

THE RELIEF SOCIETY MAGAZINE

Vol. X JANUARY, 1923 No. 1

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Organ of the Relief Society of the Church of
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Room 22 Bishop's Bldg., Salt Lake City, Utah
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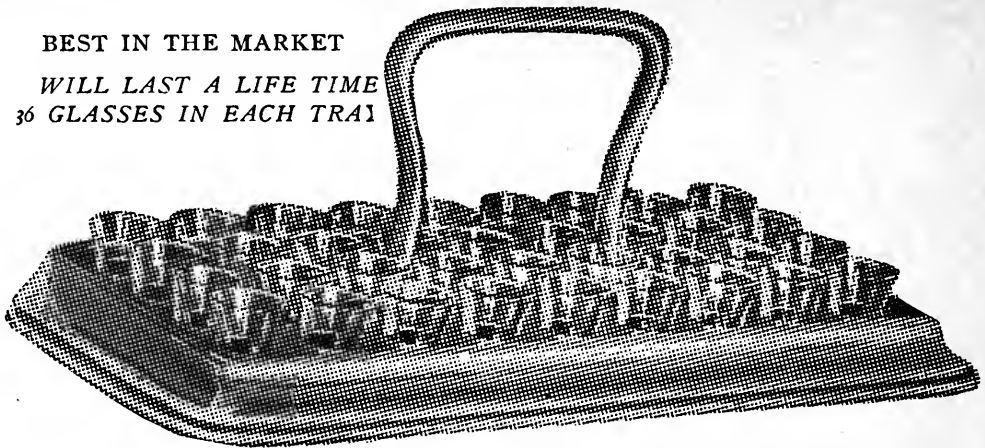
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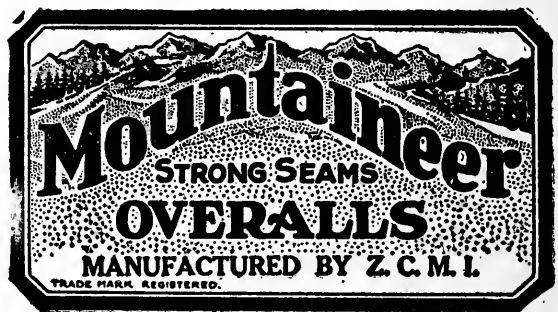
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HAPPY NEW YEAR

Lucy May Green

Happy, glad New Year, my friends,
Full of joyous cheer!
Blessings may it bring to you,
Happy, glad New Year!

Greetings, brothers, sisters, true,
Friends both far and near,
Happiness, my wish for you,
Happy, glad New Year!

Peace and love attend your way,
Hope be ever near,
Faith light up the darkest day
Through the glad New Year.

In true service may you show
Gratitude sincere,
Joy's full measure then you'll know
Through the glad New Year.



GENERAL BOARD OF RELIEF SOCIETY

Reading from left to right—Top row: Barbara H. Richards, Lillian Cameron, Cora L. Bennion; Second row: Julia A. F. Lund, Rosannah C. W.

THE Relief Society Magazine

Vol X

JANUARY, 1923

No. 1

The New Year

The pendulum of time has measured the arc of another year. Before the pendulum starts on its return swing, it pauses, in mid-air, for an instant. We, too, at the dividing point of the two periods, should pause a few moments to review the events of the closing year and to study the possibilities of the approaching months. We should, in retrospection, survey our individual attainments and shortcomings and, in the light of the experience of the past, and in our anticipation of the future, we should determine as far as possible what our plans and aspirations are to be.

The backward glance may be one of satisfaction or one of regret. Some of us may have met disappointment, may have erred in some way, or may have lost courage. Others of us may be able to view the past with joy and serenity, for the days of the year now gone may have contributed to our growth, development, and progress.

The days of the past knit themselves into a finished fabric, and an observation of the individual days will reveal the kind of material with which we weave. Every day should be woven with the enduring and lustrous threads of steady faith and constant labor; periods of indifference and lassitude rob the finished product of its sheen and beauty.

A study of the past is always enlightening. Although last year's fabric cannot be changed, that of the new year is yet unspun. A view of the past may make us more cognizant of life's purposes, and may give us a desire to spin the threads of life, of each yet unborn day, in such a manner that we will be proud of the finished whole.

The un-lived future should awaken in us higher ideals; it should stir us with lofty aspirations; it should inspire us with courage; it should fill us with hope for the future and with faith in our powers.

To the General Board of Relief Society a backward glance of the year's work of the Relief Society is one of satisfaction and gratitude; satisfaction with the earnest labors and notable achievements of the various organizations; and gratitude to the officers

and members of the organizations for their labors in the Relief Society and for their devotion to the high ideals for which it stands. The loyalty, the steadfastness, the unselfishness, the service, and the faith which have always characterized the women of the Relief Society, have been present during the last year in a marked degree. The women have been true to the beautiful and inspiring heritage of the past.

The Relief Society, too, should take a forward look. It should resolve to maintain the ideals and standards which have developed in the growth of the Society. Every member should strive to emulate the lives of the revered characters who advanced the Relief Society work, to continue the spirit of their work, and to prove worthy of the traditions they have handed down to us. And with a trust inspired by the Relief Society's glowing heritage, every member should see in the future a continued growth and progression, to which she should aspire to contribute.

It is our prayer at this time, dear sisters, that new hope and courage may come to those who have met sorrow and discouragement, and that continued faith in the gospel, and strength of purpose may attend those who have been staunch and true. May the light of truth and testimony burn bright in the hearts of all, guiding us on the onward, upward path of righteousness and eternal progression.

GENERAL BOARD OF RELIEF SOCIETY.

GOOD-BYE OLD YEAR

Alveretta S. Engar

Before you fade into the past,
Unroll before mine eyes, Old Year,
Your written leaves, from first to last,
And seeing, I will live again
The days which brought both joy and pain—
Life's lessons thus will be made plain.

Though you depart, and disappear,
Your firm imprints will still remain
To bless or mar the new-born year,
The richness of the past is mine!
It fills my soul with hope, and faith
In God, and in his love divine!

Old Year, we part without a tear,
Though stern your face and firm your will,
To me you've been a friend sincere.
I've learned to know Life is duty,
That Love makes light its many tasks
And fills the world with beauty.

Another Woman for the Hall of Fame

Alice L. Reynolds

The prohibition question has been very much to the fore of late. The November issue of the *Relief Society Magazine* contains an article by President Clarissa S. Williams on the subject of "Prohibition Enforcement," which is in line with one phase of current thought on that subject.

All this brings to mind the fact that the movement that finally resulted in the Eighteenth Amendment was begun by a band of courageous women under the leadership of Frances Elizabeth Willard, whose statue in the Hall of Fame, in Washington, proclaims the fact that one woman at least has been deemed worthy of place by the side of the distinguished men whose statues are to be found in the rotunda of the national Capitol.

But this article is not chiefly interested in Frances Willard on prohibition, but in the woman for whom American women voted, that she, too, like Frances Willard, might have the honor of having her statue placed in the nation's Hall of Fame.

The rules of the contest provide that no woman may be considered for such honor until ten years after her death. The result of the last vote on this matter gave the place to Alice Freeman Palmer, wife of George Herbert Palmer of Harvard University.

Alice Freeman, later Mrs. George Herbert Palmer, is perhaps the most conspicuous woman from the standpoint of education that America has produced. She was born February 21, 1855, at Colesville, Broome county, New York. Her childhood was spent in the beautiful region of the Susquehanna river. She was a great lover of nature, pitying those who lived in cities because she felt "that the country-bred were provided with securer sources of happiness." As a child she was precocious, as the following anecdote will illustrate:

Once while at evening prayers a large June-bug came through the window and entered one of her curls. She could not induce him to fly away. She kept quiet until prayer was over, then said to her father, "I wanted to scream but I couldn't upset you and God." "Of course not," said her father, who carried the insect off.

At the period when she was passing from childhood to girlhood, the family moved to Windsor, New York. Here she entered Windsor Academy, a school maintained by the Presbyterian

church. From this institution she was graduated in 1872. She went a thousand miles from home to attend college in Ann Arbor, Michigan, for the doors of that institution had been thrown wide open to women. President Angell tells the story of her entrance into that institution as follows:

"In 1872, when Alice Freeman presented herself at my office, accompanied by her father, to apply for admission to the University, she was a simple, modest girl of seventeen. She had pursued her studies in the little academy at Windsor. Her teacher regarded her as a child of much promise, precocious, possessed of a bright, alert mind, of great industry, of quick sympathies and of an instinctive desire to be helpful to others. Her preparation for college had been meagre and both she and her father were doubtful of her ability to pass the required examinations. The doubts were not without foundation. The examiners on inspecting her work, were inclined to decide that she ought to do more preparatory work before they could accept her. Meantime I had had not a little conversation with her and her father, and had been impressed with her high intelligence. At my request the examiners decided to allow her to enter on a trial of six weeks. I was confident that she would demonstrate her capacity to go on with her class. I need hardly add that it was soon apparent to her instructors that my confidence was fully justified. She speedily gained and constantly held an excellent position as a scholar."

She remained in the university until her graduation. At commencement a part was assigned her, "one of the first granted to the girl students of Michigan." Her subject was "The Relations of Science and Poetry." President Angell, in commenting on her address, observed that "it captured the attention of her audience and held it firmly throughout."

After graduation from Michigan, she accepted, at the solicitation of a friend, a position at a girl's seminary at Lake Geneva, Wisconsin. Here she taught Latin and Greek.

In the summer of 1877 she was offered an instructorship in Wellesley college, but declined because of the severe illness of her sister, Stella. She next went to Saginaw, Michigan, where a teacher of great tact was needed, for that reason President Angell had recommended her to the superintendent. Within two months, we are told, all friction in the school had disappeared.

Her sister Stella passed away on June 20, 1879, and now for the third time Alice Freeman received an invitation to go to Wellesley, this time to be head of the department of history. That she succeeded admirably in this position and that her influence in the school was of undoubted value can readily be realized when we take into consideration the fact that by 1881 she was president of the college.

In reviewing her life, President Charles W. Eliot of Harvard said: "At twenty-two years of age she was already principal of a high school in Michigan. At twenty-four she took a

professorship of history in a new college for women where all of the officers and teachers were women—a pioneer work indeed. At twenty-six she became president of that novel college, at a time when its worth had not yet been demonstrated.”

The period of her presidency was in many ways the richest period of her life, and because of this fact we shall go somewhat into detail.

Her administration lasted just six years, but in that brief period of time, we are told by her husband, in his excellent story of her life, she “created a Wellesley type which has proved durable.” It is said of her that “she fashioned the college after her own image!”

One of the first things she did was to raise the college standards, thereby producing “an atmosphere of exactitude.” The college steadily grew in popularity and prestige, so that frequently over a hundred desirable young women were turned away because the dormitory room was insufficient and Wellesley was too small a town to accommodate many students in private homes. After all, it was not the fact that Miss Freeman gave scholastic tone to Wellesley that counted most in her administration, but the wonderful spirit that radiated from a rich personality.

In the first place, she made a business of coming in very close contact with her students. She dined with a large group every day, keeping her office doors swinging wide open so that she was easy of access. By some means or other best known to herself she managed to meet all the girls of the college personally within a short time after the opening of school, and these meetings were of no casual nature, for she managed to turn most of the girls in the right direction.

She was with her students and yet above them. Her husband, George Herbert Palmer, tells a group of stories that serve to illustrate her characteristics and go far to show why she was so successful as a college president.

He tells us that at one time “a woman who had already spent several years in teaching” and was “nervous, vain, and touchy,” easily finding in whatever was said some covert disparagement of herself, was complaining one day of some recent rudeness. Miss Freeman said, “Why not be superior to these things and let them go unregarded?” “I wonder how you would like to be insulted,” came the quick reply. Miss Freeman drew herself up with splendid dignity: “Miss S., there is nobody living who could insult me!” “And she was right. No one would have dared do so, but had they attempted it, they would have found her altogether beyond their reach.” Another story from her husband reads: “A gentleman tells me that when he attended a small New England college he found some of the regulations galling. On

remonstrating, he was told, 'You'd better go to Wellesley, where, whenever the little president raises her hand, the whole college hurries to obey.' " Yet her authority did not rest on bare will; on knowledge rather, on sanity, poise, and a large way of handling business.

One of her students writes of her: "Mrs. Palmer had a strange effect on me. When I saw her, I felt as if I could do things that I never dreamed of before. Even now, whenever I think of her, I have a sense of dignity in my life. I don't know what it is. It seems as if her appreciation of the worth of things puts a spirit into me that carries me along until the next time I think of her. I shouldn't care to go on in a world in which she hadn't been." "Probably the ennobling atmosphere which seemed thus to radiate from her presence was in some measure connected with her religious faith. She believed that conscious fellowship with God is the foundation of every strong life, the natural source from which all must derive their power and their peace."

The sum and substance of the whole thing is she radiated such power into the midst of her work that none who came in contact with her seem able to forget her.

But her term at Wellesley was cut short by the advent of Professor George Herbert Palmer into her life. In the summer of 1886 she visited with a friend the country home of the Palmer family at Boxford. This was the beginning of the end, as friendship ripened into love. It was on the anniversary of her thirty-second birthday that Mr. Palmer presented her with an engagement ring. They kept their secret until the end of the year; Mr. Palmer remained away from Wellesley, as both understood that the work of the institution would be upset if the truth were guessed.

As soon as the commencement exercises were over, Miss Freeman called a meeting of the trustees and told them of her engagement. Mr. Palmer tells us that it was his hope that she would at once be released, that the marriage might take place during the summer. However, the trustees could not be brought to see things in this light, they felt that her leaving would surely imperil the college, consequently they asked for time to look about for someone to fill her place. They suggested some very novel arrangements in order to keep her, one of which was that Professor Palmer should sever his connection with Harvard University, marry Miss Freeman, and accept a position on the Wellesley faculty. Finally, Mr. Palmer agreed in anything but a whole-hearted way that she should remain at Wellesley until December. This, he thinks, was the one serious mistake made by both of them, as it only put off her resignation for a short period and made her very unhappy, as she had constantly to listen to rea-

sons why she should not marry at all. The only thing that made the situation tolerable was that there were those who agreed with Charles W. Eliot's diagnosis of the situation, when he wrote:

"After six years of masterly work at Wellesley College, in which she exhibited the keenest intelligence, large executive ability, and a remarkable capacity for winning affection and respect, she laid down these functions, married at the age of thirty-two and apparently entered on a wholly new career. Alice Freeman thus gave the most striking testimony she could give of her faith in the fundamental social principle that love between man and woman, and the family life which results therefrom, afford for each sex the conditions of its greatest happiness. The opponents of the higher education of women had always argued that such education would tend to prevent marriage and to dispossess the family as the cornerstone of society. Alice Freeman gave the whole force of her conspicuous example to disprove that objection. She illustrated in her own case the supremacy of love and of family life in the heart of both men and women. She was married January 3, 1887, the first day of the Christmas recess of Harvard University. It was Mr. Palmer's sabbatical year and they went to Europe to enjoy it. This was the first play year of her life, a strenuous year in some respects, but one full of pleasant experiences.

"When they returned home she had the first opportunity of her life for leisure. Such an active nature as hers could not long be divorced from work. She plunged into the duties of housekeeping and hostess, achieving marked success in both lines. It was not long before she was again absorbed in public life. In 1889 she was appointed a member of the Massachusetts State Board of Education by Governor Ames. She constantly made addresses, her journal shows frequently as many as forty in a year. Of her public addresses President Angell wrote, "Few speakers have in so large a measure as she that magnetic unanalyzable power, divinely given now and then to some fortunate man or woman, of captivating and charming and holding complete possession of assemblies from the first to the last utterance."

When the University of Chicago began its work, President Harper would not relinquish the thought of Alice Freeman Palmer as the first dean of women. She urged that the undertaking was impossible at such a distance from her home. President Harper tried to tempt her husband by offering him a place on the Chicago faculty with a substantial raise of salary, but Professor Palmer felt that his work was with the Harvard faculty. She finally compromised and remained long enough at Chicago to get the women's work under way, and give to it that tone and idealization that is so dearly prized by all who ever saw her work.

But she never forgot her beloved Wellesley, being potent in the raising of a fund of over \$110,000 at one time for its advancement.

In 1902 another sabbatical year came to Professor Palmer. They went abroad, but soon after reaching Europe, her health failed her, and she was ordered to a French hospital, where attended by skilled physicians and devoted nurses she died, December 6, 1902.

After Mr. Palmer's return from Europe, a memorial service was held in Harvard chapel. This occurred January 31, 1903. No more memorable and distinguished service was ever held for an American woman than for Alice Freeman Palmer. A chorus of Harvard men and another of Wellesley girls furnished the music. Four college presidents made addresses—Presidents Angell, Hazard, Tucker and Eliot.

Few women have had as many monuments reared to them as has this highly gifted and self-sacrificing woman. In 1890 Abbott Thayer painted her portrait for Wellesley college, and in 1892 Anne Whitney carved her bust. A monument interpreting her work, designed by Daniel Chester French, has been placed in Wellesley college chapel, and a magnificent building bearing her name is found upon the campus of the University of Michigan.

HINTS ABOUT MAILING

Mrs. Jeannette A. Hyde, business manager of the *Relief Society Magazine*, desires *Magazine* agents, in addition to previous instructions, to bear in mind the following hints:

Postal employees would rather handle mail correctly than otherwise, as it takes less time, less effort and causes less annoyance. But the tendency of some patrons to ignore requirements, and the ingenuity of others in concealing their intent, mislead the most experienced clerks and carriers at times.

A list of valuable hints by which the patron may expedite his own business as well as facilitate the work of postal employees is given:

Use street and number in addressing all mail for city delivery.

Too much emphasis cannot be laid upon the desirability of addressing plainly, correctly and completely all mail matter. Envelopes and wrappers should also carry return cards of senders.

Avoid careless abbreviations—Cal. and Col., Miss. and Minn., Va. and Pa., Ind. and Md., are often confused. "When in doubt—spell it out."

Avoid making remittances with currency and stamps in the ordinary mail. Use money orders or other safe methods of sending money.

Register valuable inclosures and such correspondence as may require a record or receipt.

Amy Brown Lyman Elected to State Legislature

Dr. George W. Middleton



MRS. AMY BROWN LYMAN

my pleasure to know, coming from her native village of Pleasant Grove to join the ranks of the earnest students at the old Brigham Young Academy. She brought with her an atmosphere of sunshine, and a wealth of mirth and good cheer which shed its glamour over the whole student body, and made her forthwith one of the most popular students of the institution. She was keen as a student, and sympathetic as a friend, and her soul went out in expressions of kindness and good-will to all alike, regardless of rank or social standing. That charm of personality and that wealth of human sympathy, which we remember in Amy Brown, the girl in her teens, has characterized the life of Amy Brown Lyman through all the years of her public service to date, and has been enriched by a wide and varied experience in dealing with educational and social needs and meeting emergencies in the lives of the unfortunate.

After her graduation in 1890 with the last class conducted

Amy Brown Lyman will bring to the legislative chamber of the state capitol a ripened experience in the problems of communal life, which will certainly have a wholesome bearing on the deliberations of the forthcoming legislature. In these days when our society tends to become ever more complex and bewildering, it is a happy choice of the electorate that brings one so sane of judgment and so well versed in the needs of the people to the councils of our legislative body.

As I rummage back through the pages of memory, I see one of the most alert, vivacious, whole-hearted girls it has ever been

by the venerable old master, Dr. Karl G. Maeser, she was taken into the employ of her alma mater, and for four years taught in the training school of that institution. From Provo she came to the public school service of Salt Lake City, and attracted attention at once by the efficiency of her methods. No doubt if she had chosen the teacher's profession as her life's work, she would have made a great success of it, as she has the instinct of the real teacher in her make-up.

After her marriage in 1896 to Dr. Richard R. Lyman, then head of the Civil Engineering Department of the University of Utah, and now a member of the Council of the Twelve, she devoted herself to domestic pursuits for a number of years. The home over which she presides has been an ideal one in which love rules, and in which hospitality of a high order has been extended to a very wide circle of friends.

In 1902 Dr. Lyman went on a leave of absence for graduate work in eastern institutions. At the University of Chicago, and at Cornell, Mrs. Lyman took advantage of the opportunities afforded for study, and attended such lectures and class demonstrations as she found congenial in these great institutions.

From her early childhood Mrs. Lyman has been active in Church work, much of which has been along secretarial lines. When she was eleven years of age she was secretary of the Primary Association in her native town, and since that time she has been in constant service in various church organizations. In 1909 she was called to serve as a member of the General Board of Relief Society, and in August, 1913, she was appointed and set apart by President Joseph F. Smith as General Secretary of this, the principal woman's organization of the Church. This latter calling has given her ample opportunity for the exercise of her talents, and she has spared no pains to fit herself for her calling. She has made a particular study of the various phases of the work, including family welfare and allied social problems.

At the beginning of the World War, Mrs. Lyman took the Red Cross Home Service course in Denver, and a year later she spent several months in field work in the Denver City Charity Office. During the period of the war she was a member of the Red Cross Civilian Relief Committee, of the Salt Lake County Chapter, and was engaged actively in the Home Service Department, where she gave liberally of her time in family welfare service. Her various experiences have given her an insight into civic and social problems, and she has been a force in the various movements, which have for their purpose the betterment of the community. She is a member of the Board of the Charity Organization Society, Vice President of the Board of Trustees of the Community Clinic, and Vice Chairman of the State Welfare Commission.

Mrs. Lyman is a born executive. Her carefully filed and indexed records of the various activities of the General Board of the Relief Society, and her accurate method of keeping their accounts are indicators of the order and system which is a part of her very nature.

As representative of the big Church organization with which she is affiliated, Mrs. Lyman has been several times a delegate to the National Council of Women, once a delegate to the Congress of Women of the United States, and has attended the National Conference of Social Work on various occasions as a delegate of the General Board. In 1921, Mrs. Lyman was appointed by Governor Mabey to represent the State at the meeting of the American Child Hygiene Association.

If there is anything in heredity, Mrs. Lyman has certainly a claim for superiority of birthright. Her maternal grandfather was a graduate of a German university, and her father, who was one of the original band of pioneers of July 24, 1847, was a man of unusual intellect, and mental culture. She is of pioneer stock, and has Scotch, Irish and German strains mingled in her blood. Sociologists have taught us that the mingling of races is productive of the higher types physically and mentally, and Mrs. Lyman in her fine personality and splendid mentality is certainly a verification of this ethnological law.

But the elements of her make-up which have done most to win human hearts, and to hold in a bond of fidelity and devotion all the multitude of friends she has made, are her absolute sincerity, her faith, and her unbounded sympathy for her fellows, whether of high or low estate. People swear by her because they have learned that loyalty and fidelity are a part of her religion. With such an outlook on life, and such a training and experience in dealing with the intricate problems of social welfare, Mrs. Lyman should make a legislator of the first order.

National Council of Women

The Board meeting of the National Council of Women of the United States was held at Des Moines, Iowa, October, 1922. Twenty-three out of the thirty-eight national organizations belonging, were represented at the meeting including our own Relief Society and Young Ladies Mutual Improvement Association. The delegates from Utah were Mrs. Amy Brown Lyman and Mrs. Ruth May Fox.

Mrs. Philip N. Moore, president of the Council, presided. Other officers in attendance were: vice presidents, Mrs. Thomas G. Winter and Miss Anna Gordon; recording secretary, Mrs. Mary North; corresponding secretary, Mrs. Flo J. Miller; treasurer, Dr. Emma E. Bower; auditor, Mrs. Ruth May Fox.

There were letters and greetings from Lady Aberdeen, president of the International Council, and from other International officers, as well as from officers of various national councils—all of them disclosing the great desire of the leading women of the world to be of the utmost service during the present period of reconstruction.

Interesting reports were made by the various officers of the Council and by the chairmen of standing committees including recommendations for future action.

President Moore announced the resignation of Mme. Chaponniere-Chaix as President of the International Council and the appointment and acceptance of Lady Aberdeen as president to act until the next quinquennial meeting; President Moore also announced the decision of the International Council to hold its next quinquennial meeting in the United States, which will occur in 1925.

It was decided to hold the next biennial meeting of the National Council in Decatur, Illinois, in November, 1923, and the plan for the program as outlined by the executive committee was approved. This plan provides for department meetings where the work in detail of the affiliated societies along the established departmental lines of the Council will be discussed by the representatives; also for general sessions where subjects of interest to all organizations will be presented by speakers of national prominence.

The executive officer through President Moore expressed appreciation that the International Council has accepted the invitation of the National Council to hold the next quinquennial meeting in the United States, and it was decided to hold this meeting at Washington, D. C., in April or May of 1925. Tentative plans were discussed for this meeting and various special committees, to carry forward the preparation and work of the same, were designated.

Among the recommendations of the executive committee were the following: (a) That as far as possible the standing committees of the National Council be the same as those of the International Council, (b) That the National Council shall not initiate work but act as a clearing house for its affiliated bodies, (c) That the Council as soon as possible publish a bulletin containing news and notes regarding the work of the various organizations. These suggestions were heartily approved.

The standing committees of the International Council which are duplicated in the National Council are: Finance, Press, Peace and Arbitration, Committee on Laws and Legal Position of Women, Suffrage and Rights of Citizenship, Equal Moral Standards and Traffic in Women and Children, Public Health, Education, Emigration and Immigration, and Trades and Professions.

The Bringing Round of Mr. Thompson

Venice F. Anderson

"Great goodness! Aren't you ever going to get that coal? My bread is ruined now." Mrs. Thompson leaned exasperatedly against the door frame, one loose fitting shoe placed wearily across the other. In spite of the puffiness of her figure now, it gave evidences of former grace and liveness. Her wavy, brown hair hung unkempt round her ears, and her black and white house-dress was woefully thin under the arms. Even through her present distemper there was a fagged twinkle in her blue eyes which persisted in showing.

Her look of utter contempt failed to penetrate the consciousness of the stolid figure in the one rocking chair before the dying fire. His heavy shoes, unpleasantly smeared with beet pulp, decorated the most conspicuous part of the clean linoleum, while his muchly darned socks rested firmly on the stove fender, perilously near the hot coals. His unshaven chin nestled comfortably in his gray shirt bosom.

Mrs. Thompson placed her arms akimbo and said in a tone which could not fail to irritate, "Well, you are a nice one, aren't you?"

Mr. Thompson disturbed himself just enough to grunt and then resumed his tranquil position.

With no consideration for his nerves, Mrs. Thompson seized the coal bucket and flounced out of the house. On her way up the icy path, she turned her ankle until the sharp pain made her bite her lips. At the coal bin, which was an old piano box, she found that every scrap of small coal had been scraped up in the morning by her considerate husband. The heavy sledge hammer tortured her tired arms, but her bread had to be baked. Wearily she trudged back to the house.

Just as Mrs. Thompson banged the full scuttle on the floor, the door leading upstairs opened and a dainty young girl appeared in the doorway. Her tailored skirt fitted perfectly and the pale pink of her waist blended charmingly with the shell tints of her skin. Her hair was a mass of light brown ringlets which persisted in getting in the way of her violet blue eyes. But something in the expression of her mouth made you look twice and then decide that there was much more than blue eyes and pink skin here. She stepped quietly into the room bringing a bucket for coal with her, looked straight at Mr. Thompson, saw that he was "resting," and then with malice aforethought said in her

sweetest tones, "Will you please get me some coal, Mr. Thompson?"

Mr. Thompson moved uneasily in his chair, stretched, and without a word marched to the coal bin. As he passed, his wife gave him a meaning look.

Elise took in the situation in a minute and rebelled inwardly at it. She had an adjusting mind and a keen sense of humor. Her two months of boarding in this country home, had opened her young eyes to a new phase of life; a phase which she did not like and saw no need of putting up with.

It took little imagination to detect the total disunion and subsequent discontent in this home. Mr. Thompson had no conception of the American idea of wifehood, that high and generous companionship. To him a wife was a dependent, a being forever inferior mentally and physically to man, a creature to be kept in "her place" because of and through her dependence. Mrs. Thompson's girlish dream of marriage had slowly and stubbornly faded. Life, once a rosy dream, had become a cold reality expressing itself in black sauce pans, heavy milk pails and gruff words. In her early married life she had been neither strong nor wise enough to cope with her stern, unbending husband. As her personality had gradually emerged, as she had learned to assert herself for her children, she had followed the line of least resistance and had coldly withdrawn from him. Her health had broken under the strain and her quick humor had turned to acrid nagging. He had become a stubborn, cynical and, from his standpoint, muchly abused husband.

Elise had guessed half the story and was told the rest from time to time by the unhappy parents themselves. She saw with pain Mrs. Thompson sacrificing herself totally for her selfish boys, and ignoring the actual needs of her husband. She listened with disgust to a ten-year old boy call his mother "a cackler." It was easy to tell where the term had originated. And yet Elise felt that they were people of splendid qualities. When alone either parent was admirable, though together they were nerve-racking. They admitted this condition indifferently and made no effort to change it. The conduct of the growing children, however, was becoming a real problem to their parents and to the community.

Elise was naturally clever and tactful. Moreover, in preparation for her school and civic work, she had studied economics and sociology. She had very definite ideas, backed by excellent technical training, about what home life should be. She guessed Mr. Thompson's attitude toward women as the chief cause of the difficulty, and decided that her first duty was to try to change him. She waited her chance, therefore, and at dinner one night tactfully drew him into a discussion of women's rights and du-

ties. Mrs. Thompson looked up from her pork and potatoes in some alarm, when she heard Elise launch forth with the statement, that every woman has the right to a bank account of her own and that her duty, as well as her right, is to run the house unmolested unless she proves herself unmistakably inefficient and extravagant.

Mr. Thompson leaned back and laughed a loud, jeering laugh with an "Oh-you-foolish-woman" expression written all over him.

Elise fairly bristled and with a sneer on her pretty mouth went on, "And I don't think a husband 'gives' her the money, either. She earns it just as much as he does and often works a whole lot harder for it."

Mr. Thompson stopped laughing in surprise and said almost persuasively, unwilling to offend his usually gentle boarder, "Well, what do women need of it, my dear? Their husbands look after them."

"Yes," snapped Elise, "and because of that they think they have a right to expect anything on earth from their wives. And the foolish women have put up with it for all these centuries!"

Mr. Thompson forgetting himself said tauntingly, "Well, don't they have to?"

Elise had expected this question and longed for it. Mrs. Thompson settled wearily in her chair when she heard it, and then sat up with interest as Elise, vibrating in every fibre, indignant and confident, poured forth statistics proving present-day woman's independence so fast that Mr. Thompson was speechless, admitting in spite of himself the skill and brilliancy of her argument. She stopped for breath after the significant statement: "It is only when a man has burdened a trusting woman with little, helpless children for whom a mother will suffer anything, that the average modern woman is dependent. The number of women who stay with their husbands for their children's sake is not flattering to the men."

Mr. Thompson had heard this statement too many times from the lips of his wife to dare to contradict it. Elise's mood changed suddenly now and she was gentle; leaning toward him with a deep light glowing in her eyes she said very softly, "Why, I don't see how a man can want to marry a being who, he feels, is inferior to him, with whom he cannot share everything, joys, sorrows, even money. Marriage is union, not subjugation. A wife should be a help-mate, not a servant. The poor men are the sufferers; they don't know what joy is, until they have the right attitude toward their wives."

"But, can the women be help-mates?" asked Mr. Thompson in a tone of voice which he thought answered the question.

Mrs. Thompson shrugged her shoulder irritably and said

nothing. Elise in mischievous imitation laughed his taunting laugh: "If we are such awful things why don't you men keep away from us? The chief complaint I have against women is that they have ever let men get the upper hand. You poor creatures! Don't you see that in this age of the world, when a woman can demand and often receives the same pay and can do all the pleasanter forms of work that a man can, that she is more independent than he? You need us much more than we need you; we can mend our own socks. And if we can manage our affairs when alone, why not when married? What old maid," continued Elise dropping her frivolous tone, "do you think would give up her independence of conduct, her sufficient income, her chosen work, to become the sickly, maltreated mother of ungrateful children, the chosen slave of an inconsiderate, stupid man? Sometimes, but not often now, do real women marry because they wish to be taken care of. It is because of their unquenchable belief in the joy of true wifehood and the glory of motherhood that worth-while, intelligent women ever consent to be taken care of. I can imagine nothing more blissful than marriage with the right kind of man, but with the wrong—deliver me."

Elise stopped exhausted with and frightened at her own vehemence. Mrs. Thompson breathed a silent prayer of thanks; all that she had ever tried to say, he had laughed to scorn because he did not think she knew what she was talking about. He was silent now; a faint comprehension of a different idea of life was breaking in on him. He was groping in his miserable loneliness for the joy of comradeship at which Elise had hinted.

She, not sure what she had said, but afraid she had gone too far, stole off to bed as soon as possible. That night she thought for hours. She realized that even though Mr. Thompson were convinced, the hardest part of her work remained; the task of making him change a course which he no longer approved of. She realized how hard it would be for him to admit his past faults and remedy them. Mrs. Thompson, too, would have a great deal of changing to do. She would have to stop nagging and praise him whether he deserved it or not; she must take interest in his cows and horses, though she hated them; she must sew on his buttons and sponge his Sunday suit; last but not least, she must insist upon some pretty new clothes for herself as a mere matter of course.

The next morning was Saturday. Elise came down stairs rather early. Mr. Thompson was in the barnyard milking cows. To her surprise Mrs. Thompson greeted her with a joyful kiss. Without a moment's hesitation, Elise formed a conspiracy with her which might have been called "The bringing round of Mr. Thompson." With decided timidity Elise delivered a lecture to the effect that they must reform or their children would be miser-

able in more than one sense of the word, and ended by advising sympathy above all things with Mr. Thompson. This, of course, Mrs. Thompson refused, but was finally won over by Elise's youthful wisdom.

Mrs. Thompson showed her tact immediately by making her husband's favorite hot cakes for breakfast. He smacked his lips over them and without a word went out to clean up the yard, a task which he had refused to do at least nine hundred times. While he was working, to Elise's disgust, Mrs. Thompson forgot herself and went out to scold him about the wood pile. Dumpplings and pie for dinner, however, partly repaired the breach.

Elise, feeling her responsibility as mediator, began to stay down stairs instead of withdrawing to her room immediately after dinner. About that same time Mr. Thompson began to keep the fire in perfect condition until bed time. Elise, however, soon noticed that she did most of the talking and that if Mr. and Mrs. Thompson were left to themselves, they discussed only their ills, each one making fun of the other's. She began to worry about what they would do when she left. She realized the necessity of their having some common ground other than their ailments, which would draw them together and make them companionable.

The next evening without mentioning the matter, she brought home a good, live book and a box of candy. After dinner, she lingered, almost afraid to start her plan. She knew that in their young, married life, Mr. Thompson had burned books, "foolish trash" as he called them, which his wife had tried to read. First, therefore, Elise brought out the candy, a kind which appealed particularly to him, passed it to him and then started to finger the book. Mrs. Thompson, catching sight of the pretty pictures, exclaimed, "Oh, read to me!"

"Shall I?" asked Elise looking timidly at Mr. Thompson. In answer he grunted, picked up his paper and chair, and moved to the far corner of the room.

Elise was a good reader and had carefully chosen a book full of conversation and action, with little description and no preaching. As she read, she stole occasional glances at Mr. Thompson, who was apparently absorbed in his paper. Nevertheless, she knew he was listening and she was much amused when she heard him tell the boys who were quarreling on the floor, "Shut your noise, you make my headache." Soon, too, his corner became draughty and he had to come closer to the fire. Finally, grumbling all the time, he gave up his paper altogether and assuming a bored expression feigned sleep. Mrs. Thompson almost spoiled everything by making obvious fun of him. Elise stopped her just in time and went on reading in her best manner.

