kirtland bank. Of course, many of you have not heard of the Kirtland bank, I suppose, and its failure; but when they were in the City of New York, staying at a hotel, I think the third story, they were standing on the third floor—that was as high as the houses were in New York at that time. I have heard the bishop say so,— Newel K. Whitney with the prophet looked over onto Long Island Sound, or the ocean, and he said to Newel K. Whitney: "This city will yet be destroyed. There will not be one stone left upon another to tell where it stood." I think there isn't anybody now to tell the story but myself. I don't know of anyone else unless it is some of Bishop Whitney's children; but I have no doubt but this prediction will be fulfiled. have often reflected upon it when I have been in New York City, that that great city will yet be destroyed, by an earthquake, I suppose, or something of that kind. At any rate, all the prophecies of the Prophet Joseph Smith will be fulfilled. I have no more doubt about that than I have that I stand here today, fearing and trembling as I do. I have not any doubt of it at all.

I wanted particularly to tell you of the manifestation when the mantle of the prophet fell upon Brigham Young. After that we had the greatest faith in him, the greatest that could possibly be; and we have had great faith in all those who have followed him.

I am very grateful that we have Richard W. Young. I remember his mother very well and what a faithful woman she was, faithful under every circumstance and privation. I have known all the leaders of the Church that have been of

very great consequence and a great many hundreds of other people and I have borne testimony to the people over and over again in the city of Washington and in the city of New York and to many great people and in the city of Boston that what I was brought up to think was the next thing to heaven.

I have been everywhere, and everywhere that I have been, I have borne my testimony. I recall a time when I was in Washington meeting with the committees. I was with a committee of five and I was saying something rather important. Susan B. Anthony was presiding. A woman away off in the corner arose and said: "That woman is a 'Mormon.' She ought not to speak here." I rather trembled, but Susan B. Anthony arose and said: "Don't take any notice of her. If you go on they will not think of it." I went on and she did not hinder me. I have had many opportunities to bear my testimony and I have never been ashamed or fearful in any way to do so. I was not fearful at that time but it rather annoyed me to have that brought up in a very large assembly of people, to have some one call out that I was a "Mormon"; because at that time the "Mormons" were not so favorably considered as they are today.

I am very happy that I have lived to be the age that I am and that I am still able to bear this testimony to the truth. The first day of last March I had been in the Church seventy-seven years. When I was here in meeting that day I was very anxious to speak but I did not get an opportunity because I did not jump up quick enough so I did not have the opportunity to speak. But all along, after the first of my being baptized—and I was baptized at the wish of my mother and not because I knew the gospel was true; and she died as much a martyr to the gospel as if she had been shot. She was one of those who accepted the truth when it first came to her. She suffered much because when they were driven out, she was driven out and endured many terrible hardships, so that she died by the wayside and was buried on the way. They

were all martyrs to the truth.

I pray that the Lord may continue to bless us. I am sure He will. I have no doubts about it. Especially I feel today to bless Richard Young—President Richard Young I suppose we ought to call him—because I know how much his mother suffered for the gospel's sake and I know how good he has always been. Some of us can be good always; sometimes we are not, but we are wayward, but I think Richard has always been good as near as I know. I feel that I have spoken too long. I pray the Lord to bless you, Amen.

A Domestic Drama

Abigail Howe.

CHAPTER I.

Very few people approved the sudden love match made by Charlie P. Winthrop and Myrtle Ann Foster. For one thing, Charlie was not strong, and he had been obliged to leave college in his second year because of weak lungs, and everybody knows how grave is the risk when anything like tuberculosis is concerned. While Myrtle—she was much annoyed when anyone added the Ann— was only eighteen, and but just graduated from high school.

Myrtle cared very little what anybody said. She closed her pretty red lips with a rather matured snap, and held her curly head very high as she finished her wedding prepara-

tions.

It was a sunny day in April, twenty years ago, that the young people had chosen for their wedding day. They had decided to have no wedding festivities, and this fact had perhaps accentuated the acrid gossip of many acquaintances; for people do feel a bit cheated, in spite of their philosophy, when two lovers take the final interesting step of courtship, if they are not there to see and share in the delightful solemnization of the vows, with the usual attendant festivities.

Charlie was sensible and conscientious; he realized fully the burden he was assuming. But the bright, gay girl by his side was floating in a sea of rose-colored romance.

"What a queer thing for Myrtle to do," said Aunt Fanny to Mrs. Foster, after the small wedding feast was over. Aunt Fanny was, of course, a privileged character; which means usually privileged to say unpleasant or sensible things others dare not say. "How singular it is that Myrtle should take a fancy to Charlie Winthrop; he is so modest and bashful, I wonder how he ever got courage to pop the question. Now, if it had been his Brother Harry—"

"Harry did pay some attention to Myrtle," said the mother, patiently, "but when Charlie began to come to the house, Myrtle took a greater fancy to him, and between them they have managed to get themselves married, for which I am duly thankful."

"Thankful, Mary? Thankful to have your only girl married, and that, too, when she is little more than a child? And

she knows absolutely nothing of housekeeping or sewing. You have kept her in school all her life. I must say I pitv Charlie Winthrop."

Mrs. Foster looked at her sister with sharpness. "You can reserve your pity for those who need it; Myrtle has brains; I am not afraid. I have shielded her from drudgery all her life; she will have plenty of time for disagreeable things from now on."

"Of course, Mary, we all have our way of looking at things, but I can see nothing but trouble ahead of a pair of children going out to take up a farm in Idaho, neither

of them knowing a thing about practical life."

"What's an education for if it doesn't help you to do things?" mourned Mrs. Foster with a weary sigh. "I had little enough schooling, and I have been determined Myrtle should have all I could give her. Anybody can pick up housekeeping. That doesn't take an education. Don't you worry about Myrtle, I don't."

The other lady looked a disgust she had no mind to

express. But she added, after a pause:

"When do they start for this ranch in Idaho?"

"Tomorrow or next day," answered the mother. The excitement and heavy work of the past few weeks had almost worn her out; and she was longing for a few hours of

quiet in which to rest mind and body.

To Myrtle there came no suggestion of doubt or dismay, that lovely, cool, gracious day after her wedding in April. Charlie had decided there would be time to take the whole trip to Idaho in their bran new wagon, and just now Myrtle was helping to pack the great wagon box full with all the jolly new things which she and Cecil had been buying for the past week.

"Myrtle," called the young bridegroom, after a long day's work, from the back of the wagon, "Myrtle Ann, get my list which I laid on the wagon seat and see if everything is

checked off."

"I don't see any list," the girl replied. "You don't need it anyway, Charlie. We've got everything we need, and more, too, and I wish you would not call me Ann. I hate the hor-

rid old-fashioned, poky name."

But the young man could not be thus satisfied. His girl-wife laughed at him for being "fussy;" but he could not go on till he had discovered his lost written directions. And at last they were found, the packing was finished, and the shades of evening brought an end to toil and care.

Then they sat down on the wagon tongue to "talk

things over." The young groom drew the girl close to him, and said with playful earnestness:

"Mayn't I call you Ann? Myrtle Ann? You know I love old-fashioned names. I want you to call me by my own

second name, Peter."

"O, I never could," shuddered the girl. "That is the ugliest name in the English language. So common and so plain."

"That's why I love it, dear. I used to beg my sister, Emma, to call me Peter because it was plain and common and good."

"Well, I'm mighty glad your name is Charlie. That's so

sweet and romantic. You will always be Charlie to me."

Then, turning her gaze to the golden sunset in the west, she exclaimed:

"I can hardly wait to get out of the city, and be really

on our way.'

"So you really think you will like roughing it?" exclaimed her young husband. "It will be lots of hard work,

and very little play, sweetheart."

The girl was moved deeply at the tender concern in the voice of her companion; but she was too ignorant of life and the possibilities of hard work to have any fear of the future, so she said, blissfully:

"Why, Charlie, I can imagine nothing so perfectly lovely as our honeymoon will be; all alone, traveling to our new home, the boundless sky above, and the boundless desert

about us."

Charlie put his arm closely about the bright romancer, and drank in with enchanted ears, the pictures she was painting.

"It will far surpass the honeymoon trip of 'The Virginian,' and you know how we both loved that book."

Yes, Charlie knew; he had never "figured out" just how much that book had done in shaping his plans for an outdoor life on the Snake river. His sound sense prevented him from becoming the rank idealist his lively imagination and love of the beautiful would have made of him; for he had the saving grace of common or uncommon sense. But even he was young—and a bridegroom! And so the crude outlines of his father's backyard were softened by the pale moonlight into a very possible Arcady; and the uncomfortable seat on the wagon tongue became a throne on which sat his queen—his queen! Her words were jeweled prophecies, and his heart beat in tune to every uttered sentence.

"Why, just think of camping out!" went on the girl. "The stars for our compass, and the dewy grass for our pil-

lows. You can get up very early and catch the sparkling, shining, trout for our breakfast, while I will sit beside the stream and watch you fish. The bright sunny days will find us on our way, singing for very joy in life. When we rest for the noontide hour, I will read Shelley and Keats to you, while you lie in the shade of some pine tree beside the fleeing river. And at night, we will count the twinkling stars as they flash between their folds of blue, then silence and peace will fall upon our souls like a mantle and we will be alone with God and each other."

The young husband's heart throbbed with a painful joy as he clasped his arms about his sweet young wife, for her charm of intellect and power of imagination stirred him with a profound sense of his unworthiness to be the mate of so

bright and so superior a creature.

That there were such prosaic things as camp biscuits, and lizards, garter snakes, and tin dishes to wash, lingered in his mind with a sting of practicality that convinced him of his own inferiority to this dazzling creature who could invest even the dusty road to Idaho Falls with the green and gold of a mediaeval romance. To be sure, Charlie himself knew little of Idaho except the fleeting glimpses, caught from the car windows on his one train trip there in company with his father two years before, but he had camped out in Brighton several times; and for all he knew, the road to Snake river might be fringed with pines and bordered by silvery, trout streams. One thing was quite sure! God had given him the dearest, sweetest girl on earth for a wife, and he would love her and serve her with his whole heart and soul.

The first day of their journey was really delightful. Rather cool in the shade, but with the warm tenderness which April capriciously bestows at times upon the budding trees and springing wheat. The road through Davis county was one long garden delight. The busy haste of spring was in the air, and birds trilled with swift reply to the insisting hum of the insects who sped on jewelled wings through the

young alfalfa.

The noon hour was a delightful picnic; and the two hungry children—for they were little more—drew out the delicious surprises which a fond mother had folded in tissue and put in the silver papered box which was to hold their first day's provisions. And when they had untied the ribbons from the small round box in the center of the larger one, and found that it contained a tiny wedding cake, all trimmed and festooned just for them two alone, their appreciation vented

itself in ejaculations from the youth and little screams of

delight from the girl bride.

"Isn't mother the dearest ever?" she cried, "to make us a really, truly, wedding-cake all our own? Fancy the pleasure of eating some of your own wedding cake instead of giving it all away to your friends!"

After the repast was over, the young man began packing things back in the box, and clearing away the debris of the

meal from the wagon seat.

"You know just how to travel and fix everything, don't you, Charlie?" asked the girl, as she watched her companion

deftly repack the box.

"Oh, yes," answered he, "my mother taught all her boys to be handy about the house, while both my sisters can milk cows and harness a horse. It never hurts anybody to know

how to do things."

The girl brushed her dress, and stood up. She made no reply to her husband's remark. She did not care to say exactly what her own training had been; she felt there would be plenty of time to face disagreeable and unfamiliar tasks when they reached their final resting place and settled down to home life. Just now, she was constantly putting herself in the place of the Virginian's bride; and did not the charming hero in that story, catch the trout, cook it and serve it, on that never-to-be-forgotten honeymoon? With a graceful impulse she put her arm about her companion's neck and murmured:

"My hero! My husband!"

Which bit of lovemaking completely banished all thoughts of sordid work from both young minds, and set them instantly on the magic carpet which would transport them into the paradise of peace.

CHAPTER II.

The most perfect period of human life has been called by poets and sentimentalists, the honeymoon. Sweet, the very air weighed down with honied fragrance, every thought a thrill, and every sound a hidden spring of music! But the moon wanes—the sun goes down—and even the stars are sometimes hidden from sight. The sky is purple dark when Luna swings her gleaming globe away from all earth-dwellers. and if a cloud is anywhere about, the far and silent stars are soon obscured, while gloom and darkness brood with heavy wings above the hearts of men. The stars are there—oh yes—always stars. No matter if the moon has gone away to cast its sweet capricious light upon some other land—the

stars are always there. But ah, it sometimes is that hearts are young and vastly inexperienced; and years and sorrow only can draw aside the cloudy curtains of our sky so that our eyes may see the stars which shine and shine for us and all mankind. It takes some hearts a many years to learn to walk by starlight. The steady, silent, sure, and faithful starlight. We want the moon, and how we cry to have it put within our foolish reach, that we may play forever neath its radiance. What silly babes we are!

Three months may sometimes seem three days and sometimes as three years. But when young hearts are in process of readjustment, in that vital, critical, darkened period of the honeymoon, three months is very long, so long, and sometimes the weeks grow very full of pain and strange misunderstanding.

The desert has a charm all its own; the wide sweep of horizon, the wind-swept clouds across the pale blue sky, the soft silence and infinite peace, all these appeal to the soul of the artist or poet, and form an artistic atmosphere at once elusive and absorbing. However, the mental atmosphere created by immediate physical surroundings can quite obscure, if not entirely alter, the aspect of distant scenery, and make

even an earthly paradise seem ugly and dull.

And certainly the long stretches of sage-covered lands with the sluggish waters of the Snake river winding through hot banks of sandy soil did not make a paradise to the eyes of the moody girl who stood at the door of a tent in southern Idaho, on a hot August afternoon, four months later than the opening of this story. Myrtle saw with discontented eyes, the partially raised, small frame skeleton, which was to be a home some day, when her young husband could leave his crops to complete the work. The brown, broken face of the land about her was appalling in its dark ugliness, and the distant checker-board of rich green which represented her husband's summer toil and future hope, had no pleasure for her eyes. For it was those green fields for which he left her, hours before she was awake in the morning, and returned, oftentimes, after she had carried her lonely body to bed in the sultry, early night.

"O mother," escaped the yearning lips of the girl, as she stood in the glare of the noon sun, "Why did you not prevent me from accepting such a death in life? O, mother, mother," and dry sobs shook her frame. The honeymoon had waned, the clouds obscured the sky, and there were no

stars visible to the young wife's eyes.

The tent itself was unspeakably miserable in all its untidy

details. Flies swarmed over the unwashed dishes on the table, the bed was unmade, with the once dainty quilts soiled and bedraggled; bundles and unsightly piles of clothing littered every corner of the large tent. The carpet looked as if it had not been swept out for days; while over its dusty, soiled surface, crawled a huge toad in search of flies. The cook stove sat outside the tent, under a bower of once fresh green willows, which were now rapidly drying up and casting their brown leaves in fluttering showers everywhere. Near the stove was a small rocking chair.

The young woman moved from the tent pole and walked listlessly toward the chair under the shade. Just as she turned to sit down, a snake lifted itself from the cushion and looked lazily at her.

"Oh, God," she screamed, her voice cutting the heavy hot silence like bolted lightning, "Oh, God!" and she fled into the tent, pulling down the flies with quick trembling fingers.

She flung herself on the bed with long, quivering moans,

pitying herself with passionate abandon.

She knew the snake was an innocent blow snake, and that there was no one within miles of her to hear her cries, but she was ill, and weak with the weakness of inaction and deep discontent, and so she lay there sobbing and moaning with heartsick insistence.

She heard at last the sound of an approaching wagon, and she knew her husband must be returning for his noon meal, but she could not, or would not, rouse herself. She felt that she hated herself and him, and indeed life itself was bitter and hateful.

"Myrtle, Myrtle," called the quick, sharp voice, of her husband, with a note of anxiety in its sharpness. "Are you

there, Myrtle?"

The girl did not answer. Her heart was quivering with grief and recent fear, and a sullen silence closed her lips.

In a moment the tent door was dashed aside, and Charlie strode within. The disorder and confusion was a common enough spectacle to the weary eyes of the young bridegroom; but his heart stirred at the sight of his wife lying face downward on the bed. Perhaps she was ill; perhaps..... but his tender heart could not bear to conjecture.

"Myrtle," with a softened tone of voice, "are you ill?

Has anything happened?"

"Myrtle," again, as there was no response from the silent figure. Then, putting his hand on her shoulder in a sudden alarm, he tried to turn her face towards him, crying, "What is it, Myrtle?" "Nothing is the matter; only—I hate you! Hate this horrible country and everything in it. I want to go home to my mother—now—today. I can't live here another night. This awful, awful country. I would want to die every day of my life if I had to spend the rest of my life here. You never told me what horrible things there are here, and you know I can't bear to be alone all the time. I am sick of it all. I want to go home!"

The young man stood above her with rigid limbs, and eyes of somber anger. He could hear only her first words and they cut into his soul like tempered steel. She hated him—

hated him!

He could not remember her youth—he was too young himself for that—nor her lack of training and experience. He had been remembering that for these days and weeks past, and because of that he had humbled his pride and performed the household tasks which were rightly her share of the daily burden of home-making and housekeeping. But he had worked and waited and hoped! And now this was the end of it all! All his beautiful dreams!

With an inward moan of agony he looked about him, and felt, rather than saw, the confusion and disorder around. Mingled with a slow remorse, because he had arisen early and had left the household tasks undone to hurry away to his watering of the grain, was a slow, rising resentment that he had been obliged to do both the man's and the woman's work. He was a man—albeit a tender-hearted, sensitive one, trained by a wise mother to be especially careful of all woman-kind, but not even his mother had exacted housework at his hands, only under exceptional circumstances, and he felt inwardly that his young wife was quite able to bear part of her burden. And yet—now—now she was angry because for one morning he had failed to do the work rightfully hers to do. And she hated him—hated him! Oh, the humiliation of such words! Hated him!

Well, he would get away from her, out of her sight! Then for the first time he remembered her last words. She wanted to go home. Home to Utah, and her mother!

Without a word, he hurried out of the tent, and jumping

into his wagon, drove rapidly away.

Myrtle listened to the roll of the wheels and wondered dully where he was going. Her anger had partly spent itself in wild words, and she was frightened at the effect of her outburst on this young husband whom she hardly yet understood.

Where had he gone? What was he about to do? Leave

her alone—alone in this horrible wilderness, with the nearest house five miles away? Oh, the cruelty of such behavior! He, the man, afraid of nothing, with all the power and strength in his own grasp, to leave her, alone and frightened beyond speech. Oh, how bitterly she hated him for it all. Cruel, heartless, selfish brute that he was!

The hot silence about her crushed her like a palpable weight. With a stifled moan—for she feared to pierce the silence with a single cry—she sprang to her feet and began to gather up her own belongings. She packed all her clothes in her large trunk, flinging aside every garment belonging to her husband; and into her small hand satchel she put her toilet articles. She bathed her face, and dressed her hair. All the time with set teeth and a wild determination to walk to the nearest ranch house and beg or buy a passage to the railroad station.

Just as she was adjusting her collar, she heard the soft roll of light wheels approaching, and she flew to the tent door

"Hello, Mrs. Winthrop. Your husband says you have received a sudden call home, and he has arranged with me to take you to the station. Is this your trunk? All right! I can put out the hind seat, and set it in the back of the carriage. Get right into the front seat with me, and we'll be off in a jiffy."

"This is very kind of you, Mr. Olson," murmured Myrtle, as she followed him about with a dazed air. She watched him tie the tent flies down securely, and a sharp pang of shame assailed her as she saw, with his eyes, the miserable confusion thus shut out from view. But she had started out to do this thing, and she knew she would carry it through.

Her neighbor made no comments as to the looks of the place, but chatted away about the crops and the weather. He volunteered no information as to the whereabouts of her husband, and she was too angry and proud to ask for it.

So they started away in the burning afternoon, a cooler breeze circling about the light carriage top, as they whirled swiftly onward.

The last glimpse Myrtle had of her tent showed her the rocking chair by the stove under the bowery porch, and she shuddered as she remembered the lazy, occupant of her own cushioned seat, the fearsome snake. Then she turned her eyes resolutely southward, where lay Utah, home, and mother.

(To be continued.)

Household Hints

Jeanette A. Hyde.

The art of furnishing suitable appetizers and vegetables to go with meat is seldom seriously considered. Therefore, commencing with this issue, we will offer some suggestions, in response to a request from many subscribers. Carefully planned menus with balanced food values well considered, are, as a rule, cheaper in cost than meals not well considered.

The list of vegetables given in this department may be

added to as one desires or according to family tastes.

Let us consider first the foods which furnish an agreeable accompaniment to beef—whether it be boiled, plain, pot

roast, baked or diced in flour, boiled or braised.

Mashed potatoes go well with pot roast and to be good must be served hot, having been thoroughly mashed before adding the hot milk or cream, well seasoned with salt, and if desired extra nice and fluffy, one tablespoon of baking powder may be added to them at the last good whipping up. Change the bill by using baked potatoes, browned, boiled, new potatoes served in cream, or new boiled with skins on.

With steak, use French fried potatoes, mashed, shoe string, fancy diced or hashed brown potatoes. Other vegetables which are most acceptable with steak are: spinach, corn, onions, squash, Brussels sprouts, cabbage, tomatoes,

string beans, celery, peppers, and carrots.

Always choose light desserts for a meat dinner, as the meat with its rich gravy furnishes sufficient fat. Such desserts are: fruit tarts, cereal or bread puddings, plain or layer cake, corn starch pudding, fruit or Jello desserts. Light pickles and sauces as relishes add a delicious flavor to the midday heavy meals. During hot weather it is almost necessary to dispense with the meats, hot broths, and soups, using instead fruit cocktails, melons and so forth as an entree. Such light foods introduced at the beginning of the meal cause the gastric juices to flow and thus prepare the stomach for the digestion of the heavier foods which are taken in the second course of the dinner. Iced soups and bouillons are in good taste and demand during the summer months.

Miscellaneous Hints:

Grease the sides of the rice or macaroni kettle to avoid its boiling over. Creole cooks put about a salt spoonful of lard into the rice kettle, claiming that it not only prevents boiling over, but also keeps the individul shapes of the rice kernels better.

Make little pies on the zinc screw tops of fruit jars. They hold about a spoonful of fruit filling and make a neater dessert to put in a lunch box than a piece of cut pie.

Before stuffing green peppers soak them in weak salt water.

Tough meat may be made tender by placing in plate of vinegar water, or rubbed freely with lemon juice.

Brown sauce is improved much in flavor by using a little onion juice.

Peach Fritters.

Peel, cut in quarters, take out stone, dip in batter, dry in hot fat, drain on oil paper, and sprinkle with powdered sugar.

Almost any whole fruit cut into slices, dipped in batter, and fried in hot, deep fat, will make good fritters, which served with chops are very popular and delicious.

Fritter Batter.

Two eggs, well beaten; ½ teaspoon salt; ½ cup milk; pinch of nutmeg or cinnamon. Enough sifted flour to make creamy batter, dip in fruit, and fry in hot fat.

As this is the season for string beans we give the best

method for preparation of same.

String beans should be put into rapidly boiling water to which a teaspoon full each of salt, sugar, small pinch of baking soda has been added. Leave the cover off while the beans are cooking, and they will be a beautiful color.

Beans should be cooked at least two hours before they are really ready to serve. One-half hour before dinner, add two or three onions, or, if liked, add a clove or mint leaf;

especially if they are to be used cold for salad.

For fireless cooker or electric stove cooking of string beans, put them in cold with one or two tablespoons of butter—no water at all—and cook them three hours. Peas are even better cooked in the same manner. Water soaks out rich flavors from the vegetables. Carrots, onions, and cabbage may be deliciously cooked in the same manner.

A NEW BREAD WRINKLE.

We housekeepers are always glad to get a little new side light on our daily tasks of preparing food for the family Graham bread is very popular and healthy for most people. Nowadays we like to use shorts and bran and rye flour, mixed with white flour, especially when there is anyone in the family who is constipated and in need of bran in some shape. A modest old friend taught me to use buttermilk or sour milk lately in mixing bread, using just the same amount of yeast that I otherwise would. The bread comes up twice as quick, is light and crumbly, and is never soggy and sticky. Of course, soda should be used with the buttermilk, unless one likes the little acid tang which always is found in European breads raised by leaven.

One quart of white flour, ½ pint rye meal, ½ pint bran, 1 pint shorts or graham flour, 1 quart of buttermilk, 1 teaspoon soda sifted in white flour, 1 yeast cake—2 is better if bread is set in the morning, 2 teaspoons salt, 2 tablespoons of sugar, soak yeast cakes until soft, pour buttermilk and other ingredients into the flour and mold thoroughly.

GRAPEFRUIT MARMALADE. Emma A. Empey.

Cut one large grapefruit in thin slices, leaving rind on the fruit. Select bright, yellow, smooth-skinned fruit and take out seeds.

Slice one lemon thin, cover both these with one quart of water and let soak over night.

Let boil until soft next morning; when boiled obout onehalf of an hour, measure fruit and juice and add one pint of sugar for each pint of juice. Boil again for one-half of an hour or more until it jellies.

This will make a number of glasses of marmalade with the pleasant bitter taste so relished by English housekeepers



James H. Anderson.

Utah's population in 1920, according to the census bureau, is 449,446.

Egypt is to be given self-government at an early date, under British protection.

France is short of foodstuffs for 1920-21, and the United States is expected to make up the deficit.

Lightning killed two ministers near LaPorte, Indiana, on August 9, while engaged in a revival meeting.

C. C. Neslen succeeded E. A. Bock as mayor of Salt Lake City, in July, Mr. Bock having admitted the unlawful taking of city funds.

Fiume, over which there has been much trouble since the Versailles treaty, was recognized in August as an independent state.

Taxes in Utah for 1920 jumped up to an amazing figure in the various assessments and tax levies made in August.

Poland's troops were winning against Soviet Russia in August, but the prospect of ending that war was not close.

Several Utah-Idaho sugar company directors, and some

others, were indicted at Salt Lake City in August, charged with making large profits in sugar sales.

In Denver, Colorado, in August, during riots by striking street car men and their sympathizers, there were seven persons killed and nearly 100 injured.

At Lehi, Utah, on August 17, a hailstorm did much damage. Some of the hailstones were six inches in circumference.

In Palestine, the Jews have a 10,000 labor army engaged in building up different sections of the country around Jerusalem.

Paul Deschanel, the newly elected president of France. has presented his resignation, owing to an illness that affects his powers of mental application.

The international yacht race for the American cup, between the American and British yachts, was won by the American yacht "Resolute" in August, against the "Shamrock IV."

Extracts, used as intoxicating liquors, were placed under the ban in Utah in August, after agitation following a public exposure of the traffic.

Europe was in special turmoil in August, Great Britain and France being greatly worried over the Polish question. and over the Greco-Turkish situation, in each of which war prevails.

In Mexico, at the last of August, Francisco Villa had gathered a large force and was threatening to resume his guerilla warfare against the Mexican government.

Russia is suffering a famine in 1920, for the better grades of food, and it is predicted that the poor food there will result in the near future in a sweep of fatal diseases.

The Greek premier, while in Paris, France, on August 13, was shot in the shoulder by a Greek conspirator, and severely but not fatally wounded.

Utah's assessed valuation of property in 1920 is \$22,000,000 over that of 1919; but this is rather an increase in valuations for taxation purposes than an actual increase in property.

In the French chamber of deputies, on August 12, the Versailles treaty received general denunciation as a "monument of iniquity," since it had not worked out the way the peace conference had anticipated.

Jews in Russia, Poland, and Germany, to the number of nearly 200,000, have been killed in various persecutions in those countries since January 1, 1920, according to reports gathered by Jewish investigators.

Woman suffrage throughout the United States became an established fact on August 26, by proclamation of the adoption of the nineteenth amendment to the national constitution. Tennessee was the thirty-sixth and final state necessary to ratify the amendment, and that action took place in August.

SMILE.

Mrs. Parley Nelson.

If you smile at the world, it will smile back at you,
Don't waste time in fretting or sighing,
There's demand for the people who do and who dare,
Who never give up or cease trying.
This life has a mission for each to fulfil,
There is no time for moping or grieving;
With a smile on your lips and a song in your heart
You will find it's a good world to live in.

Rexburg, Idaho.



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

Notes from the Field

Western States.



This interesting group of women represent the Trinidad Relief Society. While this society is only a few years old, its members have, from the beginning, been very active in all phases of Relief Society work.

From England.

The following notes are taken from a letter recently received at Relief Society headquarters, from Virgil B. Stallings, president of the Nottingham conference. The letter was accompanied by a list of subscribers for the "Relief Society Magazine."

"Thinking that it may be interesting to the Relief Society presidency, and readers of the "Magazine," and sisters who have left the Nottingham conference, I gladly send a brief report of some of the splendid work done by the Relief Society sisters in the far-off England.

"I am pleased to report that we have four Relief Society associations, fully officered, and in good running order, in the Nottingham conference, and that under the direction of

their presidents, they are doing some splendid work.

"They are always ready and willing to donate their time and means for the benefit of others. I find them extending blessings to the poor, sick, and the needy, both in and out of the Church, and always looking for an opportunity to do good.

"The Darby Association gave £1 to a fund raised in that city to help the sufferers of the Louth disaster, and received the thanks of the mayor of that city, and still better, the

approval of our heavenly Father.

"In visiting the sick in the General Hospital at Nottingham, to my great surprise, I found them there, extending cheer and comfort and giving to the sick and suffering things they otherwise would never receive, and leaving in that great institution the loving spirit that directs the great Relief Society work.

"I am sure that with the "Relief Society Magazine" in their hands as a guide, the associations will be better prepared for the future and will be able to accomplish even more

than in the past, for I testify that that is their desire."

St. George.

Mrs. Esther Louisa Miles, former stake board member, passed away on July 17, 1920. Mrs. Miles was a consistent Latter-day Saint. a devoted and loving wife and mother, and a faithful Relief Society worker. For twenty-four years she has performed the duties of ward treasurer, and has been a member of the stake board for fourteen years.

Wasatch Stake.

Owing to her removal from Wasatch stake, Mrs. Sophia Luke was honorably released from the office of president of the Relief Societies of this stake, at the quarterly conference held in Heber City, Sunday, July 25. Mrs. Mima Broadbent, former first counselor to Mrs. Luke, was sustained as president, with Mrs. Clara P. Clyde as first counselor, and Mrs. Eliza Rasband as second counselor. Mrs. Luke has

been a very efficient leader, a faithful worker, and her own energy was an inspiration to her fellow workers, and the love and esteem in which she was held was evidenced by the large attendance of Relief Society women from all the wards in the stake, at a testimonial given in her honor on May 16, 1920. Mrs. Luke was sustained as president of the Wasatch stake Relief Society, November 19, 1916.

Blaine Stake Activities.

The following program, arranged for the Relief Society one-day convention in Blaine stake, may give suggestions to other stakes who contemplate holding ward conferences or conventions:

- 10:30-12:30—Meeting of all genealogical workers of the priesthood and Relief Society in the interest of a stake excursion to the Logan temple.
- 12:30- 1:30—Intermission.
 - 1:30- 2:30—Special instructions on the following:

 Enlistment committee, "Relief Society Magazine;" Relief Society nurse school; letter files and order blanks.
- 2:30- 2:45—Teacher training and recreational leadership.
- 2:45- 3:00—Duties of organists and choristers. Relief Society song book demonstration.
- 3:00- 3:45—Social welfare work.
- 3:45- 4:00—Questions and discussion.

These ward conventions were held in the place of ward conferences. The Relief Society ward presidencies with their officers, teachers, and class leaders were in attendance.

In the interest of the membership campaign, and as an incentive to ward enlistment committees, a prize has been offered to the association having the greatest number of new active members. In the interest of sacrament meetings, a second prize has been offered in this stake, to the association having the greatest number of Relief Society members present at Sacrament meetings.

Great credit is due Mrs. Laura J. Adamson, president of this stake, for this splendid work in the interest of child welfare. The state department has assured Mrs. Adamson that they will be pleased to co-operate with the Relief Society further, in the interest of the health of the children of this district.

The genealogical department is co-operating very efficiently with the priesthood in the interest of family records and temple work. Joint committees have been organized in each ward. These committees consist of a ward representative of the Genealogical Society, selected by the bishop from the priesthood, and the Relief Society ward genealogical chairman. During the summer it has been the aim of this committee to see that every family in the ward purchases an L. D. S. family record book, and gets it up to date. Also, to interest the stake workers in an excursion to the Logan temple, especially those married people who had not, as yet, entered the temples in their own behalf. These committees have acted as agents for the L. D. S. family record books, and have kept a sufficient number on hand to meet all de-They have become thoroughly familiar with all matters pertaining to the book, and have given individual instruction and help with regard to the information placed Arrangements are now practically completed for the excursion to the Logan temple, when it is hoped that a large number of people will avail themselves of the opportunity to accompany the party.

Bannock Stake.

Early in the summer, the Relief Society co-operated with the stake genealogical agent in arranging an excursion to the Logan temple, and as this was the first attempt made in this direction, the stake and ward workers were more than delighted with the response. The excursion numbered 150, practically all of whom gave service in two sessions each day. A donation of \$57 was made to the temple.

With a view of "enthusing" district teachers and class teachers, a convention has been held for these two groups of workers, and an appeal was made to all ward presidents to have their entire corps of teachers and class leaders present, which was done in almost every instance. The stake board was present in a body, and took charge of the work. The convention was also honored with the attendance of the stake presidency, the bishops of the wards, and the husbands of the ward and class teachers, who were special guests of the

occasion. At the close of the convention the stake board entertained those present at a lawn party when dainty refreshments were served. The program was carried out as follows: Co-operation of the bishops and entire priesthood with the Relief Society; Importance of teachers' work, both from a standpoint of teaching and welfare work; What kind of women should we have as teachers, and, what shall the teachers teach? The class teacher and her work—preparation, presentation, and assignment; the duties of the members of the class to the teacher; Round table discussion of the problems of the ward teacher and the class teacher. These talks were all given by the priesthood. The music was under the direction of the Relief Society stake chorister and organist. An instrumental selection and a duet were given.

Boxelder Stake.

The Boxelder stake has recently held very successful conventions or conferences. On June 15, conference was held at Willard, for the Willard and Perry associations; one at Bear River City for Honeyville, Harper, Corinne, Bear River, and the Evans branch. The stake board was divided, six members going to each of these two group conferences. A third was held at Brigham City, on June 22, for the four city wards and Mantua. The attendance at Willard was 90, at Bear River City, 119; at Brigham City, 350. The program consisted of music, readings, guide work, district teachers' work, and ward reports. In addition to this splendid program, talks were given on the work of the Mutual Improvement Association and the Primary Association, and the women were urged to support these organizations. This plan enabled the stake to reach many more than they would have done by holding a stake conference, and it was very gratifying to the members throughout the stake, as they appreciated having the conferences brought closer to them. The enrollment in the Boxelder stake is 872, and in these conventions, 600 members were reached.

Eastern States Mission.

Under the direction of Elder Knudson, superintendent of the Sunday schools, and Miss Edna Hardy, president of the Relief societies of this mission, week-end conferences have been held in various branches in the mission in the interest of Sunday school and Relief Society work. The main purpose was to have the local people prepare and take part in

the program, which was thought to be a good way of "enthusing" them in their work. A definite program was followed in each instance, given principally by local members. In the Relief Society department topics were given as follows: Opening address and report by branch Relief Society president; five-minute talk by each of the officers and members of the society—subject, What the Relief Society means to me; song, local member; What the Relief Society can do for this branch, by branch president; The keynote of a successful Relief Society, by conference president; Music, local member; Vitality of Relief work, by visiting member; Closing remarks, by conference Relief Society president, Edna Hardy. In addition to this special program, the officers and teachers of the Relief Society met conjointly with the missionaries and officers and teachers of the other auxiliary organizations. These conferences were held at Scranton, Pa.; Albany, N. Y.; New Haven, Conn., and New Bedford, Mass.

The organization at Philadelphia was reorganized on June 9, with Mrs. Carrie Obendorfer, president; Evelyn Jorgensen and Nessina Mattler, counsellors, and Julia Vache Schelin, secretary and treasurer, and Albina Doughty, organist.

Tennessee has at last rendered justice to the women of her state, and to the United States as well, by passing the bill of ratification of the Susan B. Anthony amendment to the constitution; thus permitting women everywhere to vote in the fall elections. Many rejoice, while some are concerned as to the results of this great change in our body politic. Utah women, who have voted for fifty years, can assure doubters that the franchise will be used by good women for good, as it is used by good men for good and wise purposes. The great majority of women now, and always have been, good and righteous, according to their times and education. So the great majority of women will vote honestly and wisely.

One remarkable proof of this fact lies in the peaceful, lawful, patient methods used by the women to achieve their heavenly right. No bloodshed, very little confusion, or strife, has marked their century-old struggle. They have won—logically, legally, and righteously. Honor to the leaders, to the workers, and to the beneficaries of this mighty victory!

The Music Page

By Lucy May Green.

Our new "Relief Society Hymn Book" is out, at last; and, like many other good things, eagerly desired and long anticipated, it is worth waiting for. It will fill a long-felt need in our ward and stake Relief Societies and should find a place in every home. We needed such a book, we asked

for it; now let us make use of it.

In the first part of the book we find many of the old favorite "Mormon" hymns, the words and tunes we love so dearly for their association with early Church history, and for the spirit and genius of the gospel which they breathe so eloquently. Some of the best of the hymns of the old countries are also included, hymns which are sung throughout the world; among these we find "Jerusalem the Golden," with its exquisite tune by Ewing, "All Hail the Power of Jesus' Name," "Oh Worship the King," "Silent Night," and many others. A special feature of these congregational hymns is that the music has been transposed into easy keys, bringing it within the range of any of our singers. The patriotic section contains the familiar American songs, with several choice additions, "Freedom Waves Her Joyous Pinions." "Land of the Free," also the "Marseillaise," are included. Another delightful departure is the adaptation of new words to several old favorite song tunes, thus we have "Jesus My Savior," for "Juanita," "Glory Forever," is set to "The Angels Serenade," by Braga. New words are written for the lovely "Aloha," and to the Barcarolle, by Hoffman, we find a new hymn, "We Love to Serve," by John M. Chamberlain.