Next morning even Elise almost lost her equilibrium when he unexpectedly asked, "What happened to that fool man in the

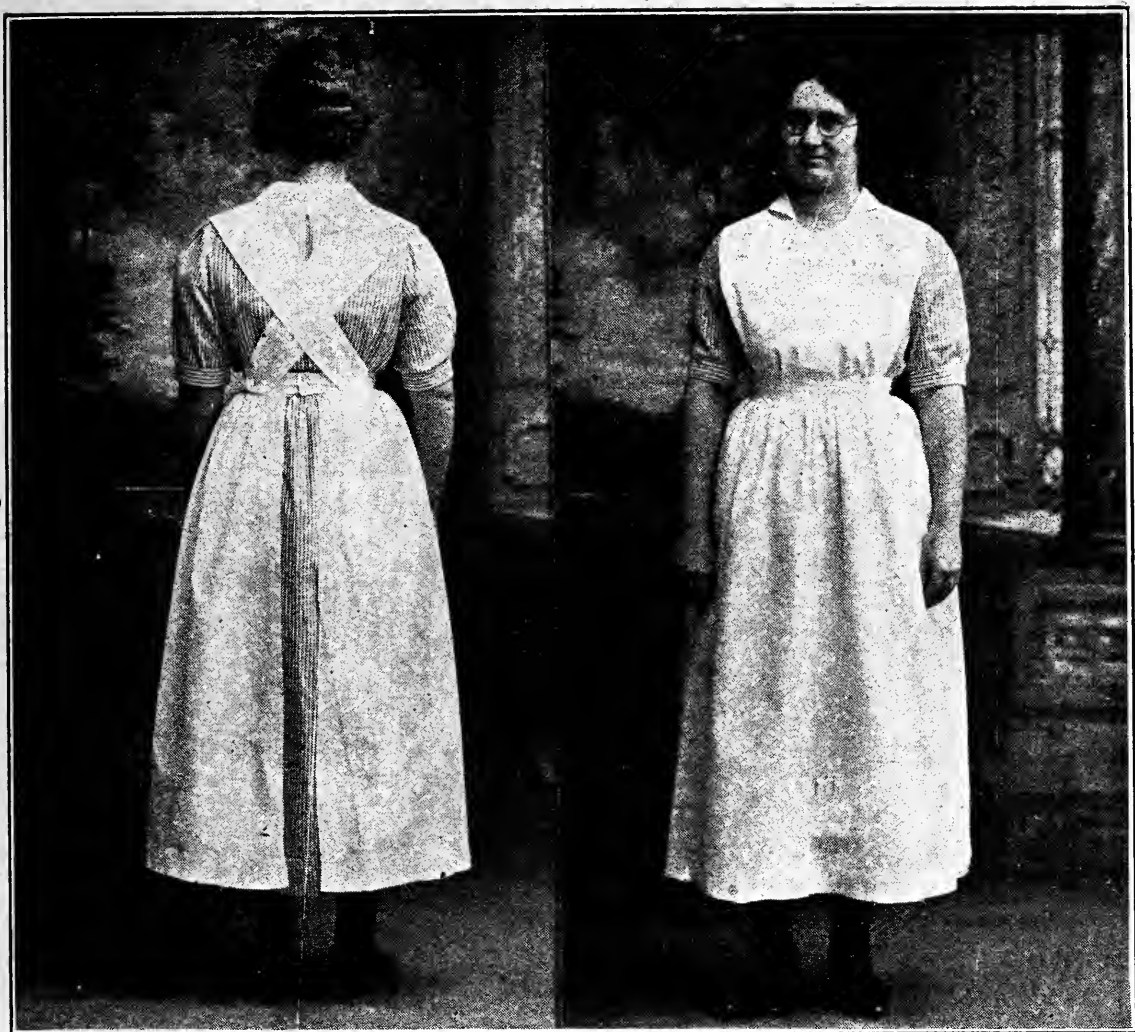
book when he jumped?" That night the far corner of the room was too cold from the start. During the ensuing weeks, Mr. Thompson was a constant, though very unruly listener. Elise was kept busy finding books which she knew would appeal to him. At meals, Mr. Thompson tried to quarrel with her on the "foolishness of the novel," but usually, to her great relief, the argument would turn to a discussion of the merits and demerits of the characters, husband and wife talking to each other almost humanly.

At Christmas time Elise went home to a splendid holiday in a happy, unconstrained household. Two weeks later with a feeling much akin to regret, she climbed down from the cumbersome stage about dusk and walked up the icy path to the front door. On the step, she paused and looked through the glass into the lighted room. To her surprise, Mrs. Thompson was seated comfortably in an arm chair, the children were playing amiably on the floor and Mr. Thompson was bringing in some coal. Elise threw open the door and called, "Happy New Year!" She was greeted with cries of joy from every one. The boys carried her almost bodily up to her room.

Half an hour later she came down stairs to bring some holiday "eats." As she opened the door leading into the dining room, she heard the mother reading, the rest were listening attentively. Mrs. Thompson unconsciously gave her a quick, appealing glance. Elise was young, but her sensitive nature understood that pathetic expression. She realized that the mother, timid and uncertain, was trying to take her long-neglected place.

With an encouraging smile Elise put the things on the table and walked into the kitchen for a drink which she did not in the least desire. Then on a pretense of being very tired she stole quietly upstairs, smiling whimsically all the way. As she sank into her little rocking chair, she said half aloud, "Educating children is hard enough, but when it comes to parents—and yet," she mused, "I suppose when you begin with the parents, you are at the right end after all."

Let us begin on New Year's Day to greet others with a word or two of encouragement; show them by action and deed that we are happy in the present, and confident of the future; continue to invest in this way, day in and day out, throughout the year. If we have discouragements, let us hide them from view; if we have sorrows, let us bear them bravely; if we have good fortune, let us spread it everywhere. Such an investment will not cost us much effort, and O, the reward we shall reap! The dividends will not be in dollars and cents, but in something money cannot buy—happiness.—*Margaret H. Cutler*, President, Burley Stake Relief Society.



NURSE AID IN UNIFORM

Relief Society Nurse Aids' Course

Emma A. Empey

For the benefit of those who are interested in the Nurse Aids' Course at the L. D. S. Hospital, it has been decided to give in the *Magazine* some definite information regarding the course itself and the requirements for those who desire to take up the work.

It will be remembered that on September 1, 1920, the General Board of the Relief Society, through the courtesy of the General Authorities of the Church, inaugurated a class for the training of Nurse Aids, in connection with the L. D. S. Hospital, the course to cover a period of one year—eleven months in the Hospital and one month to be given in charity nursing in the home ward. The plan was the culmination of the efforts of

the General Board to bring about a cooperative arrangement with the L. D. S. Hospital, whereby the Relief Society students might receive training in the Hospital.

It was realized that this would be an innovation in hospital procedure, but it was felt that great good would be accomplished by the arrangement without any real sacrifice of standards by the L. D. S. Hospital. While this was a new experiment and the students were in the beginning compelled to meet with the prejudice of doctors and nurses, it is gratifying to all concerned that the class has been a success and seems now to be firmly established; also that much of the prejudice has been overcome.

Twenty students are allowed by the Hospital yearly for this course; this number being all that can be accommodated. The first class, which entered the Hospital in 1920, was graduated a year later. The second class was graduated in 1922, and at the present time there are seventeen students in the Hospital, some of whom will complete their course in the near future.

The students who have entered the Hospital for this course have been a credit to the ward Relief Societies which recommended them and to the Relief Society as a whole. They have, in the main, been well qualified for the work and have made a good record.

It has been a great disappointment, however, that a number of those who have entered training have not been physically able to take the course. As a result some of the students have had to receive medical and surgical treatment at the Hospital, at expense and inconvenience to the individuals themselves, and to the training school; while others after a few weeks in training have had to give up the work altogether and return home.

While it is true that all students upon entering are required to present a certificate of health, experience has proved that the health examinations have not been as thorough as they should be. To give up the work after having entered the Hospital means a great disappointment to the student as well as an unnecessary expenditure of money for uniforms and other needed clothing, railroad fare, books, etc. It is, therefore, advised and urged that the physical examination be a thorough one. If the examination reveals ailments which need treatment they should be remedied before a certificate is given.

Requirements and Instructions

Relief Society Nurse Aids' Course:

Length of Course: One year—eleven months at L. D. S. Hospital, and one month in home ward.

Time of Entrance: Applicants may enter in two groups as follows: August—10 students; January—10 students.

Age of Acceptance: 18 to 35 years.

Education Requirements: At least an eighth grade education or the equivalent thereof.

Tuition: There is no tuition charge for the course; the only requirement is thirty days' charity nursing at the end of the course.

Uniforms: All students will be required to wear uniforms while on duty; the uniform to consist of a waist and skirt of gray and white gingham, a large white apron and bib, and collar. Plain, comfortable shoes with rubber heels are also required.

Books and Nurse Equipment: Each girl will be expected to buy her own books and equipment. The cost of these will be approximately as follows: 1 thermometer, \$1.00; 1 hypodermic syringe, \$1.75; 1 pair scissors, \$1.75; 1 watch, \$3.20; books, \$12.

Allowances: Each student in the Nurse Aids' Course is given an allowance of \$5 per month to meet incidental expenses.

Application: Regular application forms should be used by those desiring to take the course. These may be had by writing the General Secretary, Mrs. Amy Brown Lyman, No. 28 Bishop's Building, Salt Lake City, Utah. Application should be accompanied by a recommendation of character from her Relief Society ward president, and a certificate of health from a physician. If the applicant is accepted full instructions, together with samples of goods for uniforms, will be mailed.

*List of Clothing and Equipment Required for Students Entering
L. D. S. Hospital for Nurse Aids' Course*

4 uniforms; 12 aprons; 12 bibs; 6 Betsy collars; 1 kimono; 3 nightgowns; 3 suits underwear; 4 pairs cotton stockings; 2 pairs shoes—black or white; books; equipment; 1 thermometer; 1 hypodermic syringe; 1 pair scissors; 1 watch.

Other Clothing Suggested

1 suit suitable for spring and fall wear; 2 blouses; 1 winter coat; hat and gloves; 1 dress suitable for best wear; 2 petticoats (sateen or gingham—both will wash).

All students should be possessed of the above clothing upon entering the Hospital. The books and equipment, however, should not be purchased until after entrance, with the exception of a watch. In addition to the clothing and articles listed, students will require from \$25 to \$50 during the eleven months for upkeep of this clothing, etc., and other incidentals. The student also receives an allowance of \$5 a month from the Hospital.

Uniforms

Waist and Skirt

Dress Material: Use gray and white striped gingham (sam-

ple may be secured from General Office). This material may be obtained from Cohn Dry Goods Company. Five yards required for each dress. Shrink well before cutting.

Dress Pattern: *Ladies' Home Journal* Pattern No. 1596 is recommended—price 30c. This may be obtained from Cohn Dry Goods Company, 222 South Main Street, Salt Lake City, Utah.

Skirt and waist should be made separate.

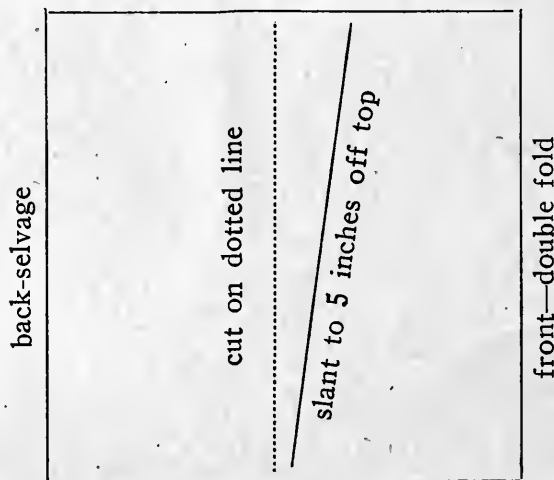
Skirt: Four gore, slightly gathered all the way around with two inch waist-band and placket at left side of front gore. Length: six inches from floor with a three-inch hem. Place pocket 6 x 7 inches, finished, on right hand of skirt.

Waist: Plain shirt waist same as pattern, except that the sleeve should be elbow length, finished with a two inch band with stripes running around, and neck should be V shaped to fit collar. There should be no pocket on waist.

Aprons

Material: Use 72-inch Indian Head sheeting. This may be purchased from Z. C. M. I., Salt Lake City, at 70c a yard. Shrink before cutting.

Pattern: Apron requires 1 width of goods. It should have three gores as shown in diagram. Front gore 1 yd. wide, side gores $\frac{1}{2}$ yd. each. Join raw edges to front gore with French or felled seam. Gather into 2-inch band which extends one inch beyond gathers on both sides, and button in middle of back. Apron to have 3-inch hem and must come even with bottom of skirt. Ordinary buttons and buttonholes may be used, but an adjustable pearl button, size $\frac{1}{2}$ in., for uniforms and aprons is preferable to the sewed-on button. When this is used tiny eyelets should be worked with buttonhole stitch to receive loop of button which is fastened in.



Showing $\frac{1}{2}$ apron

Bibs

Material: Same as that used for apron. Bib should be separate from apron. Pattern may be had at General Office. Straps should cross and fasten with buttons to band of apron, two inches from middle of back.

(Twenty yards of 72-inch Indian Head sheeting will make twelve aprons and twelve bibs.)

Other Items

Collars: Betsy stiff collars, price 35c, may be purchased from Keith-O'Brien Dry Goods Company, State and Broadway, Salt Lake City.

Kimono: To be made of washable material. Figured cotton crepe is good.

Shoes: Black or white. Must have rubber heels. (Special attention should be given to shoes—see that they are comfortable—good broad soles and medium heel). At least two pairs are required for general duty so that same pair is not worn two days successively.

Jewelry: No jewelry is allowed to be worn while nurses are on duty except a watch which is worn under the bib or on the wrist.

For further information write to General Secretary.

QUALITY VS. QUANTITY LIVING

Dr. R. Norman Foster, for fifty years a physician in Chicago, died in California at the age of 90. Ten years ago he gave his formula for reaching old age. Dr. Foster's life was evidently both pleasant to himself and profitable to others. In too many instances the purpose of life seems to be entirely how long one may live, not how much. In the best sense, however, life should be measured not by how long but how well we live. Dr. Foster's rules of correct living are all based upon moderation, and, as they allowed him quality as well as quantity of life, may be worth repeating:

Do not eat too much.

Do not work too hard.

Do not work too little—better to work for nothing than be idle.

Do work for the common good; all other is destructive.

Take just what sleep experience proves right.

Use recreation, not for its own sake, but for new vigor.

Do not always be in a hurry.

Dress first for comfort; then for style.

Avoid worry; it enfeebles mind and body.

President Clarissa S. Williams Visits Mexico

President Clarissa S. Williams has visited, recently, the Juarez stake of old Mexico, the first time in eleven years that a member of the General Board of Relief Society has attended a conference of this stake, because of the unsettled conditions of the country during the revolutionary times.

President Williams was a member of President Heber J. Grant's party which visited, also, the St. Joseph and the Maricopa stakes. The party was comprised of President and Mrs. Heber J. Grant, and daughter Emily, together with the following representatives of the Church organizations: Elder Melvin J. Ballard, of the Council of the Twelve and the Y. M. M. I. A.; President Clarissa S. Williams, Relief Society; George D. Pyper, Sunday School; Mary Connelly, Y. L. M. I. A.; President Louie B. Felt, and Jane Crawford, Primary Association; Elder Owen Woodruff, a recently returned missionary, was also a member of the party.

The conference was held at Juarez, on November 15-16. Mrs. Fannie C. Harper, president of the Juarez stake Relief Society, and her co-workers were overjoyed with a visitor from the General Board, and particularly in the opportunity of having the president meet with them and address the women of the stake. The meetings were held in the Juarez academy, and the sessions were all inspiring and spirited. The five wards were well represented at the convention, and all the ward presidents were in attendance. President Williams found that the women are devoted and loyal to the Relief Society, and to the Church itself. She reports that the Mexican territory, through which she passed, bears evident marks, in its devastated and desolate appearance, of the revolution.

Preceding the conference in Mexico, the Maricopa stake, in Arizona, was visited on November 11-12. A two-day conference was held at Mesa, and President Williams found the Relief Society organizations of this stake in excellent condition. During the year there has been an increase in membership, and an added interest in the lesson work and the welfare activities.

Leaving Maricopa, the party of visitors went to El Paso, Texas, where two meetings were held on November 13. From El Paso, they proceeded by train to Demming, thence by auto to Juarez.

En route to Juarez a meeting was held at Dublan on November 14, which was greatly appreciated by the Saints there. The

meeting was held in a house which was built by the Relief Society and which is now the only meeting house in the town. The ward chapel was destroyed during the revolution.

On the return trip from Mexico, a conference of the St. Joseph stake was held on November 18-19, at Thatcher, Arizona. The Relief Societies there are officered by energetic women. It was found that their records and reports are well kept. The conference was successful, and it was evident that a good spirit exists throughout the stake.

At Thatcher, President Williams left the party and went to Phoenix to visit her niece, Miss Cheever, of Provo. While in Phoenix, President Williams addressed a Relief Society meeting of the Phoenix ward.

On the trip, President Williams attended twenty-seven meetings and two socials. She traveled 3,400 miles by train and 500 miles by auto. Although the journey was strenuous, she enjoyed the trip very much. She appreciated the opportunity afforded her of visiting these remote organizations, and it was a joy and satisfaction to her to see the women carrying on the work and perpetuating the ideals of the Relief Society.

Conventions and Conferences

Visits to Relief Society Stake Conventions and Conferences for 1922 were made to all the stakes including Juarez, Mexico, by General Board members, as follows:

St. Johns—Sarah M. McLelland	Millard—Louise Y. Robison
Woodruff—Julia A. Child	Oneida—Lotta Paul Baxter
Yellowstone—Louise Y. Robison	Taylor—Jennie B. Knight
Cassia—Jeannette A. Hyde	Bannock—Lalene H. Hart
Snowflake—Sarah M. McLelland	Blackfoot—Sarah M. McLelland
land	Big Horn—Jennie B. Knight
Curlew—Lillian Cameron	Blaine—Julia A. Child
Lost River—Lotta Paul Baxter	Malad—Amy W. Evans
Raft River—Louise Y. Robison	Shelley—Annie Wells Cannon
South Sanpete—Clarissa S. Williams	South Sevier—Clarissa S. Williams
Summit—Rosannah C. Irvine	Teton—Louise Y. Robison
Wayne—Annie Wells Cannon	Bear Lake—Amy W. Evans
Alberta—Jennie B. Knight	Bingham—Louise Y. Robison
Lethbridge—Jennie B. Knight	Burley—Jeannette A. Hyde
Emery—Amy W. Evans	Garfield—Annie Wells Cannon
Juab—Julia A. Child	Idaho—Lotta Paul Baxter

Pocatello—Clarissa S. Williams	Liberty—Clarissa S. Williams;
Portneuf—Lillian Cameron	Amy B. Lyman; Julia A.
San Juan—Barbara H. Richards	Child; Lotta Paul Baxter
Bear River—Sarah M. McLelland	Nebo—Lotta Paul Baxter; Rosannah C. Irvine; Jennie B. Knight
Boise—Lalene H. Hart	
Panguitch—Annie Wells Cannon	North Weber—Julia A. Child;
Rigby—Jeannette A. Hyde	Amy W. Evans
Twin Falls—Lillian Cameron	Mt. Ogden—Lalene H. Hart;
Uintah—Amy Brown Lyman	Rosannah C. Irvine
Kanab—Rosannah C. Irvine	Weber—Jeannette A. Hyde;
Montpelier—Jeannette A. Hyde	Lotta Paul Baxter
Morgan—Cora L. Bennion	Jordan—Emma A. Empey; Jeannette A. Hyde
North Sanpete—Clarissa S. Williams	North Davis—Julia A. Child;
Star Valley—Julia A. Child	Lalene H. Hart
St. George—Rosannah C. Irvine	South Davis—Sarah M. McLelland; Annie Wells Cannon
Roosevelt—Jennie B. Knight	Logan—Amy W. Evans; Cora L. Bennion
San Luis—Amy W. Evans	Alpine—Jeannette A. Hyde;
Young—Amy W. Evans	Julia A. Child
Carbon—Jeannette A. Hyde	Granite—Amy Brown Lyman;
Deseret—Jennie B. Knight	Louise Y. Robison; Sarah M. McLelland
Franklin—Cora L. Bennion	Ogden—Jennie B. Knight;
Fremont—Lalene H. Hart	Emma A. Empey
Parowan—Lillian Cameron	Ensign—Amy W. Evans; Barbara H. Richards; Rosannah C. Irvine
Sevier—Lotta Paul Baxter	
Union—Clarissa S. Williams	Pioneer—Clarissa S. Williams;
Duchesne—Louise Y. Robison	Amy Brown Lyman; Cora L. Bennion; Emma A. Empey;
Beaver—Amy W. Evans	Annie Wells Cannon
North Sevier—Lalene H. Hart	Cache—Louise Y. Robison;
Tintic—Sarah M. McLelland	Sarah M. McLelland
Benson—Cora L. Bennion	Utah—Amy W. Evans; Cora L. Bennion; Jennie B. Knight
Hyrum—Lotta Paul Baxter	Cottonwood—Annie Wells Cannon; Lalene H. Hart
Wasatch—Julia A. Child	
Tooele—Sarah M. McLelland	Moapa—Sarah M. McLelland
Maricopa—Clarissa S. Williams	
Juarez—Clarissa S. Williams	
St. Joseph—Clarissa S. Williams	
Box Elder—Emma A. Empey;	
Lalene H. Hart	
Salt Lake—Amy W. Evans;	
Julia A. F. Lund	

Dairy Products and Public Welfare

Fred W. Merrill

Note.—This address was delivered at Relief Society October Conference.

I am convinced that I need your sympathy and your faith and prayers because the subject I have to present to you is not entirely in line with the subjects under discussion during this morning's session. The Relief Society has always been an organization that looks after the needs of the people. I come to you this morning representing a body of people who are sorely in need, and I speak for the people of the whole state of Utah.

I need not report the fact that this year has been a strenuous one for the farmers. There has not been a period in many years equal to it and yet we are led to marvel at the success they have had notwithstanding their handicaps. I believe that the greatest pioneer that this century has ever known was acting under direct inspiration when this state was settled, and when people were sent out to develop what seemed then to be the vast resources of the state. Colonies went down into Washington county and into Uintah county and other remote places. Years ago, I used to question the wisdom of the man who sent them there. Now, I understand exactly why it was done. It was the policy and the purpose of Brigham Young and his counselors to put the people of the state in places and conditions where they would be self supporting.

But I am sorry to tell you today that in one industry, which ought to be the chief industry of the state and the one on which we are most dependent, we are not self-supporting. It is a regrettable thing that in the line of dairy products Utah does not produce enough to feed her own people. There is no one industry which touches so closely the health of the people as does the dairy industry. Every home uses, or should use, dairy products. Leading scientists have said that these products have made us what we are, that we owe our intellectual development, our physical development, our development as a state and nation to the fact that we have been consumers of dairy products. I think of no calamity that would be as great as that which would occur if the dairy products should be taken from our homes. We face the fact, sustained by the evidence that has been gathered by the Commissioner of Agriculture, that in the consumption of the dairy products we are 30 per cent below the average consumption of the

United States. Dr. Gowans says 40 per cent of the children of the state are not drinking enough milk or eating enough dairy products, and other school officials tell us there is a marked manifestation of malnutrition, which is largely due to the fact that children are not consuming sufficient dairy foods.

If it is true that there is a close relationship between the diet of the people and the intellectuality of the people, as well as the degree of physical perfection attained, and if dairy products go to make up the most satisfactory diet, then the dairy industry is of enough importance to command the attention of the women of this state. Cooperation along this line could not better be obtained than through the Relief Society organization.

We ship into the state every year over one and one-half million pounds of butter and yet conditions are almost ideal in this state for the production of dairy products: the climate is unequalled and our valleys produce the finest kind of feed. We ship into this state one and one-half million pounds of cheese and yet we eat only one-fourth the amount of cheese we ought to eat. Our per capita consumption of this valuable food is less than four pounds, when it should be sixteen. This increased consumption would manifest itself in better growth and greater vitality; it would also result in an economic condition in this state from which we would not have to suffer as we have had to suffer this last year. If we could have an agricultural program developed in Utah which would admit of large enough production of all these things we need, we should establish a reputation for being self-supporting. There is a market on the Pacific Coast for millions and millions of pounds of dairy products, which ought to be produced in Utah. Los Angeles alone could handle all the cheese we could manufacture in the next twenty years.

In the dairy cow we have a money maker. We find the community which has for its support the dairy cow to be one which is self-supporting. When Commissioner Hinckley first tried to establish the dairy industry he had in mind first of all the general health of the people and then the economic conditions of the state, realizing that Utah must develop an agricultural program which will provide for things most valuable as foods, and thus automatically for a ready market also.

So we are going to ask the Relief Societies of the State of Utah to support us in the development of such a program. We want dairy products produced in every part of the state of Utah; we want people to consume dairy products, believing that it will be for the health and general physical development of the people. Especially we want our children to consume dairy products.

The Romans and the Greeks at one time were a great pastoral people, and their great strength lay in the fact that they lived near

to nature. When they left the farms for the cities, deterioration set in and those nations fell. The United States at one time was a great pastoral nation. The people lived in the country. When we first came to Utah we lived in a country environment; we had no cities, we had few food problems. We lived from the soil and I believe we were healthier, stronger, more physically able to carry our responsibility than we have ever been since. This getting away from natural living conditions has made it necessary for us to meet great problems relating to child welfare and health, and civic improvement, and this people can survive in the end only as their agricultural activities are preserved and developed in a ratio commensurate with development along other lines, and as they keep the commandments of God and live according to those commandments.

A TRUSTING HEART

Hazel S. Washburn

Lord, help me to live today aright,
 Nor trouble about tomorrow.
 Today I may find some little joy,
 But another may bring but sorrow.
 Not for a week, a month, or a year,
 To live exactly right;
 But give me a trusting heart, dear Lord,
 To bring to you each night.

Though thou hast taken away the light
 That once illumined my day,
 Help me to keep my faltering feet
 In the straight and narrow way.
 Give me a trusting heart, dear Lord,
 That I may not be forgetting
 That thou tookst my priceless gem away,
 To give it a brighter setting.

Help me also to realize
 That my neighbor bears a cross,
 That not for me, and me alone,
 'Tis a bitter, blinding loss.
 So as the long years pass away,
 Though the bitter tear drops start,
 Morning and evening my prayer shall be,
 Lord, give me a trusting heart.

Notes From the Field

Amy Brown Lyman

Northern States Mission.

A reorganization of the Peru branch Relief Society, of the Northern Indiana conference, was effected recently. The former officers were given a hearty vote of thanks for their faithful work in the Relief Society. The new officers are: Frieda Schmidt, president; Louise B. Rentzel and Martha E. Rentzel, counselors; Lucy Schmidt, secretary-treasurer; Virginia Crim,



PERU BRANCH RELIEF SOCIETY

organist; Mattie Crim, class leader. A picture of this Society is printed herewith.

At one of the meetings a special program was given at which a teachers' demonstration was given, which portrayed the effect of earnest and prayerful teaching. The motto of this organization is: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

Mt. Ogden Stake.

The new Mt. Ogden stake Relief Society is fully organized with thirteen stake board members. The six wards are completely organized and are officered by capable and energetic wo-

men. Since the organization of the stake in May there has been an increase of 51 members in the stake. For the summer work, a special study was made of the Pearl of Great Price. Patriarch Thomas A. Shreeve gave three lectures to some of the wards which had arranged to meet jointly. Two social outings have been held during the summer in connection with the Weber stake. Two teachers' conventions have been held in cooperation with the priesthood. The ward teachers and the Relief Society visiting teachers met together and the Relief Society board members and ward presidents assisted the priesthood in carrying out the program.

Through the courtesy of Mrs. Bertha J. Eccles, a member of the board, it has been possible to arrange a sewing headquarters which has been given the name of the Commissary. Mrs. Eccles arranged for the Relief Society to use a three-room modern apartment for this work. At the opening, a service was held at which the president of the stake, Robert R. Burton, and his counselors, were in attendance.

Snowflake Stake.

Very successful ward conferences have been held in the Snowflake stake. Special instructions were given, and the value and need of regular lesson work was emphasized. A *Magazine* subscription campaign has been conducted with a resulting increase in the number of subscribers.

Logan Stake.

On October 22, 1922, the Logan stake Relief Society was re-organized. The following officers were released: Ellen L. Barber, president; Ida Quinney, first counselor; Ollie L. Bjorkman, second counselor; Mary W. Smith, secretary. The outgoing officers were praised for their splendid service, and a vote of thanks was extended to them. Mrs. Barber has been president of the Relief Society of the Logan stake since its organization, and prior to that time she was a member of the Relief Society board of the Cache stake. The officers selected and sustained are: Bessie G. Ballard, president; Ida Quinney, first counselor; Bernice L. Christensen, second counselor; Pearl C. Sloan, secretary.

Weber Stake.

The members of the Weber stake Relief Society entertained the aged men and women at the County Infirmary, at Roy, on Tuesday afternoon, October 31. President Aggie H. Stevens presided and the various board members assisted her in making the occasion a pleasant one. Those who were confined to their

beds were visited in their rooms, and the others gathered in the chapel where a pleasing program was rendered. The community singing, at which old favorite melodies were featured, was especially appreciated by the elderly men and women. The county commissioners arranged for automobiles for the Relief Society women and they expressed appreciation for the visit.

How Not To Catch Cold

To that end, observe the following "Don't's" issued by Dr. Charles J. Hastings, medical officer of health of Toronto, Canada, in the department's *Monthly Bulletin*. The following of these rules, we are assured, will aid materially in warding off colds as well as other communicable diseases. Here they are:

"Don't sit or work in an overheated room. 65 to 68 degrees is quite warm enough; 60 to 65 degrees if you are engaged in any active work. Insist on there being a slight current in the air of the room you occupy and also a proper degree of humidity.

"Don't use sprays or douches for your nose unless under doctor's orders and instructions. Much more harm than good comes from the use of sprays. In the first place, if a spray is strong enough to destroy the germs, it is more than likely to produce irritation of the mucous membrane, which will lower, rather than build up its resisting powers, and consequently make it all the more susceptible to germ activity.

"Don't sneeze or cough except into a handkerchief or a piece of cheese-cloth, and keep well beyond the range of any one else who is coughing or sneezing.

"Don't allow any member of the family who has an acute cold to come in contact with other members of the household, or to use the same eating or drinking utensils, etc. Have everything sterilized that is used by one who has contracted a cold, the same as you would do if they had scarlet fever or diphtheria.

"Don't go to any public meetings if you have a cold. You had better stay at home until it is better. You will save time in doing so, and probably save others from contracting your cold."

"Don't stand close to any one with whom you are conversing if you are reckless enough to go about when you have a cold, and

do not under any circumstances shake hands with any one while you have an acute cold. Remember, through the frequent use of your handkerchief, your hands are always contaminated with the germs of the disease. Have you ever catechized your hands and fingers with regard to everything they have been in contact with in the previous twenty-four hours? One of the surgeons in a military camp during the great World War, kept a careful record of the number of possibilities of contaminating his hands for one single day, and it amounted to approximately 120.

"Don't under any consideration touch any article of food, whether for yourself or for anyone else, unless you have previously thoroughly cleansed your hands. *'Have you washed your hands?'*" would be a valuable motto to be placed in every dining-room.

"Hundreds of lives could be saved and thousands of cases of sickness prevented, if people were as much afraid of colds as they are of smallpox or a mad dog."—*Literary Digest for December 9, 1922.*

Of Interest to Women

SOME HELPFUL THINGS TO KNOW

Lalene H. Hart

In the fall or spring, when it is not necessary to use ice, a fireless cooker may be used to keep meat, milk, or butter cool. Put the stones out of doors at night to become thoroughly cold; in the morning put them in the cooker and they will remain cool all day.

An easy and quick method of cleaning silverware is to use 1 teaspoon of salt and 1 teaspoon of soda to 1 quart of water. Heat in an aluminum pan, place silverware so that it is in contact with the pan. Rinse in hot water and wipe dry. This does not give a highly polished article but is very effective and saves time.

When rugs require beating to remove dust, place them right side down over a pair of bed springs and beat on the wrong side. The dust can then fall to the ground or be carried away by the

wind. This method does not injure the rugs as much as when placed over a line.

To destroy moths in carpets or rugs, remove dust, then spread a damp cloth over the rug and iron it dry with a hot iron, being careful not to scorch nap. The heat and steam will kill the worms and eggs.

Colors may also be brightened by sponging the rug with a strong solution of salt water or ammonia water. Care must be taken not to wet the rug too much.

The best bed springs will sometimes rust. It is economy to cover them. An old piece of blanket, quilt, or ticking is good, but a canvas is best, especially for beds on the sleeping porch. It not only protects the bedding from rust, but keeps the dust and cold from penetrating the under side of the mattress. With a darning needle and cord, the covering can be tacked in place and will not wrinkle.

Old blankets make fine summer comforters. When too much worn for use, cover with silkoline, factory, cotton challis, or outing flannel, and tie. The color and weight of material depends on kind of blankets used.

Old pillow ticks when washed make good dusters. They may be tied over the broom and used for ceiling and walls. More dusting and less sweeping saves time and energy and is much more sanitary.

Gloves or mitts made from bed ticking with an elastic in the band at the wrist, are very serviceable for house work. They wear well and are easily washed.

A heavy piece of asbestos tacked across the end of the ironing board will take the place of an iron stand and is much more convenient.

A "treat box" in the kitchen or pantry may encourage the housewife who is wrestling with her budget. Drop into the box the few cents left from the laundry, the milk, sale of rags or papers, or any small unexpected income. Though few, the cents soon count up and may be used for little extras, surprises, or treats for the family.

Children who eat foods which contain the right vitamins in proper proportions, resist colds much more readily than those who do not.

"It looks good enough to eat," has a real value in planning

menus and in making little changes in the every day meals. Study the advertisements of the different kinds of food, in the different magazines and papers, and many new ideas may be gained.

If you have trouble with tomato soup curdling, try combining the tomato mixture, which has been thickened and seasoned, with the milk which is the same temperature, and beat with dover egg beater. If this method is used soda need not be added and a better flavored soup is the result.

The dover egg beater may be used with good results in various ways. If boiled salad dressing has the slightest tendency to curdle, beat thoroughly and the dressing will be smooth and creamy. If cocoa or chocolate stands very long before serving a scum forms on the top; if beaten thoroughly soon after making, very little, if any, scum will rise.

Spiced vinegar from sweet pickled cucumbers or gherkins makes delicious salad dressing.

Use juice from fresh or pickled fruit to baste meat and the flavor will be much improved.

Honey and butter or maple syrup used in place of sugar syrup gives a pleasing change in the preparation of candied sweet potatoes.

Left-over foods can be utilized in various ways in the preparation of refreshments for the caller or unexpected guest. Cheese straws made from bits of pastry and small pieces of cheese are easily and quickly made and will keep well in a tin box. Pieces of chicken with bones removed, or bits of roasts may be put in small glass jars, sealed, and steamed during the preparation of the dinner and will help fill the emergency shelf. Extra time and fuel are unnecessary.

Heat a lemon before squeezing it and twice as much juice can be obtained from it.

Too much salt cooked in foods, especially vegetables and meats, tends to toughen them. It is better to add the salt just before they are done. If the natural salts of vegetables are retained, little extra need be added. Potatoes are much lighter and more mealy if cooked without salt. Never salt potatoes if the water is to be used for yeast.

Whey from cottage cheese is splendid for making bread.

A time budget helps greatly in saving time, energy, and worry.

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

Business Manager
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Room 22, Bishop's Building, Salt Lake City, Utah

Vol. X

JANUARY, 1923

No. 1

SERVING IN A HUMBLE SPHERE

There have been, in the history of the world, great men and women who have made a contribution to the progress of civilization by performing some heroic self-effacing act. The development of the race and the betterment of mankind have also been added to, in another manner, by thousands who have forgotten self and have worked, in a humble and lowly fashion, for righteousness and human advancement.

One of the young men of America to enlist soon after the outbreak of the World War, was Victor Chapman. He joined a group of young Americans in the aviation service of France. On one occasion, while he was flying to a hospital to visit a wounded comrade, he discovered an engagement between the French and German aircraft. Chapman immediately put his machine gun into action and brought down two German aeroplanes. Then the enemy returned the fire and young Chapman plunged lifeless to the earth. Victor Chapman displayed, in this incident, decision, energy, and character. A venerated French philosopher said of Chapman, "He was duty incarnate; disdaining all danger, he dreamed only of doing his utmost in a useful task."

The dramatic deeds of heroic figures fill us with admiration and stir us with a hope that we, too, may sometime do some valorous deed. Most individuals will risk their lives, willingly, eagerly, if the occasion requires some unusual and spectacular action. If a situation demands a decisive display of physical prowess or moral determination, it is met by most men and women, in a courageous manner. But a challenge to do the less

dramatic act, to serve humanity in some prosaic way, does not always receive the enthusiastic response that a stirring challenge receives.

But, by the continuous performance of certain commonplace acts, humanity is served just as truly as by one dramatic self-sacrificing incident. Anyone who earnestly endeavors to better the conditions of a community, and who is sincerely solicitous of the welfare of his fellow-man, is as deserving of the plaudits of the world as is the hero of a battle. Both give their lives in the service of God and his children.

There are opportunities to render humble service in almost any walk of life. There are, among us, certain unpretentious characters who, in their commonplace activities, are real benefactors of humanity. There is the doctor who, without thought of material recompense, can be relied upon to answer the call of the suffering, even though it means a long, difficult trip in the dead of night. There is the cooperative business man who has a real concern for the health, living conditions, and welfare of his employees. There is the school man who devotes his years in searching for truth, and in teaching the youth of his time, often scorning more lucrative positions. There is the lawyer who devotes his time to the administration of justice, and who is willing to renounce a remunerative case, in order to defend the cause of the exploited and oppressed. A beautiful type of service is rendered by fathers and mothers who have an infinite capacity to subordinate self and to work for the advancement of their families.

In our Church there are hundreds of active members who give hours of willing, efficient, volunteer service, in conducting the work of the various organizations. There is the missionary who sacrifices personal desires and plans to serve in the cause of righteousness. There is the bishop whose time and energy are whole-heartedly given to the members of his ward, in guiding and directing both their spiritual and temporal affairs. There is the ward Relief Society president, who stands ever ready to assist her bishop in caring for the sick, visiting the distressed, and planning for the welfare of the community.

The giving of such service, undramatic, prosaic, and even irksome, often requires a braver heart and a more courageous spirit than does the service required in a crisis. It is often a temptation to abandon the constant, unrecognized toil in the sphere of the commonplace, for the more alluring worldly activities. But he who is in earnest in his desire to serve humanity seeks to develop a stalwart spirit, a dauntless courage, and a strong faith, so that he may continue faithfully in his humble and unhonored labors.

At the beginning of the new year when we review the

events of the past months and contemplate the possibilities of the new year, it is especially fitting that we renew our faith in the gospel of service and resolve to remain steadfast in the face of rigorous and demanding duty. If we meet each day of the years before us with courage and patience and faith, we can, as we advance in years, look back on our days of usefulness with no regrets and no misgivings. In the evening of our lives, when in retrospect we view the deeds of our active years, can we survey the past with a serene countenance and a sanguine spirit? Will we be able to say, I answered the call of service however I could? I gave myself willingly to the cause of the Master—to loving service and brave living? I prayed and labored, humbly and hopefully, trusting that my reward would be, in this world, the peace of duty well performed and, in the eternal life to come, a place in the heavenly kingdom?