We can also sing the "Humoresque," by Dvorak, Mendelsohn's "Spring Song." The Rigoletto quartet and Balfe's "You'll Remember Me," and several others. All of these world-wide famous tunes have been adapted and arranged for our Relief Society hymns, by Prof. Brigham Cecil Gates. Relief Society choirs may find several new trios, duets, and quartets, as well as solos. The work of our women hymn writers and composers are also featured, and we find many beautiful numbers, written by Lula G. Richards, Susa Young Gates, Ida Horne White, author of "The Mother's Plea," "Mother," "Gentle Words," "With Heavenly Inspiration." The writer has also "My Friend," and "We Thank Thee Heavenly Father." John M. Chamberlain has contributed some choice numbers, also Evan Stephens and Edwin F. Parry. "The

New Freedom Song," by Lucy A. R. Clark and Evan Stephens, is also included. "Come Saints, and Sing a Joyful Song," the old home song for community singing, is a splendid addition to the book. The song that met with such a warm reception at our recent Sunday school conference, could well be our slogan, let's adopt it, Relief Society workers, "Come Saints, and Sing a Joyful Song." With such a treasure book at our command there is really no excuse on our part. Let us wake up now that war is ended, influenza over, and let us sing unto the Lord a "New Song," and let that new song come from our new-found treasure, our new "Relief Society Song Book."

RELIEF SOCIETY ORGANIZATIONS AMONG NEW CONVERTS TO THE CHURCH.

Lucy Wright Snow.

Much good is being accomplished in our various missions by organized Relief Societies. Women who have accepted the gospel and who have not been privileged to live near a temple, readily comprehend the importance of salvation for the dead, and find great satisfaction and blessing in genealogical research work. Many hundreds of names of their dead loved ones are constantly being sent to the temples. Where the real Relief Society spirit prevails, each member becomes a missionary, and the organization of a medium for rapid spread of the gospel.

Hundreds of tracts and "Relief Society Magazines" are distributed. Friends and neighbors of the Saints are invited to the meetings, and many investigators join with our sisters in making family records and following in general the out-

lines furnished in the "Magazine."

It is quite impossible, however, for converts to realize, without considerable preparation, the importance and dignity of the Relief Society organization, and there is great need of lady missionaries, competent girls and women who understand the principles of organization and who have the spirit of that calling to prepare the women of the world wherever the gospel is carried, for Relief Society work.

It is too much to expect those who have not had the experience and blessing of attending the various organizations of our Church from the cradle roll in Sunday school, to the great national Woman's Relief Society, to carry successfully a work of so much importance without careful schooling, and

here is where our sister missionaries can do a great and wonderful work.

A unique and splendid preparation work was initiated and conducted by sister missionaries in one of the branches of the Northern States mission. A mothers' class was organized, officers and teachers were appointed to act temporarily, they being changed every few meetings to give each member a thorough insight into the duties of each office or membership. The women were taught that "member" was an honorary title, as well as "officer"; that blessings would follow them in doing this work according to the promises of the Prophet Joseph; that the secret of progress lies in intelligent and diligent team work, and that nothing can be accomplished in this great work except by unity, effort, unselfishness and sisterly love.

If parents living in the stakes of Zion could fully sense the significance of living out in the unorganized world, and the good that can be accomplished in the various mission fields, they would spare no pains in educating their daughters, as well as their sons, to be intelligent ambassadors of truth throughout the world, and the crowning success of a missionary is based on an understanding of the fundamentals of organization, plus preparation and prayerful effort to gain the true spirit of their work.

Detroit, Michigan.

THE UNIVERSITY OF UTAH ENLARGES ITS SCOPE OF USEFULNESS.

In response to an urgent demand on the part of the physicians, the hospitals, and the general public, the University of Utah has installed a course in nursing, which will start with the autumn quarter and be repeated quarterly thereafter.

This course will meet the requirements of several different classes. First, it will be decidedly practical, hence will appeal to young women of high ideals desiring to qualify as superior mothers and home builders.

Second, to those who are working for a college degree and want to reach that goal by taking the most practical and useful courses the university has to offer, and

Third, it will be especially attractive to those who choose to make nursing their profession, because, by a co-operative agreement between the university and the hospitals, the work done at the university, and also that done in the hospitals, will be made a part of the regular training course for professional nursing,

The field of nursing offers excellent opportunity for those who desire lucrative employment; to social service workers and to those who feel the need of such knowledge in the home.

The curriculum has been arranged by the hospitals and the university so as to meet the requirements of the state and national organizations of nurses, and approved by them.

The foundation will be laid by a three-months' study of the theoretical subjects under medical instructors at the university. The remainder of the year will be spent in residence at the hospitals, where students will be taught the practical work under trained nurses. Students will enter the hospital of their choice.

Both the work at the university and that done at the hospital will carry college credits to high school graduates.

The course will be open to all women over eighteen, who have completed the equivalent of one year high school work and it is expected that many mothers rearing families will avail themselves of, at least, that part of the course given on the university campus.

This course will be given in the department of hygiene and preventive medicine. Further particulars may be had by addressing Dr. Heber J. Sears, head of that department.

(This course will not interfere in any way with our Relief Society nurse course, but will be an aid in indirect ways. The work has the hearty approval of Supt. B. F. Grant, of the Latter-day Saints hospital.—Ed.)

Norita

A LEGEND OF BRIDAL VEIL FALLS, PROVO CANYON. M. M. Warner.

The Wasatch range, with its peaks so high, Which pierce the clouds and kiss the sky, With its canyons and chasms, dark and deep, Its cliffs, precipitous, rugged and steep; Where rills and rivulets madly bound From snow capped peaks to the valleys round—In the days of old, so the legend goes, Was the home of the Uintahs, the Piutes' foes. A mighty race were these nature's sons, Rich in ponies and squaws and guns; 'Twas long before the story was told

Of the treasure vaults of silver and gold, Which lured the whites across the plains To the Pacific shores for wealth and gains. Now the Uintah braves and the Piutes bold, With lance and spear like Knights of old, With hearts like steel and steady hand, Would march to war, at their chief's command; Then the eyes of the mythic Gods of war Did gleam with joy, at the din and roar Of warriors dying, with gasping breath, Bleeding and chanting their songs of death; While the dusky maids at the teepee's throne Were longing and waiting their chief's return. But so terribly deadly, so bitter the strife, That many Uintahs had given their life A sacrifice to their chief's ambition, Till the band was near to extermination. Norita, a Uintah chieftain's daughter, Whose laugh was music like running water, With large, black eyes so clear and bright; And long straight hair, as black as night, With motion and grace, like a spotted fawn When chased by hunters in early morn, Had wandered forth on the mountain side To wait the return of her sire, her pride. All night she sat by the lonely trail Waiting and watching; they could not fail To return ere the moon was three hands high In the starry dome of the cold-gray sky, But the hand of death on her chief was lain, For he was one of the Uintah's slain. Even then, the blood-thirsty Piute band Was marching on to the Uintahs' land; And over the trail on the mountain side, In single file the Utes did ride. The clanking hoofs of the ponies wild Of the coming Utes did not scare the child, For Norita was young, brave and fleet; Unconscious of danger, in her snug retreat She heard them come, 'twas her "chief," she said, As in joy and reverence she bowed her head To Manitou above, who had spared the lives Of the Uintah braves to their children and wives. But look! the Piutes see with gloating eyes, This graceful girl whom they deem a prize, And the swiftest runners, the Piute's scouts.

Are in hot pursuit, with yells and shouts, As up the mountain side they sped, To capture Norita, as on she fled From rock to rock, from crag to peak, With heaving breast and hot flushed cheek, Till, on the summit above the falls Of the "Bridal Veil" enclosed by walls Of rugged rocks which caused the girl To stop; her brain was in a whirl. In front was death on rocks below— Behind, the muderous Piute foe Was pressing on and up and near, With derisive shout and laugh and leer! 'Twas then Norita, in fear and fright, Raised her form to its fullest height And earnestly prayed the God of heaven For her deliverance, or to be forgiven. One glance behind, she laughed, then screamed, As far out o'er the cliff she leaned, Then down into the falls she leaped While angels hid their eyes and wept. The superstitious Piute sons, Could hear her sighs of pain and moans As down into the falls they gazed; With blanched cheeks they stood amazed. The old pioneer can tell the tale, Of how the Utes did strike the trail In superstitious fear and dread And refused the Wasatch more to tread; And how the snow with blood was stained And how the river, when it rained, Was red with the blood of the Uintah girl As down the gulch 'twould plunge and whirl; And how at midnight, near the falls, When the moonbeams lingered on the walls Of the rugged sides of the Wasatch peak, You can plainly hear Norita shriek, And see her form on the crag above, And hear her song of death and love! 'Tis a haunted place, this canyon deep Where Norita made her fatal leap. Go see this spectre of the chieftain's daughter And hear her moans near the falling water!

EDITORIAL

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Vol. VII

MRS, EMMELINE B. WELLS

October, 1920

No. 10

President

The Deadly Foes of the Night

We women who slip past the middle-age period of fifty, on to sixty, racing past to seventy, then linger along beyond seventy, eighty and even up to ninety, as a very few of us do, we women face and nightly vanquish many foes. We do not say much about it, for we are not loguacious about our fears as men are—but we do have a good many pitched battles with our mental foes. We are quite willing, as a rule, to discuss our bodily aches and pains, from toothache to cancer; but when it comes to disclosing our horrid, silly, unnecessary, but excruciating fears—we just can't do it. If men suffered half the tormenting dreads and mental alarms that obsess our nights and that intrude occasionally upon our waking, busy hours, everybody in the family, down to the last grandchild, would know all about it and be on the watch for every symptom; moreover, we would, in such a case, have our husbands as dry nurses, be sent off on restful trips to California, and people generally would be watching more or less eagerly and interestedly for the next development.

But we women—well, you know how it is yourself. There are the shooting pains of rheumatism which bring dire forebodings of heart trouble; there is the old heart itself which wakes us up in a perfect panic of fright with its wobbling and trembling about nothing in particular, that you can recall, only that your heart is "acting up again;" there

is your side, or bowels, or chest, which has dull, heavy, or sharp, stinging pains which instantly bring your appendix, a cancer, your gall or your lungs, before your mind's eye, showing to your imagination either or all of them in the last stages of gangrene; or it's your head which buzzes or throbs or shoots, suggesting blood pressure, hardening of the arteries, or paralysis, or worse still, mental collapse and brain disorders; and finally, there you lie awake, beside your peacefully snoring husband, hour after hour, breathing deep, counting sheep, saying over hymns, or fighting off depression and gloom, as the hours strike laggingly on, leaving you to wake suddenly and shudderingly with the worst fear of all—the fear of a fear-and you ask yourself why you are such a coward and fool that you will allow yourself to suffer so needlessly and so unwisely. Wake up your husband and tell him about it? To hear his oft-reiterated charge to you to be "a reasonable human being and to stop worrying?" Not while you are a woman! For that's what we all are, and the good Lord made us as we are. Sensitive, so we should cuddle and pet our babies; sympathetic, so that we might help men and each other to bear with the sins of the world; imaginative, so that we could look into the overgrown boy's heart of the man sleeping beside us and realize that he is not cruel, only tired and wakened out of sound sleep. The Lord made us full of all fears so that we should set them up as barriers against evil, disease, and death, for our little ones, our husbands, and ourselves. This is how God fashioned us women.

Well, then, when you wake next time with a sudden panic of heart-strangling fright, or lie sleepless through the night fighting the good fight of faith against fear, prayer against evil, just remember that there are myriads of women doing exactly the same thing, at the same time, all over the earth. Women have so suffered and feared since the gates of paradise were shut against Eve. It is only the selfish, coldhearted women, trained by false environment, or by false modern religion, who would teach you to close your tender heart to fear or to sympathy. But when the fears become unbearable, rebuke them in the name of Christ. All evil and darkness must depart when that holy name is named. Then remember the promises made to you by the priesthood, claim the fulfilment of those promises and cling to the iron rod, the word of God. President Grant often quotes the promise that the fruits of righteousness are peace, sanity, love, rest, and all faith. So, once more offer up a prayer, rebuke your fears in Christ's name, and turn over and go to sleep!

Guide Lesson Suggestions

Lesson I. TESTIMONY AND GENEALOGY. First Week in October.

The Penalty for Neglect of Temple Work.

That the mind of the prophet dwelt continuously, during his later years, on the subject of salvation for the dead, is proven again and again in his writings and in the history of the Church. The doctrine seems so simple, so comprehensive, that the Latter-day Saints seized upon it with eager delight and hungered for more light and still more light. The following extracts give the prophet's ideas in more detail and especially his emphatic declaration that unless the temple is built in Nauvoo, "we shall be rejected as a Church with our dead":-

NEED OF TEMPLES.

In an editorial from the "Times and Seasons," vol. 4, page 595, occurs the following:

BAPTISM FOR THE DEAD.

The great designs of God, in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live. Various and conflicting are the opinions of men concerning the plan of salvation, the requisition of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity, according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew, and the Christian, and the whole world of mankind rejects the Mussulmans. Koran regards others as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The heathen is equally as tenacious about his principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his "ipse dixit."

From "History of the Church," vol. 4, period one, page 595. From chapter 35. The doctrine of baptism for the dead.

At the general conference of the Church, held at Nauvoo, October 3, 1841, the prophet said:

One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation has been sent, he has heard and embraced it, and is made the heir of eternal life. Shall the one become the partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers

"none." Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in

the midst of their corruption.

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elihah, the Prophet, etc., and restore all things in Christ.

President Smith then announced: "There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's House; and the Church shall not hold another general conference, until they can meet in said house. For thus saith the Lord!"

In regard to the practical working of this principle we find the prophet announced at the general conference for April, 1844:

As soon as the temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the temple was laid to that effect, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this, the central place; for every man who wishes to save his father, mother, brothers, sisters, and friends, must go through himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

The Lord has an established law in relation to the matter: there must be a particular spot prepared for the salvation of our dead. Men who want to save their dead can come and bring their families, do their work by being baptized and attending to the other ordinances for their dead, and then may go back again to live and wait till they go to receive their reward.

In an address delivered in Nauvoo by the prophet occurs the following:

My text is on the resurrection of the dead, which you will find in the 14th chapter of John—"In my Father's house are many mansions." It should be—"In my Father's kingdom are many kingdoms," in order that ye may be heirs of God and joint-heirs with Christ. I do not believe the Methodist doctrine of sending honest men and noble-minded men to hell, along with the murderer and the adulterer. I have an order of things to save the poor fellows at any rate, or to

get them saved; for I will send men to preach to them in prison and save them if I can.

There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. There is baptism, etc., for those to exercise who are alive, and baptism for the dead who die without

the knowledge of the gospel.

I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go into temples 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; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I

testify the truth concerning them.

In regard to the law of the Priesthood, there should be a place where all nations shall come up from time to time to receive their endowment; and the Lord has said this shall be the place for the baptisms for the dead. 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. A man may act as proxy for his own relatives; the ordinances of the gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far. "As in Adam all die, even so in Christ shall all be made alive;" all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead.

God Almighty himself dwells in eternal fire, flesh and blood cannot go there, for all corruption is devoured by the fire. "Our God is a consuming fire." When our flesh is quickened by the spirit, there will be no blood in this tabernacle. Some dwell in higher glory

than others.

From "History of the Church," vol. 6, period one, page 363.—From President Joseph Smith's address, "Resurrection of the Dead," chapter 16.

Again he says:

Minutes of the General Conference of the Church Held at Nauvoo.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body (i.e. personage), Jesus Christ went in body after his resurrection, "to minister to resurrected bodies." There has been a chain of authority and power from Adam down to the present time.

The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should save the dead, than that he should

raise the dead.

The Announcement That the Whole Land of America Is Zion.

In an address by Hyrum Smith, the patriarch, in April, 1844, we read:

I never knew a proclamation to be understood at once. President

Brigham Young wished to draw the attention of the brethren, first to build the temple and get your washings, anointings, and endowments; after that to build up branches throughout the nations. We must do all we can to build up the temple, and after that to build churches. The gathering will continue here until the temple is so far finished that the elders can get their endowments; and after that the gathering will be from the nations to North and South America, which is the land of Zion. North and South America are the symbols of the The gathering from the old countries will always be to headquarters.

After the martyrdom of the prophet and patriarch, the Council of the Twelve rightfully took charge of the spiritual and temporal affairs of the Church. An epistle was issued, after matters were regulated somewhat in Nauvoo, and the following extract shows the continued activity of the Church along temple lines. It is interesting to know that the various apostate "Mormon" churches have done nothing towards temple work or temple building. The Latter-day Saints are the only temple building people in the world today.

In an epistle of the Twelve Apostle to the Saints of the

last days, we find:

The building of the temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing, as they do, that if this building is not completed speedily, "we shall be rejected as a church with our dead;" for the Lord our God hath spoken it.

QUESTIONS.

1. What you you think of a plan of salvation which should exclude nine-tenths of the children of men?

What does vicarious salvation mean?

Why might the Saints be rejected with their dead?

What is a baptismal font?

- How many saviors will there be on Mount Zion?
- What are you doing to become one of those saviors?
- 7. How shall be best obtain knowledge? Who was the Patriarch Hyrum Smith?

9. Where is Zion?

LESSON 1. TESTIMONY AND GENEALOGY. First Week in November.

Temple Work, Now and in the Millenium.

The mind is often drawn out in wonder as to the need of temples and what power and gifts we shall receive there and when. We like to discover also, the beginning of this work, as taught by the prophet, and further elucidated by his successor, Brigham Young. The Prophet Joseph administered the ordinances of the endowment a year before his martyrdom to Brigham Young, as will be seen from the following extracts, taken from the history of Brigham Young:

May 26, 1843—Met with the Prophet Joseph Smith, the Patriarch Hyrum, Elders Kimball and Richards, receiving our endowments and instructions in the priesthood. The Prophet Joseph administered to us the first ordinances of the endowment, and gave us instructions on the priesthood and the new and everlasting covenant.

May 28 (Sunday)—I met with Bros. Joseph, Hyrum, Heber, Willard, Bishop Whitney, and Judge Adams, when we administered to Brother Joseph the same ordinances of endowment and of the holy Priesthood which he had administered unto us.

May 29—Met at 9 a. m. with the same brethren when Joseph instructed us further in the principles pertaining to

the holy Priesthood.

December 3, 1843—Met in assembly room with Joseph, Hyrum and the Twelve, when the ordinances were administered to Elders Orson Hyde, Parley P. Pratt, W. Woodruff, George A. Smith, and Orson Spencer. We received instructions on the priesthood from Joseph.

December 9-W. W. Phelps, Levi Richards, and C. P.

Lott received endowments.

December 17—Samuel H. Smith received endowments.

December 23—Isaac Morley and wife received endowments.

Brigham Young said in a sermon, preached in 1856:

We were driven from Missouri after Joseph went up there, and we came to Nauvoo, and the Twelve went to England. While we were in England, I think, the Lord manifested to me by visions and his spirit, things concerning them, until I returned to Nauvoo. Joseph had never mentioned this, there had never been a thought of it in the Church that I knew anything about it at that time. But I had this for myself, and I kept it to myself, and when I returned home and Joseph revealed these things to me, I then understood the reflections that were upon my mind while in England. But this was not until after I had told him what I understood. I saw that he was after something by his conversation, leading my mind along, and others, to see how we could bear this. This was in 1841; the revelation was given in 1843, but the doctrine was revealed before this; and when I told Joseph what I understood, which was right in front of my house in the street, as he was shaking hands and leaving me, he turned round and looked me in the eyes and said he: "Brother Brigham, are you speaking what you understand,—are you in earnest?" Said I: "I speak just as the spirit manifests to

me." Said he: "God bless you, the Lord has opened your mind," and he turned and went off.

About this time came the revelation concerning the baptism for the dead. I know that in my traveling and preaching, many a time, I have stopped by beautiful streams of clear, pure water, and have said to myself, "How delightful it would be to me to go into this, to be baptized for the remission of sins for my forefathers." When I got home Joseph told me it was my privilege. He told me that we could be baptized for our dear friends, but at first it was not revealed that a record should be kept of those who were baptized; but when he received an additional revelation to that effect, then a record was kept. Many, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept of the baptisms and the names of the administrator, those who acted for the dead, and of the dead, and of the 'witnesses. You can read in the "Book of Doctrine and Covenants," the letter that Joseph wrote when he was away from home in regard to having witnesses at these baptisms. I relate this to show you that the Lord did not reveal everything at once; but I need not dwell on this any longer.

On Sunday, May 1, 1842, the Prophet Joseph writes:

I preached in the grove, on the keys of the kingdom, charity, etc. The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the elders till the temple is completed. The rich can only get them in the temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, given to feed the poor when and how God requires it of them, as well as building temples. There are signs in heaven, earth and hell; the elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus.

That temple work will occupy all of our time in the Millenimm is indicated in the following extract:

At the general conference in Great Salt Lake City, April 8, 1853, President Young said:

We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the elders of Israel will enter holy temples of the Lord, and officiate for just such persons as you and me, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these temples for you and me. Joseph, Hyrum, Father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation and hold the keys of it, for they are not taken from him, they never were in time, they never will be in eternity. I shall be there, if I live, or if I die. If I die, my brethren or my children will officiate for me; I shall lose nothing through death. Magnify your calling in this Church; and I will warrant you an exaltation just as good and as great as you can ask for.

President Young said April 8, 1852:

Now, do you want me to explain this a little? Suppose I happen to drop off from this state of mortal existence, and leave a great many things undone that I wanted to do. For instance, I am not sealed to my father, and this is necessary, as I was born before the

new and everlasting covenant was restored; consequently, not being an heir, I have to receive my inheritance in my father's kingdom by adoption—by the sealing law. The keys of the sealing power spoken of were to be committed to Elijah for the last days; these are things spoken of. I must be sealed to my father, and thus make a chain of priesthood to connect the links together. Suppose I should drop off before this is done, what a pity it would be for Brother Brigham to go into eternity and not have his work done. Let me be faithful unto the end, and my works will follow me. If I had not a son in the world disposed to do my work for me, by and by, my daughter's would have sons and grandsons; and suppose they would not act for me, I have friends on the earth, for God would raise them up for me, to do my work. That is not all: by and by the Lord will say to the sleeping dust, awake, and come forth out of your graves. I am on hand, the Lord wakes me up, or sends somebody to do it that possesses the keys of the resurrection. My dust is waked up, my spirit is reunited to it, and it is made a celestial body, filled with immortality and eternal life. Behold, the first that my children or my friends know of it, I will be with them in some of these temples, and tell them what to do.

It may be of interest in this connection to record that President Young took the endowment for his father, the first day that work was done in the St. George temple. And that was the first day that endowments for the dead were ever given on this earth, so far as is known. Baptisms and sealings for the dead were performed in the Nauvoo temple and in the Endowment House. But no endowments were given in either of the houses for the dead. The following extract from a recent letter written by David H. Cannon, the president of the St. George temple, is timely:

"I quote to you from my dairy, 11th January, 1877:

"Remarks by President Young; 'This endowment was revealed to us in the brick store in Nauvoo by the Prophet Joseph Smith. * * * Today is the first time that an endowment has been given to the dead, of which we have any knowledge. It is possible that something may have been done in the days of Enoch of which we have no account.' This is what I wrote at the time in my own language, and not just in the words used by the president."

At the general conference of the Church, held at Nauvoo, President Joseph Smith, by request of the twelve apostles, gave instructions on the doctrine of baptism for the dead.

"The proclamation of the first principles of the gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally become instrumental in bringing multitudes of their kindred into the kingdom of God."

QUESTIONS.

1. Why is it necessary to record the work done in temples?

2. Who will stand at the head of this dispensation?

3. How can the chain of the priesthood be fastened back to Adam?

4. What is the law of adoption, or the sealing law?

5. What have you done about giving endowments for your kindred dead who may have been baptized for and sealed in the old Endowment House?

LESSON II. (For October and November.) WORK AND BUSINESS.

LESSON III. "BOOK OF MORMON"—BIBLE TESTIMONY. (Third Week in October.)

Subject: Ephraim in America.

Text: Ezekiel 37:15-22; Hosea 9:11-12, 7:8; 5:15; Jere-

miah 31:9.

Aim or Central Truth: Error has delayed truth but never overcome it.

This lesson will conclude the Bible testimony concerning the "Book of Mormon," but will by no means, exhaust the same. Time and space compel us to be briefer than we like to be in order that the remaining lessons, of which there are only two, shall deal with archaeological testimony.

Proposition eight states that Ezekiel is in perfect agreement with Isaiah when he fortells the bringing to light of the "Stick of Joseph" in the hands of Ephraim, and the time when it should come forth, and the nature of the great event, the gathering of Israel, which should commence with the

appearance of the "Book."

Since the restoration of the gospel with its principles and its keys, these two factors, like the pistons on a locomotive, have been, and still are, working for the unfolding of God's purposes, and the facts are so apparent and conclusive that we meet the most important objections offered by the enemies of the "Book of Mormon," namely: That staff, rod and stick are used synonymously and interchangeably (1) in the Bible and be accepted as meaning, power. (2) That the "Book of Mormon" does not claim that any of Ephraim came to America.

The unwary might be deceived with this objection, were

it not for the fact that the "Stick of Ephraim," should record certain writings. The writings (history) upon this stick should be for Joseph and for all the house of Israel his companions. Ezekiel 37:15-22. It may be insisted that we read of the rod of Aaron, the scepter of Judah, and the shepherd staff, etc., but they are in no instance used in the sense of a stick as set out by Ezekiel. These terms are not used interchangeably, for they are all symbolic of power and not of history. Our opponents are far afield when they seek to urge this objection against the "Book" when they, themselves, cannot reconcile it with the facts set forth by Ezekiel.

Considering objection number two: It is true the "Book" makes no direct mention of Ephraim, and for a very good reason, as we shall soon see. It is just as true that the "Book" does not state that any of Ephraim was not represented, in either of the colonies of Lehi or of Mulek that came subsequently to America. Neither does the book state that all who came with Lehi were of the tribe of Manasseh. According to the book, Lehi was a Manassehite, but the lineage of the families of Ishmael and Zoram who came with him is not given by the book. Might they not have been of the tribe of Ephraim? Further, when Mulek left Jerusalem for America, according to the book, he brought "a company" with him, but the lineage of the company is not given. Might not Ephraim have been largely represented in this company? Had the book traced Ephraim by lineage to America, it would have laid itself open to serious and disastrous criticism, and herein. in the writer's opinion, is one of the strongest evidences of the divine authenticity of the book. According to ancient prophecy, and because of his sins and abnominations, Ephraim should be scattered among his brethren. "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left, yea, woe also to them when I depart from them." Hosea 9:11-12. This does not mean annihilation, for Ephraim has a very important work to do in the last days when the "Stick of Joseph" is to be in his hands, and the Lord shall gather Israel from among all nations of the earth and the islands of the sea. It does mean, however, that his glory as a nation shall be lost. They were to be taken as from early birth and separated one from another, and thus destroyed as a nation. Hosea 7:8 tells us, "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned" Again, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will rear and go away;

I will take away and none shall rescue him." Hosea 5:14 Here the thought is that Ephraim is to be torn to pieces, scattered. The big thought that comes out of all these prophecies concerning Ephraim is that he had lost his identity as a nation, mixed among the people, and, hence, unable these many centuries to trace his lineage. But in the last days Ephraim is to come out from the people, establish his identity, and assume his responsibilities, as Jeremiah sets forth, "They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. For, I am a father to Israel, and Ephraim is my first born." Jer. 31:9. In the last days, Ephraim is to be first in the work. He never has been before. He has been patiently awaiting his opportunity to assume the functions of the first born in that day where he is brought to light through the instrumentality of a prophet standing up with the Urim and Thummim as was the case in the time of Nehemiah.

LESSON III.

"BOOK OF MORMON." ARCHAEOLOGICAL TESTIMONY.

(Third Week in November.)

Portions of the book opposed to scientific de-Subject:

ductions at the time of its coming forth.

Robertson's History of America, vol. II, pages 28-30; edition, 1790; vol. II, edition, 1776; Ibid, Note 58, to page 298; vol. II, edition, 1790; Ibid, vo. II, pages 31, 35 and 36, edition of 1817, and vol. II, pages 31 and 32, edition, 1796; The American Universal Geography, page 75, edition, 1793.

Aim: Living up to the light we possess often leads to wrong conclusions unless we take God into the reckoning.

When the "Book of Mormon" was first published, in 1829-30, little was known as to this continent's past in any particular. The Indians were here, and in different states of development, from crudest savagery to semi-civilization; but as to who they were, or how they came, science and history were alike, non-committal and unenlightening. What is the origin of America's red man? a curious world had asked. Until the "Book of Mormon" came forth with its definite and positive statements, announcing without equivocation, the relation of the Indian to the past: that from a high plane of civilization he had retrograded to a state of savagery. None could be found who would venture more than an opinion as to the past of the red man and his country.

It is true that early writers had expressed opinious and set up sundry claims concerning the subject, probably the earliest dating back as far as 1607, when Gregoria Garcia, a missionary in South America, published a work in Spanish favoring a Tartar and Chinese origin. Others followed, but space will not permit of even mentioning their publications and the dates of issuance. It is not our purpose, however, to dispose of these earlier publications summarily. Dr. William Robertson, D.D., principal of the University of Edinburgh, and a member of the Royal Academy of Madrid, as far back as the year 1790, published a work entitled, "The History of America." In this work the learned doctor has canvassed and analyzed the most plusible opinions and conjectures of those from Garcia, 1607, to his own time. Answering his own question set out in his history, "How was America peopled?" he says: "There is hardly any nation from the north to the south pole, to which some antiquary, in the extravagance of conjecture, has not ascribed the honor of peopling America. The Jews, the Canaanites, the Phoenicians, the Carthagenians, the Greeks, the Scythians in ancient times, are supposed to have settled in this western world. The Chinese, the Swedes, the Norwegian, the Welsh, and the Spaniard, are said to have sent colonies thither in later ages, at different periods, and on various occasions. * * * * . We may lay it down as a certain principle in this inquiry, that America was not peopled by any nation of the ancient continent, which had made considerable progress in civilization. The inhabitants of the new world were in a state of society so extremely rude, as to be unacquainted with those arts which are the first essays of human ingenuity in its advance towards improvement. Even the most cultivated nations in America were strangers to many of those simple inventions which were almost coeval with society in other parts of the world, and were known in the earliest periods of civil life with which we have any acquaintance. From this it is manifest, that the tribes which originally emigrated to America, came off from nations which must have been no less barbarious than their posterity, at the time when they were first discovered by the Europeans. For, although the elegant and refined arts may decline or perish, amid the violent shocks of those revolutions and disasters to which nations are exposed, the necessary arts of life, when once they have been introduced among any people, are never

lost. None of the vicissitudes in human affairs affect these, and they continue to be practiced as long as the race of men exists. If ever the use of iron had been known to the savages of America, or to their progenitors; if ever they had employed a plow, a loom, a forge, the utility of those inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten.

"We may conclude, then, that the Americans sprung from some people, who were themselves in such an early and unimproved stage of society, as to be unacquainted with all those necessary arts, which continued to be unknown among their

posterity, when first visited by the Spaniards."

(Robertson's History of America, vol. II, pages 28-30, and

the same information is found in a later edition of 1796.)

Further, the same author says: "The houses of the people were mere huts of turf or mud, or the branches of trees, like those of the rudest Indian. There is not in all the extent of that vast empire a single monument, or vestige of any building more ancient than the conquest."

(Ibid, Note 58 to page 298.)

Again: "In all America, however, there is not one animal, tame or wild, which properly belongs to the warm or even the more temperate countries of the ancient continent. The camel, the dromedary, the horse, the cow, were as much unknown in America, as the elephant or the lion. From which it is obvious, that the people who first settled in the western world, did not issue from the countries where those animals abound, and where men, from having been long accustomed to their aid, would naturally consider it, not only as beneficial, but as indispensably necessary to the improvement, and even the preservation of civil society." (Ibid, pages 31, 35, 36, edition of 1817, and included again in an earlier edition, on pages 31 and 32 of 1796.)

Here, then, we have the verdict of science with reference to the question under discussion, just preceding the publication of the "Book of Mormon." At that date it was probably the foremost scientific conclusion, and accepted as such almost universally. Certain it is that it was accepted and taught in the schools of this country as is evident from the following, taken from "The American Universal Geography, or a View of all the Empires, Kingdoms, States, and Republics in the Known World, and of the United States of America in Particular," printed at Boston, Massachusetts, 1793, by Jedediah Morse, A.M., page 75, and answering the question, "But who were they?" (meaning the Indians). This work disposes of the question in the following simple manner: "To

recite all the opinions given in answer to this question, and the reasons to support them, would fill a volume. Doctor Robertson, and the Abbe Clavijero have extensively and learnedly investigated the subject. I can not expect to afford the reader more satisfaction than to give him the results of their inquiries. Doctor Robertson having recapitulated and canvassed the most plausible opinions on the subject comes to the following conclusion." (And the author proceeds to give these conclusions as hereinbefore expressed.)

Science, according to Herbert Spencer, is simply a higher development of common knowledge. It will be the purpose of our next lesson to show how far afield Doctor Robertson wandered in expressing scientifically his deductions concerning the American Indian in relation to his progenitors, to prehistoric America, and the civilizations with their arts and sciences which flourished at different periods on this continent. In a word, it will be shown how utterly unscientific and untenable are his positions when thrown against the truth as revealed in the pages of the divine record.

The foregoing, then, was the teaching of Joseph Smith's boyhood days. Such was the attitude of the public mind toward prehistoric America. Out of this teaching and attitude would naturally come the inspiration for the writing of an entirely different book than the "Book of Mormon" proved to be. This would be true whether Joseph Smith, in and of himself, or any other man, or set of men, had attempted to write a book dealing with prehistoric America. All would have been influenced more or less by the teachings of their day. It is not at all probable, or possible, that any dreamer or speculative genius, could, by conjecture, have so imagined or written anything that might have formed a basis for the production of the "Book of Mormon." But what are the facts in the case? We shall find them to be contradictory and diametrically opposed, as set forth in the book, to all the positions established by scientific research up to the time of, and for years after, the coming forth of the book. shall find, among other things, that the book clearly sets forth:

First, three civilizations have existed, flourished and decayed, upon parts of the continent, and one on nearly every. part.

Second, that the civilization, in so far as the occupancy of the country is concerned, in each instance was from the south to the north.

Third, that the order of the last civilization, unlike any other known country, was reversed. That it did not proceed in the natural order from the lower to the higher, from the savage to the civilized; but on the contrary, the order was, strange and significant to say the least, from the higher to the lower, from the civilized to the savage.

Fourth, that each of these civilizations possessed the arts and sciences to a remarkable degree.

Fifth, that there was early brought to this continent by the first people the common and domestic animals.

Sixth. that these people, as well as those who came at a later date, builded many large and wonderful cities.

Seventh, that the last great civilization was of Israelitish extraction.

(Note:—The members of the society will do well to search the book with a view of ascertaining its positions as pointed out by the seven foregoing statements.)

LESSON III.

LITERATURE. (October Lesson.) (Optional)

(Some of Tennyson's Minor Poems.)

Some of Tennyson's poems might almost be styled wisdom literature; at all events they deal with the deep problems of life and death.

"Tithonus," a poem with a Greek name, presents one of life's problems. We have, in this ancient gentleman, one who is destined to live the mortal life, forever, because, forsooth, favored of the gods, he had asked for immortality.

Then he sees all things about him die in season and refresh themselves again, while he alone wanders a "white-haired shadow roaming like a dream."

He watches the spring come forth in all its loveliness and freshness, and in the agony of his soul cries out, "The woods decay, the woods decay and fall,

The vapors weep their burden to the ground, Man comes and tills the earth and lies beneath. And after many a summer dies the swan. Me only cruel immortality consumes; I wither slowly in thine arms, Here at the quiet limit of the world."

In this same anguish, Tithonus cries to the gods, to take back their gift, moaning:

"Why should a man desire in any way
To vary from the kindly race of men,
Or pass beyond the goal of ordinance,
Where all should praise as is most meet for all?"

Sometimes we hear people express themselves in a fashion that would lead us to believe that they are just a little like Tithonus. They are like him in that they wish they might live forever, or that their loved ones might live forever.

Tennyson, in using this old Greek legend, would have us understand that no matter how natural and innate the longing for immortality may be, it must come in the manner in which God has provided, and not in a way man might suggest, for death as well as life is of God's order.

The "Ancient Sage" is another poem full of profound thought. The very name suggests wisdom. In the "Ancient Sage" we have the picture of one who has sounded the depths of knowledge and knows that wisdom lies beyond, and who having done so, instructs others thus:

Thou canst not prove the nameless, O my son, Nor canst thou prove the world thou movest in, Thou canst not prove that thou art body alone, Nor canst thou prove that thou art spirit alone, Nor canst thou prove that thou art both in one. Thou canst not prove thou art immortal—no, Nor yet that thou art mortal—nay, my son, Thou canst not prove that I, who speak with thee, Am not thyself in converse with thyself, For nothing worthy proving can be proven, Nor yet disproven, wherefore thou be wise, Cleave ever to the sunnier side of doubt, And cling to faith beyond the forms of faith!

She reels not in the storm of warring words, . She brightens at the clash of "yes" and "no." She sees the best that glimmers through the worst, She feels the sun is hid but for a night, She spies the summer through the winter bud, She tastes the fruit before the blossom falls, She hears the lark within the songless egg, She finds the fountain where they wailed mirage!

Many of the most vital truths of existence are not capable of the kind of proof that scholars choose to call scientific; this, no doubt, is one of the reasons why it is impossible to please God without faith.

In "Lady Clara Vere de Vere," we find a stanza reading:

Trust me. Clara Vere de Vere, From yon blue heavens above us bent, The gardner Adam and his wife Smile at the claims of long descent, Howe'er it be, it seems to me, 'Tis only noble to be good.

"Kind hearts are more than coronets, and simple faith than Norman blood."

The British people accepted this as a statement of Tennyson's democratic outlook on life, nor did they feel that he had marred the statement, even when he was raised to the peerage.

Another quotation from Tennyson, occurring in Locksley Hall, has received marked attention from orators and writers in the decade that has just past. It reads, "I, the heir of all the ages in the foremost files of time."

Here the poet gratefully acknowledges the debt of humanity to a past, rich in religion, philosophy, science, art, and music.

QUESTIONS AND PROBLEMS.

1. Read "Tithonus" through with care, and determine what great lesson it teaches.

2. Do you fancy that living forever in the mortal state could bring happiness to anyone? Give your reasons for the stand you take.

3. John the Revelator and the three Nephites are permitted to remain upon the earth until Christ's second coming. In order to do this, did they undergo any change?

4. What characteristic of the Swan's life leads the poet

to say, "And after many a summer dies the swan?"

5. Give evidence of the truth of the statement, "That

nothing worthy proving can be proved."

6. How does this support the stand taken by the Latter-day Saints that though they may be unable to prove to another that Jesus is the Christ, yet they may know positively that he is the Christ?

7. What do you think Tennyson meant when he styled us heirs of all the ages?

8. Name some religious leaders of the past to whom we

are indebted.

9. Name some musicians of the past whose music still enriches our lives. Some poets. Some artists.

10. Quote lines from Tennyson that indicate his demo-

cratic attitude towards life.

LITERATURE (Optional.) November Lesson. TENNYSON AND THE LIFE BEYOND.

No poet has put into more delicate and ethereal verse the great eternal questions of life, here and hereafter, than has Tennyson. Two of his very early poems, published in 1830, but later omitted from his English editions—yet used always in the American editions—breathe the heart-shaking doubts which assail all creative minds sooner or later. In his later years, his acceptance and adherence to the established state religion, and the court etiquette of orthodoxy, required of him as poet-laureate, no doubt caused him to withdraw poems of religious dubiety as a matter of taste and court decorum.

At any rate the two poems, "The How and the Why" and "Supposed Confessions," are worth the undivided attention of students and parents now and always, for they voice the spiritual stumblings of youth in every age. Especially should the Latter-day Saints consider them and be prepared, not only to admire and enjoy their exquisite beauty of line, form and imagery, but also to answer to themselves the spiritual problems therein presented.

The whole poem first mentioned is here given, lest some

of our students lack a reference book:

THE HOW AND THE WHY.

I am any man's suitor,
If any will be my tutor;
Some think it speedeth fast,
In time there is no present,
In eternity no future,
In eternity no past.
We laugh, we cry, we are born, we die,
Who will riddle me the how and the why?

The bulrush nods unto its brother,
The wheat-ears whisper to each other:
What is it they say? What do they there?
Why two and two make four? Why round is not square?
Why the rock stands still, and the light clouds fly?
Why the heavy oak groans, and the white willows sigh?
Why deep is not high, and high is not deep?
Whether we wake or whether we sleep?
Whether we sleep, or whether we die?
How you are you? Why I am I?
Who will riddle me the how and the why?

The world is somewhat; it goes on somehow:
But what is the meaning of then and now?
I feel there is something; but how and what?
I know there is somewhat, but what and why?
I cannot tell if that somewhat be I.
The little bird pipeth—"why? why?"
In the summer woods when the sun falls low,
And the great bird sits on the opposite bough
And stares in his face and shouts, "how? how?"
And the black owl scuds down the mellow twilight,
And chants "how? how?" the whole of the night.

Why the life goes out when the blood is spilt? What the life is? where the soul may lie? Why a church is with a steeple built: And a house with a chimney-pot? Who will riddle me the how and the what? Who will riddle me the what and the why?

In the "Supposed Confessions of a Second-rate Sensitive Mind Not In Unity With Itself," the poet indicates in his very title (thus modified in his later years) the immaturity and lack of spiritual poise which produces the exact mental condition he so vividly portrays. It is a direct challenge of the Atonement as viewed by human standards and mortal manifestations. Read it aloud again and again and then answer, not in scriptural quotations alone, but from the deeps of your own soul-experiences the questions therein propounded.

QUESTIONS.

Why should Tennyson suppress the two poems referred to in these lessons?

What is the established or state church of Great Britain?

Why should Later-day Saints be particularly interested in these two poems?

What do the sectarian churches teach concerning preexistance? What do we?

What is the sectarian idea of life after death? What is ours?

What do we mean by poise?

What did the poet mean to convey in the words, "a mind not in unity with itself?"

LESSON IV.

SOCIAL SERVICE. (Required)

Fourth Week in October.

HEALTH

(Home Sanitation.)

"Conservation of human life is to be accomplished in a large part through the practice of sanitary measures."—Marion Talbot.

Sanitation means avoidance of dirt and filth of all kinds, (a) because of its devitalizing effect on the human organism;

(b) because bacteria is harmful to health and may lurk in dirt and filth.

General Cleanliness.

(a) Outside:

The casual outsider judges the mental, moral, and social status of a family by the external appearance of the home; to the initiated, something of the general health of a family is also revealed. The desirable country home is located on land well drained, either naturally or artificially, to guard against mud, which is carried on the feet into the house, dried, ground to dust which floats in the air, is inhaled, lacerating the delicate lung tissue, making it susceptible to the action of germs, causing pneumonia and tuberculosis; (b) seepage from outdoor toilets, corrals, etc., into wells and cellars. The stables and other outbuildings are placed far enough from the house to keep away flies, which breed in stable manure. Wastes from the kitchen will be (a) fed to animals as soon as practicable, not allowed to stand about in pails or barrels until they sour and decay; (b) burned; or

(c) dumped on the land far away from the house. Tubs or barrels of water will not be allowed to stand about uncovered, because they, as well as ponds and pools, serve as breeding places for mosquitoes. It is now a well known fact that malaria is contracted through the bite of a certain species of mosquito. When there are outdoor toilets, they will be of the type discussed in the "Farmers' Bulletin" on "The Sanitary Privy." There are, however, a number of indoor toilets on the market, suitable for farm homes, guaranteed to give perfect satisfaction and priced reasonably low.

The problem of the city home is simpler, since the city usually attends to (a) disposing of garbage, and other wastes; (b) keeping streets clean; (c) providing water supply; (d) draining lands. It is the duty of every family to lighten the city's burden as far as possible by meeting every requirement of its sanitary code; e. g.. providing covered garbage cans; keeping streets. alleys, and private premises free from refuse of all kinds. Even in cities where provision is made for garbage disposal, one occasionally finds a house-wife who throws waste food into the back yard, leaving it there to rot and attract flies to her neighbor's door, as well as to her own.

(b) Inside:

There is nothing like plenty of soap and water and sunshine and light for keeping the house sanitary. The floors are, of course, the first consideration, because all kinds of filth is unwittingly carried in on the shoes. Since rigid laws against spitting on streets and in public places have been so widely enacted, the danger to health from that source has been greatly diminished, but there is still a need for carefully wiping the shoes before entering the house, and for keeping the floors clean, especially in the rooms where food is prepared and served. Cupboards and closets must be overhauled and cleaned often; accumulations of dirt in such places may not cause disease directly, but may weaken the family's resistance to disease. The refrigerator must be washed thoroughly every two or three days, and the drain pipes cleaned out as often as once a week. kitchen, instead of being a dump, as formerly, for everything not wanted elsewhere, in the house, should be administered with the same standards of cleanliness and order that prevail in a high class biological laboratory.

Care of Food:

Food should be protected from (a) dirty utensils. In a large majority of homes, dishwashing is the least sanitary of all household activities. When the question of inefficient household help is being discussed, one often hears the remark, "Well, anyway, she can wash dishes," but people of discriminating taste know that delicate food flavors are destroyed when foods are cooked in unclean utensils, or served on carelessly washed dishes. Bacteria may lurk in seams and cracks of such utensils and dishes. Plenty of hot water and soap are essential for the dishwashing process, with clean, hot water for rinsing, and plenty of "clean" towels to dry the dishes "immediately" after rinsing. If cloths and towels are to be used more than once they must be washed, rinsed, and dried after each use. (b) Unclean or carelessly washed hands; diseases are sometimes transmitted by means of food handled by (1) diseased persons; (2) those caring for the sick; and (3) carriers of disease. Persons carrying the germs of a disease, (though they may not have a typical or recognizable form of the disease). (c) Dust; besides the objection to dust as such, it may contain spores (seeds) of various molds, which cause food to "spore." (d) Flies; they breed in filth and carry it with them on the hairs of the body and brush-like appendages of the feet. "Typhoid fly" is a title aptly bestowed upon the house fly because of its agency in spreading that disease. Statistics show that typhoid is more prevalent in the country and small towns than in This is attributed to the fact that so little effort is made in the former to keep down flies. Manure and other refuse should not be allowed to accumulate, houses should be screened, and children taught to fear and loathe the fly, and to wage relentless war upon it. (e) Mice; they come into the house from all sorts of unclean places, carrying filth on their feet and in their fur, doubtless at times harmful bacteria as well. They should be hunted mercilessly, and the holes by which they enter stopped up and covered with tin.

Ventilation:

It is now known that the factors which determine the fitness of air for breathing are (a) temperature; (b) moisture content; and (c) movement of air; instead of the carbon dioxide index as formerly supposed. The approved temperature is 68 degrees to 70 degrees F., for living rooms, with lower temperatures for sleeping rooms. Unless the heating

plant makes adequate provision for moisture in the air, the housewife should see that there is always in the living rooms, at least, open pans of water. Where windows are open for change of air, the air currents set up will provide sufficient air movement. There is always passage of air through walls, around door and window casings, etc., the quantity of air or rate of movement depending upon (a) material of which walls are constructed; (b) difference in temperature on the two sides of the walls. This explains why it is not necessary in winter to open windows quite so wide as in summer to secure sufficient air change.

QUESTIONS.

- 1. Quote Marion Talbot on how conservation of human life is to be accomplished.
 - 2. What is sanitation?
- 3. In your opinion, is it just to judge the mental, moral, and social status of a family by the external appearance of the home? Why?
- 4. Discuss the desirable country home under the following headings:
 - (a) Land drainage.
 - (b) Outbuildings.
 - (c) Disposal of wastes.
- 5. How can you, as a property owner, aid your city government in maintaining a clean city?
- 6. Explain why it is essential to keep floors clean? Cupboards and closets? Refrigerators?
- 7. Does your experience and observation lead you to agree with the statement that in the majority of homes dishwashing is unsanitary?
- 8. Why should dishes be washed clean? Describe the process.
- 9. Discuss the necessity of only clean hands handling the family's food.
 - 10. Why is dust harmful to food?
 - 11. Discuss the fly in relation to food.
 - 12. Why should mice be excluded from the house?
- 13. What factors determine the fitness of air for breathing?
 - 14. What is the approved temperature for living rooms?
- 15. Explain why it is necessary to open our windows wider in summer than in winter to secure change of air?

LESSON IV. (Required.)

SOCIAL SERVICE

Fourth Week in November. HEALTH.

(Sanitation, Continued.)

The chief problems with which the house wife is concerned in the broader housekeeping, (that extending beyond the four walls of home), are, (a) water supply; (b) food supply; (c) disposal of wastes.

In country homes all these things are usually under the direct control of the family, which is fortunate, providing these matters are given proper attention. If a spring is the source of water supply, it should be cleaned out, walled up, and then isolated from the intrusion of animals and the chance passerby by means of a high, tight, fence. If the source is a well, it should be protected by a cement or other water-tight curb, extending two or three feet below the surface of the ground to prevent unfiltered surface water flowing in. Uncovered wells should not be tolerated, and the cover should be of such a nature as to prevent drippings from the pump flowing back into the well. Water from open canals and ditches should not be used for drinking purposes unless thoroughly boiled.

Fortunately, much of the food consumed in country homes comes directly from the fields and gardens to kitchen and the problem then becomes one of taking care of the food in a sanitary manner. Farmers' Bulletin No. 375, which may be had by writing the Superintendent of Documents, Washington, D. C., will be found helpful. Many farm homes, however, should improve their methods of milk production. Too often the cows are kept in filth udder deep, are never curried. so that hair falls off into the milk pail; careless boys with dirty hands, are still dirtier overalls, do the milking, sometimes giving the udder and teats a casual brushing, often not. The housewife can exert her influence to secure clean, dry quarters for the cows, with special attention to caring for and washing of the udder and surrounding parts; can insist on the milker having thoroughly clean hands, and on his donning a clean coverall of some sort. She can also provide a covered milk pail.

Pork production is another matter in which the average farm home might improve. Pigs should be provided with clean, dry sties, plenty of pasture room, and clean food. If wastes from the kitchen are fed they should not be allowed to stand until sour or putrid, since such food can hardly be expected to produce a good quality of meat. The greatest cleanliness should be observed in slaughtering the animals, and preparing the meat for food. Housewives should write the State Dairy and Food Bureau for its regulations governing milk and other food production, and should insist that at least as high a standard be maintained in their homes.

In the country home the kitchen range often proves useful in disposing of such kitchen wastes as cannot be fed to animals. Under no circumstances should the back yard be used as a dump for such wastes. If dish water and other slops are thrown out they should be thrown in a different place each time to prevent soaking and souring of the soil in any one place. As suggested in a former lesson, the sanitary privy described in Farmers' Bulletin No. 463, or some form of chemical closet, should provide for human excreta. Dumps for all kinds of refuse should be at least one-quarter mile from the house.

The problem of the woman in the small town may include doing her utmost to secure water supply and sewerage system for, as the population increases, wells become a less safe source of drinking water, and the increased wastes demand adequate disposal. To be an effective educator the housewife must inform herself as to sources of water supply, method of protecting such sources from contamination; must know the most approved methods of purifying water. Winslow of the New York State Board of Health said, "We must keep our water shed fairly decent and then use a disinfecting system." She must inform herself on the best methods of disposing of garbage and sewage. She is then in a position to urge the installation of these improvements. The housewife in cities where such systems are already installed needs also the information outlined above in order to judge whether those systems of her city should be improved. The dweller in the city and in the small town each needs to get in touch with the state board of health and learn its sanitary regulations controlling farms, dairies, factories, etc., where food is produced for sale to the public, and those controlling transportation and storing of such foods: she needs also to learn the practices in other states and cities, as well as the best that science has to suggest. She is then in a position to demand that her public servants, the health and sanitary officers, enforce their regulations for the production, transportation and storing of such foods; she needs also to learn the practices in other states and cities, as well as the best that science has to suggest. She is then in a position to demand that her public servants, the health and sanitary officers, enforce their regulations for the production, transportation and storage of foods of uniformly high quality. She can use her privileges in the political primaries and at the polling places for securing legislation and appropriations which shall raise the standards of food control in her state, and secure able, efficient health and sanitary officers in sufficient numbers to educate producers up to the highest possible standards, and insist that these standards be maintained.

It is possible for almost every housewife to visit the dairy which supplies her family with milk and satisfy herself as to the efficiency of the equipment for cleansing, filling, and capping bottles, the value of the pasturization process employed, the health and cleanliness of the workers: the sanitary conditions of buildings and equipment. She can inspect the markets which supply her city with other food materials, and can refuse to buy from markets which display berries, etc., on the sidewalks with no protection from dust, flies, and wandering dogs. Fruits and vegetables so displayed which are eaten without cooking are especially dangerous to health. The housewife has a right to demand that the floors, shelves, refrigerators, etc., of the market where she makes her purchases be kept clean, and that salespeople be in good health, and clean in person and habits. If the housewives of any community organize with the purpose of securing such conditions they can accomplish more than city ordinances, or boards of health can do.

There are, in general, two types of waste which the city undertakes to dispose of; (a) those from the house, collectively called garbage, and (b) sewage (refuse from water closets, bath tubs, etc.) If possible, garbage should be handled from back alleys, and in laying out new sections of the city, this should be provided for. Collection should be made every day, especially in hot weather, to help abate the fly nuisance. Individuals and community betterment leagues, should urge this necessity on the public health department.

There are various methods of disposing of sewage, e.g., (a) discharging in streams and channels, lakes, bays, etc.; (b) discharging on land; (c) reduction plants; (d) septic tanks, etc. About all any citizen can do is to inform herself on the method employed by her city, and then assure herself that it is not contaminating any source of water supply, or growing crops, or endangering human life and health in any other way.

QUESTIONS.

- 1. Mention some important problems in the broader housekeeping with which the housewife is concerned.
- 2. Do you consider the country dweller as fortunate or otherwise in having these problems under control? Why?
- 3. Discuss proper protection of springs and wells used as sources of family water supply.
- 4. What can the country housewife do to secure the production of clean milk in her home?
 - 5. Discuss pork production on the farm.
- 6. Outline methods for disposing of wastes in the country.
- 7. In what way are these problems complicated for the housewife of the small town?
- 8. How can she assist in securing necessary improvements?
- 9. What can any housewife do to assist in securing desirable legislation in sanitary matters? How secure able sanitary officers?
- 10. For what purposes would you visit the dairy which supplies your family with milk?
- 11. What requirements do you'make of the market where you buy fruits and vegetables?

READINGS.

Reports of the State Board of Health.

Dairy and Food Laws. (Apply to State Board of Health.) Farmers' Bulletins Nos. 375, 413, 463, 480, 481, 602, 608. (Write Senators or Representatives, or Superintendent of Documents, Washington, D. C.)

"Clean Water and How to Get It."—Hazen.

"The Filtration of Public Water Supplies."—Hazen.

"Sewage Disposal."—Kinncutt, Winslow and Pratt.

"Disposal of Municipal Refuse."—Parsons.

"The Production and Handling of Clean Milk."—Winslow.

"Municipal Sanitation in the United States."—Chapin.

(Apply at public and school libraries.)

Mrs. Jane Rockwell,

Dear Sister:

You have asked some pointed questions about the prevailing sentiment concerning the raise in the price of sugar made by the Utah-Idaho Sugar Company last spring, and the subsequent charge of profiteering preferred against the officials of that company by the United States courts.

First, it is not a political matter. Don't mix politics up in it at all for that has nothing to do with it. Some of the officials are Democrats, some are Republican; the two Democrats that were excused were excused for good and sufficient reasons. Our honored President Grant voted "no" on the proposal, while the other Democrat, Secretary H. G. Whitney, was not in the state when the matter was decided.

Second, sugar was selling for 30 cents everywhere in the east, and our supply of sugar was being shipped out at our low prices, so that Utah markets would soon be empty.

Again, the farmers had demanded and had received a guarantee that they should receive advanced prices for their beets, based on the eastern sugar prices, just as farmers in the south had been guaranteed by the government officials. You know that Utah is an agricultural state and when the farmers prosper, we prosper.

Then let me tell you that sugar from Japan and China is selling right here in Utah today, under the auspices of the United States government, for more than Utah sugar sells for. Why this discrimination? Is it because the Utah-Idaho Sugar Company is owned by our people?

The United States government offers help to farmers and fruit growers in this very Lever act if they are banded together, their work is considered so essential to the life of the nation. Then why should not our Utah farmers be protected in their beet interests?

Finally, the matter itself is regulated by the law of supply and demand. Just study that out.

Don't indulge in bitter criticism of good men about a business transaction which had for its motive the upbuilding of this state and this people. The President of the Church and the Presiding Bishop are in perfect harmony, then why shall we challenge their judgment. Let the apostates rage. "As for me and my house," 'said loyal old Joshua, "we will serve the Lord." Shall we not say the same?

Susa Young Gates.

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CONTENTS

NOVEMBER, 1920

	Page				
The Evolution of the Post	623				
Heavenly Voices—Helen Kimball Orgill	627				
The Better Hubby Contest—Ruth Moench Bell	628				
In the Sunset Glow-Miss Leah Brown.	633				
A Domestic Drama—Abigail Howe	634				
Entertainments for November—Morag	644				
The Official Round Table	647				
On the Watch Tower-James H. Anderson.	654				
Editorial—Let Us Give Thanks					
Lines to An Old Walnut Tree-Mrs. Donna M. Mecham	658				
Guide Lesson Suggestions	659				
The Trumpet Call—Thelma Nelson	680				
The Actor—Grace Ingles Frost	681				

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THANKSGIVING MEMORIES.

Mrs. Parley Nelson.

Thanksgiving time! Again I live Thanksgivings long since fled! When you were just a little tad, With ringlets round your head. Again I see your childish form As kneeling by my chair, With folded hands, you softly lisped A child's Thanksgiving prayer:

"I thank thee, Lord, for mama dear, And for my daddy, too,
I'm thankful that I have a home
And for my sister Lou.
I'm thankful for my nice new skates
And for my rubber boots,
I'm thankful for my jack knife and
My real air gun what shoots,
For these and other blessings, Lord,
I'm thankful that I have a home,
And as I lay me down to sleep
Please, Lord, take care of me."

The busy years slipped quickly by, You grew to man's estate, Your country called and you went forth To meet a soldier's fate. And now you sleep in Flander's field, Where countless flowers grow. With valiant comrades lying near, 'Neath crosses row on row. You gave your life in freedom's cause, And though my tears still fall, I'm thankful that you stood for right, I'm glad you heard the call. I lift my heart in thanks to God Who sent a son so true; And though in foreign land you sleep, I know He cares for you.

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Relief Society Magazine

Vol. VII

November, 1920

No. 11

The Evolution of the Post

When men settled in cities, it was found an absolute necessity to establish an exchange of messages between governments and individuals, especially between the governing classes and the soldiers of the nation who were out upon war expeditions. Swift runners and horsemen, with relays for each, were the primitive modes of communication between such towns, nations, and individuals.

The post, which is the term all nations use in modern times, was originally a place on which to stick notices and to mail messages. At the time of Christ, in Herod's day, relays of men and horses carried mail bags with messages and

letters all over the then civilized world.

The Great Kahn, in China, had an elaborate postal system as described by the famous traveler, Marco Polo. Savages and men in the earliest dawn of history have used some such methods for exchanging ideas and conveying messages.

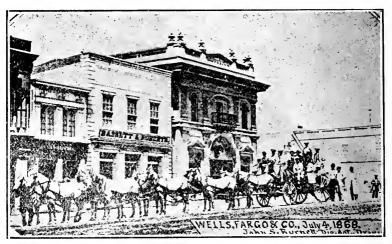
Europe, after the dark ages, adopted a comprehensive system of regular postal conveyance. Spain and Germany allowed the public generally, as early as 1544, to use the Royal Postal System; while Paris, even in the thirteenth century, had mailing regulations and an interchange with all

parts of the French kingdom.

The powerful guilds established posts for their cwn especial use throughout Europe, and while this postal system was largely confined to the nations as an interior convenience, various foreign posts were established and placed under royal control. By the sixteenth century nearly all the governments had assumed entire control of the various postal systems established by the guilds, or private enterprises, and the whole matter was taken under government control in the European nations.

For centuries, however, the expenses borne by the public for this service, were very conflicting and confusing. Not only prices varied according to the distances traveled, but they were further complicated by weight of the mail package or letter, and by the importance of the message to be conveyed.

In our own country the progressive Pilgrim Fathers, as early as 1639, had established a comprehensive system of postal convenience. One Richard Fairbanks, who owned a large house in Boston, opened it as a central depot for mail from all parts of the provinces. The governor of New York, in 1672, established a monthly post from New York to Boston, and in 1692, a postmaster general was appointed for the American colonics. In 1711, both the colonies and all of the English mailing systems, were taken over by the government under parliamentary law.



An Old-time Stage Coach in Salt Lake City

Benjamin Franklin was the last colonial postmaster, and his clear brain and quick vision suggested a number of reforms

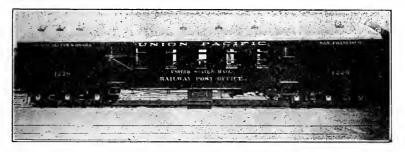
in the clumsy system then in vogue.

It was not, however, until 1836, that real modern reforms were introduced into mailing systems. The famous Englishman, Roland Hill, advocated, and finally, after strenuous opposition, carried into effect his bill in parliament which made a one price postage, a more frequent carriage of mail, and a more regular system of delivery. With the incoming of the railroads naturally this reform spread throughout all civilized nations. In 1842, Engalnd carried 196,500,191 letters. In 1857, after Roland Hill's reforms, there were carried 504,-421,000.

Our own western America has witnessed the evolution of

mailing systems so rapidly that we have experienced in threequarters of a century all the mailing systems known to civilized and uncivilized countries. Across our western prairies and bleak mountain chains, first came an infrequent, irregular pony express, while the Indian runner was still carrying his messages from tribe to tribe, and lighting his beacon fires from hilltop to hilltop. The picturesque Pony Express rider, who exchanged horses and finally traveled only between government army posts, scattered from the Missouri to California, was himself a part of the picture painted for us in the stories of those dark ages when men in Europe were only half civilized and half savage.

As the wilderness grew gradually populous, the buckboard rider and finally the rumbling two-decker stage-coach thundered from post to post in all the pioneer glory of spans of leaping horses, drivers with long snapping whip lashes, and passengers thrown from side to side, both within the



Mail and Express Car

coach and on top, as the vehicle careened from side to side on the rough mountain roads. Our western coaches did not attempt any of the musical accompaniment of horn blowing, which formed so vital a part of the English and European mode of travel and mail carrying in earlier days. Robbers there was occasionally in the western wilds, and some shooting scenes sometimes gave color and romance to this thrilling mode of travel, now so obsolete that the youth of today exclaims in wonder at the clumsy stage-coach which was a fixed part of the earlier years of the writer's own youth, and that of this state.

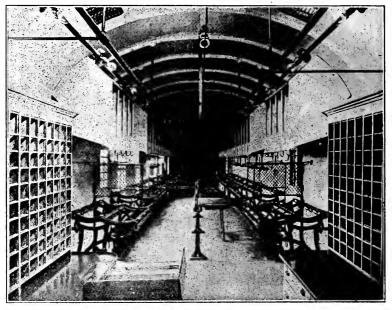
With the incoming of the railroad, in 1870, the stage-coach receded a little farther into the mountain fastnesses, and lost its priority as a mail-carrier, becoming merely an appendage to the snorting iron horse, which whistled its way from ocean to ocean. Gradually even the stage-coach was superceded in its far-away retreats, for the last fifteen years

has introduced the automobile and banished forever the mail carried in coach or buck-board, and they are forgotten by the

children of today even in our remotest fastness.

Now enters a still newer development of that system of message-carrying which covers the whole earth with a network of postal relays carried by steam and gas. Up in the air we already have the heralds of glad tidings, and mail has soared from the confines of the earth into the mystic upper realms of the future.

On the first air mail ship which crossed the continent in regular passage came a letter to this office from St. Louis



Mail Car Interior

and significantly brought a subscription to the "Magazine." We welcome the harbinger of good tidings and prosperity

which it portends.

One might think that this incident would close the future possibilities of message carrying; but a recent eastern magazine carries the startling announcement that so famous a scientist as Thomas A. Edison, so solid a genius as he, is now experimenting with delicately poised instruments which shall establish mailing facilities between ourselves and our dead and gone relatives and friends. Of course, Edison may have joined the freak ranks led by Sir Oliver Lodge and

phalanxed by all the spiritualists of the modern world; yet there are so many rational and clear ideas mentioned in this article that it does not sound like he had turned daffy. He takes pains to announce that spiritist methods and deduc-

tions are all a pack of nonsense.

However all this may be, certain it is that the day cannot be very far distant when the Latter-day Saints will certainly have a more perfect and natural communication with other worlds, for the end is drawing near. It cannot be long in the nature of things, and according to the prophecies of our Lord Jesus Christ, not many years, months or days, before mortals shall meet and converse with resurrected beings, and learn very much more of things now hidden from our mortal gaze by this veil of flesh.

Meanwhile, let us stand in holy places, watch that which may be made with instruments, but refuse to meddle with unsound conclusions and false deductions. It is enough for us to know that we are in the dawn of a new age of this darkened old earth. "Hail to the brightness of Zion's glad

morning."

HEAVENLY VOICES. Helen Kimball Orgill.

There are little voices calling, Calling from the heavenly shore, With a constant heartfelt yearning, Calling ever to implore.

Tis the voices of the spirits
Who on earth have never been;
They are wafting us a message—
We who are so prone to sin.

O, fair womanhood of Zion,
Do your souls the pleadings hear,
While the transcient time is fleeing
And eternity draws near?

In the dawning of that future,
When life's time no more endures,
Will you feel remorse in viewing
Little ones who should be yours?

O then heed the call seraphic, Now, before it is too late, That your glory may be perfect When you pass the heavenly gate.

The Better Hubby Contest

Ruth Moench Bell.

It was Aurelia Barnes that suggested it. And of all the suppressed excitement the women of Ridgely ever felt, this was the most suppressed and the most exciting. And yet it

seemed such an innocent suggestion.

We had just had a better baby contest. And the idea of a better hubby contest pleased us at once. There were so many ways in which a hubby might be bettered. As a unique feature of the bazaar and a means of furnishing fun and getting money, it struck us as being the most original idea

we had heard for a long time.

Original it certainly was! It originated more trouble for the wives of Ridgely than they had ever dreamed of. You see, as I said, we all thought at once of the many ways in which said hubby might be bettered and it never occurred to any of us that of all the complacent self-satisfied creatures in the world a hubby is the most complacent and the most self-satisfied.

You know how hubbies are! There isn't one of them but feels that he is perfectly all right just as he is. If there is any improving to be done he always expects you to do it and do it on yourself. And you can do as much as you please of it on yourself but under no circumstances are you

to bother him with it.

Aurelia Barnes was the only "single handed maiden lady," as the southerners say, in Ridgely, and being bright and witty and good humored, she amused herself considerably with "before and after marriage" portraits of the men of Ridgely. For that very reason we ought to have suspected her of having some fun at our expense. No doubt she was laughing up her sleeve the whole time at the way we "fell for it," as my Bobbie says.

You see we all imagined a committee taking the hubbies in hand and bettering them according to our nations of what a good hubby was like. I don't know why none of us remembered that better babies meant better mothers and better methods. After we got started it soon dawned on us that if there were to be any better hubbies they would have to be

bettered by better wives and better methods.

Well, each woman entered her man's name in the contest which was to be kept a strict secret from every one till the night when each woman must lure to the bazaar and decoy to the platform her particular hubby. Whereupon he was to be exhibited, tested and passed on. Then to further the cause and furnish more amusement he was to be auctioned off to the highest bidder.

It was to be no end of fun and we all hurried home and furtively fished out our wedding pictures to see how much "he" had improved under our care. And then is when most of

us got the surprise of our lives.

Carrie Hall says that when she got home that evening and looked at the care-free photo of Dan as he looked when she married him and then playfully stole up behind him as he was shaving before the mirror that evening, she almost collapsed. And if Carrie had collapsed she would have certainly gone through into the basement. Carrie has always believed in taking right good care of herself and must weigh pretty close to two hundred, while Dan—well, Dan is thin, old and haggard, and he looks nearer seventy and is almost transparent.

Carrie says she took one look and then she caught up a shawl and hurried over to Aurelia's as fast as she could wabble. "Thank goodness there are three months before that silly bazaar," she kept saying over and over to herself.

"What shall I do, Aurelia?" she panted. "It is lucky I don't have to stand up on the platform beside him. Do you suppose there will be any chance of kind of hiding him behind the others? I don't want folks to think I've starved him."

"You've fed him up all right," Aurelia assured her. Carrie is an excellent cook and everybody knew that Dan got his three square meals every day.

"What shall I do then," poor Carrie wailed.

"Sell the car and stop that expense and clear part of the mortgage off your home."

"Goodness, do you suppose it's that?" Carrie gasped.

"Like as not. I've noticed Dan's looking kind of peaked ever since you mortgaged your home to get that car. And then you know the expense it's been, fifty dollars here and twenty there and dollars and dollars for gasoline. And then you know what that great financier said: 'No one with an income of less than five thousand a year ought to try to keep a car.'"

"Gracious, we'd have a hard time to figure more than

fifteen hundred a year for us."

"And then the children are growing up and requiring more money for clothes and things, so I guess Dan's wondering how he ever will get that mortgage paid off. That's probably the whole thing; for you've been a mighty good wife every other way, saving and economizing."

"Dan was offered seven hundred for it the other day.

But it seems so little and we've only used it a year."

"Take it and slap it on that mortgage right away's my advise. Dan will probably perk up at once."

"But that will leave eight hundred. We mortgaged for

fifteen to get it."

"Getting rid of the car will help more than seven hundred. It will cut off a lot of expense and you can scrimp along and show him you are saving a certain sum every month to clap onto the rest. Nothing worries a man like a mortgage on his home and so many expenses that he can see no way of clearing it off and middle age coming on and the children growing up."

Carrie sold her car and took to walking every day and mopping the floor on her hands and knees and doing everything she could to reduce her extra fat and at the same time trying to keep Dan rested and free from care. And he certainly looked better.

I suppose every one of us must have slipped over to Aurelia's before the week was over. You never saw so many changes as happened in Ridgely in less than two weeks.

The Clark's washer ceased to rouse the neighbors every Monday at half past four in the morning. And Hyrum's law practice began to look up. Heretofore, nobody dared to give him a case. He seemed so done up on Monday's after doing the washing out before going to the office and frequently not getting time for breakfast. And then Fan used to bring the children up and dump them on him if she was going out to a card party and they couldn't find any one to look after them.

Elizabeth Hanly, after talking with Aurelia, I suspect, decided that maybe she'd better do the getting up in the night for the children since she could take a nap in the day time and Hal couldn't.

The Mitchels weren't seen half so often at picture shows and she quit dragging him around to all the dances and parties. He did not look half so sleepy around the store and Aurelia says he got a raise before the month was over.

It really must have been amusing to see us studying our men and catering to their comfort and coaxing the smiles and rested look back into their faces. Cook books were banished and we began consulting the children's health cards. Things that were good for the kiddies ought to be good for their papas. So we fed them and petted them and incidentally fell in love all over again with them. And new clothes! I don't suppose as much as one "clo" was thought of in all those three months, though some of us came out rather smartly afterwards, sheerly as a reward of merit after the men found it out.

For we did keep it a secret. There wasn't one of as thought of telling "him." You know how hard it is to get some of the men to those things. As George Ade says they come "pulling on their halters and with their ears laid back." But after this one they vowed they'd never drag their feet again when a bazaar was mentioned.

There they were on the platform a jollier, finer looking set of men than the town had ever known. And there we were below beaming up at them as much as to say: "We

did it! Don't they look like better hubbies?"

Aurelia was chosen to touch off their fine points and do the judging. And she showed herself such an adept at judging a hubby that the only widower in the house proposed to her that very night or soon after. Anyhow they were married before spring.

And then she auctioned them off to the highest bidder. And you should have seen us there bidding three square meals a day, more evenings at home and happy ones, no coaxing for needless finery, fireside friends instead of formal parties, carry our end of the load without a murmur, smiles and loving caresses, no tales and complaints. We certainly bid high to get them back again. Because even if they do think they are all right just as they are we'd agree with them anytime rather than lose them.

None of them got very "upity" about it, either. And some one proposed a better wife contest right away. Though I'll bet not one of them could guess what to do to make us—I don't like better when applied to us so I'll say happier. If we have one I suppose the whole crowd of them will go tramping over to Aurelia's to find out what to do to make us happier. Men are so funny!

On the whole I think it would be a good idea to have one. Aurelia is so frank, a good talk with her would do them all good. Take Tim Hanly, for instance, if he'd take one look at his wife as she was when he married her, a cute, little, black-eyed creature, dancing with joy and bubbling over with happiness, and then take one real look at her as she is now so cowed and humiliated and brow-beaten, he'd

get over to Aurelia's as fast as he could to find out what on earth he had done to her to make her look like that.

And Aurelia'd tell him. She is just that kind, but she'd tell him in such a nice way that he wouldn't get angry a bit; but he certainly would go home and divide his income with her or put the household on the budget system so she could have a dollar of her own now and then without begging

or working him for it.

I know Tim would feel terrible if he had any idea his wife had changed so. He is so proud of his horses and house and farm and he married Sally because she was the prettiest girl in town. And now she runs and hides when the Relief Society teachers call on her because she never has even a quarter to give them. And every one of us know of some humiliation she has been through because of her penniless condition.

Of course, I suppose it is Sally's fault somehow. She ought not to allow him to go on that way. But some of them are pretty set when it comes to money. Harriet Allen says she can't get her husband to make the home an allowance or run on the budget system. And she doesn't dare to let him give her a check. If he does, no matter how little it is, he is grouchy for several days after and then when the first of the month comes and with it the bank statement, he sits and gazes at that particular check and makes all kinds of remarks about it till he is sure he has impressed her with the generosity of her husband and even then he keeps interest centered on that check till she explains the thousand and one uses to which she put it.

Harriet says, now she insists on cash. Then he forgets all about it in a few days and then she can show him her dire need for more. In this way she manages to run the home and save for the rainy day which he never believes in.

Most of their faults are mere peccadillos. Sam Hansen has a funny one. His wife says no matter how tired or sick she is she never dares to say so much as one cross word. If she ever does Sam flies out of the house in a rage. He is so terribly abused. It is splendid discipline for Lottie. She says as soon as she found out he was that way she kept a watch on herself and when she found she was approaching the breaking point she would take time to make herself look as nice as possible and then go and lie down. And when he came in he would be as sympathetic and good to her and wait on her instead of expecting her to wait on him when she was too ill to be about.

If we do have a better wife contest we women will have

to go over to Aurelia's, after the men have got their advice, and find out what she recommended them to do so we can help them to do it, or think they are doing it, so we can look happy and rested and young for the contest.

IN THE SUNSET GLOW.

Miss Leah Brown.

In the sunset glow one summer day
Sat a beautiful mother, old and gray.
Her beauty was writ in each silver hair;
And the wrinkles, all made of toil and care,
Told a wonderful tale, which all should love,
Of a well earned crown in heaven above.

A loving youth had watched her there, Noting each wrinkle and silver hair. The story they told was now concealed, But he longed for his portion to be revealed; So, gently caressing the silver head, He stooped and kissed her, then whispering said:

"Thou art alone, O mother of mine, Sweetest of gifts from heaven divine. But tell me, mother, here and now, Did I cause a wrinkle on that dear brow? Thy silver crown doth make thee fair, But was I the cause of one gray hair?"

"God bless you, my boy," she whispered low. As they sat alone in the sunset glow, Not one gray hair have you caused, my boy. My dutiful son, my pride and joy, "Tis the story of age that you read there; Rejoice, for you caused not one gray hair."

Proud be every son whose mother can say, As they sit alone at the close of day, When her brow is crowned with a silvery snow That softly gleams in the sunset glow,— "Heaven bless you, my son, I shall never wear Because of you, one silver hair."

A Domestic Drama

Abigail Howe-(Continued.)

CHAPTER III.

When Charles Winthrop returned to his lonely tent the evening of his wife's departure, his heart was well-nigh broken. There was no fear in the dreadful loneliness which fell like a pall upon his heart; but he felt that he had done little to merit the disaster that had overtaken him, and he was far too manly to beg, or even seem to beg for a love or companionship which was not given as freely and fully as his own. He feared the strength of his own resentment. He had once heard his father say that if a woman should ask him for a divorce, he knew such a request would instantly and forever slay his affection, no matter how deep the love nor desirable the wife might be; he knew he was much like his father, and so he faced the future with a sickening mental fear—of his wife, his love, and his own heart.

It was very lonely, and he was very tired. He was too weary to put things to rights, either within or without the tent.

He milked his cow, and strained the milk—habit carried him that far—and then he ate a few bites of bread and milk. worn out with work and the heavy emotions of the bitter day, he flung himself on the unmade bed, and at once slept heavily.

He had no idea what time it was when he awoke suddenly. He wondered for one brief instant what made his heart ache so cruelly, then with a flash he remembered. He was alone in his dreary bed. His sweet young wife was not by his side; she had returned to her own home—hating him. and reviling him.

He lay quietly for a while, his memory repeating over and over again the sad events of the day with an irritating persistency. He grew very restless. The soft moonlight penetrated the tent, and betrayed the disorder everywhere.

At last the young man sprang from his couch, and began, with feverish anxiety, to put things to rights. He must work—work—work. He could not breathe in the soft, warm, white moonlight, unless he could do something. There was no need to light the lamp, he could see very well.

He swept the carpet, washed the dishes, and folded things and put them away, working thus for an hour. Then he turned to the bed to put that in order. There on the top lay the pretty figured summer quilt, which his own wife had made. Her first and only handiwork, for she had told him so. He snatched it from the bed, and then, overcome with a hundred battling emotions, he crushed it against his cheek, and flung himself down on the bed to sob with a man's pitiful and unusual grief.