W. C. T. U. ADOPTS WORLD PROGRAM

The World's Women's Christian Temperance Union convention, held in November, at Philadelphia, adopted a three-year program to carry out the organization's ideals. The resolutions called for work toward abolition of the liquor trade in every land, for the teaching of scientific temperance to school children of all nations, a campaign to urge pledge-signing in all classes of society and encouragement of the compilation and study of scientific facts that relate to the welfare of the race.

The W. C. T. U. pledged itself, through international co-operation, to work for the establishment of world peace. A resolution was adopted urging a single standard of personal purity for men and women, on the ground that the strength of a nation lies in the moral integrity of its people.

The Union also pledged itself to continue the work for the political equality of women in countries that have not yet granted them suffrage. In the countries where women have the vote it was decided to work out programs to promote the education for citizenship in the affairs of government.

In addition, a resolution was adopted urging all the nations of the world to join an international campaign for suppression of liquor sales on shipboard, and copies of the W. C. T. U. action will be sent to heads of governments throughout the globe with the request that they place themselves on record for or against "bone dry oceans."

Guide Lessons for March

LESSON I

Theology and Testimony

(First Week in March)

GUARDIAN AND MINISTERING ANGELS

The Necessity for Guardian Angels.

When Satan was banished from heaven he made his way to the earth with his hosts of banished spirits. He evidently knew that none of the valiant spirits from heaven would have any inclination for any earthly existence if the privilege of being "added upon" or receiving bodies could not be obtained. Two of Lucifer's great objectives were the prevention of mortal life and the destruction of that life. To accomplish the first he attempted to have Adam and Eve perpetually separated, and to accomplish the second he has sought by disease, individual strife, and the destruction of war to depopulate the earth.

Satan has no respectful regard for God's authority but he stands in fearful and submissive awe of the power that Divinity has for the enforcement of authority.

The evil one has reason to know what it means to come in conflict with the angels. See Revelation 12:7-10.

The prince of darkness is held in check by the knowledge that the same authority and power which cast one of his spirits out of man and permitted the evil spirits to possess the bodies of swine could banish him and all his hosts from the face of the earth. See Mark 5:1-16.

If angels were needed as a power to preserve heaven from the grasps of Satan, how could the children of our Father be expected to survive on earth among the condemned without the protective presence of messengers from on high?

Group Guardianship.

The government of God provides for the meeting of emergencies by having in readiness or subject to call, valiant spirits for the defense of heaven's cause—beings trained in obedience through the law of love and loyalty; beings in whose presence wickedness quails and the emissaries of unrighteousness grow weak. These defenders of righteousness may not be visible, though

they be present on earth in multitudes and are part of heaven's power. See II Kings 6:15, 17; Matthew 26:53.

Individual Guardianship.

Among the duties of guardian angels are private revelation, protection, comfort, admonition, and a watchfulness of the intentions and actions of enemies. The Angel Moroni, the guardian of the plates from which the Book of Mormon was translated, revealed the existence and place of deposit to the Prophet Joseph Smith. The Angel Gabriel revealed to her husband the foreordained motherhood of Elizabeth, (see Luke 1:11-20) and this same angel announced to Mary her marvelous mission. See Luke 1:26-36. Some angel with especial interest in the virgin mother's welfare, and undoubtedly by appointment, saved Mary from being misunderstood by her espoused husband, who stood between her and the contumely of society in obedience to Divine instruction. See Matt. 1:18-20.

The guardian angel of Jesus was on the alert at the councils of the murderous Herod, read his thoughts, and reported his intentions to the foster father of the Babe of Bethlehem. See Matt. 2:1-14.

Satan used his scriptural knowledge of the doctrine of guardian angels in an attempt to ensnare the Savior. See Luke 4:10, and Psalms 91:11. After the temptation was over, angels "ministered unto him." See Matt. 4:11. As to whether these angels witnessed the "temptation" contest as did the friends and the Father of the Redeemer witness the crime of all crimes at Calvary, we do not know, but this we know, that these angels brought the comfort needed by one who had fasted, fought and won.

The Value of the Guardian-Angel Idea.

A prominent physician in discussing religion made this remark, "I am glad my parents taught me the doctrine of guardian angels; it steadied my early life over many a chasm of temptation. The very idea itself is a protection to youth.

"I need no argument to prove to me that to live in thought only with pure, powerful protectors will make of one something more than it is possible to be without the thought." But guardian angels are something more than imaginations growing out of beliefs. They are real, tangible entities whose influence may be felt and whose words may be heard and whose power may be exercised within the field of their appointment.

The nursery rhyme,

"Lie still, my babe, and sweetly slumber,
Holy angels guard thy bed,"

is more than poetry, it is truth—God's truth. And if the mother's eyes were opened as were the eyes of the servant of Elisha she would see by vision what she now sees by faith.

Ministering Angels. (By President Joseph F. Smith)

"We are told by the Prophet Joseph Smith, that 'there are no angels who minister to this earth but those who do belong or have belonged to it.' Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants. The ancient prophets who died were those who came to visit their fellow creatures upon the earth. They came to Abraham, to Isaac, and to Jacob; it was such beings—holy beings, if you please—that waited upon the Savior and administered to him on the Mount. The angel that visited John, when an exile, and unfolded to his vision future events in the history of man upon the earth, was one who had been here, who had toiled and suffered in common with the people of God; for you remember that John, after his eyes had beheld the glories of the great future, was about to fall down and worship him, but was peremptorily forbidden to do so. 'See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.' (Rev. 22:9.) Jesus has visited the people of this earth from time to time. He visited and showed himself in his spiritual body to the brother of Jared, touching certain stones with his finger, that the brother of Jared had fashioned out of the rock, making them to give light to him and his people in the barges in which they crossed the waters of the great deep to come to this land. He visited others at various times before and after he tabernacled in the flesh. It was Jesus who created this earth, it therefore is his inheritance, and he had a perfect right to come and minister to inhabitants of this earth. He came in the meridian of time and tabernacled in the flesh, some 33 years among men, introducing and teaching the fulness of the gospel, and calling upon all men to follow in his footsteps; to do the same thing that he himself did, that they might be worthy to inherit with him the same glory. After he suffered the death of the body, he appeared, not only to his disciples and others on the eastern continent, but to the inhabitants of this continent, and he ministered unto them as he did to the people in the land of Palestine. In like manner our fathers, mothers, brothers, sisters, and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction, to those whom they had learned to love

in the flesh. And so it is with Sister Cannon. She can return and visit her friends, provided it be in accordance with the wisdom of the Almighty. There are laws to which they who are in the Paradise of God must be subject, as well as laws to which we are subject. It is our duty to make ourselves acquainted with those laws, that we may know how to live in harmony with his will while we dwell in the flesh, that we may be entitled to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal lives, and be permitted to sit down at the right hand of God, in the kingdom of heaven. And except we become acquainted with those laws, and live in harmony with them, we need not expect to enjoy these privileges."—*Gospel Doctrine*, pages 548, 549.

QUESTIONS AND PROBLEMS

1. Show that angels were used in heaven to enforce God's authority.
2. What is the necessity for guardian angels on earth?
3. Give an instance of an army of angels guarding a city.
4. Give scriptural proof that reserves of guardian angels are ever ready to come at the call of the Lord.
5. Look up the proof of this statement: "Gabriel is Noah, the first ancestor of our race after the flood." *Doc. and Cov. Commentary*, p. 623.
6. Name some of the evident duties of guardian angels.
7. What part did a guardian angel play in protecting Mary from public disgrace?
8. Prove from Sec. 3 of Doctrine and Covenants that admonition is a duty of a guardian being.
9. Give evidence that Jesus had guardian angels.
10. Show that guardian angels keep alert to the intentions and actions of the enemy.
11. If guardian angels can read the thoughts of the evil minded when necessary, what about their knowledge of our intentions and actions?
12. To whom is the privilege given to become ministering angels on this earth?
13. Discuss the consistency of leaving the visitation of the dead with the Lord.
14. Of what advantage is it to a child to be taught the doctrine of guardian angels?

LESSON II

Work and Business

(Second Week in March)

LESSON III

Literature

(Third Week in March)

BENJAMIN FRANKLIN



BENJAMIN FRANKLIN

Benjamin Franklin lived in both the Colonial and Revolutionary periods of our history. While Jonathan Edwards, the noted Puritan divine, was writing and preaching seven-part sermons, Franklin was composing brief, pithy proverbs that would catch his reader's eye and fasten themselves upon his reader's mind.

Franklin's spirit was very different from that of Edwards, the visions he caught, and the ideas he was interested in broadcasting and promoting, were the very opposite of those that appealed to Edwards. True to the traditions of the Puritans, the great preacher had kept the eyes of the people riveted on God, heaven, and spiritual entities; while Franklin, only three years younger, caught a glimpse of the vast possibilities of life in the material world and urged the development of natural resources. In other words, Franklin's philosophy of life asked, "Why not have a bit of heaven here on earth?"

Mr. Payne has condensed the main facts of Franklin's early life in such admirable fashion that we include his paragraph without alteration: "The facts of Franklin's life are well known. The eleventh and youngest son of a soap boiler and tallow candler, he was born in Boston, January 17, 1706. He was sent to school during parts of two years and then apprenticed to the printer's trade under his eldest brother, owner of one of the earliest American newspapers, *The New England Courant*. Franklin had little formal education, but he was a close student and a careful, tireless reader; and naturally in his trade of printer he soon acquired a good, practical English education. He wrote some brief essays in imitation of Addison's *Spectator* papers, a volume of which he found in his father's library. During the night he slipped them under the door of his brother's printing shop, and

was pleased to find that his compositions were deemed worthy of publication, and that they attracted considerable favorable comment when they appeared in print.

"Dissatisfied with the treatment he was receiving at the hands of his brother, Franklin, having been accidentally freed from the bonds of his apprenticeship by a legal ruse of his brother's, ran away when he was seventeen years old, passed through New York, and landed in Philadelphia, where he found employment in his trade. Everyone knows the story of his ludicrous entry into Philadelphia, as it is described in the *Autobiography*. Franklin seems to take keen delight in telling how he walked down Market Street, his pockets stuffed with his extra shirt and stockings, a big puffy roll under each arm, while he was eating a third roll, thus provoking, by his comical appearance, the laughter of Miss Deborah Read, the young woman who afterward became his wife."

This is the record of his early life; his later attainments will be brought out as we examine his many and varied activities. He died in 1790 at the ripe age of 84.

Franklin was in all probability the most versatile man of the Eighteenth century, consequently he is not unfrequently styled, printer, inventor, statesman, scientist, patriot, philosopher, philanthropist, and writer.

He is styled printer because while in England he succeeded in making a study of the most advanced methods of printing practiced by the English. Returning to Philadelphia after a sojourn of eighteen months he bought the *Pennsylvania Gazette*, and began a publishing business on his own account.

He is known as an inventor because he invented the Franklin stove, well known in his day; also the lightning rod.

He is classed among scientists because of the knowledge he gave to the world concerning electricity. For his investigations in this field he was held in great esteem, both at home and abroad. Particularly did the European nations value this contribution, and for this reason bestowed upon him many honors of marked distinction.

He is revered as a statesman and a patriot because he is the only man born in America whose signature is attached to the Declaration of Independence, the Treaty of Alliance with France, the Treaty of Peace with England, and the Constitution of the United States. For eighteen years he did service for the Colonists in England, and for several years as the representative of the new government at the French court he was sought and admired as few Americans have ever been sought and admired in Europe.

Any tourist visiting France today may know something of

the esteem in which the French hold him, for despite all the upheavals that have taken place in Paris there is still a street that bears his name, and in the beautiful palace at Versailles his statue is yet to be found.

When he returned from France he was chosen governor of the state of Pennsylvania and later elected to the Constitutional Convention of 1787.

In James Madison's *Journal of the Constitutional Convention*, we find the following note relative to Franklin's signing the Declaration of Independence. "Doctor Franklin looking towards the president's chair, at the back of which a rising sun happened to be painted, observed to a few members near him that painters had found it difficult to distinguish in their art a rising from a setting sun. 'I have,' said he, 'often and often, in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the president without being able to tell whether it was rising or setting, but now at length I have the happiness to know that it is a rising and not a setting sun.'"

He is accepted as a philosopher because of the proverbs of his Almanacs. He has been charged with being too practical and too materialistic in his philosophy; however that may be, his philosophy certainly acted as a balance for the philosophy of Edwards among the Puritans, and Woolman among the Quakers.

He was and still is held in regard as a philanthropist because he would not take out patents on his inventions, preferring to give them to the public without restrictions. What we value particularly at the present time is that he founded the Philadelphia Library and the Academy which finally evolved into the University of Pennsylvania. He also founded the popular magazine known as the *Saturday Evening Post*.

Closely allied to his philanthropic work was his work for civic betterment. As a result of his activities the streets of Philadelphia were paved, a police department and a fire department established, and a state militia organized.

Franklin is held in repute as a man of letters because of his contributions to American literature. Mr. Page has aptly said, "Although Franklin continued to write under his own as well as under various assumed names, and on a variety of subjects, big and little, it was not until the appearance of his Almanac that he became something of an influence in the colony." Franklin's own account has never been equalled by any who have attempted to tell the tale, consequently we insert for our readers his own story:

"In 1732 I first published my almanac under the name of 'Richard Saunders;' it was continued by me about twenty-five years and commonly called, *Poor Richard's Almanac*. I endeav-

ored to make it both entertaining and useful, and it accordingly came to be in such demand that I reaped considerable profit from it, vending annually near ten thousand. And observing that it was generally read, scarce any neighborhood in the province being without it, I considered it as a proper vehicle for conveying instruction among the common people, who bought scarcely any other books. I therefore filled all the little spaces that occurred between the remarkable days in the calendar with proverbial sentences, chiefly such as inculcated industry and frugality as the means of procuring wealth, and thereby securing virtue; it being more difficult for a man in want to act always honestly as, (to use here one of these proverbs) 'it is hard for an empty sack to stand upright.' "

These maxims were not original, they incorporate the wisdom of the ages; but the phraseology, the thing that carried them over, was Franklin's own. We include a group of them in the lesson, knowing that many of them will be familiar.

1. Be ashamed to catch yourself idle.
2. Drive thy business, let not that drive thee.
3. Light strokes fell great oaks.
4. Three removes are as bad as a fire.
5. He that by the plow would thrive, himself must either hold or drive.
6. At a great pennyworth, pause awhile.
7. Plow deep while sluggards sleep, and you shall have corn to sell and to keep.
8. A plowman on his legs is higher than a gentleman on his knees.
9. If you would know the value of money, go and try to borrow some; for he who goes a borrowing goes a sorrowing.
10. Creditors are a superstitious sect, great observers of set days and times.

We conclude with Page's comment on the *Autobiography of Benjamin Franklin*, which to our mind is well deserved. "Franklin's own story of his life to 1757 is one of the greatest biographies of the world. Written in the form of a letter to his son, for the latter and his descendants only, and with no thought of publication, it has found a secure place among the world's classics. It is a simple, straightforward account of the author's rise by his own efforts from 'poverty and obscurity to a state of affluence and some degree of celebrity in the world.' "

PROBLEMS AND QUESTIONS

1. What four great state documents had Franklin the distinction of signing?
2. The almanacs contain many proverbs not given in the

lesson, such as, "A stitch in time saves nine." Let each member of the class collect and give as many as she can. It might be a good thing to feature in some way the woman who collects the largest number of Franklin's maxims.

3. Select from those collected a group that you think would tend to make people prosperous and thrifty.

4. Select a group that you think would stimulate industry.

5. What were the things Franklin did to improve living conditions in the city of Philadelphia?

6. When Franklin was at work among the English printers they called him the "Water American." How does this instance go to prove that Franklin's habits of life were ahead of his time?

7. In the majority of our communities it will perhaps not be difficult to obtain a copy of *Franklin's Autobiography*. Where it can be obtained, read the account of Franklin's entrance into the City of Philadelphia; where it cannot be obtained, review what the lesson says.

REFERENCES

Cambridge History of American Literature.

Readings from American Literature, Calhoun and Mac-Alarney.

Library of American Literature, Stedman Hutchinson, Vol. III contains 24 selections.

Some chapters especially recommended from the almanacs: *The Way to Wealth* or *Poor Richard Improved*.

Autobiography abstracts: Part I, Chapter I. *Franklin's Early Interest in Books*. Part I, Chapter II. *Seeking His Fortune*.

LESSON IV

Social Service

(Fourth Week in March)

WHAT COURTSHIP SHOULD REVEAL (Continued)

The Religious and Moral Values

"—courtship," says Henderson, "if it is honest, upright, Christian, is a series of acts intended to end in the establishment of a family. If it is not that, it is false, cruel, selfish, and must end in sorrow of some degree and kind, perhaps in tragedy. * * * For 'love' that is worthy of the name is not a sudden flame of sense but an unselfish principle of devotion, a serious act of consecration. It is a pity that the word which we use as a synonym of religious union with God should frequently be employed to designate the act of vice or the impetuous outburst of animal appetite. This confusion of language tends to confuse thought and conduct to blind, impulsive action."—Henderson: *Social Duties*, p. 25-27.

The worth of a man cannot be fully appreciated if we take into account merely his inherited powers and his financial success. The proper estimate of a man's or a woman's worth must include a consideration of his or her moral and spiritual power. Besides the desire to promote the moral and spiritual life, it implies active service in the church and a successful home life. Not often do we give to great religious teachers and successful home makers all the credit to which they are entitled. Their true significance comes to light only when they fail to function, when the moral influence of the church fails to reach the people, and when the home does not properly care for the maturing child. And yet, the very existence of our civilization depends upon their sincere and humble service. The moral and spiritual values which they produce cannot be easily measured. They can, at least, not be measured in dollars and cents.

To those who are contemplating marriage the question of the religious and family interests cannot be ignored. We may safely say that marriage would be a failure were these interests seriously lacking in either the young man or the young woman. A married life without religion and without home interests would be without the fundamental stabilizing factors. The fickleness of other interests would soon destroy the home. As Latter-day Saints we can see only confusion and sensuality in a married life that does not place the gospel of Jesus Christ and family life on the highest plane in the scale of values. In fact, marriage is for us a religious imperative. The Lord has said in modern revelation:

" * * * That whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man." Doc. and Cov. Section 49:15.

The Religious Interest

The religious interest, faith in God, the possibilities of a better world, and eternal life, is the embodiment of the highest ideals of human life. The person who has clearly defined religious ideals and maintains standards which conform to religious life is generally a man who views life with sufficient seriousness to guarantee success. Thus, one of the first things that a young woman should know about a young man is his religious interest. Is he active in the religious life of the community? Does he show by his efforts that he actually believes in the validity and destiny of the spiritual life.

Marriage for Eternity

One way in which a man or a woman expresses sincere religious faith is in the desire to marry within the Church and in a temple. Do they regard marriage of sufficient importance

to justify its being made a sacred union, one that will last throughout eternity?

The Lord in modern revelation has made it clear that the great blessings of marriage cannot be realized by those who marry outside of the Church. The commandment reads:

"Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." Doc. and Cov. Sec. 132:15.

If there is any relationship which justifies a sacred ceremony it is that of marriage. To look upon marriage as a mere contract, and that only for life, may be an actual condition of divorce. In fact, our Church statistics show that there are fewer divorces among the Latter-day Saints who marry within a temple than among those who marry by civil law.

Home Habits and Family Ideals

Perhaps the most important information of all is that which concerns the home life of a young man or woman. A man or woman who does not live in harmony with father, mother, brother, or sister in the home of his parents before marriage may have difficulty in living in harmonious relations with his wife and children after he has established a home of his own.

There is no place where the real selfhood gives such direct expression of its real character as in the home. Conduct on the street, in church, and at school reveal certain characteristics of a person, but not the complete self. Life in public is in many respects artificial. It expresses for the time being certain common habits and natural inclinations. In the home, where the individual spends a large part of his life, he generally does not try to be anything other than his natural and habitual self. A girl must, therefore, not deceive herself by thinking that her young man is always the perfect gentleman she meets at church, on the street, or in the party. In these places he observes carefully the customs of society, he conforms to conventionalities. If she is to know him as he really is, she must see him living his home life; at least she must find out something about his home conduct.

In obtaining such knowledge the greatest care should be taken. Petty gossip and stories prepared by jealous people should be discredited. Friendly association with his parents and with the brothers and sisters of a young man as well as frank conversations with him about his ideals of home life will reveal to a girl more reliable information than can be obtained from

friends. In all such matters it is the young man or woman concerned who should take the initiative. Parents can, however, render valuable assistance and should always be ready with friendly and sensible suggestions.

The Revealing of Interests in Larger Social Problems

It is natural for youth to desire to take part in the great world of affairs, but, because of petty social interests and personal pleasures, many young people have not felt the higher impulse. The young man or woman who is entirely indifferent toward the great social and political problems of our country, state and community lacks the very essentials of good citizenship. A young person of high aspirations should hesitate to marry an individual who is coldly indifferent toward great social questions. It is, therefore, essential to know whether a young man has the ability or the desire to play a real part in solving the social problems which confront us. Will he inspire his wife and children with the spirit of human service, a desire to make the world better?

Conversation will reveal these interests very quickly. This is the place where parents may well render service to both sons and daughters. It is a very splendid thing for a father and mother to engage in serious conversation on the political and social questions of the day with the young man who visits their home. When a young man calls at the home he may thus be entertained occasionally quite as well by father and mother as by the daughter. Courtship is essentially the life and problem of youth, but it is also the parents' responsibility to assist in making proper selection in marriages.

QUESTIONS

1. How does Henderson define courtship?
2. Why are the religious and family duties of men and women not properly appreciated?
3. Show why marriages which are not directed by religious and social motives frequently result in failure.
4. What significance do the Latter-day Saints attach to marriage within the Church?
5. What reason can you give to show that a truly religious man generally becomes a good husband and father?
6. Is the conduct of a young woman on the street and in church a full indication of what she is in the home? Explain fully the difference between private life in the home and conduct in public places.
7. In passing judgment on the life and character of a young person who has become an intimate friend of your son or daughter, what value should be attached to second-hand information?

8. How may reliable information be obtained concerning the home life of a young man or woman?

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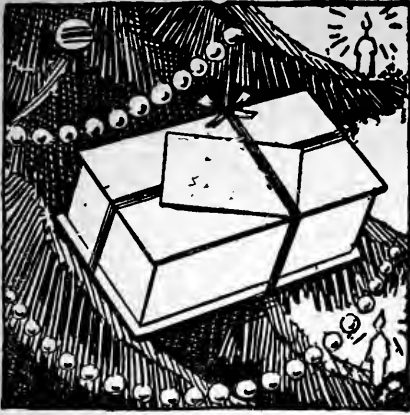
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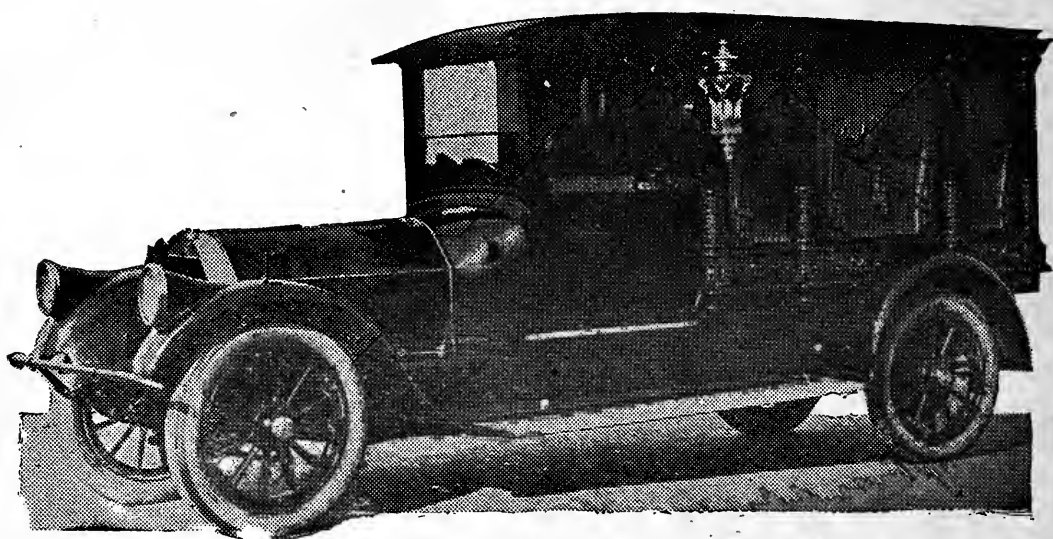
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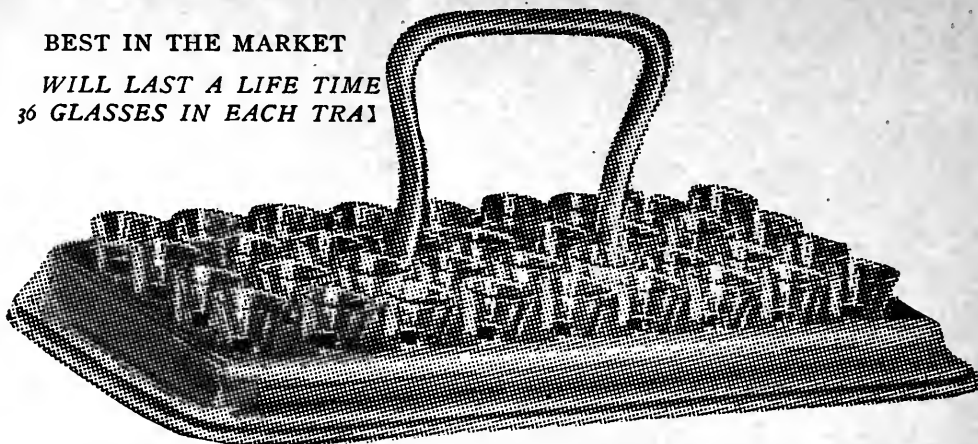
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Shoes and Overalls

Are built in a factory that
has been rejuvenated with
modern machinery.

Help the movement for Inter-mountain development.

PAGAN HEARTS

Laura F. Crane

In the movements of the street crowds,
In the gestures of the throng,
I see no purpose outlined clear,
All seems chaos. What is wrong?

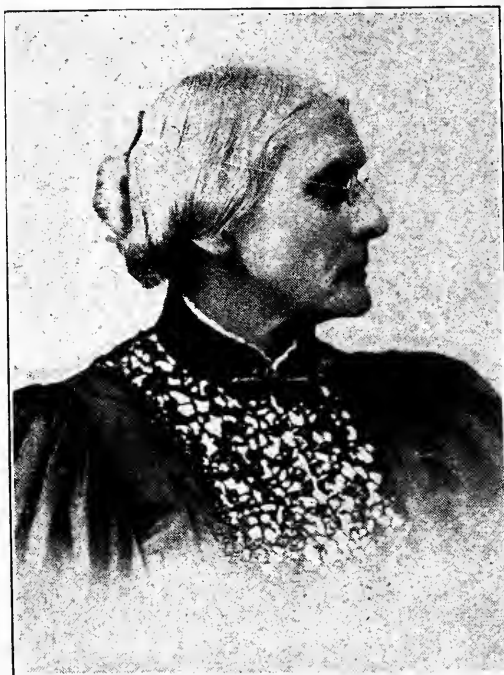
There is one who works for sheekles,
His bright eyē sees naught but gold.
Beauty, touch'd by his Midas hand,
Turns metal. E'en love is sold.

Glory claims that strength and power,
He a stalwart statesman is.
Praise and plaudits satisfy his
Soul. No inner yearning his!

An abysmal one, forsaken,
Feeds with wrath her poisoned heart.
Faith departed, courage daunted;
Her soul she sells at the mart.

Epicure! Existence' plan is
Still unsolved—the end in sight!
The years have withered him. Life's fire
Now burn'd cold, brought him no light.

Grasping, clutching, worshipers droll
Of gods—brass and tin and clay.
Impotent all! To the God whose
Heart is love, they do not pray.



SUSAN B. ANTHONY



LUCRETIA MOTT



MRS. W. H. FELTON

THE Relief Society Magazine

Vol. X

FEBRUARY, 1923

No. 2

From the Curtained Alcove to the United States Senate

A SUFFRAGE RETROSPECTION

Annie Wells Cannon

At this period of time, when woman claims her place among the lawmakers of the land and exercises influence and power in every walk of life—social, industrial, educational, commercial, and political—the fact seems almost incredible that over seventy-five years of bitter struggle, with innumerable difficulties, disappointments and sacrifices, were required to attain the present desired consummation.

In this month of February, the 15th day of which marks the 103rd anniversary of the birth of Susan B. Anthony, the most valiant champion of Woman's Rights, it seems only proper for the women of today, while adorning themselves in their robes of authority, to pause for a moment in remembrance over the long years of this struggle and salute those wonderful women who so courageously and fearlessly pioneered the suffrage cause.

These pioneer workers realized that victory might long be deferred, because of the almost insurmountable barriers of prejudice and tradition which could be removed only with the weapons of education and reason; and it was with these methods, mainly, that the suffrage cause was waged and won. By way of diversion, now and then, when they believed the day of patience and endurance to have passed, the militant parties of England and America tried other and more forceful means; but the old-time suffragists maintained their dignity and conservatism throughout the years and were cheered as they were able to note day by day some slight advance toward the desired end.

It may have been the wonderful service of all women during the world war, or it may have been merely the natural result of the age, that full recognition came in 1920 by the passage of the 19th amendment to the Constitution, known as the "Susan

B. Anthony amendment" whereby woman's political rights were nationally assured.

It is interesting to recall that this precise date was predicted by Miss Anthony herself, when—to quote one of her conversations with Mrs. Emmeline B. Wells—she remarked:—

"It is very wonderful for you Utah women to have the suffrage, but do not expect too much by way of office; men will not readily give up the honor and emoluments of office; for myself, I do not expect to live to see the suffrage amendment passed; however, you may, for it will surely come in 1920 if not before."* England, Russia and other countries also enfranchised their women about the time the great war ended.

Undoubtedly the paramount influence which led to the immediate demand for equal political rights in this country was the anti-slavery movement which called forth the work of the ablest and most brilliant men and women of the day. It was in these early anti-slavery conventions that the broad principles of human rights were so exhaustively discussed. When the World's Anti-Slavery Convention was called to be held in London, in 1840, there were among the delegates from America about twenty women, among them the beautiful and gracious Quakeress, Lucretia Mott.

The arrival of these women delegates caused great consternation among the camp of the convention; and after much disturbing argument, in which the woman's side was championed by Wendell Phillips, Henry B. Stanton and other distinguished men, it was decided not to admit the women delegates as participants in the convention but to permit them the privilege of sitting behind a curtained bar where they might listen to the deliberations of the men! In protest against this narrowness, William Lloyd Garrison refused to take his place in the convention, and throughout the whole ten days of its session, he remained a silent listener from the gallery to the discussion of the momentous questions to which he had consecrated his energies and talents, and of which he was the most eminent and courageous exponent.

The stormy sessions of that convention have naught to do further with this story, save to recall the fact, that on the way home from the first meeting, Lucretia Mott and Elizabeth Cady Stanton—the latter a young bride on her wedding tour—walking arm in arm along the London streets, expressed their indignation at such treatment, and then and there determined to organize a society and begin a campaign for woman's enfranchisement.

Thus was born the basic thought for the long struggle. Eight years later these two far-seeing women met at Seneca Falls, New

Editor's Note: This prophecy was fulfilled. The amendment was passed just a few months prior to Mrs. Wells' death in April, 1921.

York, and issued a call for the first Woman's Rights Convention. July 19-20, 1848.

Much to the surprise of the originators themselves, there was a goodly number of prominent men and women in attendance. The Declaration of Rights and the Constitution were prepared by Mrs. Stanton and the resolutions by Mrs. Mott. It is worthy of note that, though at that time not even a single university in the land was open to women, these historic documents claimed for women all the wonderful privileges they now enjoy. The Rochester convention closely followed, and almost simultaneously similar conventions were held in many states, and petitions for better laws concerning women and children were circulated, to be presented to various state legislatures. The message went broad-cast over the land arousing to a new thought an awakening world.

It is a fact worthy of note that the women who so ardently espoused the suffrage cause in its pioneer stages were foremost in the struggle for those principles which make for the betterment of society and the home. The early suffrage conventions were held in connection with the temperance conventions, and their members worked as zealously for prohibition as they did for suffrage, knowing full well that the protection of the home depended upon the sobriety and righteousness of the homemaker. Indeed, it was her active interest in these temperance and educational movements that brought the great Susan B. Anthony prominently upon the suffrage scene, where she was to begin a work of fifty years' devotion, and where splendidly, undaunted and unafraid, she stood foremost in the mighty work unto the last call.

Women in public life today hail and salute these saintly figures of the past, whose sacrifices have made our roads so smooth—Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Mathilda Joselyn Gage, Alice Stone Blackwell, Antoinette Blackwell Brown, Frances Willard, Clara Barton, Julia Ward Howe, Harriet Martineau, May Wright Sewall and others of that galaxy of brilliant women, whose names will shine forever bright on history's page, not forgetting that each state had its heroines whose names add luster to the honored roll!

* * *

Instead of the curtained alcove, today there is for women the freedom of every public gathering, and the spot light shines on them in the British Parliament, in the American Congress, and in most of the state legislatures; everywhere they earnestly deliberate and plan for their country's welfare side by side with the brightest men of the nation. When the governor of Georgia appointed Mrs. W. H. Felton to the United States Senate, another epoch for women was marked on history's page; and though the lady's term of office was necessarily short, it was nevertheless a just recog-

dition of her long years of service in public life, and a well deserved tribute to the sex. Mrs. Felton, in her brief but pointed speech as she answered to the roll call, made a most pertinent remark when she said in addressing the President and members of the Senate, "I command your attention to the 10,000,000 women voters who are watching this incident. It is a romantic incident, Senators, but it is also an historical event. Let me say, Mr. President, that when the women of the country come in and sit with you, I pledge you that you will get ability, you will get integrity of purpose, you will get exalted patriotism, and you will get unstinted usefulness." In the lower house of Congress until March 4 are two women, Mrs. Alice Robertson, of Oklahoma, and Mrs. Winifred Huck of Illinois. The latter is the first mother to sit in Congress; she has four charming children and it will be interesting to follow her work and note if the mother feeling will not largely prompt her decisions and show a broad and human viewpoint on difficult matters.

In nine states of the middle west women entered the political arena as candidates for Congress at the general election last November; and while only one was successful in being elected, the fact of their candidacy shows the trend of the times, even if at the same time, it also emphasizes the warning of Miss Anthony, that the sterner sex will not readily yield up the emoluments and honors of office. Mrs. Emily Blair, vice chairman for women of the Democratic party, declares that though her party offered several women candidates who would have been an honor to any constituency, they were defeated solely because they were women, which indicates that prejudice dies hard and most people are frightened rather than attracted by an innovation. On the other hand, it is but fair to say that Mrs. Alice Paul, vice president of the National Woman's Party, attributes the defeat of most of the women candidates to the lack of solidarity among women themselves. While there was some disappointment that more women were not elected to the national law-making body, there was cause for rejoicing over the local results in many states. In the county elections where women were candidates, they quite generally shared in the success of their respective tickets; and it is no novelty this year to find numerous women legislators at their various capitols, framing laws and working for the good of the commonwealth in which they live.

Though Ohio failed to send a woman to Congress, the Buckeye state outdid all others in selecting a woman for the state supreme court—Miss Florence Allen who made a brilliantly successful campaign, independent of political parties. Miss Allen is the first woman in the United States to hold such a position; and she takes her position in the highest tribunal of the state well qual-

ified for the office, having made an enviable record as judge in the court of common pleas, besides having previously served as prosecuting attorney and as legal investigator for the New York League for Immigration. It is a matter of uncommon local pride that Judge Allen is a Utah girl, having been born and reared in Salt Lake City, the daughter of former Congressman Clarence E. Allen, though since her graduation from Western Reserve University, she has made her home in the East.

Suffrage has made rapid strides in Europe as well as in America during the last four years. When England went to war, her militant women, who had been fighting the government with every kind of missile until all Parliament, with very few exceptions that were not for deporting them, was for letting them starve themselves to death in prison, pulled down their suffrage flag and turned their headquarters and themselves into government service, winning universal admiration and praise, to say nothing of honors, decorations, and medals for their stimulating and efficient loyalty. Even Mrs. Emmeline Pankhurst, who personified the extreme of suffragette leadership, though she may still retain her historic and celebrated energy, and her aggressive feminism, devotes these qualities now to the less spectacular task of rebuilding and reconstructing those things which the war destroyed. There have always been wonderful Englishwomen of the more conservative type, whose pursuit of progressive ideals for women parallels the work in America, notably the gracious Lady Aberdeen who has been for many years president of the International Council of Women.

Just at the present time, however, attention is mainly focussed on the beautiful and vivacious Lady Astor, nee Nancy Langhorne of Virginia. When her husband, by reason of his rank, was advanced as a peer in the realm of the House of Lords, Nancy Langhorne Astor saw no reason why she should not succeed him in the House of Commons, and she forthwith set in motion a campaign which for speedy and successful results is almost without precedence in political history. That she has made an unqualified success also in her exalted position is likewise conceded. Her common sense, her good humor, her human sympathy, and her brilliant and spontaneous style of speaking have established her fame in Parliament and in the hearts of the English people. Like our American women in public life, Lady Astor stands for peace against war, sobriety against vice, and those things which make for national strength and happiness.