After awhile, his passionate emotion was spent and he became restless again, although calmer with the reaction

from the stress of grief in which he had indulged.

The early summer dawn was flooding the low eastern horizon with pale gold and pink, when the young husband's last task was finished, and he stepped without the tent to watch the moon sink in the west. But he could not rest; for inaction let his thoughts wander, and thinking drove him nearly beside himself with grief and pain.

It was an hour too early to bring up the horses for work, so he picked up his hammer and nails and hurried over to

work awhile on his new house.

CHAPTER IV.

All the rest of the summer, Charlie Winthrop worked and lived alone. His neighbors were curious and interested.

One Sabbath morning, he saw a carriage approaching, and he knew it must be the friendly Olsons, his nearest neighbors.

The tent was tidy within and without, and the young

man was writing a letter.

"Hello!" called his friend Olson. "How are, Charlie? Writing a letter to your wife? That's right. Tell her to hurry up and come back, or some other pretty girl will be after her man."

This sally of clumsy but good-humored country wit drew a peal of laughter from the two women in the carriage. Charlie's face flushed angrily, but he knew it was useless to try conclusions where he desired to keep his own counsel. So he merely replied:

"Where are you folks off to?"

"We're going up to Idaho Falls to church, and we came this way a purpose to get you and take you along. No use moping at home all day Sunday, because your wife's gone visiting. You work hard enough for two men, and you need a change. You'll live longer and be happier if you keep the Sabbath day."

"I do not work on the Sabbath," replied the young man with dignity.

"No, but you don't go to the House of the Lord to worship him on his holy day, and if you want the Lord to re-

member you, you must remember him."

The young man's new friend had struck a responsive chord in his heart. He had been too wretched to think of anything but work and sorrow; he had even been too unhappy to pray. But a life-time of good habits would not permit him to labor on the Sabbath day, although often tempted to do so in his new work and with his heavy trouble. But here was a way to really do something on Sunday to hasten on the time, and the doing was just what ought to be done, he knew that.

So he was soon ready, and when he jumped into the carriage he was not sorry to find his neighbor's merry daughter, Agnes, on the seat beside him. He was young, weary of loneliness, and longing for a change. So his eyes lightened and the tension about his heart was loosened with every merry

laugh of his gay companion.

That day marked a crisis in Charlie's life. He was so near to discouragement and despair that his flesh had gone from his bones and his cheeks were hollow and haggard. His cough had begun again, and his health was so seriously undermined by the hard work ,little sleep, hurriedly prepared food, and above all by the aching heart so low and heavy in his breast, that he would soon have succumbed to disease, perhaps death.

The Olsons had noted his growing pallor and loss of flesh, and while the breaking of a new farm and his double work accounted for a good deal of it, still they all three had a very strong suspicion of the true state of affars, but they were of the naturally refined sort who prefer to mind their

own business, and let others do the same.

The old familiar hymns in the Sabbath church in Idaho Falls, the strong, virile words of the bishop, the contented, cheerful, faces of those about him, all these things blessed and soothed the sad spirit of the tempest-tossed young farmer.

The long ride home in the late afternoon, with the gay companionship of his new friends, was an event never-to-be-forgotten. The preacher had spoken on several practical subjects; but he had uttered one thought which seemed meant especially for Charlie.

"We all have troubles," said he, "but if we can only be brave and patient, they will pass, and leave us the richer for the experience."

"Brave and patient!" Well, Charlie determined to be so. He would get back to God and carry his sad heart to him, as

he had once carried his happiness to that loving source.

He bade good night to the Olsons with a bright face, and although he steadily refused Mrs. Olson's offers to come over and "tidy up" or to send him bread every day, yet he joyfully accepted a place in their carriage every Sunday to go over to the Sunday services.

The next day he received a long letter from his mother; and he was glad that he had a new outlook, a fresher hold on life as it were when the letter came; for he was now

strengthened to meet his trials alone and like a man.

"I am concerned in my spirit about you," wrote Mrs. Winthrop, "for I feel a great depression whenever your face comes before me. You tell me you are not ill, and that you are at work, but I am not satisfied. There are many stories circulated about you and Myrtle. She has gone to the city to spend the winter with her brother; and her mother is to go down later. She has never been near our house, and she barely nodded to me when I met her on the street. I do not ask you to tell me about your affairs, unless you choose to do so, but things certainly look very strange. People say, Myrtle has left you for good—or bad—and that you two had a terrible quarrel. I tell you this, not to pry into your confidence, but that you may know what is being said about you and your affairs. As a rule, where there is so much smoke, there is some flame, and certainly, Myrtle's cool behavior to me has made me uneasy. Shall I come up and stay with you for a few weeks? You must be very lonely, and overworked. I think I could leave the children with Emma for awhile and come up and help you. I don't want to interfere and meddle in your married life; for I know quite well the unhappiness occasioned by unwise sympathy given from relatives to married couples. There is some justification for the popular conception of the mother-in-law; and I am very anxious not to earn the scornful adjectives too often rightfully bestowed. But on the other hand, I can't neglect the call of love and duty to my own children. If, for any reason, you wish me to come, let me know soon and I will drop everything and go."

There was more news but that part of the letter pertaining to Myrtle, he read again and again. It was the only news he had heard of her; and it had agitated him too deeply to allow other thoughts to creep in.

It was evident that Myrtle—or Myrtle's mother—had been gossiping about their affairs, and how the thought stung his proud heart. He had been exemplary and of a very modest disposition from his youth up; and now to have

his name bandied about under such disgraceful circumstances, it was unthinkable.

Yet—what could he do? He ground his teeth with helpless rage, and paced the floor of the tent. But even in his misery came back the words of the preacher, "Be brave and patient! Brave and patient!" Well, he would try, although it was extremely difficult for his quick, impulsive soul to learn the lesson of patience.

No, he concluded, at last, after hours of thought and after a long prayer, he would not send for his mother. He would fight this out alone, with God and his own heart.

He sat down, in the quiet midnight hour, and answered his mother's letter.

"I am coming on all right," he assured her. "Don't be worried about me, I went to Idaho Falls yesterday to church with my neighbors, the Olsons. We had an excellent service, and I enjoyed it very much. Myrtle was not well, and I was glad to have her go home for a visit. She may stay all winter. Don't be troubled about the gossip, mother, but just remember us, as you always do, when you pray to God. If Myrtle belongs to me and I to her, we will live our lives out together. If we don't, I don't want her, and she will not be satisfied with me. With that, we must all rest content. It is painful to know people are talking about us, but you and I, mother, will not add one spark to the flame if we can help it. My crop is a fine one, I shall be able to pay up at least one quarter of my debts this fall and save a little for winter and spring expenses, as well as buying doors and windows for my two-room cottage. I never saw such splendid crops, and such streams of beautiful water. This is a rich farming section, and those of us who are willing to work hard and stay with it, as the slang goes, will surely make a small fortune. I want to buy out another man right next to me, if I can, and if so, I will carry my debt on to another year. People get tired, and homesick; and some hanker for the social flesh pots of Utah, and they sell out rich farms partly seeded down, for a song, and away they go. I knew very little of farming, comparatively nothing, when I came here, but I have a small library of farming books, and papers and I am studying and using my brains as well as my hands; I feel sure I will succeed. Better than all, my cough has nearly left me, and I can feel my lungs growing stronger with every day in this outdoor life. So don't worry; just leave me to God and my own efforts, and surely all will be well."

CHAPTER V.

Charlie found a great deal of comfort in the work upon his own house. His crop was all in and disposed of by the middle of September, and although the price of grain had fallen somewhat below his hopes and anticipations, he still had enough to meet his expenses and to buy the farm he had written to his mother about. There was a shack of a house on the new place he had purchased, and Charlie was glad to get the fairly good doors and windows, as well as some flooring and timbers to eke out his slender resources for his own house. He pulled down the fence which separated the two farms and used it to piece out his fencing on the south side of his own farm. There was also a good pump, and quite a barn; all these were of great value to the young man, and he made use of them accordingly.

The young settler had always been handy with tools; he had taken a brief course in manual training in one of the state schools, and he now found this especial accomplishment of great value. His neighbors discovered his ability with saw and hammer, and as the fall closed in he had plenty of offers to give a few days or weeks here and there in regular carpenter's work. He protested modestly that he was not a trained workman, but he was honest and capable, besides being very quick and tasteful in all he did. People on the frontiers are not very particular about certificates and written recommendations. A man's hand is his diploma and

his probity is sufficient recommendation.

It fell out, therefore, that Christmas time came and found his own house unfinished inside. The floor was laid across the whole house, the roof was on, but his simple partition of frame was not yet set up between the two rooms, and there

was a good deal to do.

Christmas morning found him up long before daylight. He had refused all invitations to spend the day away among friends. He felt unwilling to carry his own sad heart to any other fireside, and, too, he would use the holiday week in doing work in his own house.

He spent several of the early hours writing to his mother, and his brother on a mission in Europe. Then, with a full heart, now aching with revived memories, he seized his

hammer and began work.

The time dragged along; broken only by occasional stops to replenish the fire, or to get nails or tools. The house was well roofed in; and the ceiling of tongued and grooved lumber was nearly finished by the late afternoon. The weary youth was faint and worn, but it still lacked an hour before sunser.

and he could not bear to quit while there was light enough to work. He had eaten little through the day; for philosophize as he might, struggle as best he could, he could not overcome the sadness of this day and time. He wished a thousand times he had accepted his mother's invitation to spend the holidays in Utah.

While pounding in the last nail of his ceiling, he heard

sleigh bells jingling in the distance.

"Some jolly young people out for a Christmas ride," he muttered, as he grimly sent the nail home to its place. "Well, let them enjoy themselves. Their troubles will begin where they expect to lay them down—at the gateway of marriage."

The bells jangled merrily on. Getting down from his ladder, and looking out of the window, Charlie was astonished to see three or four closely-packed sleighs draw up to his own gate, and out of them sprang, his good friend, Magnus Olson, helping his pretty daughter Agnes out first, followed by Mrs. Olson.

The young man gazed in complete stupification. What

had happened? Why had they come?

His friend saw him at the window and shook his hand in merry play.

Charlie sprang to open the door as the crowd stamped

and clattered its way to his porch.

"Merry Christmas, Merry Christmas!" called twenty voices in as many keys. "Christmas gift, Christmas surprise, Charlie Winthrop, why don't you understand?"

Then he grasped the situation. They had made an old-

fashioned surprise party on him. And what a surprise!

Magnus Olson and the men brought cedar and pine boughs which they festooned around the walls. The merry, laughing girls, led by Aggie Olson, drew out the one table, and helped their fathers set up the temporary one of boards and cross pieces, on which the feast was to be spread. Mrs. Olson and her friend, Mrs. Ball, hurried up the fire, popped potatoes in the pot, prepared to heat up the already roasted turkey in the oven, and set the mince pies to warm on the hearth.

Charlie gathered his scattered wits after a while and tried to help everybody do everything in his own modest and generous way.

What a medley of laughter and joking and prank playing ensued in that quiet house for the next few hours!

The food was delicious, the guests were hungry, and time and opportunity were all their own. Surely there was nothing lacking!

But the young host was moved to tears. To have generous friends who remember one at such a time was a good deal; but to know those friends were of the genuine type who could set aside natural curiosity while they frowned down unfriendly gossip—this touched Charlie to the heart-core.

He went up to Magnus Olson, and laying his arm across

his shoulders, he whispered:

"I don't deserve this, but I'm mighty grateful all the

"You deserve a good deal more of good than you get, so far, young man, but—be brave and patient. God has something good and noble for you, you take my word."

Tears were in the lad's eyes—he was little past twenty—

and he clasped his friend's hand close.

Just then Agnes Olson came to announce dinner, and Charlie seized her hand while he leaned over her to whisper,

"You are one of the dearest sisters ever."

"Don't say that," she whispered back. "I can't bear

it, from you."

Surprised, almost stunned by the look in the now darkened eyes of his merry friend, Charlie hastily dropped her hand, saying only,

"Forgive me."

But there was no time for further talk, or even thought. Twenty hungry people can make a great noise and a good deal of gay confusion. The turkey was done to a creamy yellow brown, the mashed potatoes were as light as foam, the baked beans were mellow and fine, the pies were all just "as mother used to make them," and the large fruit cake was a marvel of culinary art.

After the dinner was over, it was quite dark, and Agnes brought out several lamps from the sleighs, disposing them on the mantle and uncurtained windows. The tables were cleared, furniture was all set back against the wall, and two of the older men brought out their musical instruments. A violin and a base viol make excellent music—when they are in tune and time, and when the hearts and feet of all listeners beat to the same rythm and sound.

And so the gay company bowed and "balanced all," "chassayed to the right," and "swung the gentlemen on the corner," till all were weary even of pleasure.

It lacked an hour to midnight then; and the young host pleased his new friend, Magnus Olson, mightily, by stepping into the middle of the floor at the close of the last tuckerdance, and making a brief speech of gratitude and appreciation. Charlie helped Agnes Olson into her sleigh and tucked the robes closely about her. Her hand trembled as she touched his, and feeling its quiver, he said earnestly.

"Next to my mother and sisters, you are the best and

dearest friend I have." The girl made no reply.

CHAPTER VI.

The winter passed away more quickly than Charlie Winthrop thought possible. He spent all his spare hours in studying every book on agriculture and stock raising which he could borrow or buy; he was constantly called on to do indoor carpenter work, and he had his own house to finish as well. All these occupations, with his usual Sabbath rides to Idaho Falls, gave him a measure of peace and com-

fort which was as unexpected as it was welcome.

He was very grateful to Agnes that she used her woman's tact to prevent their friendship from becoming awkward to him and painful to her. He had been very careful of both speech and action since that Christmas night when her secret had burned through her eyes and throbbed out upon the tones of her sudden words. He was but human, and the thought of this true affection gave him more comfort than he realized. To feel that he was not scorned by all women gave a needed stimulus to his shaken self-respect. But he was also very much in love, be it said in all honesty—with the wife who had so easily deserted him.

He often dreamed of that wife; holding her in his arms during those night visions, only to wake with the dawn and

find it all a mocking-dream.

But health and congenial work was helping. The close contact with nature, the turning of the sod, the breath of his lowing cattle, the sight of the springing wild flowers by the wayside, the daily labor on the very breast of that ancient mother of days, the earth—all these brought sane thoughts and high impulses to this young man, as they always do to the intelligent, faithful tiller of the soil.

Dreams might come in the night to him as to all men, but the earliest opening spring brought great waves of peace that rolled over the soul of man with inspiring melody. To be alive was joy and work was pure delight! In spite of some mental depression which again began to assail him, Charlie felt the pioneer blood of his fathers coursing redly through his own veins; and he expanded physically to drink in the fulness of this new delight.

The brown face of the earth looked more beautiful than ever to him, as it peeped up between the lessening rifts of

soiled, white snow, and his limbs were fairly nervous with the physical activity pent up within them.

He wondered—he had wondered all winter—that Myrtle was so silent. Not a word, not a line from her, and even his mother was now silent concerning her. An occasional rumor had it that she was going to school in the city, with many friends, and—gossip said—two very possible lovers, if she were only free again.

Well, Charlie made up his mind when he heard this that he should not be the one to mention divorce to Myrtle, no matter what she did. If she wished it, he would immediately take steps to grant her request, but until such time—he

would be patient and wait.

The long-waited for, sudden and short, Idaho spring, was a lovely revelation to the young farmer. His hands were full of honest, congenial work, and his eyes were charmed with nature's beauteous youth, yet let it be confessed his heart was not quite satisfied, nor his soul at rest, although his physical body was restless and alive in answer to the call of spring.

During the very early part of the spring Charlie was so busy that he was obliged to refuse all invitations to the country amusements which had helped him to pass away some of the winter evenings. He was not sorry in his heart of hearts to see his new and cherished friend, Agnes, accept of the long-offered attentions of the cultured young school teacher, who boarded in Idaho Falls with a cousin of the Olsons. And yet—and yet! How human humanity is!

"What a crowd of beaus Agnes always has about her," Charlie said one day to her father.

"Yes, that' so," answered her astute parent. "Agnes is one of the few marriageable girls out in this new country of ours, and she is bound to have plenty of chances to get married. You have no fault to find with her because of that, have you?" and the older man looked keenly at the youth beside him.

"I? Oh, no, I should think every good man who was not otherwise engaged would find in her the one only girl in the world."

(To be continued.)

Entertainments For November

Morag. THANKSGIVING DAY.

"Thanksgiving day is the one national day which turns on home life. It is a day of nature, a day of thanksgiving for the year's history.

"A typical Thanksgiving dinner represents everything that has grown in all the summer fit to make glad the heart

of man.

"It is not a riotous feast. It is a table piled high, among a group of rollicking young, and the sober joy of the old, with the treasures of the growing year, accepted with rejoicings and interchange of many festivities as a token of gratitude to Almighty God. Remember God's bounty during the year. Give this one day to thanks, to joy, to gratitude."—

Henry Ward Beecher.

Thanksgiving is essentially a home or family holiday, and we recommend that, wherever it is possible, families gather together and share the joy and spirit of the occasion as well as the expense of the day's feast and the work of preparation. In one family the mother and each of her married daughters and sons' wives meet and consider the menu for the day. The best of the suggestions offered are decided on, and each home is responsible for one part of the feast. This plan is very successful, and this family always celebrate the holiday together.

A Thanksgiving Dinner Without Turkey.

Bouillon, creamed fish in rice patty shells, roast leg of mutton with dressing, cauliflower, mashed potatoes, rye bread and butter, pupmkin pie, raisins and nuts.

An Economical Thanksgiving Menu.

Potato soup, rabbit stew, boiled hominy, stewed cabbage, beetroot pickle, buttermilk corn bread, apples preserved in cider, parched rice coffee, with brown sugar.

A Thanksgiving bazaar or fair is timely, because it is

truly American and recalls Puritan days.

Booths: At the Indian booth let Indian maidens sell baskets, bead work, carpets, rugs, etc. The John Alden booth is presided over by a John Alden in Puritan costume, and is devoted to gifts suitable for men's needs. At the Priscilla booth, sell needlework, fancy work and women's wear. The Puritans' supply ship is in charge of a sailor boy, and is the

grab bag. The Miles Standish booth is devoted to students' needs. Here can be purchased handkerchiefs, comfort bags, stationery, etc. The Peregrine White booth in honor of the first American baby born on American soil is devoted to the sale of baby clothes and toys. At the Popcorn booth sell various kinds of popcorn, home-made candy.

Serve a Thanksgiving supper, and conclude with an entertainment given by the Indians, Puritans, and other booth

attendants in costume.

Tableaux from "The Courtship of Miles Standish." Hiawatha would be appropriate.

On the second night give a costume character ball.

A Chrysanthemum Shower.

One of the pleasant memories of childhood days spent in England was the annual chrysanthemum service. This was usually held on the first Sunday in November. The church was decorated with autumn leaves and flowers, and each member of the congregation contributed one or more bouquets of "mums." These ranged from the gorgeous, long-stemmed greenhouse variety, to the humble bunch of hardy varieties from the home garden. To each bunch was attached a card with appropriate sentiment or scripture text. Special music and addresses suitable to the occasion were given and after the service the flowers were gathered and taken to the infirmaries and hospitals.

Our beautiful "Indian Summer" weather often makes possible a generous supply of chrysanthemums, cosmos, etc., and a service as suggested above could be easily planned. In the smaller communities the flowers could be sent to the sick mothers or the shut-ins, where there are no hospitals near

at hand.

For a chrysanthemum party, decorate the house and the tables with the flowers; have a large bunch of white or pink ones near the door where each guest may take a buttonhole bouquet. Cover the light globes with Japanese lanterns, and let the Japanese idea prevail through the party. If possible, have a talk on Japan, its customs, or people.

For refreshments serve: rice muffins with curried chicken, chrysanthemum salad, rice wafers, and cherry punch.

Chrysanthemum Salad.

Boil potatoes, cut in long strips as for French fried; arrange a nest of lettuce leaves with potatoes to form the flower. A ring of hard boiled egg forms the center. Pour

dressing over all. If a sweet salad is desired, use strips of banana, orange, and pineapple, with whipped cream.

Suggestive Program for Flower Service.

Hymn, "Earth with her ten thousand flowers." Invocation.

Hymn, "Make the world brighter."

Reading, (a) "Give them the flowers now," (Heart Throbs); (b) "Harvest hymn." (John G. Whittier.)

Suggested topics for address: "Out of the door in the west," "Flowers of the Bible lands," "The home flower garden." "Mission of the flowers."

A FAMOUS UTAH COOK AND A RECIPE.

We find in the last number of the "Reclamation Record," September, 1920, the following most interesting recipe:

AUNT MARGARET CLAWSON'S CREAMED CHICKEN.

(By H. T. Cory, former consulting engineer in charge of soldier-settlement work, southern division.)

One chicken, 1½ pints cream, little thickening. Cut chicken in (small for serving size) pieces, salt and put in hot frying pan until outside is golden brown. Then pour boiling water over it and let simmer until just ready to fall from the bones. Let water boil down so that juice boils back into chicken and browns a golden brown. If chicken is not fat, put in butter to brown. Take chicken out and add cream and little by little sift in white flour until gravy is rather thick. Put chicken and gravy in big hot dish and serve.

Fine with jelly on side and corn fritters and mashed potatoes.

Aunt Margaret Clawson was the second of four wives of Bishop Clawson, private secretary to Brigham Young, and ambassador of the "Mormon" Church, in its contention with the government. Aunt Margaret was considered the cook * par excellent of the "Mormon" Church.

("The Record" is the government weekly organ of the U. S. Agricultural Department at Washington, D. C., and contains a Cook Book Department, where this item appeared.)



MRS. CLARISSA SMITH WILLIAMS

MRS. AMY BROWN LYMAN

Notes from the Field

Southern States-Cincinnati Relief Society.

The Relief Society in the Cincinnati branch was organized January 18, 1920. The society has its own assembly rooms in rear of and connected with the hall used for general



Officers and some members of Cincinnati Relief Society.

church services. The rooms, which are also used for Sunday school purposes, have been neatly furnished by the society. Meetings are held every other Thursday evening and are well attended. The lessons given in the Relief Society "Magazine" are followed, and other topics of interest and instruction are considered. During its short existence the society has made forty-nine visits to sick members and non-members. The aim of the society has been to create a more neighborly feeling among the saints, to bring them closer together socially, as well as spiritually. Through regular monthly donations by members, sales and special parties, this branch has raised \$65.52; \$38.50 has been spent to furnish the Relief Society rooms. Mrs. Christine Anderson is the president of this energetic branch.

California Mission.

On August 22, 1920, the Relief Society of Santa Monica Bay was reorganized. Mrs. A. Snyder, who has served as president for the past two years, was honorably released on account of ill health. She expects to go to Honolulu in the near future. Mrs. Snyder is a woman of sterling worth, and is much beloved and respected by all. The following officers were appointed: Mrs. Lillie T. Freeze, formerly of Salt Lake, President; Priscilla H. Claredge and Birdie S. Harding, counsellors; Miss Jessie Woolley, secretary; Mary S. Houtz, corresponding secretary; Elizabeth H. Brummett, treasurer. Meetings are held every Tuesday at 2 p. m. in the Masonic temple.

Central States Mission.



Tri-City Relief Society.

In the Tri-City, which consists of the cities of Moline, Illinois; Rock Island, Illinois, and Davenport, Iowa, a Relief

Society has been organized. The members of the organization are very earnest and energetic in their work, and are making a great effort to have this society one of the best in the mission. The testimony meetings have been especially successful.

Portneuf Stake.

A survey was recently made in four of the towns of Bannock county, Idaho, by the Idaho Farm Bureau, assisted by the Relief Society; Mrs. Dicy W. Henderson, president of the Portneuf stake, accompanying and assisting Dr. Sprague and Miss Pazandak. One hundred seventy children were examined. Of these, only 70 were in normal condition, while 100 needed treatment. Among the physical findings were: 55 with enlarged and infected tonsils; 28 with enlarged ear glands; 40 with bad teeth. Other findings were defective hearing, eye trouble, skin eruption, nervous conditions, heart trouble, and spinal curvature. Seventy-one children were found to be underweight. It is the intention of the Farm Bureau to follow up this survey with clinics and with sixmonth classes in feeding and caring for children.

Blaine Stake.

Through the co-operation of the Blaine stake Relief Society with the Idaho Anti-Tuberculosis Society and the University of Idaho Extension Division, the following work has been accomplished in the interest of "better health":

In May the Relief Society secured the services of Miss Ebba M. Djupe, field nurse for the Idaho Anti-Tuberculosis Association, who examined the children of the community and found a large per cent of them underweight, enough to warrant special nutrition work being done; also enough children needing tonsil and adenoid operations to warrant nose and throat clinics being held.

This work was followed up by special lectures on nucrition by Miss Ada Erwin, field worker for the University of

Idaho Extension Division.

At the urgent request of the Relief Society of Carey, the Idaho Anti-Tuberculosis Association sent Miss Bertha G. Wilson, a public health nurse, who had just finished a special course in nutrition at Teachers' college, Columbia, to Blaine county, to demonstrate the type of work which a county nurse can do. She labored in the various communities from June 15 to August 15. The state tuberculosis association paid Miss Wilson's salary and transportation expenses, and the Relief Society of Carey entertained her in their homes when in Carey.

Under her supervision, the nose and throat clinic was held in Carey, July 30-31, and August 1. Dr. A. L. Heine, a nose and throat specialist, of Boise, assisted by Dr. Higgs, of Boise, and Dr. Snyder, of Carey, was in charge. There were 42 cases, mostly children operated upon. A hospital was improvised in the home of President Joseph S. Cooper, where the patients received nursing care from Miss Wilson, and Mrs. Bennett, of Boise, and Miss Huish, Miss Sparks, and Mrs. Powers, of Carey. All the patients came through in good condition. The success of the clinic was due largely to the splendid co-operation of the citizens with the doctors and nurses.

The following report is a summary of the work of the public health nurse in Carey; many services of miscellaneous character are not mentioned:

Fourteen lectures on home hygiene and care of the sick; 12 children in nutrition classes; 61 children examined; 42 nose and throat operations; several meetings with the women of the community. In addition to this, numerous home visits were made.

Carey ward, of the Blaine stake, donated \$27.40 to the playground association. This ward distributed \$7 worth of bulletins on sex education.

Union Stake.

The Union stake Relief Society has just sent to the general office a check for \$307.50, to be turned over to the Salt Lake temple. The chief recorder will arrange for several days or a week to be set apart for Union stake, when official services will be arranged for. This will amount to 615 days spent in temple work. This is a most excellent showing, especially in view of the fact that the present Relief Society membership of this stake is only 179, and the number of Latter-day Saint families in the whole stake totals only 355, and shows what can be accomplished by energetic officers and faithful women in a far-away stake.

Granite Stake.

At a recent union meeting in Granite stake, there was the following representation: stake officers and board members, 16; 13 presidents, 22 counsellors, 9 secretaries, 5 choristers, 4 organists, 6 aids, 115 district teachers, 16 class leaders, and 21 members and visitors; total, 227. It is especially gratifying to note the splendid attendance by district teachers.

Wayne Stake.

In August, 1920, the Relief Societies of the Wayne stake joined together for a picnic and outing to Fish Lake, under the supervision of the stake board, and Elder William H. Morrell, of the high council, who supervises the work of the Relief Society. The party left Loa at 10 a. m. by auto, returning at night. The stake presidency accompanied the excursionists. There were 165 in the party, all of whom enjoyed the splendid company and the opportunity furnished for social relaxation.

Alberta Stake.

On August 8, Alberta stake was reorganized. Mrs. Lydia J. Brown, who has served faithfully and well for many years in the capacity of president, was released on account of change of residence. Mrs. Annie D. Snow, first counsellor to Mrs. Brown, was appointed president of the stake. Other officers and board members were sustained as follows: Jane W. Bates, Mary E. Smith, counsellors; Lavina Low, secretary and treasurer; Lola S. Lamb, assistant secretary; Mary A. Leadbetter, chorister; Ida A. Brown, organist; Sarah B. Daines, Catherine Pilling, Mary A. Anderson, Rose Woolf, Nellie Pitcher, Talitha Carlson, Dora Jacobs, board members.

Pocatello Stake.

Pocatello stake was reorganized on August 22. Mrs. Emily Gladwin was honorably released, with appreciation for her splendid services, and Mrs. Martha E. Pugmire was named as the new president of the stake.

Kanab Stake.

Kanab stake was reorganized on September 5. Mrs Artemisia Seegmiller, long and well known as a devoted Relief Society worker, found it necessary to resign from her position as president. Mrs. Sarah L. Robinson was appointed to succeed Mrs. Seegmiller, with the following group of women as assistants: Ellen M. Hoyt, Ada Judd, counsellors; Amanda C. Pugh, secretary and treasurer; Emma G. Woolley, honorary member; Hannah H. Esplin, Abigail Cox, Kerzia Esplin, and Vinnie F. Jepson, aids.

Panguitch Stake.

Panguitch stake was divided on August 29, the division to be known as Panguitch and Garfield stakes. Mrs. Sarah E. Cameron was retained as president of the Relief Society of the Panguitch stake. Mrs. Sarah L. Larson was appointed president of the new Garfield stake.

European Mission.

The following interesting reports have been received from the European Mission:

Number of Relief Society organizations: British mission, 44; Swiss and German mission, 31; Swedish mission, 11; Netherlands, 8; Scandinavian, 14.

Total enrollment in Relief Societies: British, 672; Swiss and German, 1,003; Swedish, 162; Netherlands, 164; Scandinavian, 353.

Number of officers and teachers: British, 248; Swiss and German, 227; Swedish, 72; Netherlands, 41; Scandinavian, 149.

Average enrollment in each society: British, 17; Swiss and German, 32; Swedish, 15; Netherlands, 20.

Number of meetings held: British, 1,186; Swiss and German, 776; Swedish, 130; Netherlands, 347; Scandinavian, 466.

Number of regular visits made by Relief Society teachers: British, 1,704; Swiss and German, 4,277; Swedish, 730; Netherlands, 1,068.

Number of special visits to the sick: British, 1,525; Swiss and German, 1,300; Swedish, 304; Netherlands, 410; Scandinavian, 254.

Number of families assisted: British, 234; Swiss and German, 360; Swedish, 27; Netherlands, 104; Scandinavian, 121

Number of other persons assisted: British, 84; Swiss and German, 119; Swedish, 27; Netherlands, 19; Scandinavian, 66.

Number of articles made at work meetings: British, 1,075; Swiss and German, 949; Netherlands, 412; Scandinavian, 5.

Paid for charitable purposes: British, \$969.47; Swiss and German, \$3,373.64; Swedish, \$235.41; Netherlands, \$367.34; Scandinavian, \$1,119.51.

Franklin-Oneida.

Mrs. Alveretta Engar, chairman of social service work in the Oneida stake, writes as follows:

"The need of social service work was made apparent to our Relief Society women by study of the lessons in the Social Service Department of the "Magazine." These lessons have been a very efficient means of educating the people along the lines of community welfare work. The first work undertaken was to petition the various school boards to provide equipped playgrounds with trained supervisors. In the same petition, we asked that a doctor and nurse be provided to examine and give medical aid when necessary to every

school child. As a result, much work has been done toward getting playgrounds in shape during the summer. The second request is under consideration by the various school boards.

"During the summer, the combined social service committees of the Oneida and Franklin stakes, called upon the physicians of Preston, the county superintendent of schools, and the superintendent of the Preston schools, and the mayor, to co-operate with them in improving the health conditions among the children. Drs. Allen R. Cutler, Jr., and Curtis Bland very generously consented to have health clinics established in each of their offices, where they made a half price rate for all school children, for operations for tonsils and adenoids. The county superintendent and the city superintendent consented to assume the expenses of a nurse to assist with the clinics. The mayor and city council gave it their hearty endorsement, and assisted with other expenses incurred in establishing this temporary clinic.

"These committees recently instituted a campaign for a cleaner town, calling on the mayor and city council to take the matter up of enforcing city ordinances regarding expectorating on the sidewalks and in public places and regarding unsightly weeds on the streets. We also enlisted the interest of the Preston Commercial Club, who led out in a clean-up day movement. The day closed with a community "sing" and street dance. The stake board sold hot meat pies, cake and cocoa, the proceeds of which were used to assist a nurse

who has registered for a three years' hospital course.

"Some of our wards are doing very fine family welfare work. The Mink Creek Association assisted relatives in sending to the Latter-day Saints hospital a mother who needed operation for tuberculosis of the bone. She has since returned home and is able to carry on her former duties in the home. The Banida ward is sewing and fitting out with school clothing a family of children who are left without a mother."

Parowan Stake.

In the death of Mrs. Sarah Ann Adams, the Relief Society of Parowan has sustained a great loss. By her countless deeds of charity and kindness, Mrs. Adams endeared herself to all who knew her. She spent the greater part of her very useful life as a worker in the Church, beginning with the primary association, and working later with the Relief Society. In no sense did she live for herself alone, but for all mankind. Her's was a life of giving to others the very best of all that was in her.



James H. Anderson.

Turks and French continued at warfare in Asia Minor in September.

Famine in China cost many thousands of lives in August and September.

The British in Mesopotamia had several serious clashes in September, with native insurrectionists.

Twenty thousand cholera cases, resulting in 9,000 deaths, is the summer report of Korea for 1920.

James M. Cox, Democratic candidate for president of the United States, visited Utah on September 15.

France is threatened with labor troubles like Italy's in the near future, to the great worry of her statesmen.

A gale along the Louisiana coast of the Gulf of Mexico, on September 23, did great property damage. There was no loss of life.

Zion Park, southern Utah, was dedicated on September 16, under government auspices. President Heber J. Grant presided over the services.

The United States is threatened with a great disease epidemic in 1921, according to September's announcement of Health Commissioner R. S. Copeland, of New York.

Fast mail air service between New York and San Francisco was inaugurated by the government on September 8.

Prices of iron and steel manufactures, and of cotton and woolen goods, fell off about 30 per cent in the United States in September.

Alexandre Millerand was elected president of France on September 23, succeeding Paul Deschanel, whose mind has become impaired.

A world justice court is now proposed with which to settle international difficulties, and to eliminate objections to the League of Nations.

Great Britain was threatened in September by chaos in business. The miners' strike set for September 25 was, however, postponed until October.

An earthquake in northern Italy on September 7 and 9 resulted in over 1,400 deaths, many thousands of people homeless, and vast destruction of property.

Three Socialists, because of membership in the Socialist party, were expelled from the New York legislature on September 21, and two others resigned in protest.

Moses V. Reeves, aged 95 years, and Elizabeth Guest, 85, were married in Salt Lake City on September 7. They are said to be the oldest couple ever joined in wedlock in Utah.

Ireland's troubles with Great Britain were more aggravated than ever in September, there being more than 100 killed, many hundreds injured, and much property destroyed.

Japan and the United States are negotiating a settlement of the question of excluding the Japanese from this country. It is not likely that Japan will go to war with the United States.

Lithuania and Poland, both members of the League of Nations, were at war in September. They agreed to submit their difficulty to the league council, then immediately resumed hostilities, without waiting for the council to act.

An explosion in front of the United States sub-treasury in New York, on September 16, killed 35 people, injured 200 others, and did great property damage. Whether it was the work of anarchists or an accident has not been determined.

Italy had a semi-revolution in September, which almost overthrew the form of government. The labor unions took over a great many industrial plants and held them. The government made a compromise, but further trouble seems imminent.

Dr. Herbert L. Samuels, Jewish lord high commissioner in Palestine, took complete charge, on September 21, of the country immediately east of the Jordan, formerly occupied by the Twelve Tribes of Israel, and was greeted with satisfaction by the Arab population.

Mrs. O. P. Belmont, of New York, head of the National Woman's party, made announcement on September 22 that "the men better not oppose women in their effort to wrest from men a fair share of control of life in its every aspect." Just what she means was not made clear.

Garfield county, Utah, has the first large-scale operation scheme under the Smoot oil leasing act, a government license therefor having been issued to an Ohio company with \$500,000 capital. Thirty-seven and one-half per cent of the royalty comes to the state of Utah.

Two banks in Utah, one at Morgan City, and the other at Sugarhouse. Salt Lake City, were robbed on September 24, each of about \$10,000, by four men. Two of these were captured by the Salt Lake police early the same evening, and the other two were taken a few hours later.

Twenty-seven million women in the United States were qualified to become voters by the adoption of the nineteenth amendment to the constitution. In September, the legislature of Connecticut ratified the amendment, so that it is effective regardless of the action of Tennessee, whose vote was questioned.

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

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Vol. VII

November, 1920

No. 11

Let Us Give Thanks

Latter-day Saints find much to be grateful for, every day in the year, every moment in the day, for life, for the gospel of Jesus Christ and a testimony of its truth; for comparative health, and reasonable prosperity; for family, home, children, and friends; but I have an especial glow in my soul this Thanksgiving season, and I wonder if my friends will not share my joy with me: I am so glad that I am a woman.

It was not always so! When youth and high ambitions claimed my life, I thought I was dissatisfied with womanhood and all its limitations. I fretted with my sex and came to mental grips with frequent motherhood and with my crowded walls of home and labor. I was so young, so burdened. thought—alas, do others think like me?—that pain and care and swift discouragement could all be shed aside, were I a man!

My river of life flowed on, now swift, now turbid, yet ofttimes clear as crystal, with sweet refreshing strength. Time and long experience drew me on and gradually there came to me a joy that I was just a woman-mothering my growing sons; and not them alone, but scores of other mothers' sons came into my heart and life and built about my soul a bulwark of support which made my natural weakness into rivets with which to bind men's hearts to mine. Then, too,

both girls of mine, and many, many girls of other mothers, found my arms and heart, and I could cuddle all their hopes and aims within my own abysmal sadness, the while I petted them and taught them how to lay their burdens down at Jesus' feet. And that was also very sweet. To feel that through the iron bars which bound my soul in sex-restraints my willing hands and tender love could be to all of these a present help which men can rarely give.

At last my prison changed—so gradually yet so happily—into a moated castle where peace and safety dwelt for pilgrims, while war and wild assault were kept at bay by all my legion of loving male defenders. They loved the strife and swift reprisal, while I leaned softly on my limitations and came to thank my God that he had made me just a woman.

Unless you've travelled all this dreary road which I describe you will not catch my meaning; but anyway, let us all give thanks for wifehood, motherhood, and most of ali,

for tender, gentle, helpful, womanhood.

Again, this year, the Utah Health Associations are appealing to the people generally, to buy Red Cross Seals so that funds may be provided to carry on the fight against tuberculosis in this state. The cost is trifling and yet if all buy a few cent's worth of stamps the result will be both successful and surprising.

The editor would like to secure several copies of No. 3, volume 4, (March, 1917,) and No. 3 and 9, of volume 7, (March and September, 1920.)