At present there are twelve English women authorized to practice law in the British courts on equal terms with men. These women don the legal dress prescribed for women attorneys including the ordinary barrister's wig and the orthodox black gown over

a dress of dark material which is held high in the neck and hangs below the robe.

In the war-stricken countries of the continent the efforts of the women are at present devoted more largely to rebuilding and recovering the home life, than to public or political preferment, but far greater freedom of action in all public matters and a widening of their political liberty are manifest everywhere.

Almost a century of argument, persuasion and education has been required for the conversion of the civilized world to a recognition of the intellectual equality of the sexes and the removal of the ban of prejudice that kept woman from the enjoyment of her inherent privileges and rights. Yet now that her day has dawned no one will deny that she has promptly proved herself adequate in her new responsibilities and that she worthily and gracefully adorns these new places of honor. Even as the mother, side by side with the father, guides the family life, so may woman side by side with man guide the destiny of nations. May she always maintain the noblest and purest ideals in helping to steer a drifting world into the pleasant channels and the safe, quiet harbors of peace!

Relief Society Annual Day

The approach of the Seventeenth of March calls to our minds the organization of our beloved Society. This is an anniversary which will be celebrated throughout the world wherever the Relief Society is organized. It is suggested that this day be observed in such a manner that each individual member will appreciate the privilege of being a part of this great body, and will feel inspired to pledge anew, with greater love and diligence, her allegiance to the Relief Society cause.

It should be a day of rejoicing, a real home coming, when all members of the organization, both old and young, join together in thanksgiving and praise to our heavenly Father.

Reunions and socials in which all take part are always in order. Where reunions are held they may be either ward or stake affairs. Where it is made a stake affair, the stake may especially entertain the various ward workers, or *vice versa*. Where it is a ward affair it may be for Relief Society workers only, or it may include all ward members. Cooperation with the Priesthood may promote a very happy occasion.

Retired officers, oldest members in point of age or membership, or any other persons the Society would care to honor, may be

special guests at the affair. Since every Latter-day Saint woman should be a member of our organization, this day is a fitting time to arouse interest in Relief Society work. In addition to a general invitation, a special invitation might be given to every woman in the ward. If necessary, a special committee might be appointed to work out some distinctive manner of extending the invitation. This would add a delightful personal touch to the occasion.

Where a program is given it should be short and interesting and entirely in keeping with the occasion. Local Relief Society talent should be used as much as possible. Interspersed with suitable musical numbers, short biographical sketches of the six general presidents might be given; or short talks on such topics as on "Organization of the Relief Society," "Why the Relief Society was Organized," "What the Relief Society Means to Me" and "Being True to Our Ideals." A literary and musical program featuring our own authors and composers is another suggestion.

If games are played, those who do not care to join should not be urged unduly to take part. The games should be in keeping with the dignity of the occasion. It is felt that games, dances, pageants, etc., should not be used to the exclusion of informal friendly conversation and general sociability. Refreshments are very acceptable, adding to the enjoyment of the occasion. They may be simple or more elaborate according to the desire of the association.

These few suggestions are offered only to show what might be done. Each organization possesses enough talent to plan and carry out successfully a celebration of its own, which will make the Seventeenth of March stand out as the social event of the Relief Society work of the year.

References:—"First Minutes of Relief Society," *January Magazine*, 1915, page 20; "Instructions of the Prophet Given at Nauvoo" *March Magazine*, 1915, page 91; "Object, Aims, and Brief History of Relief Society," *March Magazine*, 1915, page 111; "Sketches of the First Five General Presidents," *March Magazine*, 1920, page 127; "Sketch of President Clarissa S. Williams," *July Magazine*, 1921, page 378; "Story of the Organization," *March Magazine*, 1919, page 127; "Our Anniversary," *March Magazine*, 1921, page 137; "Relief Society Teaching," *December Magazine*, 1916, page 668.

For suggestive programs, see back March numbers of *Relief Society Magazine*.

The Robins' Return

Myron E. Crandall, Jr.

Beneath the snow the daisies go
To sleep in downy beds;
Bleak winter's blast goes howling past;
But they have covered heads:
As fierce winds blow both to and fro,
And nights are damp and chill,
Down in the deep they softly sleep
Beneath the snow so still.

Out on the trees are dry dead leaves,
They quiver, shiver cold;
No bill and coo, no dare and do
By robin red breasts bold;
One autumn day they flew away
To sunny lands afar;
They heard the call, both great and small,
Like bugle call to war.

The rippling rills among the hills
Now sing no laughing song;
Their music's lost on old Jack Frost,
And days are lone and long:
Down in the swail where cotton-tail
Once danced in sprightly glee,
The blue-bells grew modest and true
Beneath the aspen tree.

Soon in the spring on downy wing
From sunny southern clime,
The joyful song of robin throng
Will bring a happy time;
Wild flower, too, of rarest hue
Will dress in colors gay;
The rippling rills among the hills
Will laugh and sing all day.

Little Mother

Annie D. Palmer

It happened—the amassing and culminating and outburst of it—between the hours of nine and twelve on a sunshiny morning in early spring. It might have happened on almost any other morning in the several weeks just passed, for Mrs. Burton was not physically at her best, and the cares of her household had settled down heavily on her shoulders.

At nine o'clock there came a note inviting her to join a party of ladies who had hired a big "white-top" from the livery stable and were going right after dinner to the watercress swamp for a jolly outing. A few minutes later there was a telephone call to ask if she would attend the meeting of the Shakespeare Club at two. The subject under discussion was, "Masterpieces of Art," and Mrs. Neff would read one or two masterpieces of literature. While she was answering the telephone her sister Mame Lee came in, and heard the last part of her reason for not accepting.

"I'm glad you excused yourself, Mima," Mrs. Lee began when she had a chance to speak. "A crowd of us are arranging to surprise Mrs. Harvey this afternoon in her new home. Just a select few, you know, who can have a real good time together. You are to furnish a dozen sandwiches and meet us—"

"Mame, please don't say *meet* or *go* or anything synonymous with either of those words!"

Mima sank back into a chair and almost savagely attacked the buttonhole work she had just laid down.

"Why, sister dear, what's the matter? You look as if a cyclone is coming."

"The cyclone has come, Mame! And it has piled up so much work on me that I shall never be able to extricate myself, *never!*"

"To all intents and purposes, then, you are buried already," laughed her sister.

"Yes, and I might as well be dead, so far as any one outside my own family is concerned. Don't laugh at me, Mame. I just can't be laughed at."

"You are discouraged this morning, sister."

"Discouraged? That doesn't half express it. I am completely overwhelmed with the work and the responsibility that is my lot. The weight of it is crushing me. You think you have a lot to do taking care of two little 'kiddies.' What would you do with eight. Talk about going out. I love to go out as much as any one does; but it's impossible. I'm so tired and worn that I can't

even go to meeting on Sunday. I have no time to read. I hardly have time for a comfortable thought. If I had my life to live over, I should spend at least thirty years of it in joyous spinsterhood, before settling down to washing dishes and mending pinafores."

"Mima, don't talk that way. One would think you do not love your family!"

"Well, I don't believe any one can even love as devotedly as she ought, when she is so overworked and so hurried she can't properly express her love!"

There was a bitterness in the tone that Mrs. Lee had never heard from her sister before; but she knew too much of the service the little mother was giving to her family to give much heed to the words spoken under the impulse of a weary discontent.

"I really must go home and make my cake for the party," she said, turning to go. "Better make up your mind to join us. You'll work better after the fun."

Mima took up her baby and rocked him to sleep. While she rocked she sewed the buttons on the little frock, and tried to look ahead to a possible time when she might have a half-day off for recreation; but she could not see far into the future for the mist that dimmed her eyes. Close at hand she saw a heap of stockings to be darned, a big basket of clothes to be ironed, blouses buttonless and out at elbows, rooms disordered, little folks unwashed and unkempt. Everywhere something was waiting for her weary hands to do.

She had just laid the baby in his crib when the postman handed her a letter. That was the "last straw that broke the camel's back." The letter was from her sister Sophy, away off in Oregon. Sophy's husband would be away from home nearly all summer. Sophy would be alone and insisted that Mima bring two or three of the smaller children and come for a long visit.

"This is the devil's own morning," she said to herself as she threw the letter across the room; "and every earthly friend I have seems to be in league with him. Of course I can't go, and Sophy should have known it. Easy matter for her with only herself and Fred to do for; but I'd like to see how many visits she'd make if she had eight babies!"

"Ahem!"

Mima turned and saw her husband smiling in the doorway. He put his arms tenderly around her, kissed the tear-wet cheek she turned coldly toward him.

"And what is wrong, that my wife receives me like this? We must have her explain matters at once."

George spoke in his gentle way, but the very gentleness was galling. As if gentle words were a panacea for a world of discontent!

"I just said to myself that this is the devil's day. You may read that letter," she said indicating by a toss of her head the direction in which she had thrown it.

"And is this all?" her husband asked when he had finished reading.

"No, it isn't exactly *all*." She emphasized the *all* sarcastically. "But it is a fit climax to the series. The rest of it is weariness, discouragement, and heartache. I'm sick and tired of the drudgery of life." She dashed the tears from her eyes and tried to go on with her sewing.

George had only half realized the extent of it when Mame had told him a few minutes before about his wife's need of rest; but it had prepared him for what he now saw, and his tender heart at once reached a solution for the trouble.

"Come, come, dear," he said quietly, but firmly, "you must accept this invitation to visit Sophy. I want you to go. You have three hours till train time, so you can get off today as well as tomorrow."

"Why, George!" Mima spoke amid choking sobs. "I couldn't get the little ones washed and dressed by train time!"

"I'll take care of the little ones," was his quick reply. "I want you to go care free. I can hire Aunt Hannah for a month—"

"A month!" sobbed Mima. "You don't think I could be gone a month!"

"I shall certainly object to your coming home sooner."

Mima could not tell whether it was anger or sorrow that gave the earnest ring to his words, the serious look to his eyes; but it was impressive and that was what George intended.

Her husband gave her no chance to argue the question, and two o'clock found Mrs. Burton comfortably seated in an almost empty coach waiting for the train to start. George had accompanied her to the station and seen her safely located. He had bought her ticket, a bright new magazine, and a box of chocolates. As he kissed her good-bye he had placed in her hand a couple of gold coins and whispered, "Buy something pretty to wear when you get to the city, so you will not feel shabby."

"Don't say a word," he insisted when she tried to remonstrate. "It's all right. I want you to get rested and have a good time. Don't worry about the children or me, and don't come home until I send for you. Good-bye, dear. I shall have to hurry now, and get things arranged at home so I can get to work."

* * *

Five days had passed since Mrs. Burton "dropped down" on her sister so unceremoniously. "Five days and nights," she said that morning when she and Sophy were washing the dishes. They had walked down town on sunny afternoons, and gone to pic-

ture shows on moonlight nights; there had been car rides and picnics, and one real society affair with Sophy's club. This afternoon the visitor was alone for the first time since her arrival. Sophy had gone to a committee meeting.

"How quiet the place is," Mima thought soon after the gate clicked behind the departing Sophy. "How painfully quiet!" was the next thought a moment later—"and how lonesome."

She took up a book and tried to read. The clock ticked so loudly she wondered how Sophy could ever stand it. She laid the book aside. Then she noted how slowly the hands of the clock moved. Surely it must be later than half past two. She would take a nap. She went to the rear bedroom to lie down. A picture on the wall drew her attention. It was only a cheap print, but the subject—a young mother gazing fondly at her sleeping babe—touched her. She stood before it thinking, comparing. She wanted to go home. George might think her silly if she came soon, but he would welcome her. She knew Aunt Hannah would do her best with the children, but what if Bessie should get croup? She had not told Aunt Hannah what to do for it. Friday there would be water in the ditch that runs past the front gate. What if her baby should get in the ditch and drown? Annie had wanted to take off her underwear with long sleeves. What if Aunt Hannah should allow her to do so, and she should get pneumonia? She lay down still thinking about her family, and when she fell into a fitful sleep she dreamed all kinds of trouble for her children.

She was awakened by the sound of footsteps on the pavement, and arose to take a letter from the postman. It was from George. How she hoped he had written for her to come home! There was never a hint of it. The letter was full of kindness, of love. The children were well and Aunt Hannah was taking good care of them. All sent love and there were kisses which baby hands had written.

Three times the little mother read the letter to see if in the lines or between them she might not read the least hint that she was to come home. Then she refolded the letter, dropped her head in her hand and wept.

Sophie came and found her thus.

"What is the matter, sister?" she asked, "Are you ill?"

"No, I'm not ill," answered Mima, "but I'm so miserable. Maybe you would call it homesickness and laugh at me. But I call it heartsickness, and it's no laughing matter with me."

Sophie began to understand. "I see," she said, "my home is too quiet for you. I must not leave you alone again."

"Quiet" excalmed Mima, "It's as silent as the grave—all but the horrid clock. Its ticking would wake the dead! Oh, Sophy, how do you ever stand it, this stillness, this awful, solemn.

ghostly, stillness? Why, that row of chairs has stood there ever since the day I came. Not one chair has changed place with its neighbor in the whole week! Those magazines have lain in the same corner; the pillows on the couch have never shifted their position; even that string of beads has not moved from one side of the window to the other."

"Well, if that is all," said Sophy trying to laugh. "I shall move all the movables tomorrow, and sweep and dust—"

"And put them all back to remain for another week," interrupted Mima. "How can you?"

Sophy sighed, such a sad hopeless sigh that Mima wished she had not spoken.

"God tempers the wind to the shorn lamb," quoted the childless sister. "When there is no help for a trial, the sanest thing to do is to stand it. I cannot understand, I cannot even begin to understand why the good Father has never sent any little ones to bless our home. I have cried to him in the anguish of my soul for this blessing that women all around me cast recklessly aside. I see little children on the streets everywhere, dirty, ragged, ill-mannered, almost wholly neglected; and I wonder why God let them come to parents who give them so little, when my heart is yearning to care for them so much! My life is a disappointment. I give to my husband companionship and love; but our home is lonely. And when we look into the future we realize that one of us at least, must go down into the dark valley alone!"

Both the women were weeping now; Sophy with the great burden of her own sorrow, that most always she kept hidden; and Mima with sympathy for her sister and joy in the thought of her eight nestlings at home.

"The Lord has something nobler for you to do," the latter ventured by way of comfort.

"Something nobler! What nobler thing is there for a woman to do than faithfully to discharge the duties of mother? I have done an immense lot of public work since I came to this town. You know the public always thinks it owns a woman who has no children, and so it made no end of demands upon me. There were lessons for Sunday School, lectures for clubs, talks for high school girls, papers for various conventions, committee work of a dozen kinds, private help for Mutual contests. I have been literally flooded with the kind of work a woman gives without thought of anything but the public good. When it is all said and done, which of all those for whom I have labored will hold my trembling hand or cool my fevered lips when I go fearfully down into the shades of death?"

"Sister, dear—"

"Two weeks ago I heard young Ernest Hart bear his testi-

mony in fast meeting. His words fairly thrilled me as he told how his mother had taught him the gospel, how he had prayed at her knee, how her life had inspired him. Could anything be nobler than to listen to words like those from a son? Why, I'd rather be the mother of a boy like that than to reign the proudest queen upon the earth. And, Mima," her voice dropped to a softer, tenderer tone, "I'd rather hear the prattle of eight little children, well in body and sound in intellect—eight bright-eyed little children that were mine—than to be accorded the applause of all the club women in the world!"

Mima answered thoughtfully: "Well, I think I would, too."

That evening Mima wrote a postal card to her husband, in words about as follows:

"*Dear George,*—I really won't stand it longer without you and the children. Send for me to come home right away, or I shall defy your last injunction, and be the first of our family to disobey you. It seems so long since I left home. I fear the baby will not know me when I return, Lovingly,
"MIMA."

The answer came by return mail. It read:

"*Little Mother,*—We cheered and shouted when we read your card—so glad you want to come home to us soon. You can't begin to imagine how we miss you. No one on earth can fill your place. Come at once.
"GEORGE."

PRESIDENT ELIOT ON PROHIBITION

Evidence has accumulated on every hand that prohibition has promoted public health, public happiness, and industrial efficiency. This evidence comes from manufacturers, physicians, nurses of all sorts, school and factory, hospital and district, and from social workers of many races and religions laboring daily in a great variety of fields. These results are obtained in spite of imperfect enforcement. This testimony also demonstrates beyond a doubt that prohibition is actually sapping the terrible force of disease, poverty, crime and vice.—*President Charles W. Eliot, of Harvard University.*

Growth

Mary E. Connelly

The yearning for growth is a divine instinct implanted by the Creator in the hearts of his children; the potentiality for growth is a divine heritage possessed by every son and daughter of God. Springtime is such a joyous season because then man sees all nature growing rapidly—the grass starts up under his feet, the trees put forth their leaves and blossoms, the flowers burst into bloom. In the life of man, too, there is a springtime of growth, a period of rapid development. The baby learns quickly, the growing child is a source of constant delight because he develops so rapidly and learns so much in so short a time. But it is well to remember that through all man's existence he is capable of growth, or becoming more and more like his heavenly Father.

History's pages are replete with examples of those who, even in their declining years, accomplished great things: at seventy-four Verdi gave the world "Othello" which is often rated as his masterpiece, and his "Te Duem" was composed at the age of eighty-five; Titian finished his "Last Supper" when seventy-seven and when ninety-eight painted the "Battle of Lepanto;" Michael Angelo completed the great cupola of St. Peters when eighty-seven; Chaucer wrote *The Canterbury Tales* when past sixty; Dante wrote his wonderful epic when nearly seventy; Bacon gave the world his masterly *Novum Organum* when fifty-nine; Kant, his *Critique of Pure Reason* when fifty-seven; Milton when fifty-seven and blind wrote *Paradise Lost*; Tennyson wrote *Crossing the Bar* when eighty-three; Robert Browning did his greatest piece of work, *The Ring and the Book*, when he was past sixty; Commodore Vanderbilt increased one hundred and twenty miles of railroad to ten thousand miles and added one hundred million dollars to his fortune when he was between seventy and eighty-three; Oliver Wendell Holmes was a professor at Harvard when eighty; Gladstone and Bismarck were controlling powers in the politics of Europe when both were past seventy-five; Chevreul, the great scientist, was actively at work until his death which occurred when he was one hundred and three.

Frederick B. Robinson says, "In his youth a man has two or three mental searchlights to play on any object whose recesses he would lay bare. Experience, observation, and ripened maturity add light after light. But by the time he has reached middle age he should have a battery of forty searchlights in place of the small cluster of his youth. He is wise who will keep them trimmed and burning and direct them with a steady hand."

It is man's duty to keep alive the yearning for growth by feeding the desire. It is wonderful to live in a world where there

are so many things to be learned, so many difficulties to be overcome, so much to be mastered; where day by day, year by year, through struggle and calm, through pain and joy, through failure and success, through periods of activity and through times of rest, man may grow and develop and learn and be polished.

No matter what the handicap, advancement is possible, Helen Keller, deaf, dumb, and blind has become one of the best educated women in America. Michael Angelo when old and blind groped his way into the gallery of the Vatican. He felt the torso of Phidias and as he did so said, "Great is this marble; greater still the hand that carved it; greatest of all, the God who fashioned the sculptor. I still learn! I still learn!" Sight gone, his sense of touch brought food for thought to his mind and he drew deductions and his spirit went out in admiration and worship to his Creator. Beethoven when afflicted with incurable deafness said, "I will keep up the struggle against the rigors of fate. They shall not succeed in bending me to the earth—I swear it." Nor sickness, nor poverty, nor hardship, nor difficulty, nor trouble have succeeded in keeping the intrepid soul from reaching the heights.

Some growth comes rapidly and is easily seen; other growth that is quite as valuable comes slowly and the individual is often unconscious of the change that is taking place within him. Every effort, every experience, leaves its mark and change in man's body structure and in his future potentiality. Man is ever in the making; all eternity is his to make of himself a god, and the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a clarion call urging him on.

The President of Oberlin College was asked by a student if he could not take a shorter course than the one prescribed by the institution. "Oh, yes," he replied, "but that depends on what you want to make of yourself. When God wants to make an oak he takes one hundred years, but when he wants to make a squash he takes six months." It is not strange that it takes eons of time to bring to perfection the most important thing in the world—the high-minded, intelligent human being who has within him the germ of Godhood and the impulse to reach up and grow to become like his Sire. Infinite are the processes and many are the means used to attain this desired end.

Schools give an impetus to the child or adult who takes advantage of the opportunities they offer. Books feed the mind and enrich the life. Reading, questioning, studying, reflecting, these are mile posts along the path of progress. Mingling with those who live splendid lives, communing with the wise, conversing with the learned, bring to higher planes of thought and action. Attendance at plays, lectures, musicals, brings an emotional uplift, a forward look, an understanding heart that enriches the life and develops the whole being. Keeping in touch with the rapidly onward

moving world, traveling and seeing the beauty to be found everywhere brighten the intellect and elevate the soul. All see the advantages of these things, but many there are who fail to see in suffering and trouble and pain avenues of growth and development that are quite as important in enriching the life and giving breadth of vision and in bringing the graces of life to those who pass through them as are the more pleasant paths. The wounded learn to heal; the heavily oppressed, to minister; the sick, to be patient and sympathetic. Are not patience, gentleness, trustful waiting, charity, worthy of the high price exacted for their purchase? Channing showed how days of physical weakness may be fruitful in bringing most valuable growth. When he found himself physically exhausted after the delivery of a sermon or oration he gave up the pulpit and the pen and determined to make his life a sermon and poem. He said: "It is indeed forbidden me to write or speak, but not to aspire and be. To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to do all cheerfully, bear all bravely; to listen to stars and birds, to babes and sages, with open heart; to study hard, think quietly, act frankly, talk gently, await occasions, hurry never—in a word, to let the spiritual, unbidden and unconscious, grow up through the common, this is to be my symphony."

In the great economy of things when the lessons have been mastered man passes on to other rooms of growth; now he does this, now that, thus learning to readjust himself to changing conditions and circumstances, casting off, putting on, and, as Browning puts it, rejoicing that he is "hurled from change to change unceasingly his soul-wings never furled."

And when failing powers make activity impossible, still is there opportunity for growth. Then man has to learn that "they also serve who only stand and wait." There is a serenity and poise and beauty that comes in this period after the heat and burden of the day have been endured. This time of waiting for the great adventure, and of looking into futurity brings a realizing sense of man's immortality, and there comes a sweet trust, an unwavering faith, a joyous anticipation that give a crown to life and fits for a heavenly home.

Blessed is man with his upward striving impulses, his capacity for endless growth and the countless opportunities that he has to aid him in his upward climb. Well may he cry:

"Then, welcome each rebuff

That turns earth's smoothness rough,

Each sting that bids not sit nor stand, but go!

Be our joys three parts pain!

Strive, and hold cheap the strain;

Learn, nor account the pang; dare, never grudge the throe!"

Of Interest to Women

SOME HELPFUL THINGS TO KNOW

Lalene H. Hart

In the Kitchen:

When combining the ingredients for the filling of lemon pie, do not add the lemon juice until after the corn-starch or flour has been thoroughly cooked. The acid in the lemon juice when combined with starch and heated forms maltose, a kind of sugar, and will not thicken. The same chemical change takes place when using fresh pineapple with gelatine in making Bavarian creams.

Remove dried fruits from their packages; wash, dry slowly in the oven, then place in a glass jar for use. This is a time-saver when currants or raisins are needed in a hurry.

Use dried cherries in place of raisins in various ways. You will like the substitute for an occasional change.

When a can of pimentos is open but not entirely used, put the remainder in a glass jar and cover with cooking oil. The oil, after all the pimentoes are used, can be utilized in making mayonnaise dressing. The flavor is delicious and the color is attractive.

To keep salad dressing in jelly jars, pour melted paraffin on the inside of the cover. This prevents rust or discoloration of the tin lids and preserves the dressing.

Put lemons in a fruit jar as soon as they are purchased and screw the top on tightly. They will not dry and can be kept several weeks.

Try greasing the cup in which molasses is measured; there will be no waste and every drop will run out readily.

When preparing grape-fruit for cocktail or salad, the usual method of removing the bitter white membrane is somewhat tedious. Cover the grape-fruit with boiling water and let stand a few minutes. Remove and put into cold water quickly. When cool, it may be peeled easily. Chill before using. Oranges may be treated in the same way.

Roll toasted corn-flakes and use in the place of flour or cracker crumbs to roll meat or croquettes in before frying.

Cream that is too thin to whip can be made to do so by adding the unbeaten white of an egg before starting to whip.

When buying shelled nuts, look them over carefully, heat slowly and thoroughly in the oven, watch closely to prevent burning, cool and put in an air tight can. They will keep fresh a long time and are ready for use when needed.

Marshmallows placed thickly on the top of a custard or squash pie, when put in the oven will toast to a delicious brown and will add greatly to the flavor and appearance of the pie.

Add a chopped carrot to dried lima beans while cooking; the flavor will be much improved.

Bits of lemon peel scattered among the cookies in the jar will add a fine flavor to them.

Before putting raisins or other sticky food through the food chopper, squeeze a few drops of lemon juice into the chopper and the food will not stick.

The lime deposited in the tea-kettle may be removed by boiling a pint of vinegar in it. The acid in the vinegar dissolves the lime which is then easily removed. Wash and rinse the kettle thoroughly before using.

In the Sick-Room:

In most homes where the sick have to be cared for, the regular hospital bed can not be provided. The one who is nursing uses a great deal of energy by working over a low bed. This can be avoided if cone shaped blocks, twelve to eighteen inches high, are placed under each leg of the bed. A hole six inches deep should be bored in the end of the block, just large enough in diameter to receive, easily, the leg of the bed. A handy man can make these and comfort is given to the patient as well as to the nurse.

A bathing cap makes an excellent ice bag in an emergency. Close the opening with a rubber band, dust with talcum powder after drying and it may be used many times.

In an emergency, an ordinary fruit jar or glass bottle, filled with hot water and covered with a piece of flannel, can be used in place of a hot water bottle. It retains the heat a long time.

When the hot water bottle leaks, it may be filled with hot sand or salt and still serve its purpose. When it becomes too old to be thus used, cut in sections and use as pads for keeping pillows clean. The pads may also be used upon which to place medicine bottles.

To reduce the temperature of the the room quickly, hang wet sheets about and evaporate the water with an electric fan.

When men's collars become so frayed that they can not be worn, they make excellent small bandages. Wash collars to remove all starch. When ripped apart, each collar contains several thicknesses of good quality linen. Sterilize them by heating in the oven on a clean plate, put into a small sterilized jar and screw on the lid. They are then ready for an emergency.

In the Laundry:

The best and finest table linen is easier to iron if wrung from the rinsing water by hand. The wringer presses creases into it which are difficult to iron out.

The rubber rollers on the wringer can be easily cleaned with kerosene. Be sure to wash thoroughly after cleaning because kerosene destroys rubber.

Always remove the pressure on the rollers of the wringer after using it, and the roller will last twice as long.

In cold weather if you wet a cloth in strong salt water, and wipe the clothes line, the clothes will not freeze to it. Also dip clothes pins in salt water and they will be more easily removed.

To wash soiled clothes-pins put into a large pan or boiler of soapy water and let soak until water is cold enough to put the hand in; wash, rinse and dry. If this is done when pins are new, they will not split as easily and will last much longer.

A bushel basket lined with white oil cloth is an excellent substitute for, or aid to, a clothes basket. It is easier handled and costs much less.

Mend the hole in your zink or tin tub by cutting the old rubbers from fruit jars into very small pieces, melting them and applying to the hole with a small stick.

After washing lingerie or narrow ribbons of any description wind them around a jar full of hot water. They will dry smoothly so that ironing is unnecessary.

A college girl's "stunt" of washing handkerchiefs is somewhat similar. After washing and rinsing spread perfectly smooth on a mirror or window glass. Be sure the glass is clean. This may be used in an emergency.

Often after iodine has been used for cuts or sores the clothes or towels are stained with it. To remove the stains, make a thin paste of starch and water; place the stained articles in it, soak over night and wash with soap and water.

Fold a piece of old carpet or rug several times and stand on it while ironing. You will be surprised how it rests the feet and limbs.

In Cleaning:

To clean brass, use vinegar and salt. Apply with a soft cloth and polish. Or use a saturated solution of oxalic acid. Wet a cloth in this solution and apply to the article to be cleaned. Rub well and polish with a dry cloth. One application usually removes all discoloration. Care must be taken, however, for oxalic acid is poisonous. Common vaseline may be used for cleaning brass electrical fixtures. Apply with a piece of clean cotton cloth and polish with an old soft flannel.

Brooms will last much longer if, once a week, they are dipped in hot soapy water. Shake all the water out, press into shape and hang it up by the handle to dry. Be careful not to wet the broom where it is tied or sewed. These, with other cleaning utensils, will give longer service and retain their shape better if hung up by the handle. Small screw-eyes may be purchased at any hardware store to screw in the ends of the handles. Never throw a broom, straw-end down, in a corner behind the door if you intend to use it for sweeping.

After using an oiled mop, instead of shaking the dust out of it, use an old whisk broom to brush the mop carefully. It not only cleans but it makes it fluffy and keeps it from matting.

Mix thoroughly a pint of kerosene, one third ounce oil of paraffin, dampen cheese cloth or any soft cloth (cotton stockings are good); hang in the air a little while, roll, place in a can or tight box with cover. This amount will dampen about six yards of material, which will make twelve dust cloths. Another method of making a dustless duster is to add one tablespoon of linseed oil and turpentine to one quart of boiling water. Wet the cloth in the solution and dry, put in box as above.

Use sand paper and oil to polish your kitchen stove and see how bright and shiny it will be. If stove polish is preferred use vinegar instead of water. The polish will be much brighter.

Occasionally, when dusting, wipe the windows with clean paper (tissue is best, newspaper may be used) and so keep the dust and dirt from accumulating and minimize the number of real window washings. Equal parts of kerosene and water is good for cleaning windows; polish with soft paper. Another quick way is to use a good-sized chamois and hot water. Dry the window with the same wet chamois. It leaves no lint on the window and dispenses with a lot of soiled cloths.

How Close Are You to Your Daughter?

Clarissa A. Beesley

A beautiful young girl was about to be married. She had been reared in an apparently ideal Latter-day Saint home. They were people of culture; her father was a physician. But she came to a Mutual officer and asked a number of personal questions relative to her duties as a wife, and after receiving some kind, wise instruction, she made the statement: "My mother has never once spoken to me of these things."

How close are you to your daughter? Do you have her confidence as you had it when she was a tiny girl, playing with her dolls? You showered on her then an abundance of mother-love; many were the kisses and caresses you gave her. The few moments when you left your other duties to tuck her away in her little bed were most precious. And she, the baby daughter, loved you with all her baby heart, looked upon you as her closest comrade and told you all her little troubles and all her little secrets.

Has there ever been a change in your relationship? You still love her with equal fervor, perhaps even with a deeper love, for you have watched her unfold into lovely maidenhood. And she still loves you. But is there the same close sympathy? Has there been anywhere along the line of years a time when the goodnight kiss ceased or when you were perhaps too busy to listen or encourage her to confide in you? Happy are you as her mother if your daughter still comes to you with all her hopes and her problems and if you are still her best chum and confidante.

It is an art to grow old gracefully. It is more of an art to keep youthful in spirit as the seasons come and go, youthful enough to retain the viewpoint of youth, to have a real understanding of its desires and hopes and a sympathy for its instabilities. If you can be a girl with your girl, can enter with her into her world of romance, even into some of her frivolities, can be interested in the things she likes to do and do some of them with her, then you are giving her more than if you could provide her with all the wealth of the world.

The Y. L. M. I. A. stands ready to help you. It has many fields of activity. In addition to the class work and special religious programs, other lines of interest have been introduced, as, dramatics, debating, music, public speaking. The organization

also endeavors to supervise carefully the recreation of its members.

But these are only a means to an end. Its fundamental aim, as outlined by President Young, is to develop in the hearts of the young women of Zion an abiding faith in and love for the gospel of Jesus Christ, a testimony of its divinity and a willingness to render service to the Church. Its object is to make our girls pure, high-minded women—worthy successors to their mothers, who have been such a glorious strength to the Church. And in this great task we seek always the cooperation of our mothers.

An auxiliary organization cannot take the place of the home. We have tried to teach the girls modesty and propriety in dress but sometimes our efforts have seemed fruitless and we have been forced to ask the question: Are the mothers of these girls setting them an example in this regard, or is it true that the older women of the Church are sometimes neglectful and indifferent? We are endeavoring to implant in their hearts a desire to be married in the House of the Lord. But sometimes we must again ask the question: Do the mothers of these girls instil within their hearts a desire for this sacred ordinance? Is the atmosphere of the home such that the girl grows up with a longing in her heart to receive her companion by the authority of the Priesthood in the Lord's appointed way? Is there constantly held before her in the home a picture of the day when she shall be happy to dress and otherwise conform her life to the teachings she shall receive there?

Many are the evils which are menacing our young people. Terrible waves of sin are sweeping over the earth, well nigh engulfing the nations. And the effects are being felt even among the sons and daughters of the Latter-day Saints. With all earnestness the Mutual officers are endeavoring to counteract these conditions. Our slogan, "We stand for a pure life through clean thought and action," is ringing in the ears of our boys and girls from one end of the Church to the other. We must make it a vital thing in their lives. Everywhere we are pleading with them to keep their bodies clean, to secure sufficient sleep, to think clean thoughts, to return home early from their amusements, to listen to the teachings of their parents, and to seek the Lord in earnest prayer for his protection. We believe that the one regulation of early hours would go far to solve this problem and prevent many possible dangers.

A feature introduced into the Mutual Improvement work recently is a "Mothers and Daughters' Day." As the name implies, the object in view is to bring into closer bonds of sympathy and unity mothers and their daughters. During the past summer many stakes have held such a gathering and are enthusiastic over its success, so that the future promises much for this event. On this day the mother will throw aside her cares and become a

girl again. She will get the spirit of girlhood and will feel again the joy of being a real pal and real friend to her daughter. And the daughter will respond, and closer will be cemented the ties between them.

Again, the Y. L. M. I. A. stands ready to help you, the splendid mothers of this Church, in guiding with tender solicitude and love the precious daughters committed to your care.

Tuskegee Institute Health Program

One of the important extension activities of the Tuskegee Institute, is their program to improve the health, not only of the students enrolled, but of the people who live in the surrounding rural districts. The Tuskegee Institute, founded by Booker T. Washington, is located in Tuskegee, Alabama, and has for its purpose the training of colored men and women. Their health extension activities are undoubtedly doing much for the improvement of the community.

The general work of the Institute Hospital and Nurse Training School is, first, to look after the health of the student body. To carry out this purpose an elaborate program of physical examination and instruction in hygiene is carried on. The John A. Andrew Memorial Hospital, erected at a cost of \$50,000, has 75 beds and is the only Grade A hospital operated by negroes, south of Washington and Chicago. For this reason it is a definite influence in health activities and physical betterment, as well as a recognized Nurse Training School, for negroes of the lower south.

The Annual Clinic, which is held in April, under the direction of the John A. Andrew Clinical Society, gives opportunity to negro physicians and surgeons of the South to improve themselves in their profession and to keep abreast of the times. During the last clinic, 1136 patients were treated and 65 major operations were performed, with the loss of only one patient.

The Post Graduate Course in Surgery was inaugurated last year to fill a pressing need and a demand for this line of research work for the negro surgeons of the South. One hundred and twenty-six surgeons attended the clinics and Post Graduate Course, and the lectures and instructors in the Post Graduate Course, included professors from the Johns Hopkins Medical College, Harvard Medical College, the Medical College of Baylor University, Meharry Medical College and Howard University.

A Rural Health Nurse has headquarters at the Institute

Health Center, an attractive frame building erected by the contributions of teachers and students. This Registered Nurse conducts nightly health meetings at the center, giving health instructions to upwards of 130 people each week. In addition to the regular talks by the nurse, special health lectures are delivered by prominent physicians and health officers to these people, who work during the day but whose anxiety to improve their health, which has been inspired by the health center, causes them to sacrifice pleasure and rest to attend these nightly meetings. The work of the Rural Health Nurse also includes three trips each week to rural schools and communities where physical examinations, follow-up work, and instruction in hygiene, are carried on. During the past six months, 56 communities were visited. Vaccination of children in the rural schools will begin the week of October 16.

National Negro Health Week was inaugurated in 1915 by the late Booker T. Washington. This movement has from the beginning received the hearty cooperation of the entire South, state and city health officials and departments, women's clubs, chambers of commerce, etc. As a result of the effective work of this movement, the United States Public Health Service has become interested and last year prepared a special bulletin for this work.

A course in midwifery is conducted at the Institute Hospital to enable women in this line of work to pass an elementary examination and register under the State Board of Health as required by the law passed by the Alabama State Legislature of 1918; the law resulting from the realization that illiterate and untrained midwives were in themselves a menace to the health of the state. Forty-seven women have taken the course and received certificates recommending them for registration.

A TRIBUTE TO UTAH

"I have been a friend of Utah, because I have believed in the things that you have been doing ahead of the procession. Your state school law for county and district supervision is, by all odds, the best in the United States. No other state in the Union has any such equipment for supervision of public schools as Utah has. That is saying a good deal in this age of the world. In the second place, you were the first state in the Union to require eighteen years of age or a high school education before a boy or girl could absolutely leave school to go to work."—*Dr. A. E. Winship, Editor of Journal of Education.*

One Reason for Being Convinced

Thomas L. Martin

Whenever a Democrat attends a rally of his own political faith and listens to the testimony of his Democratic friends, he leaves the meeting more than ever encouraged with the idea that he has selected the right party. Republicans go through the same experiences and end up with the feeling that the Republican party with its principles is the party for him. The same idea prevails with the members of our religious faith. Whenever the searchlight of reason is turned upon some point at issue, and we listen to the testimony of the manipulator of that searchlight, we leave the meeting more than ever impressed with the truthfulness of the gospel of Jesus Christ.

If the unprejudiced mind will apply itself to the history of the Christian church during the first few hundred years after Christ, it will, from that application, find that the gospel was taken from the earth. This gospel was the plan that we accepted in the spirit world, which our Father said he would give to us upon the earth to aid us in a type of development that would ultimately get us back into his presence, bigger and better individuals because of our earthly experience. Man did not do his part and consequently this gospel was taken from the earth until such time as he thought we would be ready to make proper use of it.

To bring this gospel back again to the world necessitated personal visits from heavenly beings. It must be brought direct from heaven by God and his associates. Joseph Smith had just such an experience. This is the part that causes so much ridicule by men of intellect, which ridicule tends to cause a weakening in the mind of some of our young people who come in contact with these intellectuals.

How could the gospel be brought back to earth save by direct means? We are what we are to a very great extent, because of hereditary and environmental influences. Could the Lord restore the gospel through the heredity channel? The answer is in the negative, because all that a father can transmit to his children is tendencies. The psychologist James, says: "Man transmits to his offspring a certain quality of brain stuff that makes him susceptible to the same influence that his father is susceptible to." In other words, the son has a tendency to yield to the same influences as the father. If the father's tendencies have responded for generations to the influences of the apostate church; the son's will do the same thing. The gospel could not come through such a channel. We absorb very much of our environment the effect

of which is no small factor in the determination of what a man shall be. There is no way of placing the gospel into man's environment unless the Lord puts it there. The Lord could inspire, and ultimately through inspiration, the gospel with its details would be back upon the earth. Martin Luther is a splendid example of the work of inspiration. He knew the gospel was not upon the earth; he knew the papal authorities were not representative of the Christ, and according to his interpretation of what the Lord expects, he forced from these powers, freedom for the masses, somewhat after the idea that the Christ would require. The many reformers each through inspiration, brought the world nearer and nearer to what the Lord would have. None, however, could approach the gospel as it existed in the days of Christ. Heredity, environment, and inspiration were all insufficient to bring the gospel back upon the earth. Then how could it come save by direct communion with the heavens. The visit of the Father and the Son to the boy prophet is the greatest evidence of its truthfulness. The heavens must be opened, and heavenly beings must communicate with man upon the earth if the gospel was again to be given to man. We need not weaken because intellectuals ridicule the idea of direct communication. It was the only way in which this gospel could be restored.

MATERNAL MORTALITY

Few medical subjects have received so much attention in recent years as obstetrics. The prospective mother is now an object of interest to the government as well as to private agencies, and the science itself has made vast strides in the last fifty years. One of the surprising facts in connection with all this interest is that the death rate from causes incident to childbearing is not decreasing; that, on the contrary, it seems to be increasing. A study of the statistics of almost every human ill discloses a most encouraging improvement for the last thirty years, and these statistics are so uniformly progressive that there is a general impression that they are general. Yet that is not the case with what, in a civilized community, should be a normal physiological process—that of bringing children into the world. In 1890 the death rate from causes incidental to childbirth—the figures are taken from *Maternal Mortality*, by Dr. Grace L. Meigs, accepted by the medical profession as authoritative—was 15.3 per 100,000; in 1915 it was 15.2, while for 1916 it had climbed to 16.3.

The science of gynecology is largely American; the greatest discoveries and surgical procedures have been the work of Americans. The trouble is that the practitioner does not school himself sufficiently in the technique of his trade.

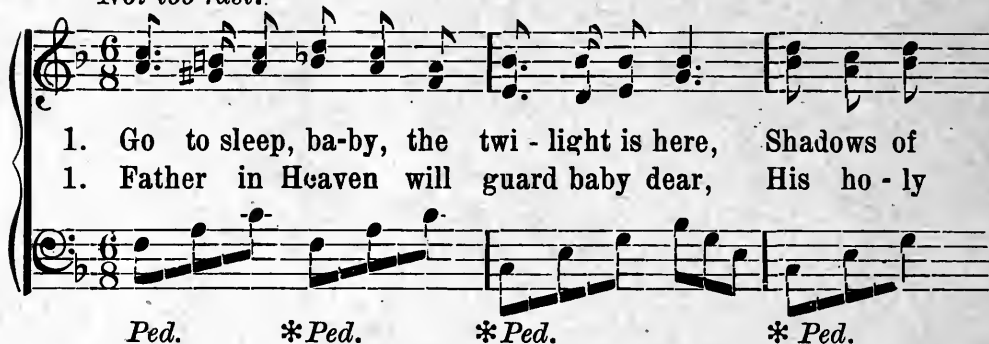
An Evening Lullaby

Lovingly Dedicated to my Wife and All Mothers

Words by HAROLD GOFF.

Music by CHAS. J. ENGAR.

Not too fast.



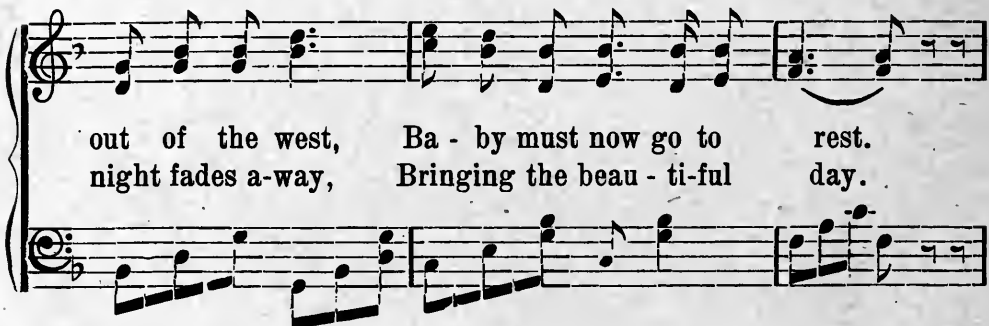
1. Go to sleep, ba-by, the twi - light is here, Shadows of
1. Father in Heaven will guard baby dear, His ho - ly

*Ped. *Ped. *Ped. *Ped.*

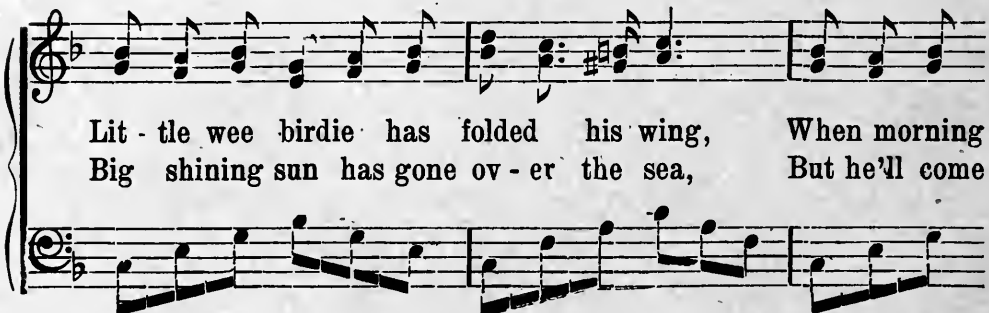


evening al - read - y ap - pear, Daylight is fading all
angels are hov - er - ing near, Sweet dreams they'll whisper till

Ped. Ped.



out of the west, Ba - by must now go to rest.
night fades a-way, Bringing the beau - ti - ful day.



Lit - tle wee birdie has folded his wing, When morning
Big shining sun has gone ov - er the sea, But he'll come

wakes him with joy he will sing; Zephyrs are mur-mur-ing
 back to my ba-by and me; Now while the bright stars their
 soft - ly and deep, Sleep, pretty ba-by-kin, sleep.
 soft vig - ils keep, Sleep, lit - tle ba-by-kin, sleep.

A Friend

Julia Farr

When happy laughter turns to tears,
 And darkness fills the soul with fears,
 When all seems lost mid shadowy gloom,
 And phantom danger seems to loom,—
 God sends a friend.

When "testing faith" takes all our will,
 We realize our weakness,—still,
 When we are struggling to do right,
 To help us on to win the fight,
 God sends a friend.

And from such friendship, given free,
 We seem to hear Divinity,
 "Whatever lot is yours on earth,
 Remember, from the day of birth,
 God is your friend."

Notes from the Field

By Amy Brown Lyman

The General Board, through the *Relief Society Magazine*, expresses hearty appreciation for the numerous messages of love, good wishes, and confidence, which have been received at this the beginning of the new year, from missions, stakes, wards and individuals. The Board joins with every Relief Society woman in the organization in the wish that the year of 1923 will be one of the most prosperous and helpful years in the history of the great organization.

Nebo Stake.



FOUR PAIRS OF TWINS

Mr. and Mrs. C. M. Bird, of Payson, are proud grandparents of four pair of beautiful twins. Mrs Bird was for many years a member of the Utah stake Relief Society board. We are printing herewith a picture of Mrs. Bird, her three daughters and the twins. The daughters of Mrs. Bird, reading from left to right are: Mrs. Jennie B. Hill, Payson, Utah; Mrs. Hannah B. Mendenhall, Mapleton, Utah; Mrs. Emogene B. Manwaring, Rexburg, Idaho. The twins, inserted are the children of Mrs. Bird's son, Freeman C. Bird of Payson. These twins were born six months after the group picture was taken. All four mothers, although kept busy with their home responsibilities, find time to assist in the Church organizations. Three are serving on auxiliary stake boards.

Cache Stake.

On Monday, September 25, the officers of the Fourth ward Relief Society of the Cache stake, were honorably released after eight years of faithful service. A surprise party was held the following afternoon at the home of the retiring president, Johannah Murdock. The afternoon was spent in a pleasurable manner and a delicious luncheon was served.

This ward has 115 enrolled members and of this number 114 are *Magazine* subscribers.

Raft River Stake.

The various Relief Societies of the Raft River stake did not discontinue meetings during the summer months, but they met and discussed special lessons in theology. During the last week of August a teachers' social was held in every ward of the stake, which stimulated interest in the winter's work.

Wasatch Stake.

A recent report from Wasatch stake gives the following interesting items:

"The stake board holds weekly officers' meetings the first and third Tuesday evenings. We meet conjointly with other auxiliary organizations in teacher-training classes. The second and fourth Tuesday evenings are devoted to business or department work. Copies of all circular letters which have been sent to us from the General Board have been discussed in the president's department at our monthly union meeting, and copies have been forwarded to each of the wards with instructions to have them kept on file.

"We have divided the responsibility of the stake work among the members, placing a certain responsibility on each member. These board members know in a general way about the entire work of the organization, but each is striving with heart, mind, and soul to be an expert in her particular work. We find that with the distribution of the work no one is over-burdened and doing the work becomes a pleasure. The ward organizations are following the same method.

"Effort is being made to increase the subscriptions to the *Magazine*. Center ward has 17 enrolled members and 16 subscribers to the *Magazine*. The Wallsburg Relief Society sent 16 subscriptions of the *Magazine* to aged women and widows. The stake has placed the *Magazine* on the public library reading table, and has also placed bound volumes in the library. We hope to have our 75% subscriptions for next year.

"One stake board member, who is an expert seamstress, has charge of the burial clothes department, where those desiring to purchase temple or burial clothes may do so. Each ward also has

a burial clothes committee but the wards do not aim to keep clothing on hand.

"The stake board will give to the wards which make their average attendance 50% during the year, prizes of one dozen *Relief Society Song Books* each. It is hoped that it will be necessary to purchase nine dozen. The two wards falling lowest in attendance will entertain the other wards. Three of the wards already have over 50% average attendance, thus far in the year.

"The stake board has visited every ward at least twice during the year. During the month of May, a Mothers' Day program was given in each ward. The Midway First ward presented a Mothers' pageant. The stake board offered a gold medal for the best Mothers' Day essay, written by a student of the Wasatch High School. On the day the medal was presented, the Relief Society members of the stake were the invited guests of the high school, two numbers on the specially prepared program being given by our board members. The winner of the medal was an orphan girl.

"All of the wards have given cheer-up parties and have held special meetings for those who are homebound.

"Two stake board members and seven ward members attended Leadership Week at Provo; and one stake board member attended the Relief Society Week of the Brigham Young University Summer School.

"This stake has a stake teachers' committee and at the union meeting each month (at which ward teachers are invited to be present) the topic which is to be used for the coming month is discussed by a good speaker. We have tried to impress upon our teachers the sacredness of their calling and the duties connected therewith. We have urged that each pair of teachers do something special, occasionally, for the people of their particular district. Last year a pennant of white and gold (Relief Society colors) was given to the wards making 100% visits. Three wards made the 100% and none were less than 80%. Thus far this year 7 wards have made the 100%. The teachers have worked hard, and have tried to leave a worth-while message in every home.

"Fifty per cent. of the enrolled members have visited the Primary Association during the year to encourage the officers and children, and fifty per cent. of the enrolled members have visited the public schools.

"*Sazy*, the social service play, was staged and presented three times during the year under the direction of the stake board.

"During 1922, 75% of the stake board and 50% of the ward members read the *Book of Mormon*.

"By cooperation with the Farm Bureau, we are doing some

project work under the direction of the Agricultural College. So far, 157 dress forms have been made, 125 patterns have been drafted, (saving in patterns, \$43.40); garments made, 97; cost of material, \$125.00; cost of dresses if bought, \$232.00; saving effected, \$107.00. Under the health projects, 90 women have provided a shelf or drawer in which to place things to be used in case of sickness.

"The bishops and ward presidents work in unison in the distribution of charity, and have assisted those in need of help to find employment. We hope to take steps to have an employment agency."

California Mission.

In a letter received from Mrs. Margaret K. Miller, president of the Relief Societies of the California mission, she reports that she has visited all of the Societies except one in Arizona, and one in Nevada which has recently been organized. The California mission covers a large area, from northern to southern California, the southern part of Arizona, and a part of Nevada. Throughout the entire mission, there is a splendid spirit and the Relief Society women are earnest and energetic in their work. They visit the homes of the Saints and are constantly caring for those in distress. They are desirous of helping the missionaries and they often entertain them in their homes. In some branches they have assisted in furnishing the quarters for the missionaries. In each community where there is a Society, the *Relief Society Magazine* has been placed in the public library.

The Boyle Heights branch Relief Society was organized June 13, 1922, with 9 members, and two months later the Society had a membership of 40.

The Long Beach Relief Society celebrated the eighth anniversary of its organization December 12, 1922. After the opening exercises, a delightful program was presented. At the conclusion of the program a social hour was spent in the branch amusement hall. A delicious luncheon was served to forty-five guests. Making an attractive centerpiece, was a birthday cake with eight candles. President Christina Larson reports that the affair was a thorough success.

Juarez Stake.

The Juarez and Dublan wards of the Juarez stake held a very successful bazaar in the early fall. Quilts, fancy work, and articles of clothing were made and contributed by the members of the Relief Society. The women also made woolen yarn and those who could not spin the yarn, knit stockings, and quite a sum of money was realized on this occasion. A program and dance was

held in connection with the bazaar, and the day proved to be a very enjoyable one.

South Sanpete Stake.

At the leadership course given at the Snow Junior College, December 7, 8, 9, 1922, a total of 717 were registered in the eleven departments. The Relief Society department made the best attendance record. There were in attendance 74 stake and ward Relief Society officers, and 772 members and visitors, making a total of 146. The official representation was as follows: South Sanpete, 27; North Sanpete, 19; South Sevier, 13; Sevier, 11; North Sevier, 4. The president of the college, Wayne B. Hales, was delighted with the response of the people of the district and the members attending were most grateful for the splendid opportunities offered by the institute. There were in attendance the following General Authorities and representatives of the General Boards: Rulon S. Wells, Bishop David A. Smith, Horace Cummings, Oscar A. Kirkham, John H. Taylor, E. E. Ericksen; Amy Brown Lyman, Clarissa A. Beesley, and May Anderson.

Benson Stake.

The officers of the Benson stake Relief Society gave a social on August 29 in the Benson stake tabernacle at Richmond, Utah. The ward officers and members were guests at this affair. An excellent program was rendered, after which games were played. Luncheon was served to all by the stake board. Over 300 officers and members were present.

In the Benson stake the Relief Society women have conducted special summer work. The Richmond ward reports that it has held several meetings at the home of the sick and homebound. One meeting was held at the home of a woman who had been unable to attend meeting for several years. The women called on her and held a regular meeting, a special feature of which was an excellent musical program. She was presented with flowers, and at the close of the meeting she said she had not spent such a happy day for many months.

Burley Stake.

The ward conferences of the Burley stake have been very successful. Much thought was given to the preparation of the programs and a good spirit was manifest in all the meetings. All the wards, with the exception of the Hazel ward, which is disorganized, are completely officered and are doing good work. The women show a willingness to work along community welfare lines, which is very gratifying. During the summer months the stake officers conducted weekly classes in sewing and cook-

ing. By this plan it was hoped to better living conditions in the homes. The course was successful, and a similar plan will be carried out next summer. An interest in homemaking and domestic science and economy was aroused which will undoubtedly be of value to the mothers in the community.

Oneida-Franklin Stakes.

A special Relief Society celebration was held by the Oneida and Franklin stakes on October 28, 1922, at Preston, Idaho. In response to the special invitation, the executive officers of the General Board, President Clarissa S. Williams, Counselors Jennie B. Knight, and Louise Y. Robison and General Secretary Amy Brown Lyman, attended the meetings on that day, and the board meetings and social given the preceding evening. Mrs. Nellie P. Head, president of the Oneida stake, presided at the morning meeting. Other speakers at this session were Oneida stake counselor P. M. Condie, President Clarissa S. Williams and Amy Brown Lyman. Mrs. Veroka G. Nash, president of the Franklin stake, presided and spoke at the afternoon meeting, and addresses were also made by President Samuel W. Parkinson, of Franklin stake, Jennie B. Knight, Louise Y. Robison, and President Clarissa S. Williams. There were over 600 in attendance at the two sessions which were exceptionally instructive and inspirational. Between the two meetings, Relief Society women served an elaborate banquet.

Netherlands Mission

In a letter from Lyman Williams to his mother, President Clarissa S. Williams, we learn of a Christmas celebration which was held in Arnhem, Holland, under the direction of the missionaries and the Relief Society of this branch. A beautiful Christmas tree was prepared which held a lovely toy and an article of clothing for each child, in addition to sweetmeats. This Christmas celebration was very greatly appreciated by the people of the branch, who spent an enjoyable and happy time together on this occasion.

IN MEMORIAM

St. Joseph Stake.

It is with sincere sorrow that the *Magazine* announces to its readers the death of Mrs. Josephine Cluff Kimball of Thatcher, Arizona, on October 12, 1922. Until January, 1921, when she was released because of poor health, Mrs. Kimball was president of the St. Joseph stake Relief Society. She was an active Relief Society worker for twenty years, having served in her stake as secretary, prior to her appointment as president. In her labors she was faithful and devoted, and she accomplished much in rais-

ing the standard of Relief Society work in her community. Throughout her entire life she was active in the affairs of the Church and in 1904-06 she served as a missionary in the Central states. She was the wife of Andrew Kimball, president of the St. Joseph stake. Both as a wife and mother, and as a community worker, she was true to the highest ideals of her religion.

Woodruff Stake.

Mrs. Christiena Hunter Brown, an active Relief Society worker of the Evanston ward, was called by death on December 5, 1922. She was in charge of the *Magazine* subscriptions for the ward and at the time of her death she had her list of one hundred names ready for the new year. She was always efficient and business-like in her *Magazine* work, and it was always a pleasure for the *Magazine* department to receive Mrs. Brown's neat and accurate lists and to do business with her.

Parowan Stake.

In the death of Minerva S. Lund, June 20, 1922, the Church and community lost one of its most faithful workers. Mrs. Lund has made her home in the Paragonah ward since her marriage to Alfred W. Lund, in 1894. Among other positions, Mrs. Lund has been a counselor in the Relief Society, which position she held at the time of her death. Mrs. Lund was ever a friend to those in distress and trouble, often helping others, even when it required a personal sacrifice. She was a woman of great faith and an ardent temple worker. She is survived by her husband and four children.

North Weber Stake.

Mrs. Eliza Jane Cheney Rawson, one of the early pioneers of Utah, passed away at her daughter's home in Ogden, in December. Mrs. Rawson was born at Kirtland, Ohio, in 1837. Her parents were among the first to join the "Mormon" Church and she remembered seeing the Prophet Joseph Smith when she was but a small girl. With her parents she crossed the plains, arriving in Utah in 1850. Within one year after her arrival, she was left an orphan, and she was cared for by her kind friends among the pioneers. In 1856 she was married to William C. Rawson. She is the mother of seven children and one foster-child and is ancestor of fifty grandchildren, sixty-five great grandchildren, and three great great grandchildren. Mrs. Rawson has been an active Church worker, and was an efficient Relief Society treasurer of the Farr West ward for twenty-eight years. She is remembered with love and honor by her posterity and her many friends.

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

Business Manager	JEANNETTE A. HYDE
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Room 20, Bishop's Building, Salt Lake City, Utah

Vol. X

FEBRUARY, 1923

No. 2

A PATRIOTIC DUTY

Two holidays are observed in February, the 12th and 22nd respectively—the birthdays of Abraham Lincoln and George Washington. These two great American patriots served as Chief Magistrate of the United States in the two very critical periods of this Nation's history; Washington when the union was brought into existence, and Lincoln when that existence was threatened by a great civil war. The war for secession was designated by the voice of prophecy as "rebellion," not revolution, hence doomed to failure. Of the war for American independence, the prophetic voice had declared that the people forming this Nation were to be "delivered by the power of God out of the hands of all other nations," hence the beginning of this American Republic in the latter days.

The freedom of the United States from Great Britain came out of a "bondage" of oppression by the latter. But in the loss of this land they did get a new idea of non-oppression to dependencies, and it is history that since the American revolution Great Britain has not lost a single colony, but all stand patriotically with her.

Referring to history: Does it occur to our minds that on this American continent two great nations and peoples have perished—nations that were set up by the blessing of God, yet departed from his ways? Read the lesson in the Book of Mormon history of the Jaredites and the Nephites. What act was the inception of the overthrow of each of these peoples? It was the overturning of the form of government which the God of heaven had prescribed for them. Writing of secret or exclusive societies or combinations

which effected that overturn, the historian Moroni (Ether, chap 8) departs from making his abridgment of the record to say that "they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi;" and he adds a warning that the people of this Nation will face "overthrow and destruction" if similar combinations succeed in obtaining control of the people and property in this land.

Does the United States face in its history still another great crisis, as indicated by the prophetic words of the Prophet Moroni? And is the present the time when such crisis is at hand? Or, may there be now a deep-laid plan to overturn the form of government which God has prescribed for this land? Present occurrences ought to answer those queries very distinctly. Let us see:

In December, 1922, this official announcement to the National Congress, in Washington, was made by the Federal Bureau of Investigation:

"Documents obtained during the past year clearly indicate that the communist internationale is behind a strong movement among negroes, labor unions, and various social and women's clubs, the ultimate purpose being to undermine those organizations, with a view of overthrowing the United States government and establishing dictatorship of the proletariat."

In the press report of resolutions adopted by the third internationale at Moscow, Russia, on December 1, 1922, in which the civil war resulting in the abolition of slavery in the United States was referred to as "capitalistic," it was announced of one of these series of resolutions:

"The resolution, which was adopted without a dissenting vote, declares that the negro question has become a live issue in efforts toward a world revolution."

During the same month, Miss Alice Robertson, member of Congress from Oklahoma, issued this public statement:

"Oklahoma didn't go Democratic; it went radical. I tremble for Oklahoma. There are very hard times ahead. All of us who try to do things with a respect for the Constitution and American institutions are subject to attack by radicals."

Also, in December, in New York City, meetings of the leading representatives of what is known as the "Workers' Party"—a political organization which claims a vast membership in the United States among the so-called "working classes" and embracing both industrial and agricultural laborers—openly announced that party's aim to be:

"To create in the United States a soviet government, and establish the dictation of the proletariat."

Relative to government in this Nation, the Lord has declared (Doc. and Cov. 121:8):

"I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose."

Deliberate plans to overthrow the present United States government which was framed under Divine inspiration have reached so serious and menacing a stage that they cannot longer be safely ignored. In the crisis now clearly at hand, the line of duty for all Latter-day Saints is definitely marked. They have before them the example of patriotism in Washington and Lincoln and their compatriots. It will be well for them to follow this example, not alone because these great leaders were firm and fearless in behalf of the American Union, but also because of their sacred duty to uphold and defend that form of government which God has established in this age, for his Divine purposes. Nothing less than this is real patriotism for them, both as Americans and as Saints, women as well as men.

DUTY OF THE SAINTS TO SUSTAIN AND LIVE THE LAW

I endorse with all my heart this declaration (Doc. and Cov. 134) sustained by the unanimous vote of the general conference in 1835. I am convinced beyond the shadow of a doubt that it is the duty of every Latter-day Saint to sustain and live the law. I believe that every Latterday Saint who has any idea in his or her heart that some law has been passed that is not a righteous law, after it has been fought out in the courts and has been decided, whatever the decision may be, by the highest tribunal of our great and glorious country, the Supreme Court of the United States, that it is his duty to obey such law. I believe that every Latter-day Saint—and by the way no man is a Latter-day Saint who drinks whisky—but any "Mormon" who drinks whisky today knows that he is in condemnation before the Lord Almighty, whether he is the one who bought the whisky, or whether he is simply a partaker of it. I believe that every Latter-day Saint owes it to himself to uphold and sustain what is known as the cigarette law, and I believe that we as a people should know by the announcement of every man who is to be elected to the legislature, that he will stand for that law, and if he will not so announce himself, if his opponent, no matter what his politics may be, will stand for that law, that we ought to bury our politics and vote for the man favoring the retaining and enforcing of the cigarette law.

President Heber J. Grant, October, 1922, Conference.

Guide Lessons for April

LESSON I

Theology and Testimony

(First Week in April)

CARD PLAYING

This lesson title may seem out of place as a name for a lesson on theology or religion, but any subject or theme which has been made a matter of consideration by direct revelation or by the inspired leaders of the Church, may with propriety be studied from a theological point of view, and the findings made to depend upon what revelation as well as science and philosophy has to say about the matter. With the Latter-day Saints idleness is not only unethical, but it is irreligious, because God has declared against it. The use of intoxicants is unethical, because it endangers the welfare of society; it is unlawful, because the state has legislated against it, making it a misdemeanor; it is sinful, because the word of the Lord written and spoken among us, is against intemperance.

Our thesis in this lesson is: *Card Playing should not be indulged in.* And we will consider the reasons for our declaration under three heads—psychological or personal welfare reasons, social or public welfare reasons, theological or soul welfare reasons.

Personal welfare or psychological reasons. 1. Any appetite that creates an excessive desire for itself is injurious to the individual, and card playing develops not only the habit but a craving for itself that results in the weakening of will and the loss of self-control in that particular direction. The chance element in the game keeps up a sort of mental exhilaration and so stimulates hope that it becomes abnormal. The card player, all unconscious of the fact, becomes an individual of luck instead of one of pluck. The recreation of card playing is a bad kind of recreation.

The card player in many cases is literally dragged into a state of mind that makes a world of chance the most desirable one in which to live. He finds little or no joy in anything that is not bristling with hazard. Many men and some women will impulsively stake their all on some "chance."

2. Card playing interferes with individual culture. The language of the card table is coarse and generally low; the themes of conversation are as a rule not those of the elevative type. The

times spent is more than wasted. Art and literature form little or no part of the dreams of the ardent card player. Card playing is not the recreative resort of big minds but rather the refuge of the small intellects. It is not the center of attraction for the lofty, but rather the rendezvous of the low. It therefore cuts one out of good company, even when one is alone.

3. Card playing injures one's reputation for honesty. An application for any position of honor or trust would be kept long on the waiting list if it were known that the applicant was addicted to card playing.

Surety companies are wisely concerned about the habits of persons for whose integrity they become financially responsible, and the card player may well be considered an unsafe investment.

Sociological Reasons:—1. Card playing cuts in the happiness of society; is the concomitant of social iniquity, the adjunct of the saloon, the gambling den and the brothel. The hold-up, the burglar, the murderer, are, as a rule, trained at the card table.

2. Card playing lowers the social standards of society. Card clubs will beat the heaven out of any community that fosters them. Card "Bridge" first, and then comes the "Bridge of Sighs" in the family circle.

3. Card playing points to national decay. The nation notorious for cards and cigarettes has almost lost its power to *think* victory in anything, and our neighbor indulging in revolution after revolution owes her instability to the gambling proclivities of her people. Her territory has become the home of laziness and the rendezvous of outlaws.

Theological Reasons:—1. Card playing is at best known as a vice; it is neither lovely, chaste, virtuous, nor of good report, and therefore excluded by the provisions of the 13th article of our faith.

2. Card playing has been and still is discountenanced by the *authorities* of the Church. President Brigham Young counseled and advised against it, denounced it, saying to the pioneers: "I would rather see in your hands the dirtiest things you could find on earth than a pack of cards," (See William Clayton's *Journal*, page 193.)

His daughter, Susa Young Gates, states that he looked upon a pack of playing cards as the "Devil's Bible," fit only for the fire. President Joseph F. Smith is on record against card playing in most emphatic terms, counseling, pleading and warning. (See *Gospel Doctrine*, pp. 410 to 416.) The present leaders in the Church are no less pronounced in their disapproval of card playing than were their predecessors.

3. Card playing is incompatible with the Spirit of the Lord.

It lessens one's loyalty to our leaders and it leads to spiritual darkness, which is one of the greatest calamities that can come to an individual, a family, or community, or to a generation.

QUESTIONS AND PROBLEMS

1. State the thesis or declaration of this lesson.
2. Of the three personal reasons given for not indulging in card playing which is the strongest?
3. Wherein does card playing start a young person off wrong?
4. If card playing is not bad in and of itself, how are we to account for its being so attractive to lovers of evil?
5. Why do we never see card playing advertised in the press?
6. When we argue in favor of card playing what about our Church loyalty?
7. Quote President Brigham Young on handling cards.
8. Give President Joseph F. Smith's estimate of a person who will encourage children to play cards.
9. Quote President Smith from last sentence on page 412, *Gospel Doctrine*.
10. Quote President Smith from first sentence second paragraph, page 413, *Gospel Doctrine*.
11. How would you prove to a young person that card playing lessens his chance to get a good position?
12. How does card playing affect one's leadership privileges in the Church?
13. Illustrate the following truth: The roads of gambling and Godliness run parallel to each other, but the travel on them is always in opposite directions.
14. How can the Relief Society best aid in eliminating the card playing evil?

LESSON II

Work and Business

(Second Week in April)

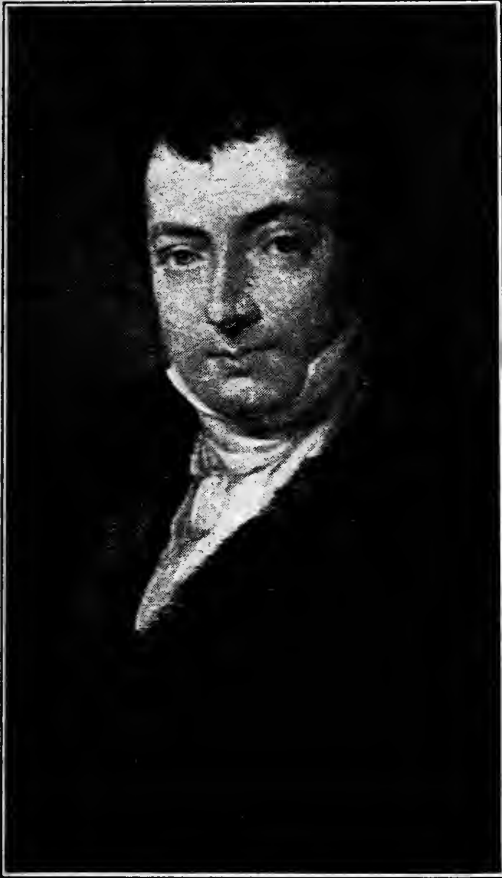
LESSON III

Literature

R

(Third Week in April)

WASHINGTON IRVING



Benjamin Franklin was of the Colonial and of the Revolutionary period. Washington Irving made his advent with the ushering in of the new order, and for that reason he may be regarded as the first author of the Republic. He was born April 3, 1783, in New York City.

George Washington was, at the time of Irving's birth, the national hero, and for that reason Irving was given his name. In later years when guests called on Irving at his beautiful home in Tarrytown, on the banks of the Hudson, he was fond of telling them how his nurse once intercepted Washington on horseback, "to show him a bairn that was called after him," and how the Father of his Country laid his hands upon his head and gave him a formal blessing.

Irving was not robust in health, as a young man, and for that reason he was denied the privilege that came to his two older brothers of attending Columbia University.

In 1804 he went abroad returning in 1806. The Napoleonic wars were in progress; and he witnessed Nelson's fleet a short time before it made itself famous in the battle of Trafalgar. He was inconvenienced rather frequently, while in Europe, because of war conditions and was at one time arrested as a British spy. This would have greatly disturbed some persons, but it did not affect Irving greatly, for he found the countries where he was visiting full of romance, and the delays furnished an opportunity for the romance to take hold of him.

On his return in 1806 he began the practice of law. Like Sir

Walter Scott he was very much more interested in legend and history than he was in law. He used to tell, in a mischievous way, how the firm with which he was connected had Aaron Burr's case and that Aaron Burr was acquitted.

He was a partner in the law firm of Josiah Ogden Hoffman, whose daughter Mitilda became his sweetheart. This was the one touch of personal romance in Irving's whole career. He was not of age and she was only seventeen when the engagement occurred; a few months later she died. When Irving passed away, at the age of seventy-six, a locket containing her miniature and a piece of her hair was taken from his neck. He had lived unmarried, devoted to her memory.

His first literary undertaking was in connection with his brother William, and a friend, James Kirk Paulding, with whom he cooperated in producing *Salmagundi*.

It remained for his *History of New York* to create a literary sensation. The novel way in which he introduced the work to the public assured its popularity from the beginning. He announced in the papers that the manuscript had been found by the landlord of the Columbian Hotel among the effects of a departed lodger, and that it had been sold to a printer to offset the lodger's indebtedness. Before the manuscript was disposed of, Seth Handaside, the landlord, inserted in New York and Philadelphia papers an advertisement describing Mr. Knickerbocker and asking for information about him. When the people did learn that the story like the history was fictitious, they were greatly surprised. Irving, perhaps, could never quite explain to his friends of the old Dutch families why he felt at liberty to handle them just as he did. In a most amusing history he gives us pen portraits of the old Dutch burghers that are and doubtless will be valued for generations to come.

Irving was taken into partnership with his two brothers, in 1810, who were merchants and importers. In 1814 when war troubles were over in America, he was sent as a representative of the merchants' firm to Liverpool. Had success attended this business venture Irving's pen might have been silenced; fortunately for the world he was compelled to turn to writing as a means of support.

In 1819 the *Sketch Book* was published in New York, and in 1820 in London. This is the best known of Irving's writings both in America and Europe. It has been translated into French, German, and Italian, and is used by these people in their schools and colleges as a model of English composition. Ichabod Crane and Rip Van Winkle were read with much interest both at home and abroad.

Alexander Everett was United States minister to Spain in

1826, and through him Irving was made attache to the Legation at Madrid. This gave Irving the opportunity, which he readily grasped, to collect Spanish material. He turned his attention first, to a life of Columbus, which biography was completed in 1827.

Then he turned to the Alhambra, and in order to secure what he felt to be the proper atmosphere for his work he lived in the palace of the Alhambra for a season. He visited Seville, and as a result of his close contact with Spanish life and Spanish material, published *The Conquest of Granada*, in 1829, and the *Legend of the Alhambra* in 1832.

His reputation was now established both in America and Europe. In 1829 he was made a member of the Royal Academy of History in Madrid. The Royal Society of London voted him one of its medals in 1830, the only other medal of that year was awarded Hallam for his history of the Middle Ages. At this point we would emphasize the fact that Irving was recognized as a historian both in Spain and England.

A short time after receiving the medal from the Royal Society of London, Irving was honored with the degree of Doctor of Laws from Oxford University. It was possibly disconcerting to one of his shy nature to have the Oxford students in the gallery call out as he entered the room where the ceremony was to take place, "Here comes old Knickerbocker!" "How about Ichabod Crane?" "Has Rip Van Winkle waked up yet?" and "Who discovered Columbus?" but it was nevertheless a great compliment, for it was unmistakable evidence that they had read his writings.

In 1832 Irving returned home after having been absent from the United States for seventeen years. He was a bit disheartened, for a time, for his American publisher told him that it was no use getting out new editions of his work, as the public taste had changed and there was no longer a demand for his writings. The judgment of his publishers did not prove correct, for later Putnam found him a source of a very substantial income for many years.

Irving had some holdings in the West that proved profitable, toward the end of his life. Soon after his return from England, he took a trip into the West in order to see these holdings. Out of this brief excursion into what was then frontier country, we have his *Tour of the Prairies*, written in 1835. Many people interested in pioneer effort still find this material entertaining reading.

Irving received an appointment from President Tyler in 1842 making him minister to Spain. He seemed to feel it incumbent upon him to write a sketch or a book whenever a new experience came into his life. As a result of this feeling we have his *History and Legend of Spain* during the Moorish occupation.

Irving's final contribution, and in some respects his greatest work, was completed on his seventy-sixth birthday. It is *The Life of George Washington*. He felt that his strength was failing and expressed great fear lest he should not be able to finish the work, but he did and was permitted to hold the printed volume in his hand before he died.