LINES TO AN OLD WALNUT TREE.

Mrs. Donna M. Meacham.

Majestic spreading walnut tree,
Whose grateful shade I have enjoyed,
Delicious fruit you've given me
I trust you may not be destroyed,
That strangers will be kind to thee,
For I am bidding thee farewell,
Thou dear, old stately walnut tree,
Henceforth apart from you to dwell.

Guide Lesson Suggestions

LESSON I.

TESTIMONY AND GENEALOGY First Week in December. PIONEER TEMPLE BUILDING IN UTAH.

President Brigham Young was deeply interested in every phase of temple building and temple work, as was his leader, the Prophet Joseph Smith. His first thought on entering the Utah wilderness was about rearing a temple to Jehovah's name. We have every evidence of that fact. His remarks. as found in this lesson, will indicate his ideas upon this subject.

President Young said, April 8, 1852, at the general con-

ference, this before any temple was built in Utah:

Is it not necessary that we should have a temple? Now, brethren, if you can believe it, I will reveal the truth to you. It is absolutely necessary that this people should build a temple to the most high God. "What for?" it may be inquired. "To worship the Lord in?" Absolutely this is the fact. "Have we not heretofore built temples, and commenced others?" "And when these were built, were they not built for the assembly of the people, and for the public worship of God?" Yes, but this was by permission, that is all. A temple that is built for the priests of the most high, is built to be occupied by the priesthood, by those who have the oracles of that priesthood. But it may be inquired—"Are they not built to assemble the congregation in to confess their faults, and to exhort each other, and partake of the sacrament of the Lord's supper, etc.?" That is not the design of a temple, though it may be done in it. The tabernacle is for the congregation, and the temple is for the priests of the most high to enter in, and be as pillars, and there administer in the name of Israel's God, and for the salvation of the living and the dead; that is what temples are for. For instance, let me ask the question here of the elders of Israel—are we now in circumstances to go forth and redeem our fathers, and our forefathers-to act in their behalf? Now the congregation are lost at this very reflection, they don't know anything about it; but if I reveal the facts in the case to you, then you will know.

Were we to inquire, where is your baptismal font to begin the operation? It is to be built for the express purpose of going down into it to be baptized for your forefathers, for the remission of their sins; and without this, not the first step can be taken. If we cannot take the first step, it would be altogether improper in undertaking to take the last step. This would just be like a man standing at the bottom of a ladder, all the time reaching to the top round, without coming to it in the regular way by stepping on the first, second, etc. You have got to begin at the beginning. Although we are giving endowments here, yet if we had enjoyed the privilege that we should have enjoyed in the land of our nativity, and had had the privilege of building temples, and dedicating them, and of occupy-

ing them, there is not an act of ours but what would have been legal. If the inquiry should arise, is it by the right authority we act? I will tell you, it is by the authority of permission; and if we had not a house here, and were disposed to take the trouble of going on these mountains, and there give the endowments, the Lord would own it, and acknowledge those endowed, and all hell could not prevail against them. * * *

President Young remarked, October 6, 1851:

The first I have noted is a question,—shall we commence to build a temple next spring, in order that we may receive our endowment more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a temple. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord, and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.

Again he said on August 29, 1852:

When Brother Joseph revealed the great mystery of being baptized for the dead, did not a great many of the elders of Israel think then, 'Mormonism' cannot endure; it will be overcome." Every item of doctrine brother Joseph has brought forth had to meet with opposition from the world.

At the general conference, October 6, 1852, President Brigham Young said:

Joseph received the pattern of the temple in Kirtland, and said he to me, if this people would do as they are told, it would be superfluous to have a revelation.

Some people are inclined to doubt the origin of the plan by which the Salt Lake temple was built, attributing the design of the temple to this or that man. The following quotations ought to settle that question once and for all:

On February 14, 1853, in the ceremonies attendant upon the dedication of the temple site, President Young said:

"It matters not whether we will be permitted to enjoy the temple we are about to build, or be driven from it the day after it is finished; it is for us to do our duty and leave the event with our heavenly Father, and let him do as it seemeth him good with his own house.

"Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his Master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.

"In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will

suggest any improvements, we will receive and adopt them."

Again from the "Deseret News" of same date, we quote:

"The president briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an overruling Providence to this consecrated spot; that seven years tomorrow he left Nauvoo, not knowing which way he should go, only as he had learned by dreams, and visions, and revelations; that there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared that here was the place for a temple, though the valley had not then been explored. Messengers had gone to the north, to the west, and to the south, to find a better place, but they had found nothing better." (There were many witnesses present who would have testified to this truth, had they been called on.—Editor, News.)

At the April conference following, 1854, he said:

I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it were in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now, do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

There is a most remarkable similitude between the plan thus revealed to President Brigham Young and that of a Nephite temple built in South America. (See "Relief Society Magazine," April, 1917.)

Continuing, he said:

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be membered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the "electric current," (note this peculiar prophecy, and remember that it was delivered in 1854.) "can carry it. It is a day in which all the faithful will rejoice in all time to come.

This I know—there should be a temple built here. I do know it is the duty of this people to commence to build a temple. Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying, but I have seen this temple in vision.

There was some discussion as to what building material should be used in the construction of the temple. President Young's mind was fixed, but he invited the opinion of his associate brethren.

President Kimball said, October 9,1852:

Brethren, shall we have the temple built of stone from Red Butte, adobies, rock, or the best stone the mountain affords?

Motioned, that we build it of the best materials that can be got in the mountains.

President Kimball said again:

He asked if we should build the temple, of stone from Red Butte, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our president is perfectly able to give us a design of what we want for the Saints to get all their blessings in.

President George A. Smith said at this same meeting:

If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances and not for worth or beauty of the structure, it will be a drag; and if we build a splendid temple, property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. He motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford.

Then President John Taylor remarked in seconding this motion:

It would cost more money to build a house of stone than adobies. He showed that in England and France they fetch their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense, I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a temple, we should feel afraid of having cramped blessings. And he seconded Elder Smith's motion.

Through the winter of 1855, President Young built an endowment house in Salt Lake City, in which ordinances for the living were performed and later some baptisms and marriages for the dead, but no endowments for the dead. With enthusiasm he stirred the people to labor for the erection of a temple in Salt Lake City, then one in St. George, in Manti, and in Logan. He dedicated the temple in St. George, on January 1, 1877, and opened it for the first endowments for the dead ever offered, so far as is known, either in ancient or modern times.

The following extracts from sermons preached by him in the Bowery in 1856, taken from Vols. 3 and 6 of the "Journal of Discourses," are full of suggestions:

"Here is time, where is eternity? It is here just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity.

Page 369: "When the spirits of mankind leave their bodies, no matter whether the individual was a prophet or the meanest person that you could find, where do they go? To the spirit world. Where is it? I will tell you.

"The spirit of Joseph, I do not know that it is just now in this bowery, but I will assure you that it is close to the Latter-day Saints,

is active in preaching to the spirits in prison and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the gospel by himself in these days.

"He has just as much labor on hand as I have; he has just as much to do. Father Smith and Carlos and Brother Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes are opened. What are they doing there? They are preaching, preaching all the time, and preparing the way for us to hasten our work in building temples here and elsewhere, and to go back to Jackson county and build the great temple of the Lord. They are hurrying to get ready by the time our elder brother is ready. But is Joseph glorified? No, he is preaching to the spirits in prison. He will get his resurrection the first of any one in this kingdom, for he was the first that God made choice of to bring forth the work of the last days.

"Those who have died without the gospel are continually afflicted by those evil spirits, who say to them—'Do not go to hear that man Joseph Smith preach, or David Patten, or any of their associates, for they are deceivers.'

"Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the elders, who have left this Church on earth for a season to operate in another sphere, are rallying all their powers and going from place to place preaching the gospel, and Joseph is directing them, saying: go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the priesthood and can disperse them, but if any of them wish to hear the gospel, preach to them.

"Can they baptize them? No. What can they do? They can preach the gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. Some of those who are not in mortality will come along and say, 'Here are a thousand names I wish you to attend to in this temple, and when you have gotten through with them I will give you another thousand'; and the elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.

"A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion.

"Then in the spirit world they will say, 'Do you not see somebody at work for you? The Lord remembers you and has revealed to his servants on the earth, what to do for you.'

"Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it. No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. In the spirit world those who have got the victory go on to prepare the way for those who live in the flesh, fulfiling the work of saviors on Mount Zion.

"To accomplish this work there will have to be not only one temple, but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of his servants, then watch; for you will see somebody whom you have seen before, and many of you will see him whom you have not seen before, but you will know him as soon as you see him.

"This privilege we cannot enjoy now, because the power of Satan is such that we cannot perform the labor that is necessary to enable us to obtain it.

"When we commence again on the walls of the temple to be built on this block, the news will fly from Maine to California. Who will tell them? Those little devils that are around here, that are around this earth in the spirit world; there will be millions of them ready to communicate the news to devils in Missouri, Illinois, California, Mexico, and in all the world. And the question will be 'What is the news?' The answer will come; 'There is some devilish thing going on among the 'Mormons' and I know it. Those 'Mormons' ought to be killed.' They do not know what stirs them up to this feeling; it is the evil spirits that are continually near them.

"We all have good spirits to attend us; when the eyes of the servant of Elijah were opened he saw that those for them, were more than those against them. There are two-thirds for us, and one-third against us; and there is not a son or daughter of Adam but what will be saved in some kingdom and receive a glory and an exaltation to a degree, except those who have had the privileges of the gospel and rejected it and sinned against the Holy Ghost; they will become servants to devils."

QUESTIONS.

- 1. When was the Nauvoo temple built?
- 2. Who did the work therein?
- 3. When was the endowment house built?
- 4. Where is heaven?
- 5. What are the spirits of our prophets doing in paradise?
- 6. Have we enough temples now to do the work our people wish to do?
- 7. What can you say about the temple to be built in Jackson county, Missouri?
- 8. What more can you tell about Brigham Young's interest in temples?
 - 9. Why do the Latter-day Saints desire to build temples?
 - 10. Why dedicate a temple or a temple site?
- 11. Who planned the Salt Lake temple and who revealed the plan?
- 12. What can you say about building the temple of adobies, of concrete, of granite?
 - 13. Describe the plan of the Salt Lake temple?
- 14. Give a sketch of its erection. When it was dedicated? By whom?

15. What can you say about the descendants of the pioneers and temple work?

16. What is peculiar about Brigham Young's prophecy

concerning the electric current in 1854?

LESSON II. WORK AND BUSINESS. Second Week in December.

LESSON III. BOOK OF MORMON. Third Week in December. (Optional.)

Archaelogical Testimony.

Subject: Positions of the Book Sustained by Archaelogical Testimony.

Text: (See body of the lesson.)

Aim: The first reward of truth is persecution, but it will triumph in spite of error.

The purpose of this, the final lesson of the course, is the consideration of the seven statements (positions of the "Book of Mormon") as set up in our last lesson given in the third week of November.

Very little comment will be indulged in owing to the fact that space will not permit, as we will have to quote extensively because the books are not generally accessible. Because the subject is so comprehensive and to save space the "positions" will not be treated chronologically.

First, second, fourth and sixth positions: Three civilizations have existed, flourished, and decayed, upon parts of the continent, and one on nearly every part. Tersely stated, the book contends that upon this continent there were different civilizations by different peoples, namely: there was the Jaredite era, the oldest, then the Nephite era which absorbed the people of Mulek, after which the Lamanites reigned undisputed. The Jaredites confined themselves principally to North America, while the Nephites occupied both South and North America, as did also their conquerors, the Lamanites.

Leading authorities on American antiquities and archaelogy do not hesitate to declare that there were different peoples and correspondingly different periods of civilization preceding the Aztec and the Inca period which dominated the

southern division of the continent at the time of the invasion by the Spanish party headed by Cortez.

Now as to corroborative evidences of this contention the

following is submitted:

"The most ancient civilization on this continent, judging from the combined testimony of tradition, records, and architectural remains, was that which grew up under the favorable climate and geographical surroundings which the Central American region southward of the Isthmus of Tehuantepec afforded." "Short's North Americans of Antiquity," page 203). Baldwin says:

"To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still further south into Central America and some of the more southern states of Mexico. Here, ruins of ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of

the Aztec supremacy."—("Ancient America," page 93.)

Bancroft declares, "The oldest civilization in America which has left any traces for our consideration, whatever may have been its prehistoric origin, was that in the Usumacinta (Central American region) represented by the Palenque group of Guinn." ("Bancroft's Native Races," vol. 5, page 158, also page 230). We could go on multiplying the evidence in this particular, but it is not necessary. The foregoing is sufficient to show that archaelogy definitely fixes the oldest civilization of America where the "Book of Mormon" just as definitely describes it to have flourished.

As to the Nephite era, coming centuries later than that of the Jaredites, it is almost universally agreed by noted writers on American antiquities and archaelogy, that the semicivilized peoples, the Incas and the Aztecs, reflected a civilization antedating their time. Prescott asserts that the source of this civilization (the Nephite) "is traced to the Valley of Cuzco, the central region of Peru;" a conclusion that is confirmed by "nearly every tradition," he says, and "by the imposing architectural remains which still endure, after the lapse of so many years," on the borders of Lake Titicaca, South America.

Baldwin says: "The uniform and constant report of Peruvian tradition places the beginning of this old civilization in the Valley of Cuzco, near Lake Titicaca. There appeared the first civilizers and the first civilized communities." ("Ancient America," page 236.) The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. At Palenque, as at Mitla, the old-

est work is the most artistic and admirable. Over this feature of the monuments and the manifest signs of their difference in age, the attention of the investigators has lingered in speculation. They find in them a significance which is stated

as follows by Brasseur de Bourbourg:

"Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch." In this view, the substructions of Mayapan, some of those of Tulha, and a great part of those at Palenque, are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built in part, upon the foundations of cities much more ancient." (Baldwin's "Ancient America," page 156.)

Here, then, are the two different and distinct civilizations. both of a high order of development, not one barbarous nation coming after and occupying the land where a highly civilized nation had builded, but one highly cultivated and enlightened at the outset following and building upon the ruins of another. Again, in a work entitled, "Mound Builders' Works and Relics," by S. D. Peet, page 21, we read: "We may say that the evidences are numerous, that the people who built the mounds in the Mississippi valley belonged to different races and occupied the country at different periods, and may have come from different sources. Traditions of the Indians prove that the lands have been inhabited by different races and at different periods. Nowhere, however, is it claimed that the Indians were the first people who occupied the country, or that their ancestors were the first race who built the mounds."

This evidence is supported by Bandelier, "Archaelogical Tour in Mexico," page 261; Prof. H. W. Hayes, page 329; "Narrative, Critical and Historical," vol. 1, by Justin Winsor, and many other reliable authorities. Here, then, we have evidences of two or more civilizations, established by archaeological research and in harmony with the "Book of Mormon." This fact was never known or published to the world until many years after the publication of the "Book of Mor-

mon."

Third—One of the most striking positions taken by the book is that the earliest civilization, as well as the other which followed, was originally of a high order of excellence. They did not begin low and end high, but on the contrary, they are described by the book to have been at their best in their earlier history, and to have declined until they no

longer could successfully resist their enemies and finally were overcome and superceded by a savage people. This fact confronts the student of history at the outset and gives him not a little anxiety and confusion as he seeks the solution for such an arbitrary condition. When he analyzes the situation in Europe he comes to a conclusion diametrically opposed to the book's position. In every land, except those probably where a higher civilization has influenced and directed the natives, as in the case of colonization, the course of the progress of civilization has without exception been from the lower to the higher.

In this connection Short says: "The eras or ages which have been observed to mark the different stages of the development of prehistoric man in Europe are apparently reversed in America." ("North Americans of Antiquity," page 27.)

Fourth—As to the arts and sciences possessed by these early civilizations, Baldwin says: "They had a standard of measurement and had a means of determining angles"; "made use of astronomical instruments"; "they were agriculturists and also engaged in spinning and weaving"; "possessed a knowledge of the science, and metals, and used tools of porphyry." ("Ancient America," pages 24-42.)

Prescott says in speaking of the Peruvians: "Husbandry was pursued by them on principles that may be truly called scientific." The Peruvians showed great skill in the manufacture of different articles for the royal household from this delicate material, which, under the name of "vigonia" wool, is now familiar to the looms of Europe. It was wrought into shawls, robes, and other articles of dress for the monarch, and into carpets, coverlets, and hangings for the imperial palaces and temples. The cloth was finished on both sides alike; the delicacy of the texture was such as to give it the lustre of silk; and the brilliancy of the dyes excited the admiration and the envy of the European artisans." They manufactured jewelry and ornaments; "utensils of every description, some of fine clay, and many more of copper; mirrors of a hard polished stone, or burnished silver, with a great variety of other articles." ("Conquest of Peru," vol. 1 ,page 31.) "They had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, tin, lead, and quicksilver." "Their goldsmiths and silversmiths had attained very great proficiency. They could melt the metals in furnaces, cast them in molds of clay or gypsum, hammer their work with remarkable dexterity, inlay

it, and solder it with great perfection." ("Ancient America," pages 248, 249.)

Fifth—The book asserts, "And they also had horses, and asses, and there were elephants and cureloms and cumoms,

etc., etc." (Ether 9:18 and 19.)

For many years the book was viciously attacked on this point; but of recent years so much evidence has been found of the domestic animals, of the ox, the sheep, the swine, the goat, and the horse, that it is not necessary here to utilize space to reproduce them. Regarding the horse we introduce the testimony of Prof. O. C. Marsh, in an address before the American Association for the Advancement of Science, Nashville, Tenn., August 30, 1877, page 30: "When a student in Germany, some twelve years ago, I heard a world-renowned professor of zoology gravely inform his pupils that the horse was a gift of the old world to the new; and was entirely unknown in America until introduced by the Spaniards. After the lecture I asked him whether no earlier remains of horses had been found on this continent, and was told in reply that the reports to that effect were too unsatisfactory to be presented as facts in science. This remark led me on my return to examine the subject myself, and I have since unearthed with my own hands not less than thirty distinct species of the horse tribe in the tertiary deposits of the west alone." For years after the critics of the book had been silenced as far as the more common domestic animals are concerned by just such testimony as the above, these same skeptics ridiculed the idea that the elephant had ever been coexistent with prehistoric man on this continent as the book emphatically declared. It is probable, too, that even a few members of the Church were more or less skeptical in this particular. For the benefit of these the following is offered: "In the United States we detect also some evidences of the coexistence of man and extinct species of quadrupeds. Doctor Koch, in the reconstruction of the "Tertiary Zenglodin," insisted long ago that he had found in Missouri such an association of mastadon and Indian remains as to prove that the two had lived contemporaneously. I have myself observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its possession by the Indian; and gave publication to this conviction in 1862. More recently, Prof. Holmes. of Charlestown, has informed the Academy of Natural Sciences of Philadelphia that he finds upon the banks of the Ashley river (Utah) a remarkable conglomeration of fossil remains, in deposits of post-tertiary age. Remains of the hog, the horse, and other animals of recent date, together with human bones, stones and arrow heads, hatchets and fragments of pottery, are there lying mingled with the bones of the mastodon (elphant) and extinct gigantic lizards." ("Sketches or Creation," by Winchell, page 356, edition of 1874.)

Seventh—Now as to the nativity of the last civilized people who inhabited America, the following conclusions from Mr. George Catlin, are here given: "The North American Indians and all the inhabitants of the South Sea Islands, speaking some two or three hundred different languages entirely dissimilar, may have all sprung from one people. I believe with many others that the North American Indians are a mixed people. That they have Jewish blood in their veins, though I would not assert as some have undertaken to prove, that they are Jews, or that they are the ten lost tribes of Israel. From the character and composition of their heads, I am compelled to look upon them as an amalgam race, but still savages, and from many of their customs, which seem to me peculiarly Jewish, as well as from the character of their heads, I am forced to believe that some part of those ancient tribes who have been dispersed by Christians in so many ways, and in so many different eras, have found their way to this country where they have entered among the native stock." ("North American Indians," vol. 2, pages 231 to 235.)

Mr. Catlin then offers the following twelve reasons why he accepted the idea that the American Indians are descended from the Israelites:

- 1. "The Jews had their Sanctum Sanctorum, and so it may be said the Indians have, in their council, or medicine houses, which are always held as sacred places."
- 2. "As the Jews had, they have their high priests and their prophets."
- 3. "Among the Indians as among the ancient Hebrewc, the women are not allowed to worship with the men, and in all cases also, they eat separately."
- 4. "The Indians everywhere believe that they are certainly like those ancient people, persecuted, as every man's hand seemed raised against them."
- 5. "In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents, and in many tribes, very closely resemble them in other forms and ceremonies of their marriages."

6. "In their preparation for war, and in peacemaking;

they are strikingly similar."

7. "In their treatment of the sick, burial of the dead

and mourning, they are also similar."

8. "In their bathing and ablutions, at all seasons of the year, as a part of their religious observances—having separate places for men and women to perform these immersions—they resemble again."

9. "The custom among the women of absenting themselves during the lunar influences, is exactly consonant to the

Mosaic law."

10. "After this season of separation, purification in running water and anointing, precisely in accordance with the Jewish command, is required before she can enter the family

lodge."

- 11. "Many of them have a feast closely resembling the annual feasts of the Jewish Passover, and amongst others, an occasion much like the Israelitish feast of the tabernacle, which lasted eight days (when history tells us they carried bundles of willow boughs and fasted several days and nights), making sacrifices of the first fruits and best of everything, closely resembling the sin offering and peace offering of the Hebrews."
- 12. "Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the 'Jewish Ceremonial Code,' and which are so very peculiar in their forms that it would seem quite improbable, and almost impossible that two different peoples should have hit upon them alike, without some knowledge of each other. These I consider go further than anything else as evidence, and carry in my mind, conclusive proof that these people are tinctured with Jewish blood."

In keeping with the above conclusions comes the following evidence:

On October 13, 1902, in company with T. E. Pomeroy, then president of the Mexican Mission, and Dr. Clarence Snow, I visited Dr. Agustus Le Plongeon at his residence, 18 Sidney Place, Brooklyn, New York. I knew that he had spent about fifteen years in Mexico and Central America studying the archaelogy of the country and that the better part of his life had been devoted to the study of the races which inhabited this continent prior to the discovery by Columbus. We were anxious, therefore, to learn from him, his opinion or estimate of the historical data as given in the "Book of Mormon." In response to my question, he said, "The author of the Book of Mormon' knew more about Ancient America than all of the scientific men of today." He also said, in response to a question from Dr. Snow, that the facts contained in the book could not have been guessed or reasoned out. Its author, he thought, might have been clairvoyant. He used this term instead of "inspired" because Mrs. Le Plongeon was at that time making a study of spiritualism.

John G. McQuarrie.

THE GREAT EXPERIENCE.

A New Book by Julia Farr.

The local author, Julia Farr, has written another excellent. interesting, and faith-promoting novel. It is filled with the struggles and spiritual triumphs of a charming convert to the truth. Every line of the book is full of interest and conforms, very generally, to the canons of truth. We heartily recommend it to our readers as a worthy addition to Relief Society libraries and to the homes of the people.

Third Week in December, (Optional.) TENNYSON'S "IN MEMORIAM."

It is most interesting to trace the chronology of "In Memoriam." Arthur Hallam died on the 15th day of September, 1832, in the city of Vienna.

The poet marks the time in the poem by noting particularly the return of each Christmas. The first Christmas after Hallam's death, Tennyson is at his boyhood home in Somersly, Lincolnshire. It is a particularly interesting description we get of his native village, on that Christmas morning when he writes:

"The time draws near the birth of Christ,
The moon is hid, the night is still;
The Christmas bells, from hill to hill,
Answer each other in the mist.

"Four voices of four hamlets round,
From far and near on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound."

It is very doubtful if in all England another village could be found where the chime of the Christmas bells might be heard from four hamlets at the same time.

The seasons come and go, and the first anniversary of Hallam's death is marked with the lines,

"Resist thou thus, dim dawn, again,
And howlest, issuing out of night,
With blasts that blow the poplar white,
And lash with storm the streaming pane."

Then comes the second Christmas tide when the poet writes:

"Again at Christmas did we weave The holly round the Christmas hearth, The silent snow possessed the earth, And calmly fell our Christmas eve.

"The yule-log sparkled keen with frost, No wing of wind the region swept, But over all things brooding slept The quiet sense of something lost."

Again does the poet trace spring, summer, and autumn, which brings us to the second anniversary of the death of the beloved friend, referred to in the wonderful lines:

"Risest thou thus, dim dawn, again, So loud with voices of the birds; So thick with lowings of the herds, Day when I lost the flower of men."

Christmas is once more at hand, and the poet tells us that he will quit the note of mourning; so he ushers in the new year with that famous poem, whose first line is:

"Ring out wild bells, to the wild sky."

The time covered is about two and one-half years. Yet interesting as it is to trace the chronological development of the poem, it is vastly more interesting to trace the changes that take place in the poet's soul as he faces his terrible bereavement and tried to reconcile himself to his loss. It is a soul's struggle from the beginning to the end.

The poet images the ship that brought his "Arthur's loved remains," and finally the burial at Clevedon, on Bristol channel, the home of his maternal grandfather. At first he can not separate his feelings and thoughts from the body of his friend; he lingers about the grave, in his thoughts and in his feelings.

"Old yew, which graspest at the stones That name the underlying dead, Thy fibers net the dreamless head, Thy roots are wrapt about the bones.

"'Tis well; 'tis something, we may stand
Where he in English earth is laid,
And from the ashes may be made
The violet of his native land.

"'Tis little, but it looks, in truth,
As if the quiet bones were blest
Among familiar names to rest
And in the places of his youth."

Later he seems to give little thought to the mortal remains; rather he is occupied with what his friend may be

doing in that other world to which he has gone.

He quite naturally desires to see him, and longs, as many people do at the present time, for a visit from the dead. He wonders if the dead can see the living through and through, and is gripped with the fancy that perchance he has some baseness that were better hidden from the dead; but he finally concludes that it is within the province of the dead to make allowance for the weakness of the living:

"Do we, indeed, desire the dead Should still be near us at our side? Is there no baseness we would hide? No inner vileness that we dread?

"Shall he for whose applause I strove,

I had such reverence for his blame,
See with clear eye some hidden shame
And I be lessen'd in his love?

"I wrong the grave with fears untrue,
Shall love be blamed for want of faith?
There must be wisdom with great dead,
The dead shall look me through and through.

"Be near me when we climb or fall,
Ye watch like God the rolling hours
With larger other eyes than ours,
To make allowance for us all."

Always until we near the close of the poem, the poet thinks of his friend as an individual, and in that entirely natural way that the Latter-day Saints think of their dead. He feels that he must be growing, for to think of Arthur Hallam as other than one who is constantly progressing, is quite impossible. He has no quarrel with death, as a condition, his quarrel with death is that it separates:

"I wage not any feud with death
For changes wrought on farm and face,
No lower life that earth's embrace
May breed with him can fright my faith.

"Eternal process moving on,
From state to state the spirit walks,
And these are but the shattered stalks,
Or ruined chrysalis of one.

"Nor blame I death, because he bare
The use of virtue out of earth,
I know transplanted human worth
Will bloom to profit, other where.

"For this alone on death I wreak
The wrath that garners in my heart,
He put our lives so far apart
We cannot hear each other speak."

Later Tennyson departs from this method of thought, so wholly natural to him, it would seem, as well as to the Latter-day Saints, and thinks of his friend as part and parcel of the great universe. In this notion he was following the belief of the so-called cultured group of his period, the intellectual highbrows of his time, and very possibly could not bear to stand apart from them for he writes:

"Thy voice is in the rolling air,

I hear thee where the waters run,

Thou standest in the setting sun,
And in the setting thou art fair."

The poem ends with a note of hope. The poet has made up his mind that to carry his grief longer means to incapacitate him for the duties of life. He leads his sister, Cecelia, to the marriage alter, and gives her to Professor Lushington, whom he accepts in friendship as next to Arthur Hallam.

The poem closes with the idea that his friend, who was of such nobility, that he appeared before the time was ripe,

for such as he, lives in God.

"That God which ever lies and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

The poem is replete with beautiful imagery and intense appreciation for nature so characteristic of Tennyson. He includes one stanza that appears to be a veritable boquet of flowers. It makes us think of Dr. Holmes' famous statement about being a florist, in verse:

"Bring orchids, bring the foxglove spire,
The little speedwell's darling blue,
Deep tulip dashed with fiery due,
Laburnums dropping—wells of fire."

QUESTIONS AND PROBLEMS.

1. Read the entire section relating to the first Christmas after the bereavement?

2. Why are holidays apt to emphasize a loss?

3. Tennyson is fearful that his friend, Arthur Hallam, may advance so rapidly in the spirit world that he will be far ahead of him when his call comes. Are you conscious of ever having a similar thought in relation to your loved ones? If not a personal thought, did you ever hear any one express such a thought?

4. Is it natural for people in the first stages of the shock that comes with death to linger over the remains and graves

of the beloved?

5. What gospel teachings are in accord with Tennyson's

idea of growth and advancement after death?

6. What gospel teachings are in direct opposition to Tennyson's idea of the spirit of man after death being diffused throughout nature?

7. How many flowers does Tennyson mention in the last

stanza quoted in your lesson?

8. Which of these flowers are you acquainted with?

9. Which have you grown?

LESSON IV. SOCIAL SERVICE. (Required.) Fourth Week in December. HEALTH.

Communicable diseases are transmitted by (1) direct contact with diseased persons; (2) contact once removed;

i.e., use of water or foods which have been infected either by patients or carriers of disease. Water is contaminated by seepage or drainage waters carrying human excreta; that is one reason why wells are undesirable as sources of drinking water, especially in communities where sewage is simply dumped out on the ground untreated. A few years ago during typhoid epidemics in a small town in northern Utah, the water of almost every well in town was found to contain the typhoid bacillis. This germ will live in water two weeks or more, and may be frozen in ice without being destroyed.

Foods commonly contaminated are (a) milk, through being handled either by a diseased person or by a carrier; a number of disease germs, among them those of typhoid and of diphtheria, multiply in milk, hence the greater safety in using only pasteurized or sterilized milk; (b) shell fish grown in water in which sewage is discharged; (c) fruits and vegetables, contaminated through being handled by carriers of disease or exposed to flies. All fruits and vegetables are safer as food when cooked; those to be eaten uncooked, such as berries, celery, radishes, should be purchased only from markets which protect them from human contact and from flies. It sometimes happens that foods of various kinds are contaminated in the kitchen by the unclean hands of cooks who are disease carriers. Ten per cent of typhoid patients discharge the typhoid bacillis in the feces weeks after recovery from the disease; four per cent become permanent carriers. Several typhoid epidemics in New York City have been traced to one Mary Mallon, a cook by occupation, and a permanent carrier of the disease.

(3) Insects. Flies carry numerous diseases direct from one person to another, e.g., various eye infections, typhoid fever, dysentery, bowel troubles of children, etc. Dr. Rosenan demonstrated that infantile paralysis is spread by the bite of the stable fly, which closely resembles the house fly, but has a larger beak. Both malaria and yellow fever are spread by means of mosquito bites; bubonic plague by the bite of a flea.

It is probable that extent of contact, which modern science concludes is the main mode of infection, and carriers, explain the theory of air borne diseases. All the evidence seems against the spreading of disease in quiet air; bits of sputum or of feces may, however, be carried with dust in strong winds. Most disease germs die as soon as they become thoroughly dry, which explains why there is less danger of infection from "fomites" (objects which have been handled by a diseased person, books, etc.) than was formerly believed. There is

1914 Deaths In Utah	42	66	13	09	No Report	39	*
Period of Contagion	As long as germs persist. Bacteriological sxamination necesorary	Before rash	After desquamation or "peeling off"	Early in disease	Height of rash	Until basillis disap- bears from urine and feces. Bacteriological examination neces- sary	From before appear- ince of rash until after fesquamation
Duration	About 1 week	2 to 3 weeks	3 to 7 weeks	Up to 3 months	2 to 3 weeks	3 weeks to 3 mos.	10 days to 3 weeks
Prominent Symptoms	Graylsh-white mem- brane in throat; fever, weakness, weak heart	Weak, running eyes, rash on fourth day, first on forehead	High fever; pain in back, sore throat; rash second day on chest and neck	Cough with peculiar "whooping" sound. Paroxyisms in older chilter; convulsions in bables	Rash first day of Ill- ness; successive crops; 3 or 4 days each; fever	Characteristic temper- 3 ature chart (high in 3 weeks 14 abdomen; weakness to 3 mos. 11 and lassitude	Headache, backache, vomiting, rash third day; later, fever, "vlebs," pustules; "peeling off"
Period of Incuba- tion	2 to 7 days	9 to 21 days	2 to 4 days	2 weeks	2 weeks		
Cause	All ages, es-Bacillis diphtheria in pecially 2 tohose and throat dis- 3 years harges or contaminat- ed food	Germ unknown. Dis- Mainly young charges from nose and throat thought to carry infection	All ages, es-charges from nose and pecially chil-throat thought to carry dren 4 to 7 infection	Germ unknown. Dis- charges from nose and throat thought to carry Infection	Germ unknown	sus, usu- body in food	All ages, if Germ uncertain. Mode Usually unvaccinated of infection uncertain 12 days
Susceptible Age	All ages, especially 2 to 3 years	Mainly young	All ages, especially children 4 to 7		All ages, children especially	All ages, Bacillis typho the sheets adults contaminated	All ages, if unvaccinated
Time most Prevalent	October to December	June and December	November and December	Whooping Late summer Ail ages Cough to winter	Spring Autumn	Autumn	Spring and Autumn
Disease	Diphtheris	Measles	Scarlet Fever	Whooping Cough	Chicken Pox	Typhoid Fever	Small Pox

danger that long haired cats and dogs which allow themselves to be petted by everybody may carry infection into their homes.

The accompanying chart forms a means of ready reference for information concerning some common communicable diseases.

While tuberculosis and pneumonia are communicable diseases they are not highly contagious. Nearly everyone carries the germs which cause these diseases, and succumbs to them when in a "run down" condition, hence these diseases are often spoken of as those of "lowered vital resistance." Tonsilitis also comes in this class.

Communicable disease is preventable disease, and the means of prevention are, (1) Personal hygiene; (2) Sanitation; (3) Isolation, which includes, (a) excluding everyone from the patient's room except the nurse; (b) boiling all dishes used in the sick room; (c) sterilizing clothing, bed linen, etc., in lysol or carbolic acid solution, then boiling where possible; (d) sterilizing all excreta by mixing thoroughly with bleaching powder, lime, or carbolic acid; (e) isolation of the nurse also except where she has changed her outer clothing at least, and has sterilized her hands in a lysol solution. After recovery of the patient the room must be thoroughly cleaned,—carpets, rugs, mattresses, and other bedding which cannot be boiled should be sent to the steam cleaner; floors, and wood work washed with a lysol solution; walls recalsomined or papere.d Gaseous fumigation may have a value, but should not take the place of thorough cleanliness.

4. Vaccination, in case of diseases where such treatment has been found effective.

Our most urgent needs in connection with disease prevention are, (1) greater information among laymen as to cause, nature of, and prevention of disease; also something of its danger so that mothers will not ignorantly expose their children to infection in the belief that it is better to "have it over with while the children are small." (2) More efficient health organizations, equipped with sufficient funds to do effective work. (3) Greater co-operation between health officers and the public, (a) a campaign of education on the part of health officers, (b) reporting of cases by the public; disease is a disgrace and a crime only when it is the result of uncleanliness or carelessness, and when attempts are made to conceal it from proper authority, thus endangering the life and health of neighbors; (c) strict observance by the public of healthy, sanitary, and quarantine regulations.

QUESTIONS.

1. In what ways are diseases transmitted? Explain why flies and mosquitoes are dangerous.

2. Why are wells undesirable sources of drinking water?

What foods commonly become infected and how? Why is it safer to use only pasteurized or sterilized milk?

4. How may various kinds of foods become infected in

home kitchens?

5. What is the attitude of modern science toward the theory of "air borne" disease?

6. What are "fomites"? Why are they less dangerous

than formerly supposed?

- 7. What is the nature of tuberculosis, pneumonia, and tonsilitis?
 - 8. How may communicable diseases be prevented?

9. What does isolation of a patient include?

10. Describe the cleaning of a patient's room after his recovery from a communicable disease.

11. What are some of our most urgent needs in disease

prevention?

12. How may public health officers and the public cooperate in prevention of disease?

13. When is disease a disgrace and a crime?

Suggested Readings.

"Sources and Modes of Infection"—Chapin.

"Preventive Medicine"-Rosenan.

(Apply at public libraries and at college and university libraries.)

THE TRUMPET CALL.

Thelma Nelson.

Awaken! awaken! ye Saints that slumber, The Lord of host is drawing nigh; Accompanied by angels that are numbered, Descending from the heavens high, Let not your souls be found a-sleeping, Your eyes be dimmed by the clouds of sin, But let it be found your light you were keeping, That you may go forth and welcome him.

THE ACTOR.

Grace Ingles Frost.

Some there are who look on life as on a puppet show, They early don the cap and bells and with the pageant go: In tinsil, tawdry make-believe, with empty hearts and brains, They greet the day with dancing feet, a trip to garish strains.

Some there are who see in life a melodrama mild,
With cadence rising not above the pathos of the child;
For them is but the transient cloud that brings the summer showers,

Which end in shine and song of birds and sweeter breath of flowers.

And some there are who view life as the stage of a solemn scene,

When lights burn low and music weeps and moans the acts between;

They know the treacherous deeps and shoals, the chastening pain,

The bitter of the cup so oft experience must drain.

And when upon the final act, the curtain falls at length, That one who shall wear armor of invulnerable strength, Will not be he who played at ease nor he of facial role, But he from whom his sovereign received the highest toll.

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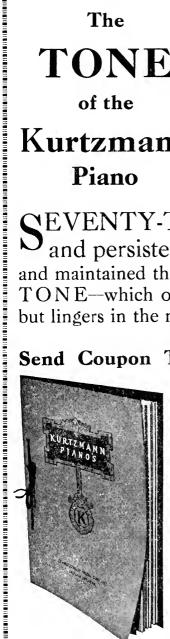
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NUMBER 12

DECEMBER, 1920

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CONTENTS

DECEMBER, 1920

P	age.
The Pilgrim Mothers—Annie Wells Cannon	687
Utah Descendants of "Mayflower"	693
Pilgrim Tercentenary—Poem	699
General Conference of Relief Society	700
Relief Society Workers—Poem—Isabelle E. King	715
A Domestic Drama—Abagail Howe	716
Editorial—The Pilgrims Came	725
Guide Lesson Suggestions	727
Index—Vol. VII	737

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Destiny

By Lucy Wright Snow.

Whence comest thou, bright Sun,
And who comest thou to bless?
What is thy duty? When begun?

When shalt thou rest?

When shalt thou go thy way and shine no more?

Who made thee shine, and

Why didst thou not cease to shine before?

I come from Him who sent me thee to bless;

This is my duty. 'Twas begun

Aeons ago—long ere thou didst breathe
The breath of thine existence here.

Rest? I shall not rest; I shall

Work on and on and on into eternity,

And never cease to shine.

Twas God of all who made me shine for thee,

And I'll not cease to shine—nay, E'en through all eternity.

Whence comest thou, great Earth?

Didst thou come hither also me to bless?

Tell me, if I am worthy, for thy

Great secret would I fain possess.

I would pour out my gratitude on all the world.

Might I be counted worthy thy great Truth to see unfurled?

Dear child, dost thou not know thy Lord's omnipotence?

Dost thou not know that He who made the sun and moon and stars

Made me and thee and all created things?

All things lie hidden in His power.

All things which He hath given shall in their hour

Return to Him blessed and sanctified.

Tis but for thee to walk in faith and love,

And trust the God of heaven who reigns above;

In thy faith, work on unceasingly.

Go thou thy way, ne'er fainting, doubting, nor permitting strife.

Thou shalt have thy reward—love, joy, eternal life.



THE DEPARTURE OF THE PILGRIM FATHERS. From a famous old picture.

THE

Relief Society Magazine

Vol. VII

December, 1920

No. 12

The Pilgrim Mothers

Annie Wells Cannon.

The Pilgrims realized perhaps, to as great an extent, as any body of people the world has known, the severe truth of the saying "necessity is the mother of invention." They landed in a wilderness in midwinter, where there was not a trace of civilization. They brought with them the scantiest of provisions and utensils, for their ship was overladen with human freight. To those adventerous spirits who seek new climes for conquest these things do not matter; but to men and women with high ideals, who migrate to make homes in accordance with sacred and pronounced views of correct living, the temerity and courage of the undertaking is almost beyond conception.

If the Pilgrims held regrets, or longings, for a return to the pleasant life, in the beautiful city of Leyden, where they sojourned for about twelve years, enjoying that degree of religious freedom they desired, matriculating, many of them at the splendid university, and having a social and business standing well established, history does not so record. On the contrary, they were averse to rearing families in their surroundings, fearing not only the temptations of city life, but desiring to maintain their own distinctly English habits and customs, as well as having a burning desire to establish and maintain the "gospel of Christ" unhampered by kingly or Popish law. "So they left ye goodly and pleasante citie, which had been their resting place nearly twelve years; but they knew they were pilgrims and looked not much on those things, but lifted up their eyes to ye heavens, their dearest countrie, and quieted their spirits."

In Governor Bradford's manuscript from which the above quotation is made, it is also related that among the pilgrims at Amsterdam, there was in the church, besides the pastor

and teacher, four ruling elders, and four grave deacons, a deaconess, whose name is not recorded, but who undoubtedly had much influence upon the lives and character of the Puritan women and whose work parallels nicely with the social service worker in modern times. It is said "she honored her place and was an ornament in the Congregation. She usually sat in a convenient place in the Congregation with a little birchen rod in her hand; and kept little children in great awe for disturbing the Congregation. She did frequently visit the sick and weak, especially women, and as there was need called out Maids and young Women to watch and do them other helps, as their necessity did require; and if they were poor, she would gather relief for them of those that were able, or acquaint the deacons, and she was obeyed as a mother in Israel and an officer in Christ."

It was July, 1620, when the Pilgrims left Holland on the "Speedwell," but so unseaworthy was this craft that with great difficulty they reached Plymouth, England, and after much discouragement and unhappiness, on the 6th of September, 1620, they set sail from that place in the newly acquired ship, the historic "Mayflower." Brave and intrepid men and women set their faces westward, determined to meet and

overcome whatever trials lay before them.

One hundred and two passengers of the "Mayflower" reached New England; twenty-nine of these were women and fifteen of these latter died the first winter and spring. Illustrating the fortitude of these brave women is the fact that not one of the fourteen who survived, accepted the offer to return to England, free of charge, if they so desired when the ship went back.

The anxiety and almost despair of the women during the long winter days while the men were seeking a fit landing place and the ship was floundering along the ice-bound coast must have reached a most desperate point when Dorothy May Bradford, the girl-wife of the man who was later governor of the colony fell overboard and was drowned during his absence. Sorrow also overwhelmed them, when the two little babes of sweet Rose Standish, and Mary Allerton, were born dead; and again there was corresponding joy when Susanna White, whose husband had died on the voyage, came safely through the shadows and was blessed with a fine man-child. The maids and matrons of the "Mayflower" were surely not the clinging, despondent, women so often pictured, but rather the heroic, fearless, type of the pioneer women of the west, alert and ready and helpful in every emergency.

Research among historical records entirely banishes the

idea that the Pilgrim women were clothed in a quaint and picturesque uniform, for they were in all respects English, notwithstanding their long sojourn in Holland, and did not adopt the costume, language, nor habits of that land, but because of a fear of these things were even more anxious to seek other climes.

In the painting by Robert Weir of "The Embarkation," Elizabeth Barker, the young wife of Edward Winslow, is attired in gay colors and extreme fashion, and it is safe to believe these women had their own individuality in dress

according to taste and circumstances.

In the Pilgrim Hall at Plymouth are some signs of this fact, for there is kept the white silk shoulder cape with trimmings of embossed velvet of Mistress Susanna White Winslow, together with the hand-embroidered cap and bib made by Barbara Standish and the sampler by her daughter, Lorea. Among the choicest relics there, are the tiny pieces of a padded quilt, with faded threads of silver and gold, which belonged to Rose Standish, the delicate wife of the fiery captain of the colony. Of refined and gentle nature she was, but greatly proud of her husband's bravery and strong character. No more so, though, than was Barbara Standish, his second wife, who came later in the ship "Fortune," and who is the mother of one of the most splendid posterities in American genealogy.

Mary Norris Allerton was among those devoted mothers who did not survive the hardships of the first winter, but her two daughters, Remember and Mary, were most helpful and industrious girls, and became the wives of honored men; Mary was wedded to Thomas Cushman, and Remember to

Moses Maverick, of Salem.

John Carver possessed perhaps the strongest household, but death claimed him the first spring, and his good wife Katherine did not survive the shock, but followed him within a month. Though no children survived, Desire Minter, famous in Colonial fiction, and other maids and servants of the "Mayflower," were members of the Carver household. woman whose influence was the most far-reaching, was certainly mistress Mary Brewster, the elder's wife. An exceptionally fine woman, with a great mother heart, and ingenious in many ways, helping the women with their difficulties in housekeeping, and caring for the sick, almost with the skill of a physician. She invented many savory dishes from the wild things around them, and made a brew from sassafras and wild berries that rivaled the ale of old England. It is sweet to picture her as the presiding genius of that first Thanksgiving dinner, when peace with the Indians and assured prosperity seemed to follow the first harvest. There were one hundred and forty people to prepare dinner for, and the deer, and other game the Indians brought, must be prepared with accompanying dishes. If Mary Brewster did not invent the pumpkin pie, she at least taught the Pilgrim women how to prepare it. If it lacked the spicy sweetness of today, it nevertheless served as a delicate concoction, and has maintained a distinct place in history as the real dessert for Thanksgiving dinners.

An old ballad reads:

"For pottage and pudding and custard and pies, Our pumpkins and parsnips are common supplies. We have pumpkin at morning, and pumpkin at noon, If it was not for pumpkin, we should be undoon."

Among the good women by the side of Mary Brewster was Susanna White Winslow. It will be remembered that this charming matron was the mother of Peregrine White, the first child born of white parents in New England, but she also was proud of the fact that she was the mother of Josiah Winslow, by her second husband, and Josiah was the first native-born governor of any North American commonwealth Her first husband died December 16, and her son, Peregrine, was born on the "Mayflower" before the landing. Susanna Winslow is described in the Winslow family record, as a woman of aristocratic presence, graceful bearing and strong character. In social position and worldly comforts her life was pre-eminent among the colonists and as the wife of a governor and man of eminence, she fitted well her station and left a record of which her descendants are justly proud.

Mistress Elizabeth Hopkins shares with Mistress Winslow the honor of having a son born on the "Mayflower," to whom the name of Oceanus was given. She was the second wife of Stephen Hopkins, that intrepid leader and explorer with Standish, and because of these fine qualities and services, much was forgiven of the liberal and unusual conduct of the Hopkins household, where it is said they were much given to drinking and pleasure; "even in suffering men to drink in his house on the Lord's day," so reads the chronicle. Elizabeth Hopkins lived longer than most of the "Mayflower" women, and reared her two step-children, Constance and Giles, her own little daughter, Demaris, and bore four other children and looked after a large estate which, as the years passed on, became wealthy and well supplied.

There is some question as to how the Billingtons, of

London, happened to join the Pilgrims and become passengers on the "Mayflower." They were looked upon as the black sheep of the colony, and Helen Billington, the mother, shared in the general approbrium. Traditionally, she was called the "scold," and sometimes put in the stocks and whipped. Her quarrels, however, were largely with her own family, and the fact that some of the children rendered good service later, somewhat redeemed the name and softened the feelings against the mother who, doubtless, because of the family traits, had more trials to bear than outwardly appeared.

The maidens of the "Mayflower" became, indeed, cherished and beloved among the Pilgrim mothers. left names dear to all America, as well as to their own Priscilla Mullins, remembered in song and descendants.. story, Mary Chilton, Elizabeth Tilley, and Constance Hopkins. Of these four, the name of Priscilla Mullins stands foremost, and is known to every school child as the heroine of Longfellow's popular ballad, "The Courtship of Miles Standish." Of them all none could claim such a host of representatives at country fairs and character balls, in all this broad land, as might the sweet spinner, Priscilla. That she deserves all the praise bestowed, history affirms, for it is said "she was handsome, witty, deft and skilful as spinner and cook." That she was well born is testified by her father's will, showing him to have been a man of considerable means; also tradition tells of a castle somewhere in Normandy where the name has a more aristocratic spelling, as Molyneux, or Molines. That Miles Standish looked upon her with favor and courted by proxy, is told in a very early poem by Moses Mullins, written in 1672, and though he failed in his desires, in no way did this diminish the neighborly friendship of the Standish and Alden families.

The poet Longfellow was a descendant of John and Priscilla Alden and had much family tradition for the weaving of his popular ballad. The Aldens had eleven children, five sons and six daughters. One daughter married a Standish and their daughter, Ruth, who married John Bass, became the ancestors of two presidents of the United States—John Adams and John Quincy Adams. It is mentioned in the "Story of a Pilgrim Family," by the Reverend John Alden, that John and Priscilla were present at the funeral of Josiah Winslow, in 1680, so we know she lived to a great age, as she was twenty when she reached New England, but neither the date of her death nor her burial place are known.

If you go to Boston you may learn of the Chilton Club, and perhaps you will walk down Chilton street, or through

Chiltonville, and thus learn how the name of Mary Chilton, the first woman who stepped upon the rock of the landing at Plymouth Harbor, is immortalized. Mary married John Winslow, brother of Governor Edward Winslow. Her oldest son was a brigadier general in the Revolutionary army, and from their family of ten children are descended many men and women whose names are bright in American history. From Mary Chilton's will which, by the way, is one of three original wills of the "Mayflower" passengers, we conclude that the Winslows acquired much wealth and Mary possessed luxuries and comforts undreamed of in her girlhood days. In this precious paper she speaks of "silken gowns and petticoats," of head bands and "silver bowls and cups," of a trunk of lining (linen), silver spoons and "my pretty coate with silver lace," all of which she bequeathed to her several grandchildren.

One of the members of the Carver household was Elizabeth Tilley, another of the orphaned girls of the "Mayflower." She married John Howland, in 1623, and with her husband was studious and rather more learned than some of her companions. She had a family of nine children and lived to the good old age of ninety years. That she helped teach the children of the colony made her much beloved.

A charming companion of these three maidens mentioned, was Constance Hopkins, "possessing great beauty and patience and helpfulness." Constance became the wife of

Nicholas Snow, by whom she had twelve children.

True, these women were not asked to sign that glorious "compact," which is regarded as the foundation of this great government, but there is no question but that they agreed to all the conditions therein, and history shows that they consecrated themselves to the building of the united commonwealth, both by their devotion, their courage, their industry, and their great willingness to bear and rear large families under such crude and strange conditions.

The blessed names of these Pilgrim mothers are silhouetted against a background of primeval forest; and, like great stars, shed an unrivaled luster over the generations.

Note: The writer of the above article gratefully acknowledges the help received from the perusal of "The Story of the Pilgrim Fathers," edited by E. Arber, F. S. A., which contains the famous Bradford manuscript and other precious papers; also "The Women of the 'Mayflower,'" by Annie Russell Marble, published by The Pilgrim Press, Boston, which is a most charming little volume.

All the women mentioned in this article came in the "Mayflower," with the exception of Barbara Standish, who came in "The Fortune," in 1623, and whose companions might also be included among the

Pilgrim mothers, had space permitted.

Utah Decendants of "Mayflower"

It will be interesting to present to our readers a brief summary of the information received at this office in response to the circular letter sent out by the editor, asking for data concerning descendants of the Pilgrim Fathers. asked also for additional data concerning the descendants of the Puritans who followed the Pilgrims and who mostly came over in the next thirty years. It was impossible to secure anything but a partial list of these in the short time alloted, yet we are pleased to note that we have hundreds, if not thousands, of descendants from the most famous men and women who came over in the "Mayflower." President Emmeline B. Wells, is herself a descendant, on one of her lines, from Miles Standish, while you will observe that we have hundreds of representatives of the famous Bradford family in a direct line; also of the Winslow, Winthrop, Alden, and Mullins families. Also of Warren, from Peregrine White, who was born on the "Mayflower;" from Thomas Rogers. John Billington, Mary Chilton, and John Alden; from Deliverance Carpenter, who was born on the ship.

It would interest New Englanders, who still cling to their forefathers homes in those far away eastern states, to know that Utah contains literally thousands of descendants of these famous seekers for an asylum of peace in the new world, and who landed December 21, 1620, on the famous Plymouth Rock. It would not be surprising to Utah genealogists if Utah did possess more descendants of the Pilgrims, at least in numbers per capita, than any other state in the Union. What is far more to the point, the Pilgrim and Puritan descendants found in the Church of Jesus Christ of Latter-day Saints have carried on the rock-ribbed tradition of personal integrity and of community service which they inherited from their sturdy God-fearing forefathers. Utah might well be called Little

New England.

The information which we give is fragmentary, necessarily, but the original manuscripts sent to this office which contain the direct proofs in lines and dates, will be sent to the Genealogical Society of Utah and there treasured for their real value and worth. We would suggest that any who may read this article, and who did not have time to get full information before the "Magazine" was in print, that such information shall be sent to this office to add to our excellent collection

We congratulate all who are descended from these famous American pathfinders, and thank those who gathered/and forwarded the data to this office.

NAMES OF THE PILGRIM FATHERS.

John Carver William Bradford Edward Winslow William Brewster Isaac Allerton Miles Standish John Alden John Turner Samuel Fuller Christopher Martin William Mullins William White Richard Warren John Howland

Steve Hopkins Digery Priest Edward Tilly John Tilly Francis Cook Thomas Rogers Thomas Tinker John Ridgdale Edward Fuller Richard Clark Francis Eaton James Chilton John Craxton John Billington

Joses Fletcher John Goodman Thomas Williams Gilbert Winslow Edmond Margeson Peter Brown Richard Bitteridge George Soule Richard Gardinar John Allerton Edward Doten Thomas English Edward Liester

NAMES OF WOMEN WHO CAME IN THE "MAYFLOWER."

Susanna Winslow Katherine Carver Elizabeth Hopkins Constance Hopkins Rose Standish

Dorothy May Bradford Remember Alliston Desire Winter Helen Billington Mary Norris Allisten Mary Chilton Mary Alliston

Mary Brewster Elizabeth Tilley Susanna White Winslow Priscilla Mullins

UTAH DESCENDANTS.

Robert J. Bradford, Spanish Fork, Utah; ancestors: Governor Wm. Bradford, came in "MAYFLOWER"; (hundreds of descendants); date of emigration, 1620.

Herbert Addison White, 462 East Seventh South, Salt Lake City; Lola B. White, Lura A. White Patrick, Springville, Utah; ancestors: Wm. White and son, Peregrine White; came on "MAY-

FLOWER"; date of emigration, 1620. Wm. Bradford, 1455 Edison St., Salt Lake City; ancestors: Major Wm. Bradford; "MAYFLOWER" passenger; date of emigration, 1620.

Mrs. J. C. McCleve, Holbrook, Arizona, Box 222; ancestors: Elizabeth Hopkins, Pilgrim descendant from Steve Hopkins; "MAYFLOWER" descendant.

Mrs. Dorcas Jenkins, Oakley, Cassia County, Idaho; ancestor: Josiah Carpenter, died on voyage.

Mrs. Olea Shipp Hill, Churchill, Idaho; ancestors: "MAYFLOWER" descendant.

Mrs. Ezra Barrus, Hazel, Idaho; ancestors: "MAYFLOWER" descend-

Mrs. Sarah C. Richmond, 370 West Third South, Payson, Utah; ancestors: Elizabeth Rogers, Thomas Rogers; came in "MAY-FLOWER"; date of emigration, 1620.

Mrs. Mildred E. Bradford Odell, Ephraim, Utah; ancestors: Descendant

of Paternael Father Bradford; date of emigration, 1620.
Ezra Golden Billings, Manti, Utah; ancestors: Descendant of Paternal
Father John Billington; date of emigration, 1620.

Orson Billings, Eureka, Utah; ancestors: Descendant of Paternal Father John Billington, date of emigration, 1620.

Mrs. Nancy Billings Jones Reid, Thistle, Utah: ancestors: Descendant of Paternal mother of John Alden; date of emigration, 1620.

Orvilla Harrison Storrs, American Fork, Alphine stake, Utah; ancestors: William White, "MAYFLOWER" descendant; date of emigration, 1620.

Lois Angeline Smith Bushman, Lehi, Alpine stake, Utah; ancestors:
Brewsters, "MAYFLOWER" descendants; date of emigration, 1620.
Marian H. Fleming, 1303 North Twelfth St., Boise, Idaho; ancestors:

Roger Shewman descendant

Roger Sherman, descendant of Pilgrim Fathers.

Heywood, 675 Twenty-fifth St., Ogden; John Alden, passenger on "MAYFLOWER"; date of emigration, 1620.

Robert Henry Bradford, Salt Lake City; ancestors: Wm. Bradford, passenger on "MAYFLOWER"; date of emigration, 1620.

Claudia Doty Ketchum, Wyoming; ancestors: Edward Doty (or Doten) as spelled then; "MAYFLOWER"; landing at Plymouth, came in service of Stephen Hopkins; date of emigration, 1620.

Joseph A. West, Salt Lake City; ancestors: Sir Francis West, son of Lord Le Da Ware, settled in Duxbury, Mass.; date of emi-

gration, 1620.

C.R. Long, 735 Major St., Salt Lake City; ancestors: Richard Warren, came in "MAYFLOWER"; date of emigration, 1620.

Winslow Farr, Jr., Salt Lake City; ancestors: Edward Winslow, Sr., "MAYFLOWER" Pilgrim; date of emigration, 1620.

Julia Hatch, Panguitch, Utah; ancestors: Meltia Hatch, Peamelia Snyder; "MAYFLOWER" descendant; date of emigration, 1620.

Mary Dempster Houston, Panguitch, Utah; ancestors; Wm. Bradford; "MAYFLOWER" ship"; date of emigration, 1620.

Mrs. Leah Pardoe Greenwell, 1121 Twenty-third Street, Ogden; ancestors: Edward Winslow, Jr.; "MAYFLOWER"; seven hungles of the control dred descendants in Utah and surrounding states; date of emi-

gration, 1620. Also from this line: Mrs. Lettle F. Foulger, 931 Twentieth St., Ogden. Mrs. Lettle F. Manning, 605 Seventh St., Ogden.

Mrs. Chloe B. F. Simmerill, 1948 Eccles Ave., Ogden. Mrs. Sarah M. Taylor, No. 4 Peery Apts., Ogden. Mrs. Edith M. Taylor, 2034 Washington Ave., Ogden.

Orson Winfield Badger, 923 Twelfth St., Ogden.

Mrs. Dorcas McBride, Oakley, Cassia County, Idaho; ancestors: James and Aribeel Chilton, sailed on "MAYFLOWER"; date of emigration, 1620.

Mrs. Alda Neeley Eastep, 133 North Main St., Brigham City, Utah; ancestors: Edward Doty, or Doten, came over in "MAYFLOWER";

date of emigration, 1620.

Olive S. Burbank, Brigham City, Utah; ancestors: Alice Carpenter Bradford, came in "MAYFLOWER"; date of emigration, 1620.

Veara Southworth Fife, Brigham City, Utah; ancestors: Alice Carpenter Bradford, came in "MAYFLOWER"; date of emigration, 1620.

Mrs. Rachel F. Packard, Ogden. North Weber stake, Utah; ancestors: Edward Winslow, Jr., came in "MAYFLOWER."

FROM LATER GENERATIONS.

Hyrum S. Phelps, Mesa, Arizona; ancestors: Wm. Phelps, ship "MARY JOHN"; date of emigration, 1620.

Frederick E. Eldredge, Panguitch, Utah; ancestors: William Basset; date of emigration, 1621.

Stephen A. Browning, Idaho Falls, Idaho; ancestors: Wm. Browning, Capt. John Abigail, Jamestown, Va.; date of emigration, 1622.

Lydia Downer, Salt Lake City; ancestors: Frank Newell; date of emigration, 1623.

James Henrie, Nevada; ancestors: William Bradford; date of emi-

gration, 1624.
Clara Clark; Plymouth, Mass.; date of emigration, 1624.
Mrs. Amanda M. T. Merler; 385 North Second East, Logan, Utah; ancestors, Wm. Shurtleff, Plymouth, Mass.; date of emigration, 1624.

Mrs. Harriet B. E. Teeples, Garden City, Rich County, Utah; ancestors:

Henry Howland; date of emigration, 1625.

Mrs. Florence Richards McAlister, Logan, Utah; ancestors: John Richards, lived at Plymouth before 1650; Mrs. Mary R. Richards came in "MAYFLOWER"; Lieut. Joseph Kellog, H adley, Mass.; date of emigration, 1627.

Mrs. Roxana F. Pidcock, 2122 Washington, Ogden; ancestors:

Farr, Salem, Mass.; date of emigration, 1629.

Rosabell Pitkin Crookstones, Logan, Utah; ancestors: Hill; date of emigration, 1630.

Mrs. Emmeline B. Wells, Salt Lake City; ancestor: Elisha Woodward; came in 1630.

Rosetta Jane Child Shaw, Ogden stake; ancestors: Benjamin Child; date of emigration, 1630.

Edith Shaw Morris, 423 Sixteenth St., Ogden; ancestors: Benjamin Child; date of emigration, 1630.

Serepta E. Judkins Cowles, 2257 Ogden Ave., Ogden; ancestors: Joe Judkins, Massachusetts Bay; date of emigration, 1630.

Preston T. Morehead, Preston, Idaho; ancestors: Charles Morehead; date of emigration, 1630.

S. C. Richardson, Utah; ancestors: Ezekiel Richardson; came to America in fleet with Winthrop; date of emigration, 1630.
 Melissa Riggs, 285 South Fifth West, Provo, Utah; ancestors: Edward

Riggs, Puritan, who came in 1633.

David W. S. Elmer, 768 Twenty-ninth St., Ogden, Utah; ancestors: Captain Mason, came in and was master of ship "LION"; settled first in Newton; then to Hartford, Coun.; date of emigration, 1632.

Rhoda H. Gardner, Lehi, Alpine stake; ancestors: Jared Spencer;

date of emigration, 1632.

Laura Morris Rappleye, Big Horn stake, Cowley, Wyoming; ancestors: Jovis DeRappleye, Fort Orange, N. Y.; came in ship "UNITY": date of emigration, 1632.

Apostle Franklin Dewey Richards, Salt Lake City; ancestors: Richard Richards; lived in Lynn, Mass.; supposed to have come to America in the "LONDON MARCHANT"; date of emigration, 1633.

Mrs. Hannah Loveland, 345 North Second South, Logan, Utah; ancestors: Mrs. Loveland; date of emigration, 1633.

Alice M. Twitchell Moore, Moores Lane, Ogden, Utah; ancestors: Joseph Twitchell, Dorchester, Mass.; before.....; date of emigration, 1634.

Mrs. Amanda M. T. Merler, 385 North Second East, Logan, Utah; ancestors: Wm. Shurtleff, Plymouth, Mass.; date of emigration, 1634.

James Ellsworth Whitman, Manti, Utah; ancestors landed in America; date of emigration, 1634.

Ammasa E. Merriam, Manti, Utah; ancestors: descended from three brothers who landed in America; date of emigration, 1635.

Mrs. Rachel Ellis, 438 North Frist East, Logan, Utah, Cache County;

ancestors: Wm. Tuttle, came on ship "PLANTER"; date of emi-

gration, 1635.

Frances Adelbert Webb, 169 Kelsey Ave., Salt Lake City; "MAY-FLOWER" descendant of Zerviah Gleason; date of emigration,

Hyrum Adams, Layton, Davis County, Utah; ancestors: Robert Adams; settled in Newsburrough, Massachusetts, 1640; date of emigration,

Mary J. N. Fuller, 184 Garland, Utah; ancestors: John North; came on ship "SUSAN" and "ELLEN"; lived in Farmington, Connecticut; date of emigration, 1635.

Moroni Snow, Era Office, Salt Lake City; ancestors: Richard Snow;

date of emigration, 1635.

Miles F. Weaver, Bemington, Idaho; ancestors: Clement Weaver

came to America; date of emigration, 1635.

Mrs. Tirzah F. Gay, 2122 Adams Ave., Ogden stake; ancestors: Edmund Freeman, Plymouth, Massauchusetts; date of emigration, 1635.

Leroy Eubene Cowles, 518 Douglas Ave., Salt Lake City; ancestors:

Abbot; date of emigration, 1635.

Hyrum Belnap, 2149 Madison Ave., Ogden; ancestors: Abraham Belknap, Salem, Massachusetts, before 1635; date of emigration, 1635.

Mrs. Jane A. Putnam, 469 Thirteenth St., Ogden stake; ancestors: Wm. Tuttler, New Haven, Connecticut; date of emigration, 1635.

Mrs. Clara M. Batholomew, Woods Cross, South Davis stake, Utah; ancestors: Wm. Tuttler, New Haven, Connecticut; date of emigration, 1635.

Lewis Pease Stone, Twelfth St., Ogden, Ogden stake; ancestors: Wm.

Dudley, Boston; date of emigration, 1637.

Mrs. Emily A. Tuttle. Woods Cross, South Davis stake; ancestors: Theophilus Eaton, New Haven, Connecticut; date of emigration,

Edith A. Smith, 945 Princeton Ave., Salt Lake City; ancestors: Robert Smith, Samuel Smith; date of emigration, 1638-1666.

Mrs. Louisa B. Benson, 175 North First West, Logan, Utah; ancestors: John Benson, Mary Benson; came in ship "CONFIDENCE"; date of emigration, 1638.

May S. Larkin, Snowville, Utah; ancestors: Robert Muller, Salem. Massachusetts; came in ship "BEVIS"; date of emigration, 1638. Alma Andrews, Second ward, Spanish Fork, Utah; ancestors: Joseph

Loomis, settled in Boston; date of emigration, 1638. Esmeralda A. McKeel, Second ward, Spanish Fork, Utah; ancestors: Joseph Loomis, settled in Boston; date of emigration, 1638.

Mrs. Margaret Smith Watson, Logan, Utah; ancestors: Wm. Carpenter, came on ship "BEVIS"; date of emigration, 1638.

Enoch Farr, 511 Seventeenth St., Ogden; ancestors: Geo. Farr, Salem, Massachusetts; date of emigration, 1629.

Mrs. Josephine Farr Olson and Joseph Farr, 561 Canyon Road, Ogden ancestors: Geo. Farr, Salem, Massachusetts; date of emigration, 1629.

Jennie F. Budge, 437 Thirteenth St., Ogden; ancestors: Edmund Freeman, Salem, Massachusetts; date of emigration, 1635.

Miles L. Jones, Twelfth St., Ogden; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Tobitha Jane Earl Behunin, Torrey, Wayne County; ancestors: Sir Francis Earl, landed on Plymouth Rock; date of emigration, 1639.

Ammon Bartholomew, Slaterville, North Weber stake; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Asael Farr, 1125 Farr Ave., Ogden, Utah; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Vincy R. Barker, 1144 Washington Ave., Ogden stake; ancestors: Wm. Ives, New Haven, Connecticut; date of emigration, 1639.

Merlin J. Stone, Grant Ave., Ogden, Weber stake; ancestors: Wm. Stone, Guilford, Connecticut; date of emigration, 1639.

Mrs. Olive A. Parry, Parry Ave., Ogden; ancestors: Thomas Robinson, Hartford, Connecticut; date of emigration, 1640.

Adelia Belinda Cox Sidwell, Manti, Utah; ancestors: Cox and Mills

families; date of emigration, 1640.

German E. Ellsworth, Salt Lake City, Utah; ancestors: Josiah Ellsworth, settled in Windsor, Connecticut. (About 300 descendants in the Church today from this line); date of emigration, 1642.

Jonathan S. Hale, Blackfoot, Idaho; ancestors: Robert Hale; date of emigration, 1643. Hundreds of descendents.

Mrs. Sylvia S. Alvord, 450 Thirtieth St., Ogden; ancestors: Pease, Salem, Massachusetts; date of emigration, 1644.

Richard Gardner, Holbrook, Arizona; ancestors: Descendant of Puritan

Fathers; date of emigration, before 1650.

Bernard S. Stone, Washington Ave., Ogden; ancestors: John Kirby, Hartford, Connecticut; date of emigration, 1650.

Mrs. J. P. Smith, West Second South, Logan, Utah; ancestors: Loueis Jansen Opdyck; came to New Netherlands before 1653,

Leonard C. Sargent, Matilda Walker Sargent, Panguitch, Utah; ancestors: Henry Leland; date of emigration, 1652.

Harry H. Russell, Salt Lake City; ancestors: John Abbott; date of

emigration, 1648.

Ray Webb Stone, Canyon Road, Ogden, Ogden stake; ancestors: Peter Tallman, Newport and Portsmouth, Rhode Island; date of emigration, 1655.

Emily Springer Coleman, Midway, Wasatch County, Utah; ancestors: Descendant of Old Charles Christopher; ancestors date

back to 742 A. D.; date of emigration, 1658.

S. A. Lewell, 61 East First North, Logan, Utah; ancestors: Peter Shumway, French Hugenot; settled in Boston; date of emigration,

1660 to 1675.

Eunice Brown Munk, Manti, Utah; ancestors: Polly family; deeds were made five years after landing of Pilgrims; date of emigration, 1630. Susan Brown Cox, Manti, Utah; ancestors: Polly family; deeds were made five years after landing of Pilgrims; date of emigration, 1630.

Mrs. Pearl Decker, 556 South Eleventh East, Salt Lake City; ancestors: Edward Winslow, second governor of Plymouth; eleventh gen-

eration.

Annie M. Tracy Butler, Ogden, West Twelfth St.; ancestors: Lieut. Thomas Tracy, Salem, Massachusetts; date of emigration, 1636. Eugene B. Judkins, North Ogden, Ogden stake; ancestors: John Hoyt.

Salisbury, Massachusetts; date of emigration, 1635.

Silas Daniel Rawson, 1727 Gibson Ave., Ogden. Ogden stake; ancestors: Edward Rawson, New England, New Bury. Massachusetts Bay; date of emigration, 1636 or 1637.

Eliza Jane Rawson Jackson, 2355 Madison, Ogden; ancestors: Edward Rawson, New England, New Bury, Massachusetts Bay; date of emigration, 1636 or 1637.

Charles Austin Shaw, 1011 Orchard Ave., Ogden; ancestors: William Chase, Plymouth, Massachusetts; date of emigration, 1639.

Emily P. Abbott Maddock, 549 Cross St., Ogden; ancestors: Abbott, Andover, Massachusetts; date of emigration, 1640. Rosella Ferrin Larkin, Twenty-third St., Ogden, Utah; ancestors: Richard Bronson, Hartford, Connecticut; date of emigration, 1640. Joseph Bidwell, Pleasant View, Utah; ancestors: John Bidwell, Hartford, Connecticut; date of emigration, 1634-6.

Andrew Bidwell, West Weber, Utah; ancestors: John Bidwell, Hartford, Connecticut; date of emigration, 1634-6.

Parley Pierson, Logan, Utah; ancestors: Abraham and Thomas Pierson; came to America in 1639.

PILGRIM TERCENTENARY.

The Pilgrim fathers find many to celebrate them in this Tercentenary year. This poem from Abbie Farwell Brown's "Heart of New England" pays tribute to

The Pilgrim Mothers.

Now thank God for the women Who dared the perilous sea With our adventurous ancestors, To bear them company!

They sailed, they knew not whither, They came, nor questioned why, But that the men-folk whom they loved Without their care would die.

Babes newly born they carried, And bairns with wavering feet; But never a cow was there for milk, And never a stove for heat.

Through icy waves they landed, They washed in frozen streams; They shivered through the nights of dread With horror in their dreams.

They had no voice in meeting, No vote in pact or law; But of their flesh and blood is built Our strength for peace and war.

General Conference of Relief Society

Amy Brown Lyman, General Secretary.

On Wednesday and Thursday, October 6 and 7, the semiannual conference of the Relief Society was held in Salt Lake City. The sessions on Wednesday, at 10 a. m. and 2 p. m., were held in the Assembly room of the Bishop's building, and were devoted to stake officers meetings; while on Thursday, at the same hours, general sessions were held

in the Salt Lake Assembly hall.

On Wednesday noon, a cafeteria luncheon was served to the delegates in attendance, and on Thursday evening a reception was held for stake officers at the Relief Society headquarters in the Bishop's building. In the receiving line at the reception were the general board members, who greeted the guests warmly and cordially. The board was assisted by the following Relief Society stake presidents: Mrs. Leonora T. Harrington, Granite stake; Mrs. Mary A. Cutler, Pioneer stake; Mrs. Elsie B. Alder, Ensign stake; Mrs. Nettie D. Bradford, Salt Lake stake; Mrs. Lottie P. Baxter, Liberty stake; Mrs. Amanda Bagley, Cottonwood stake, and Mrs. Hilda H. Larsen, Jordan stake. The Farley Trio furnished music during the receiving hours. Later, a musicale was given under the supervision of Miss Romania Hyde, with the following program: Soprano solo, Mrs. Lizzie Thomas Edward; violin solo, Miss Hyde, and cello solo by Lois Cannon, accompanied by Miss Wright.

The music for the various sessions was in charge of the Relief Society chorister, Mrs. Lizzie Thomas Edward, who was assisted by Miss Edna Coray, organist. Special features were: a violin solo by Professor Willard Weihe, accompanied by Professor John J. McClelland; trio from "The Vision," by Mesdames Agnes Olsen Thomas, Sarah Wood, and Jennie Pedersen; selection, "Life's Mirror," composed by Miss Edna Coray, and sung by a chorus of selected voices. The Reliet Society choir gave special numbers in beautiful voice, which were well received. The organ music by Miss Coray at the opening and closing of the meetings, was especially artistic and much appreciated.

The attendance was as follows: General board members, 21; stake presidents, 54; counselors, 63; secretaries, 24; treasurers, 14; choristers, 12; organists, 4; class supervisors, 10; stake board members, 185; visitors, 23; total, 410. This report

includes four mission presidents, representative of four missions, as follows: California mission, President Louisa W. Jones, Central States mission, President Charlotte T. Bennion; Northern States mission, President Emily W. Smith; Western States mission, President Florence Knight. Attendance at general sessions in the Salt Lake Assembly hall was 1,590 at the morning session, and 2,300 at the afternoot session.

The ushers for the conference, furnished by Granite stake, were on time promptly and gave quiet and efficient service.

GENERAL OFFICERS' MEETING.

Morning Session.

In her opening address, President Emmeline B. Wells greeted very heartily and cordially the officers in attendance. She expressed the appreciation that her life had been preserved up to the present time. She called attention to the fact that this is the most wonderful of all ages, and therefore there is great opportunity for service. She exhorted the Relief Society women to labor diligently in the Lord's vineyard, and live such lives that they may be prepared to meet their Maker.

The secretary, Mrs. Amy B. Lyman, reported that the new Relief Society record books will be ready for distribution in December, and will be delivered to the stakes in time for use on January 1. There will be a record book for the stake work, as well as one for ward work. It has been decided to do away with the secretaries and treasurers book and to have the work recorded in the record book. The secretary will be the bookkeeper of the organization, and will therefore have charge of the record book. She will be assisted by the treasurer, who will also be custodian of all Relief Society funds. Detailed instructions with regard to record keeping will be found in the front cover of record books. Both stake and ward record books will be mailed directly to the stake presidents, with the request that the ward books be distributed at once to the wards.

Mrs. Lyman stated that report forms would be mailed out to the stakes the last of November, and requested that stake secretaries see that these are in the hands of ward secretaries by the middle of December, so that reports may be compiled and forwarded back to the stakes promptly.

The following organizations and reorganizations were reported, all of which have taken place since the April conference:

Organizations: On June 8, 1920, Cache stake was divided. A portion of it retains the name of Cache stake, and the other portion is known as Logan stake. Mrs. Ellen Barber was appointed president of the Logan stake, and Mrs. Kinnie B. Caine president of the Cache stake. Mrs. Lucy S. Cardon, who has given long and faithful service as president of the Cache stake, was honorably released.

On June 28, Duchesne stake was divided into the Duchesne and Roosevelt stakes. Mrs. Clara Hansen, who had been president of the Duchesne stake, was named as president of the Roosevelt stake, and Mrs. Evelyn Moffitt was appointed

president of the Duchesne stake.

The Oneida stake was divided on June 8. Mrs. Nellie P. Head, former president of Oneida stake, was retained as president of that portion of the stake to retain the same name. Mrs. Verona G. Nash was appointed president of that portion of the stake to be known as the Franklin stake.

The Panguitch stake was divided on August 29 into the Panguitch and Garfield stakes. Mrs. Sarah E. Cameron was retained as president of the Panguitch stake and Mrs. Sarah L. Larson was appointed president of the Garfield stake.

Reorganizations: Alberta stake was reorganized August 8. Mrs. Lydia J. Brown was honorably released, and Mrs.

Annie D. Snow appointed president.

On August 22, Pocatello stake was reorganized. Mrs. Emily Gladwin was released as president, and Mrs. Martha E. Pugmire appointed as the new president.

Mrs. Sophia G. Luke was honorably released as president of Wasatch stake on July 28, and Mrs. Mima Broadbent sus-

tained as the new president.

On September 5, Mrs. Artimissia Seegmiller was released as president of Kanab stake, and Mrs. Susie L. Robinson appointed as president.