Irving did distinctive service by living in Great Britain and making use of British themes. It had become the fashion in America to ridicule everything British and in England to ridicule everything American in the period immediately following the Revolutionary war. Irving's sympathetic attitude toward the English people and his sympathetic use of British material did much to lessen the rancor and bitterness that had grown up between the two countries as the result of the war.

Classic legends tell us that everything King Midas touched turned into gold; everything Irving touched turned into romance and beauty. Beautiful and interesting as are the banks of the "lovely Hudson" Irving has made them more beautiful; enchanting as are Italian Tales, he has added to their enchantment; brilliant as was Spanish life, he has made it more brilliant; attractive and mysterious as are the legends clinging to the castles and halls of aristocratic England, he augmented their attractiveness and mystery.

One of the most significant contributions America has made to the literature of the world is that of the short story. Irving is the great pioneer in this line. The next lesson will be devoted to the American short story, featuring in particular the short stories of Washington Irving.

References: Irving's complete work, or any collections containing selections from Irving that may be accessible. In centers where there are libraries, it should not be difficult to obtain Irving's works. Read as much as you can, the more you are able to read the better it is for you personally.

QUESTIONS AND PROBLEMS

1. Present to the class one of Irving's famous pen portraits taken for the *History of New York*, the *Life of Columbus*, or the *Life of Washington*.

2. Give the names of as many of Irving's writings as you can call to mind.

3. Why should it be an easy matter for Latter-day Saints to remember the year when Irving received the medal of the Royal Society of London?

4. Go to an encyclopedia or the *Century Dictionary of Names* and find something of biographical interest concerning Hallam, the historian, and report to the class.

5. Have someone tell where and when the battle of Trafalgar took place, and something about the contesting nations.

6. Select one of Irving's descriptive passages to read to the class; we suggest something from the *Alhambra by Moonlight* or *Lake Bonneville*.

7. Are we passing through a period of prejudice towards the people of other nations that parallels in some particulars the attitude of America and Great Britain after the Revolutionary war? Discuss such an attitude; is it helpful or hurtful to national life and individual character?

LESSON IV

Social Service

(Fourth week in April)

THE DANGERS IN COURTSHIP

To protect their sons and daughters from sin is the greatest concern of parents.

MODESTY AND DIGNITY IN COURTSHIP

The modesty with which our parents have always treated the matter of sexual life has been in itself a protection against vice and immorality. The present tendency to discuss openly the great reproductive function should by no means lead to the breaking down of the taboo which has in the past prevented dangerous familiarity in both words and acts. It has prevented improper stories from being told by men in the presence of women. It has prevented women from improperly exposing their bodies. It has suppressed vulgarity of every sort. Modesty and dignity are virtues inasmuch as they protect the sacredness of the human body, guard the mind against immoral thoughts and keep the soul unspotted from the sins of the world.

"Certain abstinences," says Drake, "that might not seem in themselves important, are necessary. Little familiarities, kisses and caresses, must be avoided; they are a playing with fire; and the youth never knows when the electric thrill will vibrate through his being, awakened by a touch, that will summon him to a new world wherein he must not yet enter. The finest men do not take these liberties, nor do well-bred girls permit them nor respect those who seek them. Vulgar jokes and stories must be despised, as well as all allusions to vice as a natural or amusing thing."—Drake, *Problems of Conduct*. pp. 218.

THE STRANGER

So frequently has our indignation been aroused by the conduct of men who come into our communities and prey upon the ignor-

ant and innocent, that we have sometimes been led to question the moral character of all strangers who come to our towns. Perhaps a small minority only of strangers are a moral menace to our communities. The wholesale condemnation of a class of people is no solution to the problem. What parents must insist upon is that the stranger be not given a place of confidence until his character is known. As long as he is a stranger, he should not receive unrestricted privileges in the association of our daughters. High regard for the reputation of our daughters will dictate reasonable precautions.

For example, it is certainly improper for parents to permit their daughter to go out for an evening auto ride with a man who has been in the community one, two, or three days and of whose character nothing really is known. In fact, we may very properly question the advisability of inviting a stranger into our parties unless one is there to vouch for his character.

The fact that a man is a stranger in a community makes him feel less responsible for his conduct. He is there for a short time; in two or three days he may be many hundred miles away. He may never see the result of his conduct. He does not expect to see again the people whose lives he may have injured.

INSINCERITY IN COURTSHIP

One reason why young people treat courtship too lightly is the fact that insincerity has been accepted as a sort of necessary evil. A flirt, for example, is thought to be clever and is admired by her friends. Frequently we hear men boast of their success in winning the hearts of young women for whom they care very little. "But why," says Henderson, "should a sacred tree be planted and made to grow until its tree form is necessary to the mind and its roots are deep in the earth, only to pluck it up, bleeding away its life, and leave it to perish. Is there anything honorable in the boast of conquest?"—Henderson: *Social Duties*, p. 26:

To break a human heart is indeed a sinful act, but flirtation leads to a more grievous sin. When dishonesty and deceit is once admitted by a young man as proper in the sacred field of courtship, it may not be long before he will go further. The man who will treat lightly a woman's heart, deceive her to satisfy his own fickle nature, may sacrifice even higher womanly values to promote his own selfish impulses. When we trust a man or woman it is because he or she stands for principle and lives above selfish interests. Courtship has revealed virtues of the highest order in the form of devotion and self-sacrifice. But, on the other hand, it has also revealed some of the most cruel and selfish acts that human nature is capable of.

THE WAGES OF SIN IS DEATH

"Death" is a mild term to express the consequences of immorality. Many times worse than death are the physical and mental defects which follow such a life. Many times worse than death is the sorrow that comes to innocent wives and children. Besides this there are many thousands of children who are blind or physically deformed because of sexual disease contracted by immoral parents. Many go through life cursed with the disgrace of illegitimacy. Thousands of homes are broken up and children deprived of parental protection. The finer moral sentiments, the higher spiritual interests of life are deadened in this way.

The word of the Lord in modern revelation concerning those who commit the sexual sins is indeed true: According to revelation they, "shall be destroyed in the flesh and shall be delivered unto the buffetings of Satan unto the day of redemption." *Doc. and Cov.* 132:26.

THE SWEETNESS OF A PURE LIFE

Contrast the misery of a life of sin with the blessing of pure lives so beautifully described by Drake:

"When the veil of mystery is not too rudely drawn aside, the ability to respond to the charm of girlhood and of ripe womanhood may be long retained; the pleasures of sex that count for most in the end are not the moments of passion, but the daily enjoyment of companionship with the opposite sex, the assurance and comfort of mutual fidelity, the love that feeds on daily caresses, endearing words, and acts of tender service. And these lasting joys do not accrue to the man or woman who is not willing to wait, or who squanders his potentialities of love in reckless and fundamentally unsatisfying debauchery. This is the paradox of love; whoso would find its best gifts must be willing to deny himself its gaudiest. The old love of twos, the loyalty of man and wife that bring to each other pure hearts and bodies, is best."—*Problems of Conduct*, Drake, p. 216-217.

QUESTIONS AND PROBLEMS

1. Why is modesty so important in courtship?
2. President Joseph F. Smith once said that the kiss is a sacred act and belongs exclusively to the family. Justify his position.
3. What attitude is generally taken toward the flirt in your community?
4. Show that insincerity in courtship may lead to unchastity.
5. What is the proper attitude toward a stranger who seeks to take your daughter out for an evening automobile ride?

6. Why do men not feel the same sense of responsibility among strangers that they do in their home community?

7. What protection does your local community provide against the irresponsible individuals who seek admission into dancing parties and other social activities? What more might be done by way of moral protection?

8. What are the consequences (a) physically, (b) socially, of an immoral life?

TEACHERS' TOPIC FOR APRIL

THE FLY EVIL

Prevention is better than cure.

To nurse the sick, in case of need, and to help restore them to health has always been regarded as a duty of the Relief Society. Is it not well, also, to prevent sickness and thus save economic loss, suffering, and possible death?

The house fly is a great carrier of disease germs. Its legs are covered with filth, some of which is deposited on everything the fly touches. It should never be tolerated in the house, or in contact with food anywhere.

It is said by biologists that a very few flies appearing in the springtime will produce millions before the end of summer. It is, therefore, very important to destroy these early flies as fast as they appear.

Have all windows and doors well screened.

Destroy breeding places for flies.

By these means some individuals may be saved from typhoid and possibly other diseases; all may be saved the unpleasant experience of eating fly contaminated food. Too much cannot be said to impress upon the minds of the people the absolute necessity of trying to exterminate this unnecessary but very prevalent evil.

Note:

In speaking of teachers' districts it is urged that Relief Society women avoid using "teachers' beat." The term is indefinite and undignified and should not be used in connection with Relief Society teaching. It is preferred that the women use "teachers' district," when referring to their territory.

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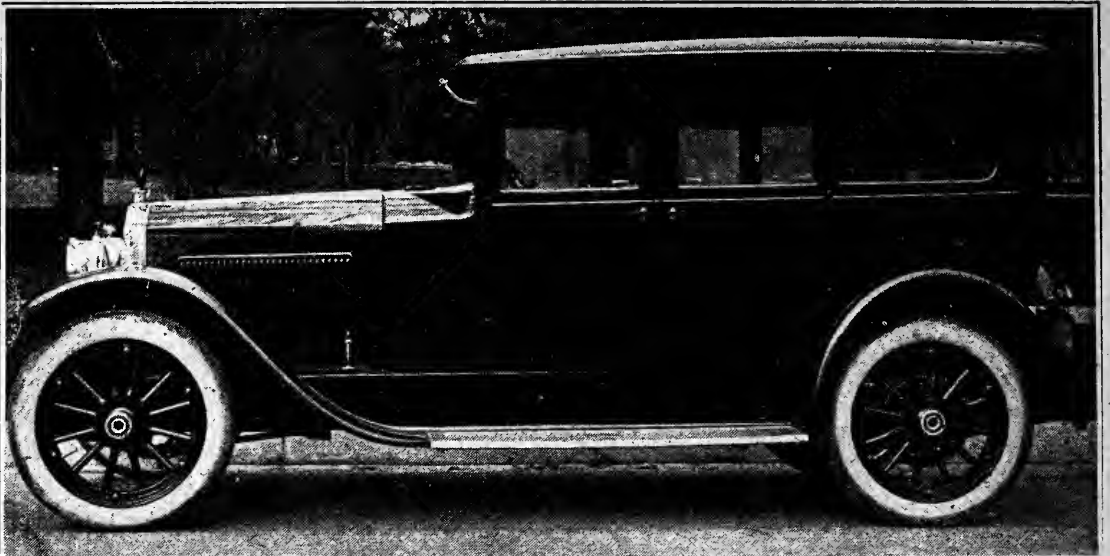
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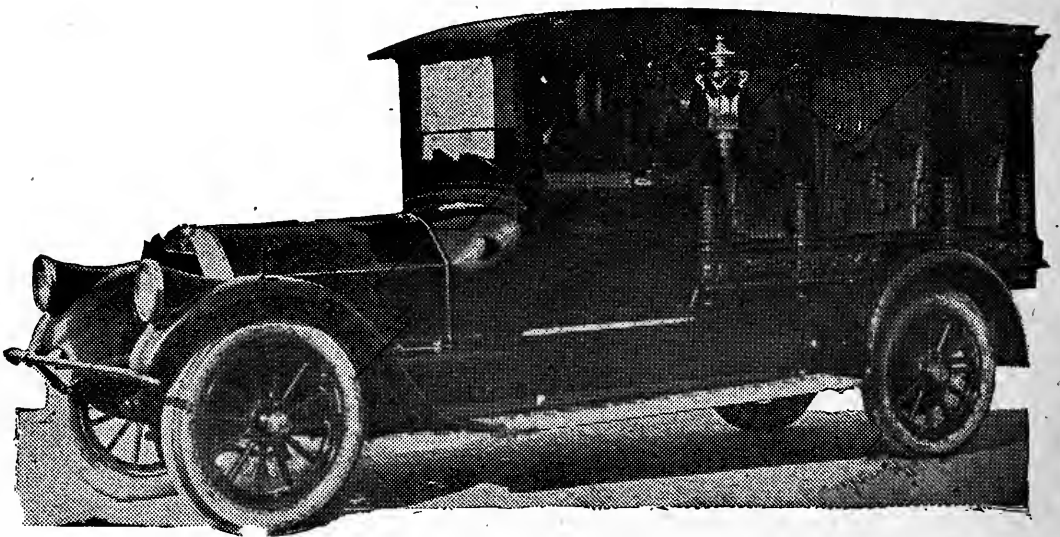
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THE RELIEF SOCIETY MAGAZINE

Vol. X

MARCH, 1923

No. 3

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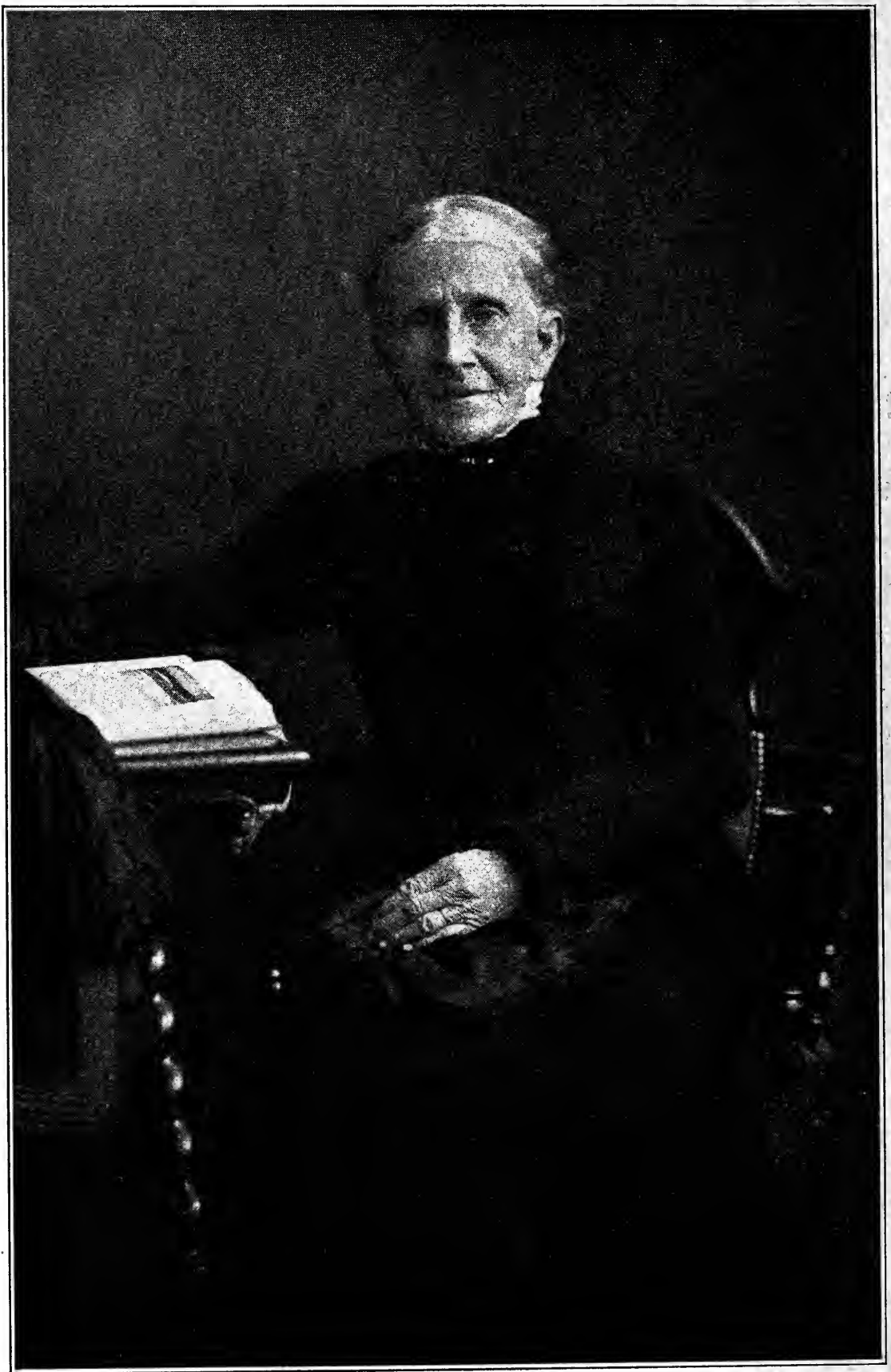
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BEAUTY

Myron E. Crandall, Jr.

I have seen the gorgeous sunset's flaming skies with crimson gold,
And the purple twilight stealing over wasteland, wood, and wold;
I have stood entranced at morning, as the sunlight kissed the hills,
And have viewed the joyous dancing and prancing of the rills:
Near the brink of old Niagara, I have sat enrapt, enthralled;
On the rim of Bryce's glory deepest sense of grandeur called;
'Neath the pallid sheen of heaven I have felt the witching hour
As the midnight bells were tolling from an ivy-mantled tower:
I have witnessed wimpling breezes wisp the face of jeweled sea;
While enthroned on snow-clad summits I have gazed in ecstasy:
From the caverns of the geyser I have watched the vapors rise—
Yet, withal, I see more beauty in my baby's face and eyes.



JANE SNYDER RICHARDS

First Relief Society stake president; later first counselor to Zina D. H.
Young, General Relief Society president

THE Relief Society Magazine

Vol. X

MARCH, 1923

No. 3

Jane Snyder Richards

January 31, 1923, marked the hundred year anniversary of the birth of Jane Snyder Richards, one of the venerated pioneer leaders of the Relief Society. Mrs. Richards' name has been associated with the Society since its beginning. She was an active member of the organization in Nauvoo, and was an important factor in the development of the work in the early days in Utah. Mrs. Richards had the distinction of being appointed the first president of a Relief Society stake organization. On July 19, 1877, a memorable meeting was held in Ogden, Utah, and President Brigham Young organized the ward Relief Societies of Weber county into a stake unit. This event is a significant one, for it marks the real beginning of the amalgamation of the independent ward Societies into a unified whole Relief Society, with uniform standards and coordinated activities. President Brigham Young, the great organizer, with his usual vision and foresight, saw the need and value of a stake subdivision in extending and facilitating the work of the Relief Society, and accordingly, arranged for this needed organization in Weber county. Brigham Young headed the delegation, including Eliza R. Snow and Emmeline B. Wells of the Relief Society, which journeyed from Salt Lake to Ogden to attend the Relief Society meeting, at which Mrs. Richards was sustained as the first president of this, the first Relief Society stake organization.

Mrs. Richards was also prominent in the general Relief Society organization and was selected first counselor, when the General Board was reorganized in 1888 and Zina D. H. Young was made president.

Her life, rich in achievements and eventfulness, was at the same time beautiful in its simplicity and humility. A sketch of her interesting career was prepared for the program of her centennial anniversary, part of which reads:

"Jane Snyder Richards, daughter of Isaac and Lovisa Comstock Snyder, was born at Pamela, Jefferson county, New York. Her long and eventful life was full and overflowing with

love, devotion, charity, self-sacrifice and heroic deeds. She was in the truest sense, a good and noble wife, a devoted mother, a splendid leader in charitable and humanitarian works, and of the highest type and character in citizenship. Certainly her posterity and friends have every reason to be proud of her beautiful life and works.

"Her love was the strongest, the surest and the most enduring—even as the rock of ages. She was most patient, cheerful and hopeful under the greatest trials and misfortune, and extremely sympathetic, generous and helpful to others in trouble or distress—in fact she was the ministering angel who bestowed helpfulness and mercy to thousands who were less fortunate than she.

"The history of her life shows her many willing sacrifices for the Gospel of the Lord Jesus Christ, revealed through the Prophet Joseph Smith, and her faith, which was never shaken. At the age of seventeen years she was carried from a sick bed to a frozen lake, where, after the ice was cut, she was baptized in its waters and miraculously healed of a serious illness. In the exodus of the Saints from Illinois, while traveling by wagon westward across the desolate plains of Iowa, her husband being then on a mission, she gave birth to her second child—a son—who died upon the day of his birth, and was buried at Mount Pisgah. Seven weeks later her little daughter died and was buried near Winter Quarters on the Missouri River, leaving her lonely, childless, sick, and in the wilderness with a wagon box for a home. For twenty-one months, under such conditions, she waited, patiently, at Winter Quarters, for the return from Great Britain of her husband, Franklin Dewey Richards. During that period, she was so ill that frequently her life appeared to be hanging in the balance, but her faith, undaunted at all times, was rewarded with strength and courage sufficient to enable her, in company with her husband, to endure the innumerable privations and hardships of the one-thousand-mile journey, by ox team, across desert plains, overrun with bands of hostile and marauding Indians. After three months of thrilling adventure, on October 19, 1848, they entered the Great Salt Lake Valley (now Salt Lake City).

"She suffered the common hardships and poverty of pioneers settling a new country, living, the first season, in a wagon box and for some time thereafter, in a one-room adobe house, with dirt roof and dirt floor. Inadequacy of the harvests caused great suffering and considerable sickness among the early settlers, but what little she possessed she generously shared with the new emigrants entering the valley and those who were more destitute than she. These trials and hardships increased her capacity for human sympathy and prepared her for the great labor of love awaiting her, and which she later cheerfully performed, in the

Relief Society organizations of the Church, and in other capacities.

"She was truly a helpmate to her husband, Apostle Franklin Dewey Richards, and justly shares the honors that came to him, for she did her part, nobly, not only in rearing and caring for their children but in providing for them as well. He was thereby freed to a considerable extent from those cares and responsibilities, and enabled to devote his entire time to the work and service of the Lord. When worried and weary he always found his home a haven of rest and peace, where love and confidence awaited him.

"Her later life brought public honors to her also. In the year 1872, she was appointed and set apart President of the Relief Society of Ogden. Five years later (in July, 1877) she was selected and set apart by President Brigham Young to act as President of the Relief Societies of Weber stake—then comprising all of Weber county. This was the first stake Relief Society organized in the Church, and she held the position until July, 1908, (thirty-one years). In the year 1888 she was appointed and sustained as First Counselor to President Zina D. H. Young in the presidency of the Relief Societies of the Church.

"She accompanied her husband on several trips to New York, Chicago, Washington, D. C., and San Francisco, and one trip, to Alaska, combining important business with pleasure. While in New York she obtained much valuable genealogical information concerning her immediate ancestry, which enabled her to do considerable temple work. She visited Washington, D. C., as one of Utah's representatives in the National Council of Women, and made the personal acquaintance of Mrs. Belva A. Lockwood, Miss Susan B. Anthony, and other ladies of national reputation and leadership. She was vice-president of the Utah Board of Lady Managers of the World's Fair, held at Chicago, in 1893.

"She honored and dignified every position she occupied, and faithfully performed the many important and responsible public duties which devolved upon her. She is held in loving remembrance by all who knew her, and especially because of her personal ministration to the poor, the sick, and the otherwise afflicted and distressed. She gave most generously and cheerfully of her substance and of her personal service.

"She believed, sincerely, and in her life exemplified the scripture wherein it is said that 'It is better to go to the house of mourning, than go to the house of feasting.' The sick, the lame, the deaf, and the blind, as well as those who were bowed down with grief and sorrow, were all objects of her special solicitude. To assist them in lightening and carrying their burdens, was the pride of her heart. She neither sought nor desired personal ease or comfort. She seemed to understand that she had been

born to serve, and that serve she must. Her work was here and she was ever industriously engaged in it. It has not been, and will not be said of her: 'How much did she have, or how much did she leave?' Rather has it been and will be said: 'She devoted her life to her fellows. To bring health, peace and happiness to them was her unselfish ambition.'

"Her knowledge of the divinity of the mission of the Prophet Joseph Smith was often testified of, by her, in the strongest and most convincing terms. Her greatest concern and admonition was that her children and their posterity should ever remain true and faithful to the teachings of the prophet and retain their membership and good standing in the Church which she loved dearer than life. She was a devoted wife, a loving mother and a true friend. She was truly one of God's noblest daughters.

"She passed from earth to her heavenly home on November 17, 1912, at Ogden, Utah, at the ripe age of 89 years, 9 months and 17 days. She has a total of seventy-three descendants: six children, twenty-two grandchildren, forty great-grandchildren, and five great-great-grandchildren."

Minutes of First Stake Relief Society Meeting, at Ogden, July 19, 1877

(From *Woman's Exponent*, August 1, 1877)

Thursday Morning, July 19th.—President Young and a select party of brethren and sisters went to Ogden by special train, to attend a meeting, in the Ogden Tabernacle, of the Relief Societies of Weber Co. The Tabernacle was crowded to overflowing, the congregation being nearly all ladies—officers and members of the various Relief Societies of Weber Co. After the usual exercises, President Young arose and stated that he had expected to hear reports from the different societies, but since his arrival had been informed that the meeting had been called expressly to receive instructions from himself and the brethren. He proceeded to instruct them upon the subject of health—how to avoid sickness, how mothers should train their children; counseled mothers to give them early lessons of faith and principle; to teach them to believe implicitly in God and that he takes cognizance of every act of their lives; that they are surrounded by good angels, ministering spirits; and inculcate in their hearts and minds a love of virtue, honesty and truthfulness, and let their example be in harmony with their precept, and the force of this education would have a bearing upon their whole lives, when they should go out

from under the mother's influence. He designated mothers as the moving instrument in the hands of Providence to guide the destinies of nations, and exhorted mothers to teach their children not to make war, but to teach them peace; he asked the question, "Who gives the key to the nations of the earth? It is the mothers, it is not the fathers." In giving advice and counsel on minor points, he alluded to trifles and small things making up all great matters, that our lives are full of little incidents which make one great whole, one vast experience; that the earth itself was composed of little grains of sand. He referred to the counsel he gave the sisters in regard to storing up wheat, with which he was pleased, and spoke earnestly and emphatically on the subject of making our own hats and bonnets, also hats for the brethren, and said that even in this one class of manufacture we could save tens of thousands of dollars; and that to save money was more difficult than to earn it. He urged upon the sisters the necessity of entering heart and soul into the home industries, and to use their utmost influence with their husbands to have them establish such institutions and manufactories as would make this people independent. His instructions were most eloquent, full of pathos and fatherly counsel, and if carried out in the lives of the Saints, would very soon make us not only healthful and wealthy, but fit us for the society of angels and sanctified beings.

Elder Carrington, in his remarks, dwelt at some length upon fashion, which to him, he said, was a myth; he asked no odds of Mrs. Grundy; felt that it was beneath the dignity of a Saint to follow the fashions of Babylon; exhorted the sisters to make their own fashions; said that some of the sisters were ahead of the brethren in many good things.

President Wells, in the course of his remarks, said he had long conceded woman was a power in the earth, and he hailed these organizations of the sisters as harbingers of good results, carrying with them as they did an influence more manifest than in times past. That woman was an indispensable helpmeet to man, and should occupy that position in all practical work in building up the kingdom of God, as well as in spiritual work and exaltation; said that the Saints of God should learn to govern and control themselves according to the laws that govern our being, and the principles of life and salvation.

Elder John Taylor said there were more women present than was usual to meet; he alluded to woman's faith, referred to the counsel which a woman gave to a man of wealth whom the prophet told to go and dip seven times in Jordan; he felt it was too little a thing, but the woman had faith and intuition, and by listening to her he was healed through obedience. Spoke of obeying the laws of life and health, to preserve our lives to the age of a

tree, and alluded to the manner in which children were brought up in the aristocratic families of Europe, and said as Saints we ought to be more particular in training our children than the people of the world are, and pray God ever to help us.

President Young then gave some wise and practical instructions concerning the mission of sericulture, which had been given to the sisters, and told them it was a way in which they could make money for their own use. Talked a little more about dress; said that our time was all we could call our own, we should have to give an account of it, and therefore we should use it to the best possible advantage, in assisting to build up the kingdom of God upon the earth.

Elder Franklin D. Richards arose, made a few closing remarks; requested in behalf of Mrs. Richards, president of Weber county Societies, that these societies would prepare a quarterly report of the condition of each society and its financial interests, to be read there three months from that time, to which time that meeting was adjourned; and to all the sisters who felt like entering more fully and earnestly into the work of home industries and helping to become self-sustaining, a request was made for them to rise to their feet; to which every one in the room responded gladly.

Altogether the day was one of rejoicing, everything passing off pleasantly. The good people of Ogden were most profuse in hospitality to those who came from other places, and there were so many good things said for the encouragement of women in stepping forward to assist in building up Zion, that we could only wish that all the world could have heard it. "Mormon" women should surpass the women of the world in good works, for they are in the enjoyment of the wisest counsel, and it is to be hoped they will carry it out in their lives, and transmit to posterity the heritage of good deeds, more precious than gold or gems.

The greatest service you can render anyone is that which helps a person to help himself, and I know of nothing that will go further to accomplish this than will the habit of performing more service and better service than one is paid to render. The most startling discovery made, as a result of analyzing more than 12,000 men and women, was the fact that 95% of those people were failures because they refused to render such service, which ought to be a cue to the rest of us.

Hearsay Evidence

I have gleaned information at random
Concerning the sex they call Janes;
In the view of St. Paul they know nothing at all,
Being wholly deficient in brains.
I have read many feminist novels,
And verse by the author of *Kim*
Who has said quite a lot, but I'm sure I have not
Learned much about women from him.

I have followed the lady in *Main Street*
Through all her hysterical life,
And I'm certainly glad I never have had
A person like that for a wife.
Bill Shakespeare made some women lovely,
And some of them bitter and grim;
They are hard to forget, but I never as yet
Have learned about women from him.

And now comes Ambassador Harvey
Breaking out of the zone of control,
And vows in a speech that a girl, though a peach,
Has never the sign of a soul.
He says she breaks all the commandments,
That her moral ideas are dim,
Though she's shy and demure, but I've not, I am sure,
Learned much about women from him.

Sometime I shall study the problem
That stumps every thinker and sage.
But I'll heed not the words philosophical birds
Have written in every past age.
I'll forget all the books and speeches
That I in my life time have scanned,
For I cherish the hope that I'll get the real dope
If I learn about women first hand.

Boston Globe.

What Utah is Doing for the Blind

Amy Whipple Evans

"I was eighteen years old before I started to school," remarked one of the blind men whom I met at the work-shop for the blind, at Salt Lake City, when I was gathering material for this article. "It was not till my father visited the School for the Blind, in Ogden," he continued, "and told my mother what it would do for me that she gave her consent for me to go there. I cannot begin to tell you what a wonderful difference it has made in my life, what a new world it has opened up for me."

For one thing, the school taught him to appreciate music, both vocal and instrumental, and directed him toward music as a profession. Pupils there learn to read music, which is written in the Braille. They memorize their work and play well and accurately, and take a great deal of joy in it. There is a girls' chorus at the school now, composed of girls from fourteen to twenty. They sing well together. It is quite touching to see the great happiness music affords them. Without neglecting their other work, they perhaps get more pleasure from this than from any other study.

The young man to whom I spoke, started his musical education at this school, and he is now studying with a view to music as a profession.

There, of course, he also learned to read and to enjoy literature. The reading lessons are very interesting. Reading is done by means of the Braille system, an invention of a blind Frenchman of that name. Several systems were developed from this first one, but recently the best features of them all have been combined into the one that is coming to be used all over the world, in which the new books for the blind are printed. It is a system of point reading. Heavy paper is perforated with an instrument that leaves points on the paper. The alphabet is represented by these points arranged in various positions. Reading can thus be learned by the sightless, as also can writing, more easily than by the earlier method of raised letters. I heard a fourteen-year-old girl reading *Ben Hur* aloud to a class, and she read as well as any girl of her age who can see.

There is a library at the school, containing fifteen hundred volumes in Braille—fiction, history, and general literature—which are not only used by pupils of the institution but which are circulated among the adult blind throughout the state and the west, without cost even for postage. Among these books

thus printed are the *Doctrine and Covenants* and parts of the *Book of Mormon*.

Like other institutions of a similar grade, the School for the Blind aims to give a general education. Arithmetic, geography, history, and other elementary subjects are taught by competent instructors. Several pupils, after completing the courses of study at the State school, attend higher institutions of learning. There is one each at the University of Utah, the B. Y. University, the Weber Normal, the Dixie Normal, and the Springville High School. These take an active part in their schools. One is the judge of the student-body court.

"Reading and writing in the Braille, studying the common branches of learning, taking notes in classes and transferring them to the typewriter, are good things to do," said our young friend, "but you get tired of just headwork, even if you are blind. The blind, like those who can see, want something to do!"

And so the school provides some general activities. There is a scout organization for the boys, also a literary society. Mrs. Belle Salmon Ross has done a splendid work in teaching reading and solo dancing at the school. Under her capable management the blind have given, in Ogden, evenings of reading, music, and dancing. To give those who are born blind an idea of what the world is like—which is very difficult under the most favorable conditions—models are used extensively, and pupils mould in clay. Basketry is also taught, and simple carpentry. Some of the boys are instructed in poultry raising. Last year three of the boys went into the business on a small scale; they sold eggs to the school at the market price, and thus cleared thirty dollars apiece.

Among the most important things our blind friend took away with him from the State school was his memory of friendships gained there. These appear to be even more intimate and dear than with people who have their sight. Our friend spoke of this phase of his life with much feeling. "I am interested in every one who has ever been at the school," he said, "even those who are there now and whom I have never met." The boys and girls seem to be happy and contented, all unconscious of their affliction. They become like brothers and sisters in a large family. Their training has inspired them with self-confidence and a worthy ambition to become independent, as opposed to the pity-the-blind attitude of the past. It is lifting the blind out of the pauper class. Eighty per cent. of the graduates of the Ogden school became self-supporting. Some of the pupils there are only partially blind; they cannot see well enough to read ordinary print. Thus the state very properly recognizes the right of the blind to the same educa-

tional benefits as those who can see. An effort is made, though with increasing difficulty, to find positions for the graduates of the school. Some become salesmen, others music teachers and piano tuners, and still others enter business. Three or four work in a Salt Lake candy factory, where they prove more skilful than others with sight at folding boxes.

So much for the way in which the state endeavors to take care of the juvenile blind at its school, which is under the direction of Superintendent Frank R. Driggs. There are also organizations for the care of the adult blind. Some of these are provided by the state, others have been effected by private means.

Mr. Murray Allen, who teaches at the Ogden school and who is himself without sight, is a traveling teacher of the blind. He spends his Saturdays and his summer vacations going about the country teaching the blind to read. The state pays him for this work. Last year he traveled five thousand miles. He tells me that many of the adult blind learn to read the Braille easily.

Then there is a reading room for the blind in Salt Lake City, in the public library building. The blind are here taught to read the Braille and to use the typewriter if they wish. Those who cannot read are read to. A guide conducts the blind to and from the street cars. Music is furnished each day, except Saturday. Occasionally entertainments are given, and a general effort is made to cheer and comfort them. Every Christmas there is a Christmas program. This room, and half of the salary of the person in charge, are furnished by the city; the rest of the salary, together with money for incidental expense, are provided by the Ladies' Auxiliary to the Reading Room for the Blind, of which Mrs. Louis McCormick is president.

Nineteen years ago the Society for the Aid of the Sightless was organized. This was done by the direction of the First Presidency of the Church. The purposes of the society are to publish suitable literature for the blind and to assist in improving their condition by encouraging them to study and to work. Mr. Albert M. Talmage, as official representative of the society, and his wife Sarah Whalen Talmage, who is secretary of the society, visit the blind in their homes and give instructions in reading and writing. In some cases they also teach light handicrafts. The society is publishing and distributing parts of the Book of Mormon, sections of the Doctrine and Covenants, and Deseret Sunday School hymns. It also publishes a monthly magazine entitled *Messenger to the Sightless*. This magazine contains each month some Church article and other suitable reading matter. It is sent on request to the New York Public Library, the Congressional Library at Washington, the Cleveland Public Library, the California State Library as well as to the libraries of some of the largest schools for

the blind in this country. It also reaches blind readers in Europe. The work is maintained by popular donations, and by aid from the Church. The president of the society is Dr. James E. Talmage, who very kindly furnished the information contained in this paragraph.

Another organization very helpful to the blind is the Utah Association for the Blind. This society is officered almost entirely by the sightless members. Mr. Wm. Nichols is president. He is a graduate of the Ogden school, and is now a musician. The object of this organization is to better the conditions of the blind throughout of the state. What the society would like to have just now, Mr. Nichols says, is a boarding house for the blind, in Salt Lake City, where men who come here to learn a trade at the workshop may stay and where they may obtain good food and fair treatment. It is hoped also to establish an employment bureau in connection with the organization. To acquire a loan fund is another ambition of the officers of this association. It is almost impossible for a blind man to borrow money, if he wishes to enter business or to buy a loom in order to work at his trade in his home town. A fund of this kind would, it is thought, be a great help, as the money could be loaned at reasonable interest rates to such as would be unable to obtain means elsewhere.

Idleness is the great tragedy of the blind. "The best possible way to aid the blind," said Mr. Nichols to me, "is to help them to be independent and self-supporting. What we want is, not charity, but an opportunity to work, a chance to help ourselves." In other words, the blind should be taught a trade by which they may earn a living. This is especially the case with those who have lost their sight after they obtained their growth. The school at Ogden does not aim, nor is it in a position, to give vocational training to the blind. Except for the aid given in this direction by the government rehabilitation agent, Prof. Mosiah Hall, the only place where vocational training is given in the state is the Utah Workshop for the Blind, in Salt Lake City, which is under the supervision of the State School for the Blind.

This shop was established more than two years ago. Here the blind are taught weaving. Only nine men can be accommodated. More would like to come if there were room. They are paid for their work by the yard, and according to its quality. Weaving of the finer designs, of course, brings a higher price than simple weaving. Of course, the most proficient earn the most money. Some very fine rugs are made here, also couch covers, cushion tops, shopping bags, and portieres. In order to do the finer weaving in designs the blind must be able to read the Braille, as directions for this work are printed and are too long to be remembered. Mr. John Strache, the shop superintendent, says that all the blind

who learn weaving should be taught to read. The articles woven are made from all sorts of rags, from burlap to silk. I saw some portieres made from the green covering of pool tables combined with black warp. This material was sent from Nevada.

The men are kept busy for eight hours a day, and the busier they are, the happier. One man said to Mrs. Strache, when she told him it was time to quit, "Is it five o'clock already? I forget that I am blind." Another man, after learning his trade and going to his home town, wrote to Mr. Strache: "I am glad I am not working in the shop, because I am afraid I would not get enough done in eight hours. But I am my own boss here and I can put in as many hours as I wish. I want to get my ninety yards of carpet off as soon as possible, so I can put in all white warp to make rugs for Christmas presents. So many people want them to send to friends and relatives. Some of my rugs have been sent to Canada, Idaho, California, Colorado, Kansas, Nebraska, Iowa and Ohio, besides many towns in our own state."

It is interesting to know that the Relief Societies are among the best patrons of this shop. Hundreds of pounds of rags sewed by Relief Society members are woven into rugs by the blind, and sold at a small profit, thus increasing the funds of the Society and also helping these unfortunate men who are striving to earn a living.

But not all blind men are adapted to weaving. So it is the hope of those in charge of the shop to be able to introduce other trades, such as the making of brushes, boxes, and brooms, cobbling, and similar handicrafts, in this way increasing the field of labor of the blind.

The difference between the point of view of the past and of the present, so far as the treatment of the blind is concerned, has been very beautifully expressed in the lines that are printed large, and framed, in the workshop, where all who come there may see them:

"Wouldst thou give happiness unto the blind?
Grant him to wrest his daily bread from earth;
With gracious labor fill his hand and mind;
For only thus his truest job has birth.
Toil hides the darkness of his tedious day;
Toil stifles back the wild cry from his night;
Toil gives him strength that shall not pass away;
And wins him freedom while God gives him light."

Lillian Cameron Released from Board



Miss Lillian Cameron, a respected and beloved member of the General Board for six years, was honorably released from her position on February 7, 1923. Miss Cameron became the bride of Mr. Isaac B. Roberts of Raymond, Alberta, Canada, on January 20, in the Salt Lake Temple, and a few weeks later left with her husband for her new home in Canada. Because of this change of residence, it was necessary for her to sever her connections with the General Board. While the Board regrets to lose the association of Miss Cameron, the

members are all delighted with the new happiness which has come to her, and they share her joy in having the opportunity to serve as a wife, homemaker, and mother to five lovely children.

Since her appointment to the Board on December 14, 1916, Miss Cameron has been an earnest and devoted member. She was always graciously willing to undertake any work or responsibility required of her, and could be depended on entirely to perform the duties assigned to her. Because of her sweet personality, her sincerity and loyalty, she endeared herself to every member of the Board, and she made for herself a host of friends among her co-workers and Relief Society women generally.

Miss Cameron, daughter of Mr. and Mrs. David Cameron, is a native of Salt Lake City, and has been active and prominent in Church affairs for many years. She has been a teacher in the Sunday schools in all the grades, and in the Y. L. M. I. A., having acted as first and second counselor in the Eleventh ward Mutual. She has served as stake chairman of the temple work on the Ensign stake board Relief Society, giving splendid satisfaction in this capacity. She was employed in the Historian's office, in 1908 and 1909 in the Genealogical offices. In the office of the Genealogical Society of Utah she was assistant librarian and in charge of the research and recording department. By years of close study of the intricacies of genealogical work, she has become an expert and one of the best informed persons in the Church in this work.

It was on one of her visits to a genealogical convention that

Miss Cameron met Mr. Roberts. Mr. Roberts who is also interested in genealogical research, was in attendance at the convention in Canada, and the friendship which began, because of their mutual interests, culminated in a happy union in a few months.

A delightful reception was given by the General Board on the evening of January 30, in honor of the bridal couple, in the Relief Society rooms in the Bishop's Building. The guests included the board members, their husbands, and the relatives of the bride. Mr. and Mrs. W. N. Williams received the guests, presenting them to Mr. and Mrs. Roberts. Mrs. Jeannette A. Hyde acted as master of ceremonies and was assisted by Julia A. Child and Lallene H. Hart, who had been chosen as a committee to plan the affair.

A pleasing program was presented, in the course of which many tributes were paid to the newly married pair, and hearty good wishes were extended to them. President Clarissa S. Williams spoke of the splendid service that Miss Cameron had rendered the Relief Society and the Church. In all the history of the Board, President Williams explained, Miss Cameron is the first bride, and this was the first Relief Society Board wedding party.

Joseph S. Hyde and Will Knight both made interesting remarks, the latter speaking very highly of the groom with whom he was acquainted several years ago in Canada. Mrs. Annie Wells Cannon, of the General Board, in a clever and an appropriate speech presented the bride with a set of silver teaspoons. Mr. and Mrs. Roberts both responded, informally, thanking the board and the guests for the gift and for the many expressions of good will. The program also included a delightful reading by Winnifred Brown Knight and several singing and interpretative dancing numbers by two juvenile entertainers, June and Jean Purrington.

At the close of the program, the bride cut the wedding cake, after which a delicious luncheon was served.

Transformation

Grace Ingles Frost

Nature has hid her genial face behind a veil of gray,
Grim silhouettes, the poplars stand stark unclad in array,
Bird notes that filled the silences with rhapsodies of song
No longer sound, and life for me grows somber, aye, and long;
'Til Mem'ry brings a smiling face to lunate the gloom,
And Fancy bids a lilting voice make music in my room,
Then, lo! the earth and all therein becomes transformed for me.
For one cannot be doleful with Love for company.

A Social Conscience

Laura F. Crane

Grim tragedy was creeping cruelly into Caroline Myers' life. She, who had always lived as a rose, colorful and admired, and who had been carefully nurtured and shielded from life's rough blasts, was now no longer a carefree, smiling ornament, but a breathing, vital, suffering human being. Love had made the transformation.

Love, the goddess who generously dispenses laughter and sunlight and joy, can also, with ruthless hand, administer tears and darkness and pain.

A crumpled figure, Harriet was, as she sat in her easy chair and thought. She was facing her soul honestly, stripping off the draperies of sham, self-satisfaction, and conceit. In her solitude and honest frame of mind, she admitted to herself that she was utterly, completely, and hopelessly in love. This love, which wanted to bubble and dance, and blend with the laughing dawn and wistful moonlight, had to be curbed, checked, inhibited. She must crush the greatest joy of her young womanhood. She had dreamed of this strength and glory coming into her life—the love which would give her existence a completeness and purpose, that all through her young girlhood, she knew she lacked.

She had found the hero of her dreams—the easily recognized prince. Phillip Homer represented all that was worthy and dignified in young manhood. But the song of love died on her lips, unsung; the brightly colored bubble that was about to crystalize and become her world, burst. Phillip, the ideal and idol of her life, did not love her in return. He regarded her much as he would a rose, as a beautiful adornment, a charming attribute of life, but plainly as a petty trifle not to be confused with serious things of the world.

For Phillip was serious. He had spent his life in earnest toil and endeavor, and at a phenomenally early age, had received two degrees and occupied a chair in the department of sociology in the university. He and Caroline's father were great friends and comrades. And Caroline, in the eyes of both, was mere color in the room, a flower in a vase, to be ignored after a few admiring glances.

The conversation of the night before had revealed, definitely, Phillip's attitude. Caroline had accompanied him to a dinner that had been given at the university. On their return he had told

her of his plan to attend Columbia, in the fall, and obtain his doctor's degree. She had exclaimed, "How lovely," realizing how inadequate was her remark. She felt very humble, and wished she dared add, "I shall miss you very much."

Later, when Phillip told her father of his plans, her father remarked, "It is not only that you are seeking learning that pleases me, my friend, but what pleases me more is that your ambition is not a selfish one. To give your youth and strength to a study of the intricacies of civilized society, with the burning desire to contribute something to the adjustment of man to this complex social order, thrills my soul. It is a noble mission. I am proud to own you as my friend."

"It gives me strength to renew my work," Phillip responded, "to have you speak this way. The men and women around me, who understand and share my faith in my work, give me courage to continue. I find more and more, that the only real friends I have are those persons who have a social sense and conscience."

The words kept repeating themselves in Caroline's mind, "a social sense and conscience." Caroline hardly understood, even now, after thinking about the phrase all day. Could she create or develop in herself such a sense and conscience, and thus, at least, attain his friendship? It was all so vague and high-sounding to her. She wished she could forget it and slip back to her old-time world of dances and frolics and unburdened youth. But one cannot associate with the gods and be satisfied thereafter with the company of grotesque gnomes.

So on the next Sunday when Phillip called at their home she asked somewhat timorously, "My friend, Till, heard that her washerwoman's baby was sick, and so she went to her home and helped care for it. Would you say that she had a 'social sense and conscience'?"

Phillip looked at her queerly. It was the most serious thing she had ever spoken in his presence.

"It all depends," he answered, "If Till felt that she was stepping from some pedestal, and if she was enjoying playing the role of Lady Bountiful, expecting that for her little effort she would be rewarded with the washerwoman's eternal gratitude and the applause of friends, no. But if her concern for the welfare of the baby was sincere and her conscience would not let her do anything else but help her fellow-beings, whether rich or poor, even if it demanded personal sacrifice on her part—then I should answer, yes."

It was more involved than Caroline anticipated. But desperation drove her on. She determined to cultivate a social sense although she honestly acknowledged that the reward was to be her only objective.

She discovered a middle-aged woman, Mrs. Hatch, who lived across the street. For ten years Mrs. Hatch had been sitting in a chair at her window, a pillow at her back. Her limbs do not move at her command. Her arms rest, inert, on her lap. Her pipe-stemmed legs end in twisted formations which were once young, dancing feet. Her hands! A few years ago they could flit nimbly over the keys of the piano, or arrange bright, gay flowers in a bowl. Now her fingers, from the knuckles to the yellow nails curl, not convexly, in the manner of hands, but unexpectedly concavely. All day long she sits. Her eyes are bright, as is her mind. Her teeth are gone, all but two, which protrude, witch-like, when she opens her mouth to whisper. She is lifted into bed and out of bed, by her sister who lives with her and tends her fire and cooks her meals.

Caroline called on her with flowers, and talked timidly to her. She told Caroline, in her gruesome whisper, but with a kindly smile in her eyes, "I once liked to read, but I can't turn the pages now." After that Caroline called often, and read to her, some days forgetting entirely her hidden purpose.

With a regret that was heroically cheerful, the sister of the invalid told Caroline, in secret, one day that she had an opportunity to go on a month's visit to her girlhood home. Her brother was willing to send her a railroad pass. But she explained that there was no one to care for the invalid and that a nurse was out of the question. Caroline admired her unselfish renunciation of the holiday. She would like to have offered money for the nurse but she knew the two proud spirits too well to even suggest such a plan.

Caroline awoke in the night in a cold sweat. In her dreaming she had pictured herself caring for Mrs. Hatch—washing her bent fingers, feeding her with a spoon, and shoveling coal into her little stove. She felt menial and unclean to have even dreamed of such an ungenteel situation.

But why not? Phillip—the heartless, unseeing wretch had not noticed her frequent visits across the way. He seemed totally oblivious to her newly acquired social sense. But if she gave up her freedom for a month, and if she would assume the part of a benevolent neighbor for four long weeks, the very blind could not help but see and admire her noble, self-sacrificing spirit.

Mrs. Hatch's sister accepted the offer, with some trepidation, but with a joyous heart. Her sincere gratitude and her heartfelt blessing, made Caroline feel almost guilty. She listened, attentively and smilingly, to the final instructions and admonitions.

Phillip did notice. The second day of her service he called to take her for a ride. It was afternoon and she still wore a gingham dress.

"I can't leave today," she told him simply; she realized that she must not flaunt her virtues.

"Why? Are you expecting visitors?" He knew there were no household duties to detain her.

"No, but I am doing some little trifles that my conscience will not let me leave undone."

Her sweet tone, and half air of mystery, stirred his interest and curiosity. He called again in a few days and was again refused enigmatically. Then one night he asked her father what kept her busy.

"I don't know what has happened to Caroline," he replied, "she spends the greater part of her time with the two elderly women across the way, and she is taking care of the invalid while the sister is away."

"Caroline has feeling and depth that we have not discovered, I suppose," Phillip answered.

In the days that followed, he observed Caroline with a new interest, and she sometimes trembled as a choking hope filled her heart.

Then Mrs. Hatch took sick. She had a temperature and the doctor, that Caroline summoned, ordered Mrs. Hatch to remain in bed. A nurse was called, for Caroline would not risk the life of her friend to the care of her inexperienced hands. At the request of Mrs. Hatch, and with the consent of the doctor, the sister was not notified. Caroline was held, as though bound, at the sick woman's bedside. Her interest was no longer feigned. She was not the selfish, superficial maid of a few weeks before, trying to attract the attention of a man. She was seeing the struggle of life and death, and sensing the faith of a serene soul who places her trust in her Creator, and she was realizing that this crippled body held a spirit that was precious and dear to her.

For three days she thought only of her suffering friend. The figure of a man who, a few weeks before had plunged her in such gloom, never entered her consciousness.

A sincere joy came into her heart when the doctor announced that her friend would improve. The following days were spent in making her comfortable, and Mrs. Hatch was back again in her chair when the grateful sister returned.

* * * * *

"You will write me once in a while, won't you, Caroline?" Phillip asked, before his departure for Columbia. "Tell me the town news and of your pilgrimages into the heart of the hungry world."

"I will if you really want me to."

It was a small crumb from his table of affection, particularly

when she recalled that she had once hoped to partake of the whole banquet. But in her new humility she was content:

* * * * *

The winter passed quickly for Caroline. Much of her time was taken in caring for a schoolmate's twins, while their mother languished in a hospital. After a strenuous effort Caroline made a friend of an aloof woman, who lived on the block, and whose husband had deserted her years before. She helped Caroline, reluctantly at first, but in the end joyfully, to care for the twins.

She found that in laying down her life, in giving up her rosy self-centered dream of love, that a new love, different in character, but altogether as sustaining, entered her life. So the helpless twins filled her empty mother heart.

In Caroline's days, too, there was the glad note of friendly letters from New York. In the spring, a bulky one brought a message she had not, for a long time, dared to even dream of. Phillip told her that her womanly sympathies and her generous heart, combined with her sweet nature and glorious beauty, made her the supreme woman in his life * * * "Why don't you and your father visit New York, at Commencement time, and let me have the opportunity to try to convince you of my deep regard for you and my burning hope of winning your love."

Unconscious of any sacrifice, and with utmost sincerity, Caroline said in her return letter: "I can't leave the twins now, but the doctor assures me that their real mother will be well in a few more months. I am sure I'll need you to fill the space that they will leave in my heart when they go away. I'll be happy when you return."

TENDER FEELINGS

Wrap your tender feelings in cotton or soft paper. Put them in a band-box and keep them in a cool place. They are liable to be hurt out in the world.

If you have "hard" feelings, use one ounce of common sense and a little bit of love and they will dissolve.

If someone didn't speak to you, you probably looked like an iceberg—consider it a compliment and keep quiet.

Two Favorite Hymns

Alice L. Reynolds

"God moves in a mysterious way," one of the gems of protestant hymnology, is said to have been the favorite hymn of President Wilford Woodruff. The man who lived in an emotional atmosphere sufficiently exalted to produce this beautiful hymn, deserves the sympathy of all of us, for he was the victim of a mental disease known as nervous despondency.

He lived at the time when the founders of the Methodist church were bringing about a spiritual revival, much needed, after a period of spiritual lethargy and indifference. The people who accepted the teachings of Wesley, and others of the leaders of this new faith, were full of zeal. Among these persons was William Cowper, the poet, who was born in 1731 and died in 1800. He pronounced his name as though it were spelled Cooper.

Cowper, sensitive over his trouble, withdrew from London, and went to live in the little town of Olney, where a woman, his senior in years, took very good care of him. This woman's name was Mrs. Unwin. She deserves to be remembered in all kindness by Christian people, the world over, for had it not been for the care she gave him there is very great likelihood that the hymn, "God moves in a mysterious way," would never have been written.

Cowper felt that his only chance for a life of reasonable contentment lay in the worship of God and in work; consequently, we find him at one time devoting himself in a whole-hearted way to gardening, and at another time to the writing of both poetry and prose.

At the time that he wrote this hymn, he was so disturbed mentally that he was practically insane. He ordered a cab and told the cabman to drive him to the Thames river, for he had it in mind to take his life and thereby end his misery. The cabman, either accidentally or purposely, failed to find the river, for it was well known that Cowper was subject to these spells of insanity, and he brought him back to his lodging. Cowper, greatly surprised at the turn events had taken, accepted it as evidence that his heavenly Father wanted his life preserved. The thoughts and feelings that surged through his mind as a result of this extraordinary experience restored him to a comparatively normal state of mind again, and also gave birth to the valuable hymn, "God moves in a mysterious way."

The hymn is one of trust in the unfailing purposes of God. It is a recognition of the fact that we cannot fathom all the ways of God; that we must trust him often where we cannot trace him; and his ways are above us and beyond us, but that they are working for our eternal good.

In these six stanzas a high level of both thought and feeling is maintained. The words seem to be of the very fiber of the thought and feeling, hence are as natural as an apple on an apple tree, or a hawthorne bud upon a hawthorne bush.

The great value of the hymn is to be found in the fact that it is another witness for God. If Cowper were the only man knowing that the things he writes are true, they might be of very great value to himself, but of very little value to anyone else; but this hymn lives on because of the many people who know from their own experience that the things he writes are true. There is scant wonder that it should find an echo in the heart and mind of Wilford Woodruff, a man with a multiplicity of experience revealing the fact that "God moves in a mysterious way."

The favorite hymn of President Joseph F. Smith is reported to have been "I know that my Redeemer lives." It seems a very natural thing that this hymn should have made such a large and distinct appeal to President Joseph F. Smith, for his testimony of the Lord Jesus was one of the great and thrilling testimonies that men of God have borne of the Christ in this Latter-day dispensation.

Samuel Medley, the author of "I know that my Redeemer lives," was born at Chestnut, Herefordshire, on June 23, 1738. Both his father and grandfather came into public notice in governmental service, but his son appears to have been the most distinguished of the line. The son was a painter, devoting himself to religious themes in painting, even as the father had done in poetry. He was one of the founders of university College, London, the only college that Robert Browning, the poet, seems to have attended.

Samuel Medley was born in 1738 and died in 1799. He was a Baptist minister, having had charge of a Baptist church in Liverpool, England, for many years. He is described as a man of high character, by his biographers, and is reputed to have written twenty hymns, popular in their day.

"I know that my Redeemer lives" was written in the 18th century, just ten years after the writing of "God moves in a mysterious way." It speaks well for the spiritual atmosphere of this particular time, that it produced two hymns as full of trust in God, and faith in the Lord Jesus Christ, as

these hymns are. How refreshing it would be in the 20th century, boasting of its mechanical skill and business efficiency, if two hymns of equal faith could be produced from the various groups that form the Christian churches of our day.

The author of this hymn, went to the Bible for his opening sentence, and selected therefrom the noble words of Job, "I know that my Redeemer lives."

This hymn is particularly felicitous in its thought-content and in its diction. After the first assertion that the "Redeemer lives," follows the statement that "He lives, he lives," then he reiterates the same thought in varied manner telling the ways in which the risen Redeemer can help mankind, the Redeemer who "lives to bless in time of need;" who "lives the hungry soul to feed;" who "lives to silence all our fears;" who "lives to wipe away our tears." Thus the poet continues, and in this hymn of seven stanzas he details eighteen ways in which the Lord can bless us. It is not to be wondered at that he should write in the beginning: "I know that my Redeemer lives, what comfort this sweet sentence gives," and that he should repeat the same thought at the conclusion, in language slightly changed, but heightened in its emotional quality, "I know that my Redeemer lives. O, the sweet joy this sentence gives."

The explicitness of this hymn adds to its value as a hymn. It has been said that women are prone to write hymns devoted to the spiritual meaning of the Christ life, and of a truth it is a noble subject worthy of the best efforts of the best.

Perhaps in the days that are to come, greater hymns will be written with the Divine Master as the central theme. We are, perhaps, justified in expecting these hymns from two sources. First, from the Latter-day Saints, who, in the midst of apology and a great amount of meaningless explanation in relation to the Savior on the part of an all too skeptical world say, fearlessly to that world, that they know that Christ lives and that he is the Redeemer of the world; secondly, from the Jewish people who, in the Lord's due time, will recognize in him their Messiah. Surely, in that day, they will burst into songs of fire and exultant praise; but until that day shall have arrived, we shall doubtless treasure "I know that my Redeemer lives" as one of the greatest of all Christian hymns.

Songs for Relief Society Day

On the occasion of the fiftieth anniversary of the organization of the Relief Society, when a large jubilee was held in Salt Lake City, a hymn was composed for the celebration, by the late Mrs. Emily Hill Woodmansee. The words of this hymn, "Oh, blest was the day," appear on page 429 of the later editions of the *L. D. S. Hymn Book*. The words were arranged for the tune, "The Star Spangled Banner."

Another song was prepared for a program on the occasion of the sixty-sixth Relief Society anniversary, in 1908. The words were written and adapted to the tune of "My Maryland," by Lillie T. Freeze. The words of these songs are printed herewith, by request, as some of the wards wish to use these hymns on their programs for the Seventeenth of March.

OH, BLEST WAS THE DAY

I

Oh, blest was the day when the Prophet and Seer,
Who stands at the head of this last dispensation,
Inspir'd from above by "The Father" of Love,
Form'd the Daughters of Zion's great organization.
Its purpose, indeed, is to comfort and feed
The honest and poor in distress and in need.
Oh, the Daughters of Zion, the friends of the poor,
Should be patterns of faith, hope and charity, pure.

Chorus

Oh, the Daughters of Zion, the friends of the poor,
Should be patterns of faith, hope and charity, pure.

II

Oh! Daughters of Truth, ye have cause to rejoice,
Lo! the key of advancement is placed in your keeping,
To help with your might whatsoever is right,
To gladden their hearts who are weary of weeping;
By commandment divine, Zion's daughters must shine,
And all of the sex, e'en as one, should combine;
For a oneness of action success will ensure,
In resisting the wrongs that 'tis wrong to endure.

Chorus

III

O woman! God gave thee the longing to bless;
 Thy touch like Compassion's, is warm and caressing;
 There is power in thy weakness to soften distress,
 To brighten the gloom and the darkness depressing:
 And not in the rear, hence, need woman appear;
 Her star is ascending, her zenith is near.
 Like an angel of mercy, she'll stand in the van,
 The joy of the world, and the glory of man.

Chorus

IV

Oh, be of good cheer, far-extending we see,
 The rosy-hued dawn like a vision of beauty;
 Its glory and light can interpreted be:
 Go on in the pathway of love and of duty!
 The brave, earnest soul will arrive at its goal;
 True heroes are crowned as the ages unroll;
 There is blessing in blessing, admit it we must,
 And there's honor in helping a cause that is just.

Chorus

—E. H. Woodmansec.

THE RELIEF SOCIETY

We're organized throughout the land
 For charity, sweet charity;
 Our aim is noble, purpose grand,
 For charity, sweet charity;
 The prophet of the latter-days,
 Inspired by truth's enlight'ning rays,
 Has taught the world some better ways,
 For charity, sweet charity.

Oh come and join our worthy cause,
 For charity, sweet charity;
 And help fulfil our Father's laws,
 For charity, sweet charity;
 The gospel to the poor shall go,
 Soul hunger they may never know,
 But in the truth, forever grow,
 With charity, sweet charity.

The poor need more than poet's rhymes
On charity, sweet charity;
They need our nickles and our dimes,
For charity, sweet charity;
So freely give with loving hand,
To help this patient, toiling band,
To scatter sunshine through the land,
With charity, sweet charity.

The widow and the fatherless
Need charity, sweet charity;
The aged and infirm will bless
Our charity, sweet charity.
The sick and helpless need our care,
We listen to the dying prayer,
And carry comfort everywhere
With charity, sweet charity.

The people of the..... ward
Love charity, sweet charity;
They're striving hard to serve the Lord,
In charity, sweet charity.
So let us sing a joyful song,
And help the glorious cause along,
And write our names among the throng,
For charity, sweet charity.

—Lillie T. Freeze.

Statewide Clean-Up Campaign

A Statewide Clean Home—Clean Town Campaign is being conducted under the auspices of the Utah State Farm Bureau. The campaign is one of the most comprehensive ever devised for general clean-up activities in every town and home in the state. Through the Farm Bureau locals, which are distributed well over the state, the Farm Bureau is organizing every agency to take part in the campaign.

The Relief Society has been asked to cooperate in this movement, and the General Board has given its endorsement of the plan, and recommends that the various local societies assist in making this campaign a success. Among the agencies which have been asked to cooperate with the Farm Bureau are the schools, churches,

church organizations, chambers of commerce, women's clubs, civic clubs of various kinds, boys' and girls' clubs, fraternal organizations, and all others who are interested in a cleaner, better appearing state.

"Your community is your job," has been adopted as the official slogan of the campaign and will be used in various ways to bring the campaign to the attention of all the people in all sections of the state. The Farm Bureau convention at the Hotel Utah, January 8, by formal resolution, endorsed the Clean Home—Clean Town Campaign and appointed a permanent executive committee in charge of organization with county farm bureaus as the active units in all counties.

The towns in the state have been grouped into seven classes, according to population, so that towns of approximately the same size will be competing against one another for having the most ideal living conditions and surroundings, in conformity with the rules and standards proposed by the State Executive Committee. Each county in the state will be asked to subscribe on a basis of three cents for each person, which amount will pay for all expenses in connection with the campaign. The campaign will open March 1, and will continue through March, April, May and June. The judging of the towns will be conducted during July and awards made about August 1.

A resolution endorsing the campaign was prepared by the committees of public health of both houses of the State Legislature, and the resolution received a favorable vote in both the Senate and the House of Representatives. The resolution reads:

"Whereas, the Utah Farm Bureau, at the request of Governor C. R. Mabey, and in cooperation with the public and private state, county and local agencies, has inaugurated a Statewide Clean Home—Clean Town Campaign in the interest of cleaner homes inside and out, cleaner towns and cleaner highways, the campaign to begin March 1 and continue for a period of four months; and,

"Whereas the campaign is to go forward under the slogan, 'Your community is your job,' and is to include a comprehensive plan for general clean-up activities in every town and home in the state;

"Be it Resolved by the Senate and the House of Representatives of the Fifteenth Legislature of the State of Utah;

"That we do hereby endorse and approve the Statewide Clean Home—Clean Town Campaign, suggested by Hon. Charles R. Mabey, Governor of Utah, being conducted under the auspices of the Utah State Farm Bureau, and call upon all public officials and citizens of the State of Utah to assist and cooperate in this worthwhile campaign."

Of Interest to Women

Lalene H. Hart

"DAY BY DAY, IN EVERY WAY, BETTER AND BETTER"

Laying aside the psychology attempted to be taught in this current phrase, may we not apply it to the progress which should characterize every housewife?

It will be exhilarating for the bride just beginning, as well as for the grandmother, who is supposed to have graduated in household science, to stand upon new ground from week to week in the science and art of culinary work. Homemakers of long experience, who have a knowledge of the rudiments of good house-keeping, may yet learn ways of making labor light. It is easy in this as in other departments of labor to get into a rut and travel in a circle. There is little excuse in this day of calories and household devices, even in the home of limited means, continuously to cook and serve the same food in the same way. The pull of the past should not impede the progress of the present. The methods of the mother need not determine the daily routine of the daughter. The attainment of years does not imply that there is no room for improvement in any particular department of work. There are new methods, new ideas, new tools and new phases of household science which an attentive mind may accumulate to enrich life and make the possessor more helpful and interesting to her friends. As Milton in his *Paradise Lost* said:

"Nothing lovelier can be found

In woman, than to study household good."

In order to contribute her best to the solution of life's problems, the homemaker must have some retreat from the busy world. The systematic and well-ordered home provides this haven of rest. Because of her contribution to human comfort and efficiency by maintaining an even home atmosphere, the homemaker must have health of body and mind, nerve-balance and poise, and a constantly widening vision of the future. Woman can maintain her greatest power only by placing a proper value on essentials and non-essentials in the business of home-making, and if she would serve well in this capacity will not allow herself to slacken in any way.

In order to serve her country best in the guidance of youth in her home, she must aim to keep young in body and in spirit. She must keep up to date in such things as cooking, canning, garden-

ing, sewing, art, house decoration and last, but not least, child training and education. Modern education is beginning to recognize its responsibility in the training of boys and girls in the art of home-making by sharing in the activities of the home. But some busy mothers feel that they do not have time to give attention to new methods because it is easier at the time to do things in the accustomed way. That is all right providing the old method is the most efficient and brings the best results with the least time and energy. But why not cooperate with the school by letting the children do the things that modern education and new methods suggest, and make up for the temporary loss of motion involved in the change by having the children help in the work. They like to help and love to do the things that are too big for them. This desire, if directed properly, will have a wholesome effect on the child by encouraging him to reach out for bigger things as he grows older. The tendency upon the part of the mother is to say: "Run away, mother is busy." His impulse to help may be thus thwarted, and too often, when the child grows older, he does run away when his help is needed.

Very small children can be taught to do many little duties, such as putting their play things away when through with them, carrying things, hanging up their caps and coats, all of which will lighten the daily duties of the mother. As the child grows older, let him have definite tasks about the house and garden. Give him responsibility. There is no reason why boys should not do household work as well as girls. It is unfortunate for the domestic training of the boy that little household chores are not a part of the home life. If home economics deals so vitally with life, home, and social problems, why not train the boy in some of these problems and make him as efficient a citizen as the girl in these lines? Boys, whether of town or country, should be allowed and obliged to invest in a share of the homemaking business, not so much for the actual help they give as for what it will do for them in instilling responsibility for home maintenance. Taking care of their own rooms, keeping their clothes in order, helping to wash dishes, preparing meals, making beds, sweeping, dusting and cleaning are all things they can do very thoroughly if taught. It is harder, as most mothers know, to teach the boy to do these duties when he grows old enough to be with the "gang." But if he is to eat three meals a day, which he will probably continue to do, why should he not know something of the preparation and value of that food? As long as he wears clothes, why should he not know how to buy and take care of them? As he expends money, why not teach him to earn it honestly and wisely expend it? In doing this he can be taught the art of keeping accounts and the value of making and following a budget.

The mother who always shields her children, lets them play while they might better be helping, lets them go to parties while she works the harder for their going, does not always love them best, but the mother who trains her child for the service of humanity, not only makes a real contribution to the world but retains that abiding love which never fails.

ANTI-NARCOTIC MOVEMENT

Considerable attention has been attracted by the announcement of Mrs. Wallace Reid, wife of the late cinema actor, of her plan to conduct an active anti-narcotic campaign. Mrs. Reid is arranging to film a picture, in which she will take the leading role, revealing the workings of illicit traffickers of drugs, and portraying the disastrous effects of the drug habit on the addicts. Mrs. Reid proposes, also, to contribute the proceeds of the picture for the erection of a sanatorium for narcotic patients.

The police department and various welfare agencies throughout the country have endorsed the movement, which Mrs. Reid is instigating, and have expressed their appreciation of her contemplated enterprise.

On February 1, the Relief Society sent the following telegram to Mrs. Reid:

*Mrs. Wallace Reid,
Hollywood, California.,*

The women of the Relief Society of the Church of Jesus Christ of Latter-day Saints ("Mormon") wish to express their hearty approval of your commendable undertaking. I voice the hope of the fifty-two thousand members of our organization that the movement you are inaugurating will be a potent factor in the ultimate elimination of the narcotic evil.

CLARISSA S. WILLIAMS,
President.

We need not expect much of a man who, when defeated, gives way to despair or to a wild impulse for revenge. But from the man who stores up his strength quietly and bides his time for a new effort, we may expect everything.

Notes from the Field

Amy Brown Lyman

European Mission.

The General Board of the Relief Society was greatly pleased to have Mary Wells Whitney, who has recently returned from Europe, visit the general office and give a report of the activities of the Relief Society organizations in the European mission. Sister Whitney has been in charge of the Relief Society work in Europe while she has been in the mission field with her husband, Elder Orson F. Whitney, president of the European mission.

During the first summer of their stay in Europe, President and Sister Whitney visited the various conferences on the continent. They were given a most cordial reception by the Saints in every locality in which they stopped. On their journey they visited France, Switzerland, Germany, Belgium, and Holland.

During her presidency, Sister Whitney visited the Relief Societies of all the fourteen conferences in England, Scotland, Ireland, and Wales, at least once and some of them many times. She was also in close touch with some of the branch Societies. The women, all through the mission, are working to the best of their ability to better themselves and gain a knowledge of the gospel through the Relief Society lesson work and testimony meetings. They are also endeavoring to carry out the philanthropic work of the Relief Society. In order to raise the funds to make relief work possible, the various conferences delight in giving bazaars. The branch organizations contribute articles for sale which always include beautiful pieces of needle work. A considerable part of the proceeds is used to provide for the needs of the families in distress.

One of the smallest branch societies is in Cheltenham, in the Bristol conference. This Society has four enrolled members who meet regularly and follow, carefully, the outlined work. Sister Nellie Middleton is the president of this small but faithful organization.

One of the most progressive branches in the British mission is that of Leicester, in the Nottingham conference. A picture of the Society is printed herewith; all of the members but one were present on the day the picture was taken. The members are, reading from left to right, top row: Daisy Latey, Sarah Denton, Eva Charles, Florence Roberts, Dorothy Hickling, Sarah Clark, Grace Parker; second row: Annie Lloyd, Lucy Grace, Lillie Wheatley,

president; Louise Welch, Lizzie Welch, Lizzie Ware; third row: Annie Spence and Margaret Hickling.

In connection with the Relief Society, in the Nottingham



Relief Society of Leicester Branch, Nottingham Conference

conference, a genealogical class has been organized. The women appreciate, very much, the opportunity of receiving instruction in this work.

Nottingham, Sister Whitney reports, is a beautiful and interesting part of England. It was the home of the picturesque character, Robin Hood, who, with his merry men, held forth in the neighboring forests. The tunnels which were built to the castles, and the caves where the errant knights carried on their activities, are open to visitors. Nottingham was also the home of Lord Byron, and Sister Whitney visited the Hucknall-Torkard church, at Notts, where the eminent poet is interred.

Bannock Stake.

The Bannock stake president, Mrs. Minnie Sorensen, reports that the organizations in this stake are in good condition. Particular attention has been given to the keeping of accurate records. In the month of September the stake president and secretary-treasurer visited the president and secretary of each organization and spent two or three hours in each ward checking the business and going over the books. The Relief Society conferences were held in every ward then organized. Niter, a new branch, has been organized since the conference schedule was carried out.

This stake has adopted scripture reading among the

sisters and asks each sister to respond to the roll call on literary day with the sentiment that most impressed her from her month's reading. The *Doctrine and Covenants* was selected for the reading. This has been the means of the sisters becoming better acquainted with the revelations of God to his people in this dispensation.

The stake board members visit the wards regularly. Forty-eight visits were made during 1922 which is an average of four visits to each ward.

At the last union meeting, December 30, the stake board entertained the ward officers, after the business was completed. A program was given by the board members after which refreshments were served. A pleasant time was enjoyed by all the officers and workers present.

At the union meetings special talks are given on timely subjects. Local doctors have made addresses on various occasions, and their instructions have been beneficial to the women.

Moapa Stake.

The Los Vegas branch which was organized May 23, 1922, has twenty-four members enrolled. Since the organization, the Society has made sixteen quilts, has helped families that have been in need, and has assisted the missionaries. A bazaar was held Nov. 25, and about \$335 was cleared.

Eastern States Mission.

Mrs. Howard R. Driggs, president of the New York branch Relief Society, reports that the Society in New York is small but active. The average attendance is eleven or twelve. Of this number eight are subscribers to the *Magazine*. Within eighteen months this small organization handled about \$1,000 for various purposes.

Southern States Mission.

In a letter to headquarters, President Grace E. Callis, of the Southern States mission, gives the following interesting report of the activities of the Relief Society:

"The Relief Society work gives intelligent direction and expression to the energy and generosity of the southern women. Added enthusiasm is given to the work because many young women, unmarried, are members. Women in country districts, a long way from branches, are doing Relief Society work as individuals in the way of making clothing, towels, quilts, bed linen, etc. These articles are sent to mission headquarters and from there distributed to those in need. Throughout the mission a great

deal of labor is being done in feeding the hungry, caring for the sick and afflicted. The sisters are ready workers and responsive to the pleas of the distressed.

"Upwards of \$240 has been raised by the Memphis Relief Society to help build their chapel. The Catawba Indian sisters paid about \$30 toward the repair of the Church in the Indian Nation where they reside.

"At the conferences held in the cities and country branches substantial lunches, between the services, are furnished to the missionaries and visiting members by the Relief Society."

Beaver Stake.

The Beaver East ward Relief Society reports that their workers are earnest and faithful and that their officers are keenly alert to their responsible positions. This organization has been very active during the year just ended having given much valuable aid when and where it was needed. Fifty meetings were held during 1922; fifteen days were spent with the sick, while one hundred-sixty official visits were made to the sick. Fifty-one articles of clothing were made, some of which were distributed among the distressed and some contributed to the Red Cross. One dozen quilts and numerous yards of carpet were made during the year. Roll call is now answered by each member announcing the number of scriptural readings done individually at home; the report for this one ward shows a total of 3,185 chapters of scripture read during the year. Over two-hundred dollars was received and disbursed for charitable purposes.