Mrs. Lucina S. Smith has resigned as president of Burley stake, and Mrs. Lena N. Taylor has been appointed to succeed

Mrs. Smith as president.

Mrs. Emily C. Brooks has been honorably released as president of St. George stake, and Mrs Josephine Miles sustained as the president.

The president of Parowan stake, Mrs. Julia Lyman, has been released and Mary M. Marsden has been appointed to succeed her as president.

Mrs. Susa Young Gates, editor of the "Relief Society Magazine," reported for the editorial department. She expressed her gratitude for the appreciation with which the "Magazine" is received.

Mrs. Hyde, business manager of the "Magazine," expressed appreciation for the work of stake and ward agents, and gave detailed instructions with regard to the business connected with their labors. She asked each stake representative to call at the office for blanks and receipt books, to be used for next year's subscriptions. Due to the raise in price of all materials and labor, Mrs. Hyde stated that it may be necessary to raise the price of the "Magazine" for 1921. In fact, she felt that this would almost be necessary. Definite word with regard to this would be sent out later.

Reports concerning the work of the Relief Society, with

problems and suggestions, were made as follows:

California mission, President Louisa W. Jones.

Central States mission, President Charlotte T. Bennion. Western States mission, President Florence Knight. Northern States mission, President Emily W. Smith.

Northern States mission, President Emily W. Smith Blackfoot stake, President Signe A. Davis.

North Davis stake, President Emily Brough.

Mrs. Jones reported twenty-seven organizations in the California mission, with two more to be organized immediately. The Relief Society has proved a great help to the leaders, who frequently call upon the organization for assistance. The women are interested in their work and are very energetic in the performance of their labors. In each branch there is a representative for genealogical work, whose duty it is to visit homes in the interest of genealogy and family records. The lesson work is being taken up just as it is in Utah with a fair degree of success.

In the Central States there are sixteen organizations which are very scattered. In visiting these branches one must travel over 1,300 miles. The women in the Central States appreciate very much the help and inspiration which comes to them through the "Magazine." They are following, as nearly as possible, the lesson work, and are attending to their charity work. Mrs. S. O. Bennion suggests that the mothers of daughters who are to be sent on missions should help in every way to prepare these girls to give the best

service possible in the missionary field.

Relief Society work is growing in the western states. Mrs. John Knight stated that the organizations are made up largely of young married people who are vigorous and interested in all phases of the work.

Mrs. Winslow Farr Smith reported that an effort is being made in the Northern States to follow up Relief Society work exactly as it is done at home, and outlined in the "Magazine." Mrs. Smith expressed great appreciation for the work of

the Relief Society, and regretted that the young women in the Church are not better informed with regard to it. She suggested that the members make it a point to acquaint the young women of the Church with the fine work and high ideals for service which the Relief Society has main-

tained throughout.

Mrs. Davis reported the Blackfoot stake as active and prosperous. The main problem is small attendance. This she attributed to the scattered condition of the members. The work of the teachers has been improved since definite subjects have been outlined and assigned to them for discussion in the homes. One of the subjects recently discussed was "Temple Records." This stake has raised and donated to the stake tabernacle \$1,251 since the first of the year, and during this period this has not seemed to interfere in any way with the charity work to be done. Each board member visits one ward each month, and once a month board meetings are held.

Miss Brough reported loyal workers in the North Davis stake. Board meetings are held twice a month with a union meeting once a month. The work of the stake temple committee during the last year was beneficial, indeed. The greatest help and inspiration in the Relief Society is the "Magazine," with the splendid lessons which seem to be so well fitted for Relief Society workers.

Mrs. Susa Young Gates spoke on the "Word of Wisdom." She stated that in the old days the people were inclined to keep the word of wisdom, both from desire to profit by its blessings, and to be obedient to the counsels of the authorities of the Church; but today many people, particularly the young people, must be appealed to from a scientific viewpoint. Scientists and business men throughout the country are pointing out the evils of the tobacco habit, so that there is no dearth of good information and literature which treat this subject very scientifically. Mrs. Gates regretted the fact that many parents are careless with respect to the keeping of the word of wisdom themselves, and felt that a mother who desires her boy to refrain from smoking should set him a good example by refraining from the use of tea or coffee. Parents should be a pattern to the boys and girls. One who breaks the word of wisdom is not fitted to ask others to observe this teaching. The speaker called attention to the fact that President Grant, in a recent joint meeting of the general boards, stated that if officers in the Church cannot keep the Word of Wisdom, they should resign from their positions.

Mrs. Gates read from section 88, of the Doctrine and Covenants, the following verses: 83-105, and from 117-127; also section 79. The speaker closed by praying earnestly that her hearers would live exemplary and righteous lives themselves, and make every effort to help others to do the same.

Afternoon Session.

Professor Arthur L. Beeley, secretary of the social advissory committee of the Church, spoke on the subject of leadership. He pointed out the responsibility of Church officers as leaders in Israel, and asked them to make an effort to understand conditions as they actually are, and determine to improve them wherever possible. By a series of charts, Professor Beeley showed, among other things, the decline in temple marriages, also decline in Priesthood interests and activities, and decrease in attendance in the auxiliary organizations.

Professor Beeley deplored the fact that many young people are becoming careless with regard to Church work. As a remedy for this, he suggested that the leadership throughout our organizations be improved and made as

efficient as possible.

The world's greatest leaders have been men and women who have usually worked harder than others, studied more diligently, and have striven harder to overcome personal handicaps and failings. The highest type of leadership is religious leadership, and in our Church, practically everybody has a chance, through some organization or other, to develop qualities of leadership and to be of actual service to others.

With the advantages of the gospel and with our great opportunity for development, there is no reason why our auxiliary workers may not develop a leadership that will hold our groups together, and through and with them, carry

on the work which our Father intended us to do.

Stake reports were as follows:

Boise stake, President Bessie G. Hale. Blaine stake, President Laura J. Adamson.

Summit stake, President Florence Crittenden.

The Boise stake, which is a little more than one year old, covers a broad area, including five counties. The nearest ward to the headquarters in Boise is twenty miles, and the farthest is ninety. There are eight branches in the stake, and although the board consists of only ten members, each association is visited regularly once a month. During the past year 7,357 miles have been covered in these visits, at an expense of \$222.94. Due to the great distance, no union

meetings are held. In their place conventions are held twice a year. Although the L. D. S. women are very much in the minority in the various communities in this stake, their influence has already been felt along the lines of social betterment. civil improvement, and charity work. The members have assisted in closing and cleaning up hotels and restaurants with quarantine laws, public health, and sanitation. The president has already been asked to assist the Associted Charities. of Boise, in making a survey of the health conditions of a given school district. In the interest of the Word of Wisdom, Relief Society women pledged themselves each to persuade one person to give up the tobacco habit. As a result of this effort, nineteen men and boys have been reformed. Three temple campaigns have been made with the result that 573 names have been sent to the temple, and during the present conference, between ninety and one hundred people are expected to give service in the temple. An effort is being made to have one hundred per cent "Magazine" subscription in their associations. This point has already been reached in three of the societies

Mrs. Adamson gave an idea of their scattered condition by stating that the nearest ward to the Relief Society head-quarters is sixty miles and the farthest ninety. Since May the stake board has traveled 9,926 miles, averaging three visits to each ward. There are eleven members on the board, and at the last convention held, nine were present. District conventions are held in the three divisions in the place of union meetings. During the last year, ten out of the eleven board members have given birth to babies. Board meetings are held weekly where the lessons are discussed and board members prepared to give any of the required lessons wherever they are visiting. In each ward there are the following committees: Genealogical, temple and burial, enlistment, health, charity work.

The genealogical department is co-operating with the Priesthood in the interest of genealogy and temple work. In each ward a member of the Relief Society and a member of the Priesthood work hand in hand in the interest of this work. Up to date, 625 family records have been placed in L. D. S. homes. In the temple excursion that was made recently, among the 350 who participated, were many young married people who had not as yet entered this sacred edifice. In co-operation with the state educational agencies, a great deal of social work has been done in connection with the charity department. After a survey in the Carey ward, a baby clinic was recently held, and forty-one children were operated on

for defects of nose and throat. This, Mrs. Adamson considered, is one of the best pieces of preventive work that has been done in her stake. The sewing meeting is very successful. In one ward it is estimated that under the direction of a milliner, \$83 was saved on summer hats.

Mrs. Crittenden reported sixteen organizations in the Summit stake, all of which are following in every detail, the work as planned by the general board. The "Magazine" is greatly appreciated by the women of this stake, as well as by their husbands and sons. The work meetings are the best attended of any of the meetings. Here quilts and all sorts of clothing have been made, including millinery. In the way of raising funds, short dramas, concerts, and contests have been given. These have proved very profitable from an artistic standpoint, as well as a financial one. Mrs. Crittenden reported a very successful stake institute, which was held in the interest of social work and teacher training. All of the agencies in the community co-operated to make this convention a success. Buildings and public halls were given freely and the county superintendent and medical men and community workers generally supported the institute in every way possible. The president of the stake was in attendance daily and many bishops and counselors.

Following the institute, a three-day clinic was held under the supervision of the Relief Society. Through co-operation with the state board of health and the Red Cross nurse, thirty cases were taken care of, some of which were charity cases.

Counsellor Clarissa S. Williams conducted a discussion of Relief Society problems. She complimented the stakes and missions on the splendid reports given, and felt that the success they had attained was due largely to the efficient leadership in these various localities.

Mrs. Williams reported the progress made by the Relief Society Nurse School. She said that for several years it had been the dream of the Relief Society to have our school incorporated in the L. D. S. hospital, which was done last August, when the hospital, for the first time, admitted the Relief Society nurses for a one-year course in real practical, nursing. As there had been some difficulty in the past in getting students interested in the nurse course as it has been given, the general board was a little in doubt as to how the new course would be received and supported. For several years the class has numbered twenty or less than twenty. After the Church authorities had decided that the students could be entered at the hospital, the general board wondered if it would be possible to get the required number of students,

and even after the circulars were sent out, there was some doubt. The response, however, was more than anybody had dreamed of. Instead of receiving in the neighborhood of twenty applicants, one hundred and ten requests for admission were registered at the office. The board was almost overwhelmed with this response, and the great task now was to select from the one hundred and ten, seventeen girls, the number the hospital finally decided was the limit it could accommodate. The committee made an effort to select students from the wards off the railroads, or where there were few or no nurses and doctors. There were, of course, many disappointments, but the committee could only use the best judgment they had in the matter. This response proved to the general board that Relief Society women were quick to recognize and make the most of real opportunity when presented to them.

The speaker mentioned the attendance at stake conference or conventions. She stated that since an official convention or conference is held but once a year in each stake, it is the duty of every stake and ward officer to be in attendance. In one stake this year out of fourteen wards, only fourteen officers were present, averaging one officer from each ward. It is felt that by careful planning beforehand that stake and ward officers could arrange their affairs so that they might be able once a year, to attend every meeting of the conference or the convention.

Attention was called to the fact that stake presidents and stake officers should be in such close touch with Relief Society problems that they are able, if necessary, to answer all questions that come up in the wards. In fact, it is the duty of stake presidents to be authority on Relief Society problems. From the number of letters received and inquiries which have been made at the general office during the last year, it is evident that in many instances the wards are not receiving sufficient help from the stake officers.

When stake and ward presidents leave their posts of duty for any length of time, they should either resign their positions or make definite arrangements to have the work carried on during their absence. In many instances, important letters have been left unopened for weeks because a stake president is away from home, and has authorized no one to open the mail or to take care of the stake business. The work of the Relief Society is more important than the personal affairs of any one woman and should receive all the attention that is necessary for its growth and development.

In referring to the teachers' work, Mrs. Williams stated that there are a few instances where head teachers are still

being used. Many years ago it was definitely decided to discontinue the head teacher. This was being recommended as far back as the days of Eliza R. Snow, and has been made a positive ruling during the administration of President Emmeline Wells. It is felt that the Relief Society president herself should be in the closest possible touch with the family work, and while she needs assistance in carrying forward this work, it is not deemed advisable that there should be

a head teacher to preside over the teacher's work.

of the community.

Mrs. Williams urged the drafting of young women for Relief Society work. In view of the fact that our young women have had good educational opportunities, they may be especially helpful in the technical work of the Relief Society, such as the work of the secretary, treasurer, class teachers, and special family visiting, under the supervision of the president. There is work for women of all ages in the organization, and as it is an understood fact that we could not get along without the help of the older sisters, so we should feel that we need the help and inspiration of the young women

The teacher-training work was mentioned. It was explained that the plan for teacher-training work includes all of the auxiliary organizations. It is expected that this work will be organized in each ward under the bishopric. first session will be a combined meeting of teachers and officers from all of the auxiliary organizations, when a lesson in pedagogy, or how to teach, will be discussed. At the second meeting, after the opening exercises, the class will be divided into axuiliary groups for special work. In the Relief Society, this second meeting will be in the nature of a ward officers' meeting. The third meeting in the month will be like the first, a conjoint meeting of the auxiliaries, when a second lesson on how to teach will be given. The fourth meeting will be like the second, a division into auxiliary groups. This meeting will be in the nature of a preparation meeting. the Relief Society, it has been decided that this fourth meeting may be held as a separate ward preparation meeting, as will be done in the other auxiliaries, or it may be taken into the regular union meeting. Detailed instructions in pamphlet form with regard to this work will be mailed out to all ward workers published by the correlation committee of the Church.

Mrs. Williams read the following question handed in during the meeting: "When a stake officer is visiting some other ward organization than her own, should she be marked present in her own ward?" In answer Mrs. Williams stated that where a stake officer is out visiting and is absent from

her own ward, she should not, under any circumstances, be marked present on her ward roll. She may be marked excused, but unless she is actually present, she should not be marked so.

Counsellor Julina L. Smith was delighted with the reports that had been made, and felt that the blessings of the Lord were upon Relief Society workers. She encouraged the women to go forward and give the best service at their hands

in the Relief Society cause.

Mrs. Sarah Jenne Cannon, spoke of the great growth of the Relief Society from a membership of eighteen to 45,296. She felt that the eighteen original members would be more than over-joyed if they could see the work of today in all these various branches. She stated that the first and foremost work in the Relief Society is the charity work, and this should be constantly before us. Other things have been introduced which are helpful and important, but the society was organized especially for charity work, and this should never be lost sight of.

Mrs. Carrie S. Thomas expressed appreciation that she is identified with the great Relief Society work. The work is marvelous and is growing daily. Mrs. Thomas called attention to the fact that we must not forget the first work of the Relief Society, which is the charity work. This was the foundation upon which the society was organized, and it should receive first attention. She prayed that the blessings of the

Lord would be with the organization constantly.

Mrs. Rebecca N. Nibley felt that this is the most successful and interesting conference yet held. She expressed thanks and appreciation to her heavenly Father for the work of the great organization, and commended her hearers for the part

they are playing in the Relief Society cause.

Mrs. Annie Wells Cannot spoke of leadership. She stated that the true leader is one who is able to get others to work, in a given cause. She was fourteen years old when she first joined the Relief Society, and her interest in the work has grown with the years. For many reasons, the Relief Society is the greatest of women's organizations, and we should all strive constantly to keep up the standards which have been maintained throughout the seventy-eight years of its existence.

Mrs. Elizabeth C. Crismon suggested that Relief Society women eliminate all of those things which are detrimental to the highest standard of character. Unjust criticism and fault-finding are things which should be overcome. She recommended to her hearers that they be charitable in word and deed and while they should not condone sin, they should

be tolerant of the shortcomings of others. Before criticizing others, we should survey our own lives and see if we have

not failings too.

President Emmeline B. Wells closed the session with her testimony and with an exhortation for Relief Society women to be faithful and true to the ideals of the founders of the organization and of the Church. She pronounced blessings upon the heads of all those present

PUBLIC SESSION.

Thursday morning the Assembly hall was crowded with the largest assembly held at conference time in the history

of the Relief Society.

President Emmeline B. Wells opened the meeting, expressing her pleasure with the privilege of meeting with her sisters in general conference. She felt that love grew in her heart with the passing years, and although she had not expected to live to be very old, her life had been preserved and she wanted to use her time to build up righteousness. She referred to her baptism in early girlhood, and mentioned the cripple girl who had laid aside her crutches forever at the water's edge. She referred in loving terms to the boyhood and later service of President Joseph F. Smith, and now to the labors and ministry of President Heber J. Grant.

Mrs. Emily S. Richards delivered a stirring address on the principle of loyalty. She declared that loyalty was a principle and not a sentiment. She emphasized the fact that loyalty kills criticism and builds up society and social health in every walk of life. She urged the sisters to cultivate loyalty to each other, to the leaders of the Church, to the Kelief Society work, and to the officers and leaders of our

government.

Mrs. Elizabeth Wilcox gave an interesting and comprehensive talk on Americanization. She referred to the pride felt by the descendants of the Utah pioneers in their American birth and parentage, but added that many splendid contributions to national life had been given by the immigration which has poured onto American shores, some of it reaching to Utah's valleys. She referred in complimentary terms to our gifted musicians, Willard Weihe, John J. McClelland, and Anthony C. Lund, who were all products of European parentage. The speaker emphasized the factors which go to make American citizens: our free schools, free libraries and social organizations. The first generation of Americans are being looked after today all over the United States as never before, and efforts are being made to perfect this scheme

of Americanization for all who come to our beloved country.

Sister Elizabeth C. McCune spoke of home industry, and referred to the teachings of Brigham Young on the industrial life of the people. She related instances of her own girlhood, of the weaving and spinning activities of the pioneer women, and made humorous mention of the hat trimmings collected from the tail feathers of the largest rooster in Nephi. She advocated the continuance of the industrial policy of the

pioneers wherever practicable.

Mrs. Amy B. Lyman delivered a scholarly and exhaustive talk on social service. She noted the fact in her introductory remarks that social service has always marked the Relief Society work since its beginning. She said that there were two types of workers; one was the social reformer who dealt with group life, and the other was the individual who performed restricted labor with other individuals, and which laborer is now called a "case worker." Likewise, there were two phases of social service; one was the corrective phase and the other the preventive. Naturally, the last was far more important than the first. Like physicians in the modern treatment of disease, who spend more time in preventing illness than in curing disease, so are social workers applying more thought and care to the preventive measures than to the corrective ones in the treatment of social disorders. The speaker referred to the summer convention held in Provo, and emphasized the necessity for supervising the playtime and leisure hours of our young people especially. houses have always been community centers, but this phase of our group life is to be enlarged upon in the future, if the plans of the social advisory committee are carried out. She referred to the young ladies Home at the Bee Hive, which is for taking care of homeless girl workers in the city, and rejoiced in the establishment of a future Day Nursery by the primary association. In the improvement of our Relief Society social work, the speaker referred to the necessity of securing definite help in all our endeavors, and pointed out that we should strive to give our relief, not in the spirit of giving alms, but with the intention of building up family life. She urged the right of every human being to live a normal life, and to discover the causes for distress and trouble before administering relief. In closing, this speaker remarked:

"I think that our sympathy for those in distress is intensified when we realize that only one-fourth of the causes of poverty are due to misconduct, and three-fourths are due to misfortune, over which people have no control. None of us are immune from coming to a condition of want. The great-

est single cause of poverty is sickness. The next is lack of employment, and the wrong kind of employment; the next cause is old age.

"Let us be willing to give service to humanity and let us be willing to study, and prepare ourselves that our service

may be intelligent and effective."

The Thursday afternoon session, after the regular opening exercises, was devoted to addresses by our general board mem-Counsellor Clarissa Smith Williams was the first speaker. She referred in her own gifted, sympathetic manner to the fact the gospel includes possibilities for the use of every gift and the exercise of all our best faculties. alluded to the presence of our honored president, Emmeline B. Wells, and then spoke upon the saving quality of obedi-The love of the gospel will bring love for ence to law. our leaders and reverence for them and for each other. Loyalty to our government will follow as a natural corallary. The unity of the people will promote the advance of every right principle in human life. The speaker deplored family criticism, as it engendered in the minds of the young irreverence and degeneration of social character. She referred to the sacredness of our houses of worship, and urged the Relief Society women to be exemplars of conduct in all our sacred gatherings. Whispering and visiting should not be indulged in, especially by those who sit upon the stand in She spoke in touching words of the solemnity of conduct and feeling which should characterize our deportment in the house of the Lord. She referred to her own entrance into the Logan temple, and the sacred joy with which she greeted her beloved uncle, Joseph F. Smith. who was there on that occasion. She also referred in affectionate terms to her own association with President Heber J. Grant, for they had been playmates as children, and associates in their later life, yet today she always approaches him with the reverence which his position now makes obligatory upon her. She invited her sisters to manifest that same affection and respect for our stake presidents, our bishops, our Relief Society officers, and for our neighbors and friends, for in this way we should cultivate the spirit of love, which would build up a wall about us against the entrance of sin and evil. She closed with the hope that the Relief Society women would be exemplary in all their conduct.

Counsellor Julina L. Smith spoke with vigor and wisdom on the subject of temple marriages and the necessity of proper conduct and clothing. She referred to her own youth and to her endeavor to live up to the principles of retrenchment taught by President Brigham Young, and Sister Eliza R. Snow. When she entered the Endowment House as a worker in that sacred temporary house of the Lord, she had endeavored to follow the counsels of those over her. She had been associated with Relief Society leaders from that day to this, and she referred in loving words to President Emmeline B. Wells as one of those early leaders. She deplored the conduct of those young women who went into the temple with the avowed intention of doing what they pleased when they came out. The speaker referred to the growing evil of "undress" amongst our young society women, and wondered what those who had been in the temple thought of themselves when breaking their covenants as they had to do in such undressed condition. She read from section 132 in the Doctrine and Covenants on the eternity of the marriage covenant, and then emphasized the need for each person to secure her own blessings, not leaving her work to be done by others who may follow after. She referred to the sacredness of the garments and that they were a shield and protection to those who honored them and wore them rightly. She closed with the hope that all would understand and better appreciate these wonderful blessings which we receive in the house of the Lord.

The general treasurer, Mrs. Emma A. Empey, spoke about the beautiful gathering in the Assembly hall, which was the largest ever known in our conference. She had been delighted with all of the meetings of the conference, and was especially interested in charity work. She hoped we would be willing to give our best attention to the new ideas that we are receiving in the social service study. She wanted us to give the world the best that lay in us and in that way we would receive the best in return. She felt that the best women in the world are the Relief Society women. She asked the blessing of the Lord upon them.

Sister Sarah McLelland repeated the key word of the general conference: "Oh, ye that embark in the service of the Lord, see to it that ye serve Him with your might, mind, and strength, that ye may stand before Him blameless in the latter days." She said that work in the Relief Society had increased her own testimony, and that the day was past when women lived just for their own families and their own individual life. She felt the women were willing to take up a missionary labor with each other, and with their neighbors. Not gifts nor talents will recommend us to our heavenly Father, but the use that we can make of what is entrusted to our care, both spiritually and temporally. She urged the

sisters to be sympathetic with young people and to reach out for those who are tempted and who do not possess strength to resist temptation. She wanted the older sisters to accept guardianship for other women's sons and daughters in the same tender spirit in which they ministered to their own.

President Emmeline B. Wells closed with affectionate reminiscences of her own past life and with words of blessing

and cheer to the assembled multitude of sisters

Relief Society Workers

Isabella E. King.

We're a band of noble sisters,
United heart and hand,
To battle with all evil
And keep the Lord's command.

Then, love ye one another
And words of peace impart,
And by our love and kindness
Bind up the broken heart.

Visit the afflicted,
And give them help and cheer,
And by our acts convince them
They are our sisters dear.

Clothe and feed the needy,
Was our Savior's word.
Letting not a murmur
In our ranks be heard.

Then let us work like bees,
In the hive of deseret,
Dispersing all around us
The welcome gifts we get.

All hail! Ye noble mothers,
Be faithful to your charge
With charity unceasing;
Ye are working for the Lord.

A Domestic Drama

Abigail Howe—(Concluded.)

"When is your own wife coming back?" asked Mr. Olson, deliberately.

Charlie was at once embarrassed; but controlling himself

as best he might, he replied quietly:

"Oh, sometime in the summer or fall perhaps." The innocent youth could not measure the wide disclosure of his vague reply; but his companion forbore to question him far-

ther, or to comment in any way.

The spring days grew longer, and the sap in all growing things rose higher with each hour's climbing of the life-giving sun. Grass, flowers, grain, trees, birds, clouds, insects, and even the brown earth turned by the plough, seemed conscious of the renewal of life and love and hope.

But, for some reason, as the days hurried Charlie toward his wedding-day anniversary, the peace which had been his all winter, fled, and he grew sadder and thinner while his old-time restlessness came upon him. He lost appetite and sleep; and even the springing grain and flashing green waters of his deep irrigation canal once so beautiful to him, now lost charm and failed to arouse his interest.

For some reason all the later letters from his mother had simply ignored his trouble, and her cheerful, optimistic words to him jarred him with silent misery. How could she be so unsympathetic when she knew he was still alone and suffering. Even the Olsons smiled and joked him as if his troubles were all over, and he needed congratulation rather than sympathy.

His house was finished. Doors, windows, partitions and even cupboards and two good closets were completed and painted. His own hands had pounded every nail and set every window sash. He had painted and whitewashed the

two rooms with scrupulous care.

"What on earth are you making now?" inquired his friend Olson from the doorway as he found Charlie working

one Saturday evening.

"This is to be a home-made writing desk. See! It is to be fastened against the wall and the lid will shut up, so, when closed, and when open and let down it will be a desk on which to write."

"Well, you are quite a genius. Instead of wasting your evenings reading cheap literature, you are making every moment count for good. But, you do need a good wife, my

boy, to keep all this clean and to make it home. We men can't do that, you know."

"Yes, that's so," replied the youth, going on with his

work.

"You've built the nest, boy, but there's no life in it. Things look cold and dead."

"They feel that way," answered the young man almost in a whisper.

"What will you do if your wife should die or pass out of

your life, my boy?"

Charlie found this probing almost unbearable, but it was not often that his good friend had ever pried into his confidence, and he felt he owed him some measure of trust. So he replied, after a sad pause:

"God has my wife in his keeping; and I feel that if Myrtle never returns, still I shall not be left hopeless and alone. I have tried to be true to my faith and my parents' teaching; and I know that I shall not be left forever alone."

The older man drew off his hat with a touch of rever-

ence, and said simply:

"Amen."

But Charlie was not as resigned as his words might imply. He found it impossible to sleep a single moment of that Saturday night. The next day, the Sabbath, would be the anniversary of his wedding day. His mind and heart were crowded with painful thoughts and memories. No work could appease, no book silence, this soul starvation. He had given every atom of his heart to his young and brilliant bride. had thrown it aside, but he could not, as yet, draw back the gift he had given. God alone knew how he had loved her, and how willing he had been to sacrifice every selfish desire to increase her love or happiness. And she was so lovely, so bright, and so altogether desirable. She had one terrible lack—the greatest of all! And that lack was not the lack of domestic training. Yet, he acknowledged bitterly that her mother had not equipped her daughter for life's responsibilities as his father and mother had trained him. And yethe could have overlooked that—he would have waited, and helped, and hoped, until time and love had overcome that difficulty. He well knew that good housekeeping was not the first, best, nor sole requirement for the wife and mother. yet it was the second one and a vastly necessary accomplishment. He was aware that men sometimes make good citizens, good husbands, and good fathers, even if they are not thrifty and provident. But oh-men and women both must be loyal -loyal, true, patient, and brave! That was the deepest sword

thrust of all. His wife was disloyal,—disloyal and untrue. He burried his face in his hands and groaned aloud.

"Oh God! Be merciful"—if God could and would hear

his agonized cry!

With a dry sob in his throat, he sprang to his feet, and, in the fresh dawn of the sleepless night, his strained eyes saw the lack in this new house of his, which his friend had spoken of the night before. Everything was clean—his own poor, weary hands kept it so. He could not have borne to see another than Myrtle's or his own hands touch these

bits of furnishings gathered by themselves.

But, oh the coldness, and the bareness of it all. It chilled his blood and froze his very spirit. He pulled open the lid of his trunk, and from the bottom plucked his prized possession, Myrtle's quilt, her own handiwork. The sight of it almost crazed him with grief. He flung it on his bed with a gesture of despair, and dashed out of the house, without even closing the door behind him; then he drew his fleetest horse from the stable, and springing upon her back, without saddle or bridle, he guided her with twisted rope far out into the distant wilderness.

He forgot it was the Sabbath, forgot he had cares and duties, either temporal or spiritual. He was alone—alone, in a universe of pain and sick, silent suffering. Like one possessed, he rode, and rode, till the wilderness and he were

face to face, and heart to heart.

CHAPTER VII.

It was in the late twilight that he at last found himself once more on his road homeward. How the day had passed, he had no recollection. There were miles and miles of sagebrush, deep green sluggish waters, with willows and grasses bending over them, and the faint white-capped Tetons on the far eastern horizon all merged in a single blur of misery and woe. Where he had been or what he had done, he never knew, could never recall.

But now, as darkness closed the eyes of day, he came slowly homeward; his horse, jaded and famished, gradually increased her pace as home and shelter were near. The day was sunny, but cold and chilly; not so warm and beautiful

as was that wondrous day in Utah one year before.

Some way, Charlie had hoped against hope, as he had prayed without faith, that his wife would have broken the silence before the first wedded year was up. And now, now that their wedding anniversary was come and gone, he saw that there was no hope for their future happiness and that

he must prepare to face life with a new purpose and a fresh ideal.

Well, he would go to his lonely home; and before he slept, he would break the long silence between them and offer her the freedom she craved. He could not, and would not, endure this agony of suspense another day. It was not in human nature to be longer patient. There came a time when even that virtue lost its savor.

As he turned the last corner of his own land, he saw a light streaming out from the front windows of his house.

What could it mean?

"Another surprise party, I suppose," he muttered, as he checked the speed of his mare. "I wish all these people were in Hades. Why do they come to torture me on such a night!"

He unsaddled his horse deliberately, dreading with unspeakable horror, the task of meeting another crowd of

merry-makers.

For a moment he hesitated, thinking he would ride away again and leave those within to their own devices; yet his native courtesy prevented this, for he realized on second thought that no one knew what this day meant to him.

He would reconnoiter. Stealing softly up to the lighted window in the sitting room, he was amazed to see the window draped within by soft, flowing white curtains, but the green shades were not drawn down, and as the house seemed perfectly quiet, he made bold to go close up to the glass.

His amazement became stupefaction as he gazed on the transformation within. All the windows were draped with white curtains, while house-plants flanked the window sills, the crowding geraniums and ferns glowing with beauty between the white veils. The house was surely his own, and yet how different. There were cushions on the chairs, a long couch filled with pillows in a corner and the corner was draped with a gay background whereon were disposed flags and photographs in bewildering profusion. Rugs were strewn over the floor, home-made rugs, but with homely artistic beauty in every twisted knot. The mantle shelf was turned into a thing of beauty with one beautiful yet simple Venetian glass vase of wild flowers, and a pretty bronze clock ticking away the moments. There were pictures, framed prints which he knew to be copies of the masters, hanging upon the wall. The little writing desk he had fashioned the night before, stood open, and all the little shelves and pigeonholes were filled with stationary. A pen and a half-written letter lay on the lid as if some one had

been interrupted in finishing a letter. On the top of this little desk stood a small Rookwood vase, its green and brown and gold accentuated into exquisite loveliness with a handful of yellow dandelions. The stove was brilliant with a recent polishing, while under it lay the very square of bright oil cloth he had hoped some day to see there. The table was covered with a bran-new art square of good design, if cheap quality. His eyes flashed over to the cupboard he had built into the wall with such care; its small-paned glass doors which he had fashioned with keen pleasure from a design he had found in "The Craftsman" were open as usual. Yet, the same strange power had been there, too. For instead of the few poor dishes he had left on these shelves, there was a whole set of new yet inexpensive blue china. The plates were ranged upright at the back, the cups hung from small hooks in the front of the shelves, while the rest of the shelves were piled with tureens, platters and glassware.

What did it all mean? Was he asleep? He actually pinched himself, for his dreams during the lonely winter now passed had pictured all these things, even to the blue china which contrasted so prettily with the oiled white pine wood-

work

Was it Agnes Olson again? Was she playing him some trick? Who, and when?

These questions surged through his amazed and per-

turbed mind with a pain that was almost physical.

Hark! That was a strange sound which he was sure came from the darkened bedroom, the door of which was opened into the lighted living room. Was it a kitten some one had brought and left within? Hark! Again!

Frenzied with a thousand emotions, he flew to the front

door, and tore it open with anguished fingers.

Just as he did so, a lady stood in the inner door, leading to the bedroom.

God in Heaven! It was Myrtle! His wife! Oh, now for patience! Courage and patience!

What was that soft bundle of white which she held in her arms, close, close to her heaving breast? Courage now, no faintness. Patience to read this riddle! What was that light in Myrtle's eyes? The light of other days? Nay, a new, a fairly glorified radiance which veiled her like a garment, and centered its rays upon that strange white burden within her arms! What was it? Ah—motherhood! These emotions took ages of time to swell and break upon the shores of that tortured heart which beat within the breast over which Charlie had clasped his arms. But measured in

time, it was only a few seconds before he whispered huskily,

"Myrtle!"

The young mother looked up at that still form in the doorway, and her own calm, happy gaze faltered and fell beneath the tragedy of those sad eyes.

But with the sweet tact of a woman she said gently:

"Are we welcome, baby and I?"

The calm voice soothed him as nothing earthly could have done.

With a man's swift instinct for privacy, he flew to the windows and drew the shades; then, locking the door as if to shut out the whole world from his resurrected love, he drew gently near the rocking chair whereon sat his wife, and without speech, he kneeled beside the chair and clasped both wife and child in his hungry, lonely arms.

After a little, they both found speech.

With a light, reverent touch, the young father caressed the delicate brown hair which covered the tiny head.

"He is called Charles Peter Winthrop, Junior. Ought he not to have his father's name when he is so much like you? Your own curls, you see. And his eyes are blue, like yours. very dark and beautiful. Do you not wonder at his beauty? He is a constant marvel, an hourly revelation of delight to my unworthy heart."

Oh, thank God, Charles was saying over and over in his heart, that he had been patient. This was the fruit of his love and patience. Never before had man tasted such perfect delight.

"You are pleased with the house?" asked his wife, anxious to explain and break the tense situation. Agnes Olson has helped me to do all this. I do really believe, Peter," with a woman's keen insight and quick confession, "that Agnes could have loved you very easily. And at one time, I would not have cared. But we kept up a regular correspondence, Aggie and I, after I had answered her first letter at Christmas time. Some way I was very proud, and really, I am sure you couldn't quite see all my side of the question, any more than I saw yours. I was ill, far worse than I realized, I was so ignorant," and she caressed the curly head nestled in her arm as she spoke. "But I couldn't bear to grumble too much to you, you had so many troubles; but that last morning," the young man winced, and as he turned away the babe broke out with the sudden cry of sleeping infancy. Both parents bent their energies to quiet the little sleeper, and then the mother resumed:

"That morning, I was very sick, I tried to get up and do something; and as I went out to clear up the things about the stove, I saw a snake in this very rocking chair. It was the last straw. You left me alone so much-I know you could not help it-but I was lonely and very frightened. Yet I was too proud or too ignorant to tell you exactly how I felt. O yes, dearest dear, I can see now, how idle and shiftless I was, as well, but I did not realize it then. But when I got back home, even mother began to understand that my trouble was mostly my own fault. After some miserable days I grew very homesick to see you; yet I dimly realized that it would be no use for me to come back, unless there was some change in me. At last I decided to go to the Brigham Young university with my brother who was there at school in the big church university, and mother said she would come down and take care of us both. I suppose mother sympathized with me at first, more or less, and no doubt she said some bitter things about the matter. But I started right in to study domestic science. I made up my mind that if you could learn farming and make a success of it from study and experience, I could learn housekeeping; and I determined to be able to make a success of it before I asked you to let me return. Of course I could not complete the whole course given in the school, but I learned many Most of all I learned to know what loyalty and integrity mean, from the teachings we all received from the noble head of that lovely school. My own faults and your virtues increased before my eyes with every day's experience in those halls. Agnes wrote me at Christmas time-such a good, kind yet sad letter. I answered it, but begged her not to let any human being know we were corresponding. began to plan for my return to you, and I did so want to make it a surprise, and I was wild to come back and surprise you on our wedding day."

"Oh, my dear," said Charlie, "if you had only written me one line, you would have saved me so much suffering."

The young wife drew his head within her arms, and kissed him again and again.

"Maybe I was wrong, dear, but I did so want to have it that way. We came back to the city, mother and I, in February, and I had many long visits with your good mother. She, too, agreed to keep my secret, so I thought it would be all right. Baby was born on the 10th of March. Mother thought it was a little risky, my coming here when he is so young, only five weeks old; but I am well. Well and strong! And I just could not wait another day nor hour."

Again she paused to caress the curly head lying on her shoulder, and the other tiny curly one resting in the shelter of her arm. Charles Peter was holding in his clasped hand the tiny rose-leaf hand of that other Charles Peter who had come so suddenly and sweetly into his life.

"Agnes and her sweetheart brought me here today and helped me to fix up the house. We expected you would go to Idaho Falls for the day with Mr. Olson; but when we found you gone, and the mare missing from the stable. I suspected where you had gone—for I knew just what this day was to you, for it is the same to me. So we just rushed things. We watched for you all day, but towards night all was done, and they went away to leave me to wait for my husband."

The baby began to be restless, and the mother arose to put it out of her arms.

"Bring the lamp, dear, and we will lay him down. He can't sleep so well in my arms."

As they entered the bedroom, Charlie saw that the same beautiful change had been wrought in this room also. A large basket stood near the bed, filled with pillows, and over it was the pretty pieced quilt he loved so well.

"Baby can have this basket as a bed for awhile. Some day you can make him a small bed, or cradle, without rockers though. I have learned some things about the proper care of a baby, by reading and study. Both our mothers have been making up for lost time by filling me with all sorts of new and old truths about babyhood and motherhood."

As she tucked the quilt about the basket, she asked:

"Do you remember this old quilt?"—did he remember it!
—"this was my first handiwork, but by no means my last.
Why I have made every stitch of baby's wardrobe by hand.
I got some lovely lessons from the lady who teaches domestic art in the Brigham Young university. O, I tell you, I am a changed Myrtle, and if you don't believe it, you will when you see me sign my name—Myrtle Ann—as I always do now. I was just writing a word to mother on your cute little desk when baby cried—and then you came."

Myrtle Ann! The sweet old-fashioned second name brought a savor of home and duty to his thoughts. His wife was surely changed if she had grown to love her second

name.

"You shall call me Myrtle when you remember our old days and first love—and when you find me growing sensible and good just call me Ann—and I will understand at once."

"Sweetheart," he said, "I am greedy for happiness. God and you have pressed my measure full and running over this night; but even so, another wishful thought rises in my heart. If God again blesses you and me, and gives to us a little girl-child to comfort and complete our perfect joy—we will call her—Ann. Just Ann! For out of the past, old-fashioned names, old-fashioned virtues and old-fashioned joys rise and haunt me with their grave and sweet old glory. We will forget our past, and begin the world anew tonight. This is our wedding day, our wedded day."

Once more the baby stirred, and above its couch the

parents knelt to sooth its restless slumbers.

GIFT TO CHURCH BY MR. AND MRS. A. W. McCUNE.

November 10, 1920.

Mr. and Mrs. A. W. McCune, 153 West Adams Street, Los Angeles, California. Dear Brother and Sister McCune:

The General Board of the Relie fSociety would like to express in some measure the gratitude and love which they feel toward you, especially since learning of the magnificent gift which you tendered so simply, so unostentatiously, to the Church, mentioning the women's organizations as the preferable recipients of your noble bounty.

That your thought, Sister McCune, should reach out first to your co-workers in this matter, is not surprising to us who know and love you so well. We are very well acquainted with your tender sympathy for human needs, your unfaltering devotion to the cause of truth, and above all, we know how you long to do all in your power to hasten the day of fulfilment when Christ himself shall come and bring peace to this earth. We have heard that you said the Lord had given you this beauteous dwelling place, and that you would now give it back to Him. How characteristic of your gentle, saintly attitude toward life in all its varied phases that saying was!

But we also realize that were it not for the gift of business acumen possessed in supreme measure by your no less princely and generous husband, you could not thus have manifested your love for the cause of woman and of the Church. God bless you both for this! And He will. All the prayers and promises uttered by President Grant in the

late conference we repeat in fullest measure.

Dear sister, you have removed from us for a season, but we trust you will carry the good message of hope and love to the Relief Society members wherever you go. Your influence will be felt for righteousness wherever your lot may be cast. We hope for your return to us, and to your labors here, whenever circumstances permit.

May the benediction of peace and plenty rest upon your house-

hold is the prayer of

Yours sisters and co-workers,

	President.
First	Counselor.
Second	Counselor.

EDITORIAL

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

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Vol. VII

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The Pilgrims Came

History measures results, not efforts. Men make history only when they impress good or evil upon group life. A hermit genius might leave behind some single token of supreme power as expressed in literature, music or marble. But the genius who can so express his will upon the plastic minds of his fellows that neither time nor distance may offer permanent obstacle much less oblivion—that genius, whatever his form of expression, engraves eternal characters on

the pages of history, here and hereafter.

The impress made by the Pilgrims on the life-history of America is out of all proportion to their numbers, their time of arrival and their previous condition. Two remarkable facts lie at the root of this truth: the party of pilgrims were intensely indivualized. Each man and each woman was a dynamic human unit. Courage, faith, integrity, and keen religious fervor were integral parts of each soul who landed at Plymouth Rock, December 21, 1620. That and the other far more remarkable fact that this group of strong souls could realize so keenly the saving power of group-form—what we call today, teamwork—this second binding obligation kept them together, molded differences, mellowed idosyncracies and knit up the groupe into a dominating force which later compelled "teamwork" from the wrangling and far more

austere Puritans who followed them. It permeated life in the new colonies, reaching out to the bounds of Jamestown, finally, and later, even converting aristocrats like George Washington. At last it focussed into itself the spirit and genius of "1776," creating a free America out of a dependent English colony. Was not the gun whose shot echoed around the world fired in Lexington? Did not Boston hold the tea party? And yet south of Massachusetts swarmed the Dutch in New York, and Pennsylvania, while the south harbored English and French aristocratic adventures by the thousands?

Follow the stream of American history, listen to the waves of measurable harmony and cohesion which broke yesterday, and break upon our national shores today, and you will find the individual integrity and groupe spirit of the Pilgrims lingering as the undertone of all the sounding tides.

To Utah came the descendants of these life path-finders. The Pioneers, like the Pilgrims, carried the groupe sword of justice sheathed by mercy's individual need. The torch of reason was lit by a live coal from the altar of revelation. And each strong soul, man and woman, knew that only in groupe-form could they persist. Here, as in their New England homes, they set up their altar fires within their homes, and each to each gave service for service. To such belong the kingdom of heaven.

We do well to honor the Pilgrims and the Pioneers! We do better when our own lives carry on the dominant spirit of individual integrity united with devoted groupe service.

NEW BOOK BY NEPHI L. MORRIS.

One of our most eloquent speakers and widely-known publicists, Elder Nephi L. Morris, has entered the field of literature with a very valuable contribution, "Prophecies of Joseph Smith and their Fulfilment," published by the Deseret Book Company. The kindly encouragement of the veteran publisher and friend of all Utah authors, Walter I. Lewis, has helped to make this book possible, as the author gratefully acknowledges. The book presents many vital points concerning prophecy which would have to be hunted for in histories, biographies, and forgotten manuscripts. It will be an everpresent help in time of need to missionaries, students, and saints generally. Particularly interesting today is the chapter concerning the return of the Jews to Palestine, the wonderful prayer and prophecy of Orson Hyde, and the present fulfilment of all that was foretold. It has been adopted by the M. I. A. Reading Course, 1920-1921.

Guide Lesson Suggestions

LESSON I. THEOLOGY AND TESTIMONY. (First Week in January.) SALVATION FOR THE LIVING AND DEAD. (Revelation.)

The theological lesson will take up a study in comparative

religion.

The founders of the Church of Jesus Christ of Latter-day Saints came out from various protestant religions. They were somewhat familiar, therefore, with the beliefs, forms, and creeds of the churches of the world from which they came. Comparatively few present-day members of our Church are acquainted with the faith and creeds of other religions.

Strangers who imagine that plural marriage is the only difference between the doctrines of the Latter-day Saints and those of other sects, know very little about "Mormonism," so-called, and it is feared that some of our people, born and brought up in the Church, know less about the differences between our faith and the fathers of other sects than does the

Christian world at large.

It is well to begin these lessons with the assertion that the principles advanced in the lessons and taught by the prophet Joseph Smith, has since his time entered into the very life and religion of all Christian sects. Germs of these truths exist and have existed in every religion, Christian, Jewish and Pagan. It was the fulness of the truth which was lost in the great apostacy. When the full light of truth was revealed to the world, men at first rejected and spurned that light, but the very fact that it had come into the world permeated their worn creeds and gradually influenced the minds of people and ministers alike. For that reason we ask our students to consider and consult present-day ministers of the gospel and present their modern ideas on these subjects as well as those ancient creeds which have and do still remain the bulwark of all the churches. We shall later present the foundation creed of all modern religions which is found in the thirty-nine articles of faith, accepted by Catholics, modified by the Reformers, but which is still the accepted standard of faith of all modern sects and creeds. Then the student may discover wherein "Mormonism" differs from these long established sects.

To discover a truth through the process of mental study, through association of ideas, or through a flash of sudden thought, is what we term inspiration. Revelation, pure and simple, is truth divinely and directly communicated to man.

With the startling revelation which the prophet received in the grove of Palmyra one hundred years ago, came several new divinely revealed truths, or we might say, correct angles on old truths. The first revelation was the fact that revelation had not ceased. All of the sects of the day without exception, Jewish and Christian, maintained that the canon of scripture was full and that the Bible was the sole guide left to men upon the earth. It was understood, of course, that this might always be supplemented by inspirational thought. But men, both ministers and laymen, quoted the last four verses of the "Book of Revelation" to substantiate this position: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The following is taken from:

The Westminster Confession of Faith, A. D. 1647. Found in the book, "Creeds of Christendom," and accepted by all orthodox churches today, written by Schaff, vol. III.

1. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God."

We present here the modernized article on revelation from the "Westminster Confession of Faith," arranged by Henry Van Dyke, Moderator, General Assembly, 1902.

Article II. of Revelation.

"We believe that God is revealed in nature, in history, and in the heart of man; that he has made gracious and clearer revelations of himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made Flesh, is the brightness of the Father's glory and the express image of his person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life."

It will thus be seen that orthodox Christian ministers today maintain that the Bible is the sole source of revelation.

The modern chatechism of the Christian church puts it thus: The alone-sufficiency and all sufficing of the Bible, as a revelation of the divine character and will, and of the gospel of grace by which we are saved; and a rule of faith and practice.

The prophet Joseph Smith had several wonderful revelations in the grove that spring day, but the most marvelous one was that revelation had not ceased with the closing of the Bible lids. It was upon the fact of his new revelation that his persecution rested. The prophet sums up the situation as follows:

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior: he treated my communication not only lightly, but with great contempt, saying it was all of the devil; that there was no such thing as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them." (History of the Church, vol. I.)

A quarter of a century later, 1848, the devil began his revelations to the Fox sisters, in Hydeville, Wayne county, New York. Rapping, table tipping, and hypnotic trances began with these so called "clairvoyants." Gradually the false revelations have increased in frequency and popularity until today some of our greatest scientists, notably Sir William Crookes and Sir Oliver Lodge, in England, with Professor Charles Richet, in France, and Professor Morselli, in Italy, have convinced themselves and many other people of the supernatural character of modern "revelation." Even so great a scientist and so sane a thinker as Thomas Edison has begun a series of experiments to communicate with the dead scientifically and with humanly prepared instruments.

Today when our missionaries go out into the world they meet with very little ridicule when they speak of revelation as a part of our religious faith. So great has the leavening power of this gospel been on that point that few men, even scientists, presume to deny the possibility of revelation. They do, however, treat contemptuously or skeptically the idea that the Father and the Son appeared to the prophet Joseph Smith in the grove one century ago. Revelation in the form of mental suggestion, imaginative hallucinations, or conceiving truth by a flash of the mind, everybody is ready to admit; inspiration is candidly accepted and everybody talks glibly about this one or that one having the "vision" of this or that business or cause. While many are also having false "revela-

tions" today; magazines deal with all classes of medium stories, and theaters open their doors to plays founded entirely on the supernatural appearances of spirits from the other side. In the "Return of Peter Grimm," presented by David Warfield, and in Maeterlinck's "Bluebird," the idea of revelation takes poetic form, but is none-the-less, an admitted possibility in modern life.

In the midst of this modern confusing visionary experience, our elders and students must set up a standard, or rather they must rest their claims upon the standard erected by our Father in Heaven by which the false and true revelation can be judged. That standard is the authority of the Priesthood duly organized in the Church of Christ as we shall see in later lessons. We must admit, always, that new revelation may be received at any time by any person. The key to divine revelation, however, is always held by the Priesthood and each man is subject to those who preside over him. Revelation for the conduct of the Church will be received only by the president of the Church; revelations or inspiration for the conduct of ward affairs may be received, if necessary, by the bishop of that ward, always subject to unity with the presiding authority.

Each man and woman is entitled to receive revelation, or inspiration, concerning his own business, but no man may rightly receive revelations concerning another man's business. (See October "Magazine," Genealogical lesson, page 598. Brigham Young sermon extract.) The Church received a revelation through Brigham Young (see Sec. 136), appropriate to the time and conditions. President John Taylor received one also fitted to his time, and President Joseph F. Smith had his glorious vision, printed in our "Magazine," December, 1918.

QUESTIONS.

1. Why should the light of truth permeate all men when it is once revealed into the world?

2. How have our present day ministers of the gospel been influenced by the truth concerning revelation taught by the prophet Joseph Smith?

3. What is revelation?

4. Name some truths revealed in the grove at Palmyra, to the prophet Joseph Smith?

5. What is the canon of scripture?

6. Quote the last four verses of the "Book of Revelation?"

7. Why should the preacher be angry with the prophet?

8. Who were the Fox sisters?

9. Quote the Westminster Confession of Faith, if possible, or such portion as found in this lesson.

10. What can you say as to true and false revelation?

11. Who has the right to receive revelation for the

Church, and why?

Note: Students and class leaders should consult converts to the Church regarding their former beliefs concerning revelation. It might be well also to interview ministers of other denominations so as to be fair in our estimate of their attitude on the subject of revelation, as well as to read encyclopedias and religious histories so as to ascertain the true belief of those not of our faith.

Notice to Genealogical Committees, Both Stake and Ward.

In the recent convention held by the Genealogical Society of Utah, it was decided that the Relief Society Genealogical workers should continue their activity in arranging excursions to the various temples, only where they are simply and wholly Relief Society excursions. If the Priesthood are included in these excursions it would be better for such excursion to be arranged by the genealogical committees, which are composed of three brethren from the Priesthood quorum, with two Relief Society women who are familiar with genealogical work and study.

The Relief Societies also are to carry on the Annual day

activity, reporting the same as usual in our blanks.

The theological lessons this year may also be continued under these committees if thought best by the presidents of the stakes, as the lessons will deal with principles connected with salvation for the living and redemption for the dead.

Do not slacken your efforts, sisters, but hold up the hands of the brethren and continue in the good work of filling our temples and assisting the people in every way possible.

Lesson II. WORK AND BUSINESS. (Second Week in January.)

Lesson III.
LITERATURE.
(Third Week in January.)

OUR L. D. S. HYMNS AND THEIR AUTHORS.

The hymns of a people—that is, the religious music of any people, contribute, perhaps, more to their life of worship than any other one visible factor. It is also true that the character of a people, or a church, can be discovered more quickly through their religious music than in any other way. The elaborate and ornate ritual services employed by the Hebrews after the building of the temple in Jerusalem and copied by them from Egypt and the Pagan nations about them, indicated their changed social characteristics which fol-

lowed them after their sojourn in Egypt.

After the Savior's day, his followers for generations used the simple music begotten of the lovely simplicity which was so much a part of the Savior's character and teaching. Not until the apostasy of the fourth century did the music in the Christian churches copy the elaborate and ritualistic features common to the old Hebrews and to the Roman nation, whose customs Constantine the Great, fastened on to the apostate Christian churches.

List of L. D. S. authors: Lucy Mack Smith, Eliza R. Snow, Emmeline B. Wells, Emily Hill Moodmansee, Lulu Greene Richards, W. W. Phelps, Parley P. Pratt, Wm. W. Clayton, Charles W. Penrose, John Jacques, Alexander

Neibaur, Henry W. Naisbitt.

A hymn is a religious ode or poem intended to be used in worship. Rythm is a necessary quality in as much as hymns are written that they may be set to music and sung.

All nations and peoples have used music as an expression of courage and patriotism, of love and grief, and especially was it used as the emotional aid to religious worship. The history of the ancient world as found on stone and papyrus, in ruined homes, palaces, and temples, proves the constant and varied use of musical instruments and musicians among every people, pagan, or Hebrew.

So far as is known, however, all music, both vocal and instrumental, were without combined harmony. The singers and musicians carried the same melody without bass, tenor, or

alto parts.

The Greeks knew the hymnal, but the greatest contributors to the hymnolovy of the world known up to the

time of the Christian era, were the Hebrews.

This, of course, is not surprising, because the Hebrews, worshipping as they did the only true and living God, developed a religious atmosphere that would certainly culminate in just such literary achievement; hence we have the Hebrew Psalter, one of the most valuable collections of hymns the world has ever seen.

The hymns of the early Christian era are of great worth, being adaptions of Hebrew rituals, some of them coming to us as rays of light breaking through the darkness of the Middle Ages. The early writers adapted the tunes of the troubadores to religious words and thus began modern hymns. Middle Ages. Luther was the first modern religious leader to

permit women to sing in church, or to make music congregational. He, also, and his successors, adopted the newly discovered harmonics of the Dutch and Italian musicians to sacred tunes and melodies. And there was a veritable renassance of hymns during the days of the Reformation.

It was at this time that Germany made the contribution to the hymnology of the world that has put her in the front ranks as a hymn producing nation; for Germany stands first in the quality and number of hymns produced, although Italy

discovered the oratories.

Among German writers the name of Martin Luther is famous, both for the number and quality of his hymns, the most noted, of course, being "A Mighty Fortress is Our God."

The English come next in their output. From among the many English hymns of very high literary value we name only

"Lead. Kindly Light," by John Henry Newman.

We are happy to record the names of a group of women hymn-writers, first of whom is Mrs. Sarah Adams, the author of "Nearer, My God, to Thee." "Just as I am Without One Plea," was written by Miss Charlotte Elliot, and "One Sweetly

Solemn Thought" is by Poebe Cary.

The hymns written by Latter-day Saint authors are full of the religious fervor that characterizes the people as a religious group. Many of them are the offspring of historical events of great importance; preserving the emotional past and breathing the marvelous hope of the future of the Latter-day Saints. Whatever the limitations of the hymns of the Latter-day Saints may be, we face the astounding and gratifying fact that they are greater in number and better in quality than one could humanly hope for, when we take into consideration the youth of the Church and the strenuous life that has been led by its adherents. Yet from the very hard-ships that have been endured by this people have come out some of their most vital hymns.

The Latter-day Saints must feel great satisfaction in the fact that we have so many names to record. The readers of the "Relief Society Magazine" must be proud of the fact that among the authors of these hymns appear the names of Lucy Mack Smith, Eliza R. Snow, Emmeline B. Wells. Emily Hill Woodmanse, Lulu Greene Richards, M. M. Johnson, and perhaps others.

In connection with the women whose authorship we appreciate, we are deeply gratified to place the names of W. W. Phelps, Parley P. Pratt, William Clayton, Charles W. Penrose, Alexander Neibaur, Henry W. Naisbitt, and John Jaques.

It will be the purpose of this course of lessons to present

the values of such hymns as may be selected in such a way that we may come to know something of their historical significance, as well as to be led to appreciate more thoroughly their thought content, their emotional content, and their literary efféctiveness.

Try to think of the occasion when the use of the hymn, "O, My Father," made the deepest impression on your life. Name a group of non-Morman and of Latter-day Saint women

who have contributed to Latter-day Saint hymnology.

OUESTIONS.

What is a hymn? 2. What is a hymnal?

Select one of the psalms and read it. What national

group gave us the Psalms?

Who was Martin Luther? Try to find "A Mighty Fortress is our God," and read to the class.

5. Read "O, My Father," to the class.

6. Who was John Henry Newman? Read to the class. "Lead, Kindly Light."

7. Select the lines in the hymn that give evidence of great spiritual struggle.

Lesson IV. SOCIAL SERVICE. (Fourth Week in January.) (Preview.)

Social Service: A study of the local community will be continued in this department throughout the next year. The lessons will be as follows: The community—historical setting; city administration; recreation; education; juvenile delinquency; social legislation.

HISTORICAL OUTLINE.

In order to make a proper and reliable social survey of a community, it is necessary to study the history of the place its physical environment, type of people who settled there, and their ideals, etc. The history of any town or settlement should be the story of how the people have developed their ideals as well as the rise and growth of their industrial life.

Location of the town or city.
a. On what stream? How the stream has influenced the industrial life of the people. No doubt it was used for irrigating the lands and gardens in early days. Contrast the volume of water found originally with amount in streams today.

b. Climate, rainfall, etc.

B. Type of people.

a. Were they religious?

b. Some of their moral teachings.

c. Were they believers in education? Why?

C. Influences that held the people together, or united them in one common bond. Why did they work together? a. What is co-operation?

D. How the people first tilled the land.

a. Irrigation.

b. Small or large farms?

- c. What did the people raise in early days?d. Principal farm products of country today?
- E. What kind of homes did the people build? Rock, adobe, frame or logs? etc.

II.

F. In studying the history of a town, find out what you can about the first schools and who the first teachers were. For example, Salt Lake City, the first school was opened in October, 1847, in an old military tent, shaped like an Indian wigwam. The first teacher was Mary Jane Dilworth Hammond, and the old Lindley readers were used as texts. The Bible was also read and passages of scripture given to the children to learn. During that first year, the children had only slates and pencils. In some communities, the children were taught to write on the dried bark of the mountain birch.

What else did the people do to encourage education? In some communities, a stage was built in the boweries in summer and in the meeting and school house in the winter, and the drama was encouraged. Many plays were given in those early days by local talent. The first theatre in Salt Lake City was opened in 1851, when the Social Hall was built. It was the first theatre west of the Missouri river. The Salt Lake Theatre was built in 1862.

In many communities, the first teachers were the members of the Relief Societies.

III.

G. How did the people treat the Indians? Were the Indians friendly? How did the Indians live? Did they have any traditions which they taught the whites? Here is the tradition concerning the origin of the Sego Lily. It will help you to obtain others:

Many, many suns ago, the Indians lived in great numbers in these valleys of the mountains. They grew corn and berries in abundance, but they vied with each other to see who could gather the most food for their winter living when snows were deep and days were cold.

Then they warred, and the tomahawk took the place of the game stick, and many Indians were killed. The Great Spirit was displeased, and sent a heat over the land, and the corn and berries dried up. The children were left without food, the sky became dark with great clouds for many moons, the earth refused to yield, and the sands blew over the land. The Indians sorrowed and prayer to the Spirit. One day the sun shone brightly, and up on the hills, the people saw a little plant, growing everywhere, even into the canyons, and far above to the very peaks. The Great Spirit had heard the prayers of the people and when the Indians tasted the root, they knew that the Spirit had saved them from death. So ever after, they never fought where the lily-bulb grew, and they called it the little "life-plant" of the hills.

Were there any Indian wars in your community? Tell about them.

Where are the Indians of your old community gone today?

IV.

H. Early day manufacturing in the community.

a. Domestic manufacturing.

- b. Building of factories.
- c. Furniture and dress of early days.

V.

I. Government of the community in early days.

a. Early town government.b. Early city government.

c. What kind of laws did the people have? What were some of them?

VI.

G. Early day amusements.

QUESTIONS FOR REVIEW.

1. Where is your town or city located? Why was it built there?

2. Who were the principal families of the first colony? What kind of people were they? Did they have high ideals of religion and morals?

3. Why is it necessary to understand the history of a people if you are going to study their present-day social.

customs?

4. Give the history of the first school. Who was the first teacher? His or her life. What kind of books did they use in early days?

5. Did the people build a meeting house? A school

house? A theatre?

6. What Indians lived near? Did they cause trouble for the colonists? How did the colonists treat the Indians?

7. What is domestic manufacture? What did the peo-(Continued on Page 745.)

The Relief Society Magazine

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

VOLUME VII.

"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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INDEX

MISCELLANEOUS PROSE.		Message to Mothers, A	143
1 D: D	400	Moment of Peace, A	15
Amusements in Pioneer Days		Mormon Battalion Monument,	
Attention, Friends		The	96
Blind Authority	401	My Hero and Heroine	147
Class in Charities and Relief	405	Myth of the Manuscript Fund	424
Work	437	New Book of Children's Stories	143
Dedication of the Hawaiian	50	New General Board Member,	
Temple	79	Mrs. Annie Wells Cannon	97
Dee Hospital		Opening the Gate Beautiful to	
Dee Hospital-Nurse Work		Women	189
Doomsday Book, The		Paradise of Girlhood	209
Dream, A		Rays of Science in The Home,	
Entertainment for November		The	192
Evolution of the Post		Regarding Salvation For the	
Excuses		Dead	199
Financial Diagnosis	14	Relief Society Organizations	
Five General Presidents of the		Among New Converts to the	
Relief Society, The	127	Church	58
Funeral Services of Edna May		Relief Society Song Book	2
Davis	3	Romance of a Missionary	20
Funeral Services of Mrs. May		Sacred Vestments of Ancient	
Wright Sewell	499	People	502
General Conference of Relief		Secret Doors to Childhood, The	33
Society	313	Sentiment, A	
Education as a Fundamental		Suffrage Won by the Mothers	
Element in Normal Life	335	of the United States	251
Employment: A Fundamental		Summary of Woman's Position	-01
Element in Normal Life	338	in Newly-Enfranchised Coun-	
General Officers Meeting		tries	530
(Morning Session)	314	Testimony, A	449
General Officers Meeting		Testimony of President Emme-	
(Afternoon Sassion)	325	line B. Wells	561
General Session (Saturday		Traditions and Customs of the	00.
Morning)	331	Navajo Indiahs	390
General Session (Saturday		University of Utah Enlarges Its	•
Afternoon)		Scope of Usefulness, The	588
Health	332	Jnknown Heroine	463
Recreation: A Fundamental		What Do We Know of The	
Element in Normal Life	341	Other Side	65
Report of the N. A. W. S. A.		-	-
Held in Chicago	318	STORIES.	
Spirituality as a Fundamental			
Element in Normal Life		Am I My Husband's Keeper	
Glimpses from Life's Movies	217	Being Nobody	26
Gospel of Beauty, The	202	Better Hubby Contest, The	628
Guide Lesson Suggestions for		Beyond Asareth	
July		21, 93, 148, 204, 277, 362,	
Great Experience, The		Blue Peaks of the Soul	
Hydrotheraphy	398	Child's Right to Happiness, A	370
L. D. S. Relief Society for Class		Coming of the Sixth, The	461
Training Nurses' Aids	375	Daughter to Love, A	404

Domestic Drama, A565,		Trust	. 143
Her Luck		Victory Dance, A	459
Lost Sheep Returned, The	519	Voice Of The Unborn	510
Treating the Rumor Germ	193	What of Thy Victory, O	
Vacation and a Ragbag	440	Woman?	
White Begonia, The	138	Wild Sun-Flowers	140
Will and The Way, The	90	Ye Mothers of Men	249
, , , , , , , , , , , , , , , , , , , ,	•	TO MICHOLD OF MICHEMAN	
MUSIC.		OFFICIAL ROUND TABLE	•
Music, Page, The	586	Astor, Lady in the British House	
Tribute, A	183	of Commons	
Voices From the Dead	246	Avery, Rachel Foster, Passes	
		Away	
POETRY.		Babies in Denver Church, Cared	
		For While Mothers Are In	
Actor, The	681	Church	155
Colonial Quilt	198	Baby Week in East India	417
Destiny	434	Catt, Mrs. Carrie Chapman, Vis-	
Edelweis, The (A Sonnet)	165	its Utah	
Eulogy to Emmeline B. Wells	100	Centennial of the Vision	
Flowers of Earth and Heaven	664	Check Your Baby	
Priordahia	276	Columbia University	
Friendship	151		
Get Somebody Else	182	Convention Program	
Grail of the Fields, The	468	English Suffrage	
Happy Glad New Year	1	English Women Magistrates	
Heavenly Voices187,	627	Eugene, Empress, Visits Paris	102
Home and Love	186	Eugenic Bearing of Taxation,	
In the Sunset Glow	633	The	417
Just Trust	311	Ever New Domestic Command-	
Kindly Deed. A	506	ments, The	475
Legend of Bridal Veil Falls,		Federal Aid in the Protection of	
Provo Canyon, A	589	Infancy and Maternity	39
Lines to An Old Walnut Tree	658	First Women's Bank	
My Little Span	282	French Suffragists Plan Elec-	
My Son	372	tion Defi	
My Thanks	559	Great Rejoicing	152
Needs of Yesterday	407	Group Conventions	283
Ode to "Relief Society Maga-	401	Hay, Miss Mary Garret	
zine"	200	Inheritance Laws of Utah Con-	100
Oh Lad O' Mine	389	flict With Louisiana Laws	116
Pioneers, The	90	International Congress of Work-	410
Prayer, A	105	ing Women	37
Promoted	100	Kansas Relief Society Women	
Renunciation	600	Marking Fiftieth Anniversary	109
Possonas	529		150
Response	245	of Suffrage in Utah	102
Riches	424	Mexican Femenist Council	
Selfish Love	501	National Council of Women	
Shadows	223	New Plan for Holding Conjoint	
Smile		New York Has Barred Women	
Solace	403	from Juries	156
Summer Lullaby, A	544	Noted Men Visit President Em-	
Temple Work	448	meline B. Wells	
Thanksgiving Memories	621	Ouija Boards Are Dangerous	157
To My Granddaughter	400	Program for Group Conventions	284
To The Female Relief Society	125	Program for Auxiliary Group	
Trumpet Call, The	680	Conventions for 1920	472

Frogram of Reflet Society	Central States 64
Meetings 4	
Relief Society Annual Report	Curlew Stake4
for 1919 2	87 Dedication of the Hawaiian
Relief Society Conventions and	Temple
Conferences for 1920 28	83 Duchesne—Roosevelt 54
Relief Society Headquarters 25	
Reports from the Children's Bu-	England, From 58
reau1	
Roster of Men 15	
Separate Stake Conferences 28	Fremont Stake 1
Social Advisory Committee	Granite Stake 68
	40 Hawaiian Mission104 ,5
Suffrage for Chinese Women 43	
Swiss Women Forge Ahead 42	
Vanity Boxes in Egypt 10	
	Lehi Wards Introduce a New
Wells, Emmeline B. Pres. Birth-	
day 25 Wells, Pres. Emmeline B. Birth-	Liberty Stake2
	Maled Stoke
day1	01 Malad Stake42
Williams Dr. Anna W. on India	
Williams, Dr. Anna W. on Influ-	"Millennial Star," The4
enza 1	
Woman Stage Manager 10	
Women as Fire Lookouts 4	17 New Stakes—Cache—Logan
Women Census Takers 10	
Women in Los Angeles 10	
Women Featured in the Com-	Northern States Mission158, 23
ing Campaign 15	Northwestern States Mission 4:
Women in the Churches 4:	17 Ogden Stake
Women Physicians 18	56 OneidaFranklin541, 6
Women Prisoners Not to be	Panguitch Stake221, 222, 476, 68
Whipped 18	56 Parowan Stake 68
Women to Fill Pulpits in the	Pocatello Stake43, 65
Protestant Churches	38 Portneuf Stake 64
Women Will Celebrate Golden	Relief Society Worker, A 53
Jubilee1	
World League Against Alcohol-	Rigby Stake 47
ism. The	40 St. George Stake107, 421, 58
1511, 1110	Somoan Mission 47
Notes From the Field-	San Luis Stake158, 42
	Sevier Stake160, 42
Alberta Stake43, 65	51 Snowflake 42
Alpine Stake	43 Southern158, 64
Bacteria War 54	40
Bannock Stake 58	09 111110 014110
Bear Lake Stake 10	ng Tongon Mission42
Bingham Stake43, 41	~~
Blackfoot Stake	
Blaine Stake106, 222, 582, 64	
Boise Stake106, 15	Wasatch State 00
Boxelder221, 538, 58	84 Wayne Stake477, 65
Cache Stake107, 42	Western States 58
California Mission41, 104, 538, 64	11 CO CO LA CO
Canadian Mission 54	
Cassia Stake1	60 tion 4

HOUSEHOLD HINTS.	True Clothes Moths, The 429	
	Rules for Table Manners 29	1
Care of Clothing—	U. S. Department of Agriculture	
Accessories 524	and State Agricultural Col-	
Care and Findings524	lege Co-operating.	
Gloves 528 ·	Suggestions for Clothing Econ-	
Hats 529	omy43	1
Hints for Buyers 525		
Homemade and Ready-Made	EDITORIALS.	
Clothes 525		
How Much Should You Spend 524	Coming of Elijah, The54	
Outerclothing 524	Deadly Foes of the Night, The 59:	2
Outergarments 526	Discipline of Fear, The 10	
Plan What to Buy 525	Discipline of Obedience, The 16	3
Shoes	Discipline of Opposition in	
Silk 527	This Newest Year 1920, The 4	8
Underclothing 524	Discipline Our Thoughts 42	5
Undergarments 526	High Prices 36	
What Do You Want of Your	Honors for General Board Mem-	
Clothing? 524	bers' 48	5
What Kinds of Clothing Do	Let Us Give Thanks65	6
You Need? 524	Vision as the Answer to the	
Wool 527	Eternal Question, The 23	2
Famous Utah Cook and a	Visitor From Across the Sea, A 48	
Recipe, "Aunt Margaret Claw-	What Women Will Do With the	
	Suffrage 29	1
son's Creamed Chicken 646	Who Pays the Price48	
Home Problems 144 Household Hints—		
For Tears or Rents in Silk 248	GUIDE DEPARTMENT.	
Protect Furs and Woolens	Genealogy—	
from Moths, To	Minutes of Genealogical Con-	
Put New Life in an Old	vention48	7
Broom, To 248	More Light on Baptism for	•
Splendid Way to Keep Rub-	for the Dead234, 54	5
hers from Slipping, A	Need of Temples 59	
When Shoes Become Barked	Penalty for Neglect of Temple	7
and Scarred	· Work, The59	1
Household Hints—	Pioneer Temple Building in	3
Asparagus Tip Salad—	Utah65	0
Bell's, Mrs., Graham Bread 468	Reocrds of the Dead Must be	
Boiled Dressing	Kept, The 11	1
		-
Green String Bean Salad 466	Salvation for the Dead, A Vi-	^
Melon Balls	carious Work 16	
Potato Salad	Salvation on the Other Side 5	1
Smith's, Mrs. Mustard Pickles 467	Temple Work, Now and in	0.
Tomato Salad	the Millennium 59	7 .
Tuna Fish Salad 466	Theology-	
Household Hints—		
Fritter Batter 575	Bookof Mormon—Archaeolog-	
Grapefruit Marmalade 576	ical Testimony Portions of	
Miscellaneous Hints 574	the book opposed to scien-	
New Bread Winkle, A 576	tific deductions at the time	2
Peach Fritters 575	of its coming forth	0
Moths and Economy in Clothing—	Positions of the Book Sus-	
Case-Making Clothes Moths 428	tained by Archaeological Testimony66	F 9
Remedies429	resumony 00	

Book of Mormon-Bible Tes-	Empey, Emma A.	
timony.	Farr, Julia 311,	
Day when the Book should	Faggergren, Clara S26, 440,	
come forth, That296, 547	Farnsworth, Julia P. M	
Isaiah's Prophecy and the	Frost, Grace Ingles198,	681
Book of Mormon170, 239	Gates, Susa Young	
Book of Mormon—Departure	147, 251, 375, 499	502
of a Choice Seed from Pal-	Gibbs, Mary Foster455, 519,	
estine113	Green, Lucy May1, 138,	
Land of Joseph, The54	Harvard, Jane	
Ephraim in America 601	Horne, Alice Merrill	
Ready Reference, The 295	Howe, Abigail565,	634
Literature—	Hyde, Janette A.	
Alfred Tennyson and the Abo-	144, 248, 338, 465,	
lition of War 56	Johnson, Peter E.	
Tennyson and British Na-	Kleinman, Bertha A151, 282,	
tional Life	Lesueur, James W.	
Tennyson and the Life Be-	Lyman, Brown Amy	
yond	37, 101, 152, 224,	C 4 17
Tennyson as a Poet Laureate 172	283, 313, 416, 437, 472, 536, 580,	
Tennyson's "In Memoriam" 672	Madsen, R. A.	
Tennyson's Minor Poems,	Meacham, Donna M400,	
Some of552, 607 Tennyson—"Princess, The" 302	Merrill, Amy Lyman	
Tennyson's Queen of May 235	Morag217, Nelson, Mrs. Parley	
Social Service—	186, 233, 424, 544, 579,	
Feeding the School Child 175	Nelson, Thelma	
Health (Feeding Children of	Noyes, Alfred	
Pre-School Age) 118	Orgill, Helen Kimball	400
Health (Feeding School Chil-	143, 187, 529,	627
dren) 242	Pace, Addie S403,	
Health (Home Sanitation) 612	Preston, Harriet A.	
Health (How Diseases Are	Peeves, Myrtle E.	
Transmitted)	Richards, L. Lula Greene	010
Health (Malnutrition) 59	65, 89, 245,	249
Health (Personal Hygiene) 555	Snow. Lucy Wright 203, 434,	
Health (School Lunches) 306	Steele, Frank	
h	Summers, M. E.	
AUTHORS.	Thomas, Kate	
Adair, Ellen	Ursenbach, O. F165,	
Allredge, Ida Romney 506	Warner, M. M.	
Anderson, James H. 46, 98, 161,	· · · · · · · · · · · · · · · · · · ·	
228, 290, 366, 412, 533, 577, 654	Wason, Rozella M. (2)	
Anderson, Nephi	Washburn, Hazel (1)	461
Anderson, Nephi21, 93, 148, 204, 277, 362, 394	Williams, Clarissa Smith	
Apperley, W. H.—D. M 125	37, 101, 152, 224,	
Baggarley, Maud140,468	283, 346, 416, 472, 536, 580,	647
Bell, Ruth Moench212, 404, 628		
Bloomfield, Lucy Guyman 390	ILLUSTRATIONS.	
Brown, Leah 633		
Cannon, Annie Wells95	Anthony, Susan B.	
Chamberlain, John M 276	Cannon, Annie Wells	97
Christensen, Victoria BR. N. 398	Cincinnati Relief Society	647
Cooley, Martha B 165	Davis, Edna May, Member Gen-	
Dusenberry, Ida Smoot	eral Board of The Relief	
33, 90, 141, 209, 370 , 401	Society	
	2001003	_

Dee Hospital in Ogden, The	36	Mail and Express Car	625
Few of the Women Who Helped		Mail Car Interior	
Win Suffrage in the United		Members of Bakersfield Califor-	
States	251	nia Mission	538
Anthony, Susan B.	252	Members of Leper Settlement	
Catt, Carrie Chapman	252	at Kaluapapa, Hawaii	539
Harper, Ida Husted	253	Members of Wahiawa Relief	
Heyward, Elizabeth, Senator	274	Society, Hawaii	540
Kimball, Sarah M	260	Navaio Woman at Wterfall	374
Richards, Emily S	260	Old Time Stage Coach in Salt	
Shaw, Dr. Anna Howard	252	Lake City, An	624
Wells, Emmeline B	260	Relief Society Class in Chari-	
Young, Seraph	264	ties and Relief Work	436
Five General Presidents of the		Sacred Grove, The	188
Relief Society	126	Sewell, Mary Wright	498
Snow, Eliza R.	126	Tri-City Relief Society	648
Smith, Bathsheba W		Trinidad Relief Society	580
Smith, Emma	126	Wells, Pres. Emmeline B	63
Wells, Emmeline B	126	Wessman, Amanda	464
Young, Zina D. H.	126	Women Who Knew the Prophet	
Grant, President Jedediah M	. 64	Joseph	312
Letter Received By-Air Mail		Young, Minerva Richards	146
Service	622	Young, Gen. Richard W.	146

ple make in their homes? Make a list. Where were mills

and factories located, and why there?

8. How was the town or city governed in early days? Were the people law-abiding? Did they know good government? Why? Were sanitary conditions encouraged? How?

9. Some one has said: "Give me the amusements of a people and I will tell you their character." What were the

amusements of the people in early days?

10. What are your general social conditions of the town and cities today?

IF THE MOTHERS OF THE FUTURE.

Annie G. Lauritzen.

If the mothers of the future would be healthy,

They must work.

Any work out in the open is a boon

They need not shirk.

Would they obtain rare beauty that a rainshower cannot spoil,

Let them work each day at gardening,

Get closer to the soil.

Would the mother of the future be more Comfortably dressed,

And preserve her grace and dignity

Her body not compressed,

Still in flowing robes of modesty With sympathy replete,

With a mind firm, strong, and active With faith and love complete,

As a magnate of her family, as the joy

Of every home

Full of loving praying helpfulness,

Thus let the future mothers come!

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