At the recent conference held by this organization, an excellent program was provided for an unusually large audience, which bore evidence of the interest and appreciation of the work that is being done. There was not one vacant seat in the church. A demonstration of the procedure during the regular teachers' visits at the homes was portrayed in excellent manner, and the lesson vividly brought out the fact that the faithful teacher of today carries an important message to each home.

Union Stake.

The past year has found the women of the Relief Society throughout Union stake very active. While very few are able to go to the temple to do work yet they have contributed generously to the temple fund. Each organization also assisted in buying material for temple clothing which was made by the different wards and presented to the Salt Lake Temple.

The attendance of officers at union meeting has greatly increased during the past year. Health lectures, given by doc-

tors, and interesting lessons on social service subjects have added to the success of the meetings.

Relief Society ward conferences have been held in each organization, for which the bishops have expressed their appreciation. At a recent bazaar the cooked food sale, held for the purpose of raising means to renovate the auditorium of the tabernacle, the sum of a thousand dollars was raised. Not only did each Relief Society contribute generously but the Neighborhood Club (composed of non-Latter-day Saint women) assisted, and the community spirit which resulted was appreciated as much as the material results obtained. The proceeds were used to kalsomine the auditorium and to assist in installing new lighting fixtures.

The Relief Society was also able to present a beautiful oil painting, *The Restoration*, painted by L. A. Ramsey, to the stake, which was hung in the stake tabernacle. Three hundred and fifty people attended the unveiling and enjoyed the inspirational sermon delivered by Elder George F. Richards, and the musical numbers rendered.

Hawaiian Mission.

The Hawaiian mission is progressing nicely and the president is getting some excellent reports from the various Relief Society organizations throughout the territory. Quite a number of sisters are taking active interest in the work and many of the poor and destitute people have been helped during the past year.

The majority of the Relief Societies are conducted entirely in Hawaiian. The English-speaking Saints are encouraged to subscribe for the *Magazine*. For the benefit of some of the organizations, the lesson work is translated to the native tongue.

Australian Mission.

The Relief Society of the Melbourne, Victorian conference, has not grown to large numbers yet, but the sisters who belong are very active in their work. Now that the new church is built and paid for, it is the aim of the Relief Society of this conference to assist the other members of the conference in paying for the home recently purchased for the elders.

North Sevier Stake.

Miss Stena Scorup, mayor of Salina, has written the following sketch of the life of Mrs. Ellen M. Humphrey, and has expressed on behalf of the community an appreciation of Mrs. Humphrey's great service:

"Possibly the state of Utah does not hold a more loyal citizen nor the Church of Jesus Christ a more devout and faithful member than Ellen M. Humphry of Salina, who retired from active, public service this last year, 1922. For nearly fifty years she has been an executive in one or another of the women's organizations of the Church at Salina, and at the same time she has been a most active leader in every step of her community progress since 1876. For a period of nearly thirty years she was president of the Salina ward Relief Society. Moreover she has been a strong mother in Israel, not only to her own family of twelve children but also to four grandchildren.

"This stalwart pioneer girl, Ellen Bailey, was born in Mill Creek, Utah, on December 10, 1856, not ten years after Brigham Young said, 'This is the place.' Her struggles in this early environment developed a vigorous and forceful character that has made her a leader among her people. She was married to Thomas G. Humphrey of Mill Creek on December 21, 1874, at the old Endowment house at Salt Lake, at the early age of eighteen. This couple resided at Mill Creek only two years, when they were requested to settle south of Salt Lake county.

"In February, 1876, Sister Humphrey, together with her husband and young baby journeyed southward through the vast valleys and towering mountains to Salina, a rendezvous of the Indians at that time. She made her home in this place of dug-outs, which was frequently visited by Indian warriors who filled the young mother's heart with fear that she and her family might be massacred. She had been here but a short time when she saw the fire signals of the terrible massacre of Custer and his men, passed by the Sioux Indians of Wyoming to the Ute Indians of Utah.

"However, in 1877, Brother and Sister Humphrey felt so secure in their new adobe that they built for themselves the second 'shingled' house in Salina. This became a real home to the six boys and five girls who were born there—only five boys and one girl still survive. The Humphrey home was a home for all the children of the neighborhood, for Sister Ellen was a mother to all. She was as just and merciful to other children as she was to her own, aiding them in illness, assisting them in their disputes over games, and reading to all of them as they sat around the cozy fireplace, eating apples or popping corn. Grown men and women revere her today because she was considerate and kind to them as children.

"In this pioneer home she not only assisted the children with their education, but she also gained for herself an education that is surpassed by few people of her age. Hers was the best library of the community and people came from far and near to borrow

books. Sister Humphrey had read them all and she was therefore an excellent librarian. There was nothing frivolous in her choice of books for she was a serious, high-minded woman.

"In March of the same year that Brother and Sister Humphrey came to Salina, Sister Humphrey was made president of the Young Ladies Mutual Improvement Association. She was called to be counselor in the Relief Society, which position she held from 1880 to 1889. She was again called to the presidency of the Mutuals in 1886, which position she held until 1893.

"On January 5, 1893, she was made president of the Relief Society, and she acted in this capacity until July 2, 1922. During the period she served as president of this organization, she has been a mother to everyone in the community. She has such a broad human sympathy that no one has escaped her attention. Those who were most distressed and unfortunate received the kindest consideration. No one was ever ill or in need but that Sister Humphrey was there with her cheer and her blessing. For over forty years, even as a very young woman, she attended to the burial clothes and the dressing of the dead. During epidemics of diseases, she has faithfully served the distressed.

"In addition to her being a devout Latter-day Saint, Sister Humphrey has been a leader in the social and civic advancement of her community. She has been a loyal supporter of the schools, always taking a decisive stand, favoring officers and acts that have been progressive and wholesome. Her wisdom and foresight have aided the community in its most serious problems.

"She has not retired as a public worker because she is unable to continue her service, but because she wishes to render greater aid to her four orphan grandchildren. She is still an active, interested member of the ward and community. On her retirement the ward and community honored her at an elaborate program and banquet. Here the Second ward Relief Society presented to her a beautiful jardiniere and taboret. Every organization and club of the city was present on this occasion to honor this devout religious leader and exemplary citizen."

Morgan Stake.

On November 17, the Morgan stake Relief Society presented a comedy entitled, "Deacon Dubbs," in the local opera house. The play was greatly enjoyed by the audience which crowded the theatre to its capacity.

Some Firsts in Woman's Progress

The first high school for girls was opened in Boston in 1826, "amid a storm of opposition."

The first co-educational was Oberlin, O., College, admitting girls on the same terms as boys.

The first woman's organization in the world was the Female Anti-Slavery Society, formed in 1833.

The first application by women for patents was in 1823, when several were recorded for small household conveniences.

The first American suffragist is said to have been Mrs. Margaret Brent, of Maryland, owner of an extensive estate, who asked for the ballot in colonial times.

The first great American statesman to declare in favor of political equality for women was Abraham Lincoln, in 1836.—*Journal of Education, Boston.*

The first address given by a woman before a legislature was that of Ernestine L. Rose, before the Michigan State Legislature, in 1836, asking "votes for women."

The first petition ever prepared by women was that of 1835, signed by 800 New York women, petitioning Congress for the abolition of slavery in the District of Columbia.

The first woman physician was Dr. Harriet K. Hunt, who began practicing medicine in Boston in 1835, although not a graduate of a medical school, none then admitting women.

The first state in which women voted with New Jersey which, in 1807, disfranchised the enfranchised woman property holders. The first state in the world to give married women the right to make a will was Connecticut.

The first appearance of women and children as factory workers was in 1809, when thirty-five were reported as thus employed. The first institution in the United States offering higher education to woman was Troy Female Seminary, opened in 1821 by Emma Willard.

EDITORIAL

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

Motto—Charity Never Filleth

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Room 20, Bishop's Building, Salt Lake City, Utah

Vol. X

MARCH, 1923

No. 3

ANNIVERSARY EDITORIAL

Opinion concerning the Nineteenth century, and its specific contribution to the progress of the world, has been undergoing a process of reconstruction, particularly during the past decade of the Twentieth century. This is in no way unusual; it is hardly possible to estimate time and its contributions to life as we pass through it; we must see it in perspective.

Whatever change of opinion historians and sociologists have undergone in relation to the past century, on one thing they are agreed, that the Nineteenth century marks the advent of women into a larger participation of the life of the world, and into work that has come through concerted effort, made possible through local, national and international organizations.

This larger life has come to woman mainly through two channels, education and organization. The names of three women are prominent in the effort to bring to women educational opportunities—Emma Willard, Mary Lyon, and Mary Mortimer. Emma Willard began her work as early as 1821.

Later, women caught a vision of better things, and organized into groups with specific aims in view. The Woman's Christian Temperance Union, and the American Woman's Suffrage Association set a pace and created a pattern that all later bodies of organized women have followed in details of organization, and in the spirit of courage and persistence that characterized these very worthy bodies.

In 1868 the Sorosis Club of New York City was organized. This is one of the pioneer clubs of America. In March, 1889, when the club had reached its twenty-first anniversary, Mrs. Jennie C.

Croly, one of its leading spirits, suggested that delegates from all the women's clubs be called together to form a federation. An invitation was issued, which was responded to by sixty-one clubs. At this gathering the federation of women's clubs was born.

Other organizations, such as the National Council of Women, usually thought of now because of its international scope, came into being during the Nineteenth century.

In harmony with this great movement for the uplift and advancement of woman, and prior to the advent of the American Woman's Suffrage Association, the Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints was organized, on the 17th day of March, 1842, in the city of Nauvoo. The following report is an extract from *The Times and Seasons* of Friday, April 1, 1842:

"A society has lately been formed by the ladies of Nauvoo for the relief of the poor, the destitute, the widow and the orphan; and for the exercise of all benevolent purposes. The Society is known by the name of the Female Relief Society of the City of Nauvoo, and was organized on Thursday, the 17th of March, A. D. 1842.

"The Society is duly organized with a Presidentress or chair-woman, and two counselors chosen by herself; a treasurer and secretary. Mrs. Emma Smith takes the presidential chair. Mrs. Elizabeth Ann Whitney, and Mrs. Sarah M. Cleveland are her counselors; Mrs. Elvira Cowles is treasuress, and our well known and talented poetess, Miss Eliza R. Snow, secretary."

The Relief Society of the Church of Jesus Christ of Latter-day Saints, will commemorate its eighty-first anniversary in March, 1923. The Church was only twelve years of age when this organization was brought into being; Illinois was regarded as frontier country; John Tyler, the tenth president of the United States, was in the White House at Washington, and the country itself was just emerging from a period of great social stress and depression.

The minutes of the first meeting place great emphasis on the fact that the organization has been effected for benevolent purposes. This thought born with the organization has always been kept in full view. Those who have directed the work have widened and deepened its scope so that the figures represented in the annual report of 1921, the last printed report, are of the greatest interest and indicate large growth.

The membership has reached such proportions that the report shows an enrollment of 52,362 persons.

During the year, 512,998 visits have been made to the homes throughout the Church by Relief Society representatives. These good women, known as teachers, have carried words of cheer, com-

fort and good-will into the many homes that they have visited. They have sought out the greatest need, which in the majority of instances, is perhaps not food, or clothing, or succor in illness, but good wholesome advice, spiritual guidance, and the instilling of a belief in the triumph of all that is praiseworthy and good in life.

Trained nurses, or other persons with natural aptitude in caring for the sick, have spent 54,907 days in ministering to those who needed special care because of bodily illness. In addition to the nursing, 137,955 special visits have been made to the sick.

To the other items mentioned we would call attention to the fact that nearly \$100,000 has been expended for charitable purposes. In brief manner we have indicated some of the phases of work covered in the welfare activities.

Another phase of Relief Society work may be termed the department of education. This department has carried through the *Magazine* lessons in theology, social service, and literature to 52,362 persons during the year. In this field the Society is doing nothing less than university extension work, and that on a comparatively large scale.

Classes have been conducted in practically every ward where the organization exists, not infrequently by college women or by women who are especially trained for teaching. To make even a cursory survey of Relief Society work is to convince one's self that the organization is unreservedly dedicated to the welfare of mankind.

It is entirely democratic, as to membership, admitting to its rank all women, irrespective of religion, social position, color or race. All may share in its social and educational benefits; all may be beneficiaries of its inspired leadership.

Mr. Will Irwin, the well known newspaper correspondent, is of the opinion that the Nineteenth century will go down to history as a period of transition, a period that breaks from the past and opens new vistas for the future. Surely no Latter-day Saint will quarrel with this contention, for the Nineteenth century brought the restoration of the Gospel through the Prophet Joseph Smith, and through him came the Relief Society; the one restored the true gospel, lost through the ages; the other turned the key to woman, giving to her, to use a scriptural phrase, "Life, and that more abundantly."

NEW EDITORS OF MAGAZINE APPOINTED

Just as the *Magazine* leaves for the press, the announcement is made of the appointment of Mrs. Clarissa S. Williams, general president of the Relief Society, as editor, and Professor Alice Louise Reynolds, of the Brigham Young University, as associate editor of the *Relief Society Magazine*.

Guide Lessons for May

LESSON I

Theology and Testimony

(First Week in May)

HEEDING COUNSEL

The Meaning of Counsel.

Webster gives a number of definitions to the word counsel. For a theological meaning he refers us to Matthew 19:21. In this lesson counsel shall mean ecclesiastical, authoritative advice including parental advice.

The Nature of Counsel.

All counsel carries with it responsibility. The one who gives it becomes responsible for results, if it is obeyed; and the one receiving it becomes responsible for results, when it is not obeyed. Counsel is indicative of love and confidence. When counsel is given without an expectation of its being heeded, it takes the nature of a warning, and when it is received with a determination to follow it—the advice is at once reacted to by gratitude and the one to whom it is given accepts it as a gracious gift.

Counsel is full of free-agency.

Three Degrees of Obedience.

There are persons who so love and trust their leaders that a suggestion is all that is needed to get joyous acquiescence to what is desired by recognized authority. Lovers never wait for orders from each other; they are on the alert to find out what each other's wishes are.

There are those who are loath to obey anything less dictatorial than a command. Counsel has too much liberty in it for them. They serve better under a "Thou shalt," than they do under an "It is my will."

There is a third class who obey. They respond not to counsel, they procrastinate with commands but they heed warnings that bristle with penalties.

In the first group, love leads with confidence at its side. In the second group, respect leads followed by fear. In the third

group, fear comes to the front. One can scarcely conceive of commands being given between husband and wife. The sage who wrote, "The fear of the Lord is the beginning of wisdom," might have added, "but the love of the Lord is wisdom complete."

The Word of Wisdom as Counsel.

When this revelation was first given it was presented as the mind and will of the Lord, not a command with penalties for disobedience, but a statement of truths with promises of blessings to come through its application in living.

The Saints were counseled to keep the Word of Wisdom and many heeded the counsel. Then came a time when the Word of Wisdom was officially presented as a command with a curtailment of privileges as a penalty for its disregard. Today we have the constant warning of religion and science against a disregard of this revelation, and no doubt some there are, now breaking the Word of Wisdom, who would cease its violation if they were brought face to face with the alternative of giving up their standing in the Church or giving up their indulgence.

The fear of punishment moves most strongly with some intelligences, while the hope of reward is most powerful with others.

Heeding counsel is a habit of those who

"Seek the truth and find it, too,

And in the search are glad ;

Are much more moved by love of good,

Than by the fear of bad."

Public Counsel.

The leaders in the Church responsible to the Lord for their leadership are constantly alert to the needs of the people and the conditions of the Church. They carry responsibilities incomprehensible to the laity. They have authority and inspiration from the Lord, the general approval of the people, and the support of those who heed their counsels. And these supporters are they who are proving to the Lord that they are not "slothful servants," but are possessed of a loyalty that entitles them to class "A" consideration.

The history of the Church is replete with evidence that the path of counsel-heeding has been one of safety for individuals and groups, and there is no lack of proof that disregard of counsel has been a highway to disaster.

Private Counsel.

One should not ask for counsel unless the asking is accompanied by a willingness and an expectation to heed the counsel. The young man who sought the advice of the Savior was worse off

after the counsel was given than he was before. There is a difference, however, between seeking counsel and asking for an opinion. One may get the opinion of several persons on a matter and not act on the suggestion of any of them. The giving of an opinion is widely different from the giving of official counsel. The latter is entitled to reverential consideration.

The right of the priesthood to give private counsel is as unquestioned as is the right of the parent to give counsel to a son or a daughter. The bishop is father of the ward as well as the common judge, and similar relations exist between the stake officers and those over whom they preside in the Priesthood. It is a serious thing to disregard private, official counsel.

The Lord recognizes the counsel given by those sustained in official positions, and he will see to it that no one shall lose by heeding official counsel in his Church.

It should go without saying that all private counsel given, sought, or heeded, should be in harmony with public counsel. To seek advice that would conflict with the admonitions of the authorities indicates that one is inclined to Church anarchy but is lacking the courage to strike the attitude alone. To give counsel conflicting with the general policy of an institution is akin to conspiracy against the institution. The heeding of private counsel that conflicts with public counsel pits one against the institution and one or the other must go down to defeat.

Institutional Heeding of Counsel.

Whenever emphasis is placed on a matter by the counsel of the general authorities that emphasis will be taken up by the organizations in the Church. If the emphasis is on attendance at sacrament meetings it will be made emphatic in the Priesthood quorums, and in the auxiliary organizations, the Church schools, and the seminaries, and the homes. Just now the call is for attention to Priesthood activities and this counsel will not go unheeded by the Relief Societies, for these organizations are "helps in government" as well as institutions to aid individuals. Every home will carry over the emphasis and the mother part of that "carry over" will be no second part. The counsel against going to California was in early days unheeded by some people to their sorrow.

QUESTIONS AND PROBLEMS

1. Read or quote the scripture upon which the theological definition of counsel is based.
2. To what extent is the giver of counsel responsible?

3. Under what conditions does counsel take the nature of a warning?
4. Discuss the three degrees of obedience and state what might have been profitably added to the first part of Psalm 111:10.
6. Discuss the proposition "Heeding counsel is essential to fitness for celestial glory."
7. Why has the Word of Wisdom passed from an expression of the will of the Lord with promises of reward for heeding it, to a command with penalties for disregarding it?
8. On what grounds may we expect that the breaking of the Word of Wisdom will yet become a bar to Church membership?
9. Why is heeding their counsel the best support that can be given to the authorities?
10. Illustrate by story that heeding public counsel is the path of safety.
11. Bear testimony of the benefits coming to you through heeding counsel.
12. Distinguish between asking for an opinion and seeking counsel.
13. Show the folly of seeking for, heeding, or giving private counsel that conflicts with public counsel.
14. How may institutions help in the heeding of counsel?
15. Discuss heeding counsel as one of heaven's highest laws.

LESSON II

Work and Business

(Second Week in May)

LESSON III

Literature

(Third Week in May)

"THE SKETCH BOOK"

What Irving did for Spain, in his priceless gift of *The Alhambra* (observed in last lesson), he had already done for his own and the mother country in *The Sketch Book*. The rich legends of the Moors, enhanced by Irving's imagination and preserved in his spicy style in the *Alhambra*, was merely a parallel to the sketches that had earlier captured the spirit and legends of the

Dutch on the Hudson or mirrored English life and habits. These papers, over thirty in all, were published in America in 1819-20, in seven installments—all under the title of *The Sketch Book*. This work bears the great distinction of being the first to bring from England any recognition of America in literature. "Who reads an American book?" was the stinging challenge that went unanswered until Irving broke the crust of prejudice and literary taste. Think of it! only a hundred years ago did our country produce what was recognized as her legitimate literary offspring. At a time when America and Americans were the ridicule of all English travelers and writers only a sky-rocket could have appeared above her horizon. Concerning this prejudice Irving indulges in bolder irony than is his custom:

"A great man of Europe, thought I, must be as superior to a great man of America, as the peak of the Alps to the highland of the Hudson—I will visit this land of wonder, thought I, and see the gigantic race from which I am degenerated."

From England, Irving had to send his sketches to America to be published. Immediately they were heralded as classics by Scott, Goldsmith, and other celebrities—the former interceding successfully for their publication in England.

Now what was the great contribution which this new work has made to the field of literature? Half of the papers were essays on English life, institutions, and customs, as seen through the eyes of an American. Though Irving was not a philosopher he was a keen, sympathetic observer. In the purest and most beautiful diction he transfers to his readers the fascination that he feels for beauty in scene or tradition or character or custom. Irving was certainly genuine in his admiration of much of the Old World's splendor and custom, though his American tastes and satire, often biting chipped away much of the glamor and decay of the English institutions. The keen thrusts in *John Bull*, *Little Britain* and other essays, though covertly hidden under a condoning smile, or offset by praise, shows clearly to one who knows his English history that while Irving enjoyed his old friend John Bull he saw in him the mistakes of the English Parliament and Empire and wished him different.

But essays—political, social, literary, descriptive, satire, narrative—all kinds, had just been perfected even in this very field by Addison, Steele, and Swift. Irving merely added to the list of excellent literary essays. To be sure, he contributed a distinct America color, and his own beautiful diction, clear and graceful and elegant, with his narrative genius made *The Sketch Book* most interesting reading in this fertile period.

But not for his essays is Irving most read or most honored. His unique distinction is that he gave to the world the first near

approach to the modern short story; second, that he is the first to make America a background for romance and legend using native characters and customs.

Until this time there had been only the long story—novel, in usually two to six volumes, or merely the tale or the narrative in verse. But when *The Sketch Book* brought out *Rip Van Winkle*, a new form of literature was revealed. A form distinctly American is the short story, not only in its inception but in its development and perfection. The one form of literature in which America excels, launched by Irving, found its greatest masters in our own Hawthorne and Poe (though France made a noble contribution) and is still the form in which numerous writers here are winning their literary laurels.

Whether these stories of Irving's can be classified as the short story, as that word is used today, is a matter of dispute. Nearly every author of texts on American literature speaks of them as short stories; yet every author on the technique of the short story so limits its definition as to make it a too highly specialized form to include Irving's narratives. The popular use of the word short story may mean any narrative that is more than an anecdote or less than a novel in length. But that form of literature now known as the short story is a dramatic narrative that reveals one idea or motion. That is, a unit of action artistically narrated that gives a single impression. Judged by such a standard, nothing of Irving's could be called the short story. Yet *Rip Van Winkle* was decidedly the nearest approach to it. Surely it has dramatic qualities and is an interesting narrative, but certainly it does not give one single impression. Another requirement, of the modern ideal, is that a climatic series of events portray character in a struggle. But wherein does Rip make a struggle, or even attempt to shape events? He does not resolve to bring anything about; he merely wanders aimlessly away and things happen without one plan or intention of his, merely in the style of an adventure.

Though Irving's stories were not cast in the mold of the present ideal short story, they are at least its worthy progenitors, and are still among our richest narrative treasures. Who does not find *Rip Van Winkle* an interesting story? Who has not laughed at its full and quiet humor? Who has not been swayed by its graceful elegance and satire? A good story well told, conveying a truth or truths about life—so far it is worthy.

The *Legend of Sleep Hollow*, though a wealth of native color and atmosphere, splashes out into a long drawn sketch only as does *The Spectre Bridegroom*. Even the ghost stories in them are poorly told. In *The Wife*, *The Broken Heart*, *The Pride of the Village*, *The Widow and Her Son*, sentiment runs so much to sentimentality that it cloy the taste of the present generation.

But the *Legend of Sleepy Hollow* and *Rip Van Winkle* perform the great feat and the great service of first portraying native American character, scenes and traditions. Vivid and true are the descriptions of the scenes and early life on the Hudson. Rip and Ichabod, caricatures though they be, are more real to every boy and girl above the fourth and fifth grade than Hendrik Hudson or Peter Stuyvesant. What marvelous pictures of simple country life are found in Ichabod's school, the itinerant school master, the Van Tassel's house party, the Brom Bones' type of rustic courtship!

Something distinctly American at last! Americans in romance! An artistic, imaginative creation from American life, and that cast in a new literary mold with a flavor of its genial author,—such was the legacy of Irving that made him the idol he was.

SUGGESTIONS FOR STUDY

1. For reading, the essays are well represented by *Westminster Abbey* and *Stratford-on-Avon*, and the narratives most popular are *Rip Van Winkle* and *Legend of Sleepy Hollow*. Note in all of these the diction—culling words and phrases well chosen for vividness and description, in scene, character, or action, or for revealing atmosphere.

2. Marking the passages of humor, as you read, is an interesting exercise. Note in the essays, particularly *John Bull*, *Little Britain*, *The Country Church*, or *Rural Life*, both the sympathetic appreciation and also the satiric criticism Irving feels for British life and law.

3. Can you select passages from Irving that are wordy but answer the earlier demand for elegance?

4. Select the words and phrases that reveal the wonderful picture of domestic life as portrayed in the "Van Tassel" home.

5. Wherein do you find traces of Irving's biography in his writings? Observe particularly the English essays.

6. What is your impression of Irving's character, as you see and feel his personality in his works?

LESSON IV

Social Service

(Fourth Week in May)

MARRIAGE AS A RELIGIOUS AND MORAL OBLIGATION

Marriage is a commandment of God. It is of all human relations the most sacred. Upon it is based the greatest blessings of earth and heaven. The Lord in modern revelation says:

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all that the earth might answer the end of its creation: and that it might be filled with the measure of man, according to his creation before the world was made." *Doctrine & Covenants*, Sec. 49:16-17.

In another revelation we are told of the eternal blessings which follow under the covenant.

"And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and keys of this Priesthood; and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, * * * they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever."

It is thus very clear that the marriage union is one of the most essential conditions of the eternal reward which the gospel promises the faithful. This is true not only from the standpoint of the individual's own salvation but from the standpoint of the human race, being the condition through which the earth might "answer the end of its creation."

Why Marriage is Sacred

Marriage becomes sacred first, because God has made it so, but our experiences have also taught us to regard it as sacred. In fact, we are becoming constantly aware of the close agreement between what God has commanded, as essential to eternal life, and the things which experience teaches, as essential to human welfare.

For example, it is a common belief among students of history that the rapid decline of Rome was due in large part to a disregard by high officials of the fundamental law of marriage relationship. Ellwood calls our attention to the cause of the decline of ancient Rome, and thinks he sees a resemblance between disturbing conditions which existed at that time and the present. He says:

"The very forces which undermined Roman civilization, *viz.*, commercialism, individualism, materialistic standards of life, militarism, a low estimate of marriage and the family, agnosticism in religion and ethics, seem to be the things which are now prominent, if not dominant, in Western civilization."

The Physically and Mentally Strong Should Marry

In our generation a most perplexing problem connected with family life is the tendency on the part of those who have the physical and mental power to succeed in the world, both educationally and financially, to postpone marriage until late in life, or else not to marry at all, thus depriving the human race of a proper proportion of children from those of greater native endowments. The low marriage rate among graduates of the higher institutions of learning is common knowledge.

The average man or woman of health, physically and mentally, can serve humanity better through the family than through any other institution. The whole civilization suffers when these people, blessed with natural ability, neglect this fundamental to God and the race. It is the family and the home where human character and moral possibilities are best developed. And it is in this enterprise where we need the services and the devotion of the highest human quality. It is indeed unfortunate when mere comfort, or social position, or the desire to travel, or professional or political ambitions, stand in the way and take the place of the desire to establish a home and rear a family.

The Postponement of Marriage

There are many reasons which may justify the postponement of marriage. Questions of health, of education, and grave financial conditions, may sometimes be considered as proper excuses for postponing marriage. Those who marry in haste repent at leisure. But there are also very good reasons why marriage should not be postponed beyond that age in the life of man and woman when it is difficult to make adjustments and readjustments, for marriage always requires this.

People who are past forty years of age have pretty well established habits and standards of life. They are disinclined to make any thorough reconstruction in their ways of living and in their notions of right and wrong. The questions of where they are to live, what their politics shall be, what part they shall take in religious matters, should be settled and settled right in the early matured years of manhood and womanhood, and this can be done satisfactorily only by mutual agreement of husband and wife. If these matters are not settled in this way, they will remain forever conditions of friction.

QUESTIONS AND PROBLEMS

1. Show from the revelations of God that marriage is a sacred obligation.

2. What blessings are promised to those who marry by the "new and everlasting covenant," and who live in accordance with that law?
3. Show that the disregard of the marriage relation tends to undermine civilization.
4. What does Ellwood say concerning the decline of Rome?
5. Why should the physically and mentally strong be encouraged to marry and rear children?
6. What are the teachings of our Church concerning the bearing and the rearing of children?
7. What are some of the advantages in postponing marriage? What are the dangers if marriage is postponed until the habits of life are fixed?
8. What classes of people generally postpone marriage?
9. What methods should parents employ in teaching their children the sacredness of marriage?

TEACHERS' TOPIC FOR MAY

MOTHERS' DAY

I. Miss Ann Jarvis of Philadelphia met a long felt need when she succeeded in getting a day set apart as a national Mothers' Day.

II. Greatest of all human responsibility is that of motherhood. It has been said, "Show me the mother and I'll answer for the child."

III. Old Hebrew tradition of the importance and sanctity of motherhood.

A. Abraham might be the father of many nations but the covenant people could come only through Isaac, son of Sarah.

B. The Fifth Commandment. (Exodus 20:12.)

IV. Christ manifested great love for his mother. Two of the few recorded utterances when on the cross had reference to his mother. (John 19:26, 27.)

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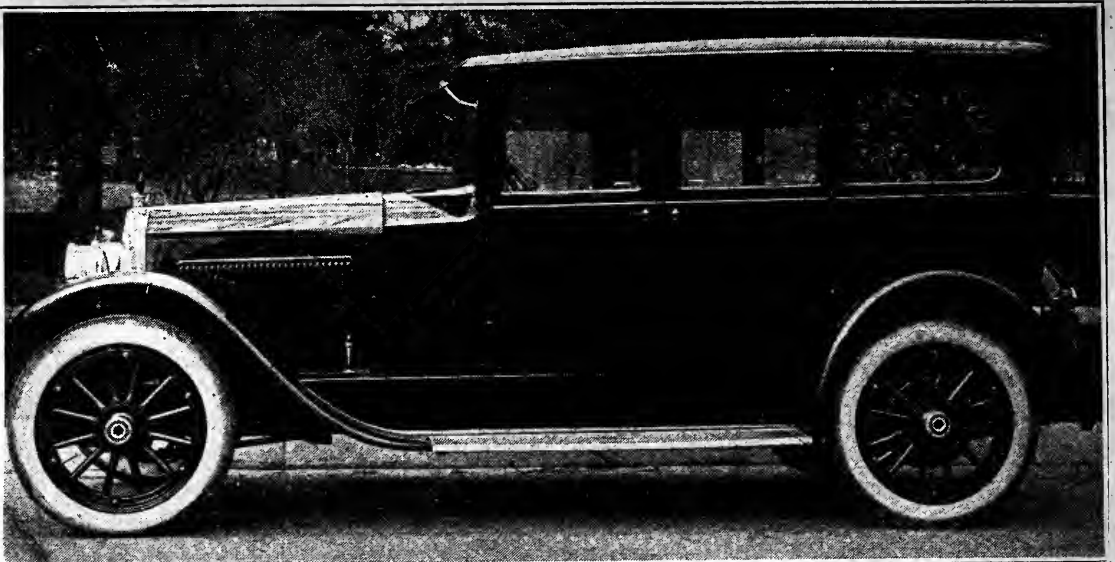
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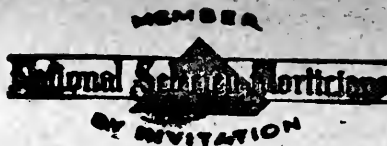
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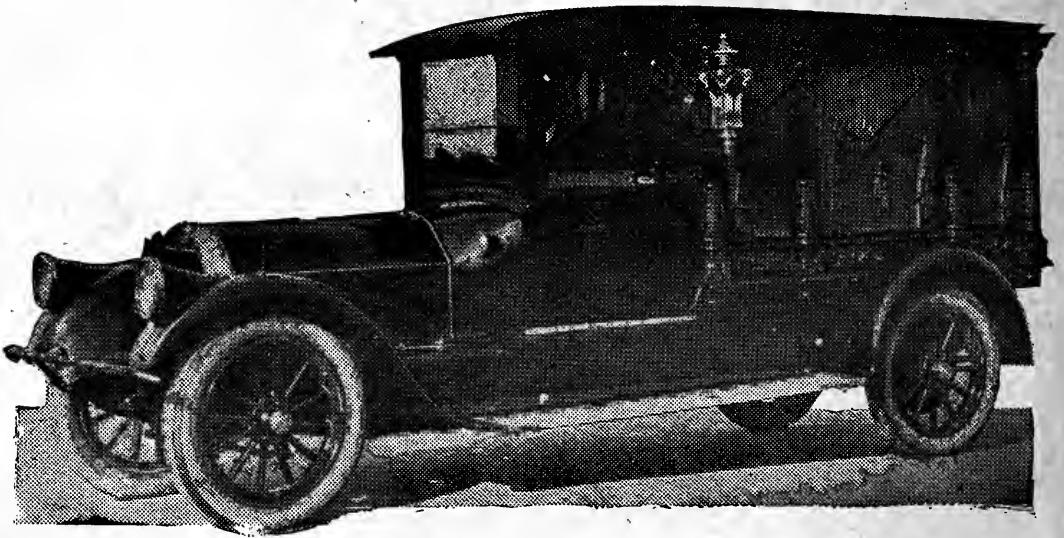
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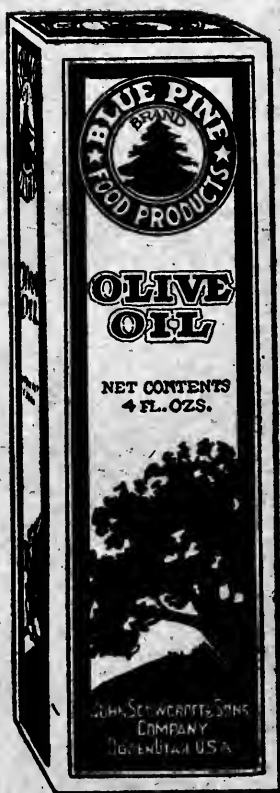
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THE RELIEF SOCIETY MAGAZINE

Vol. X

APRIL, 1923

No. 4

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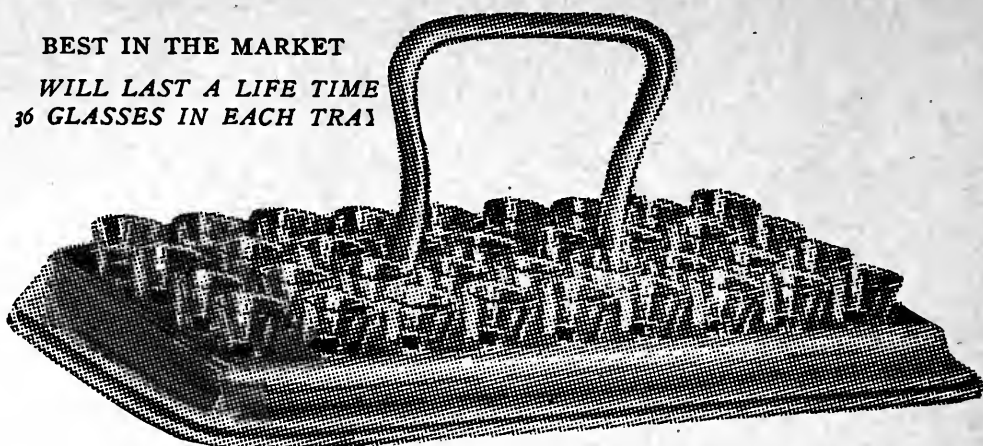
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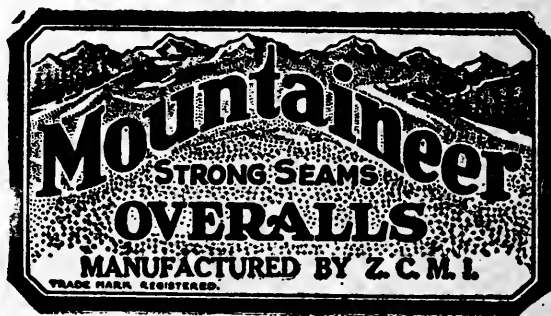
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TREASURED WORKS

L. Lula Greene Richards

“Blessed are the dead which die in the Lord; * * * that they may rest from their labors; and their works do follow them.”
Rev. 14:13.

While contemplating treasured works today,
“Poems by E. R. Snow” first claimed my thought.
Her “Volume One” open before me lay—
Her “Invocation” my attention caught.
That Prayer, its message teaching truth profound
Of how earth-life is linked with life above,
Is sung and gladly hailed the world around
A kindred bond—Eternal Life and Love.

Emily Hill Woodmansee’s “Uphold the Right”—
And “Universal Love”—her fertile pen
Gave gems that radiate true gospel light
To cheer and help in saving souls of men.
Hannah T. King’s “Three Stars” attract me next—
“Three Gifts of God the Brightest and the Best”—
Were “Friendship, Love and Truth”—immortal text
Which, followed, placed her safe among the blest.

Musings and Memories, by dear “Aunt Em,”
Which soothe and bless and comfort heart and eye—
These authors dead: “Their works do follow them”—
They rest in peace—but such names never die!
Not written works alone as food for thought—
Which we do well to con with faith and prayer,
Kind deeds of love their hands unshrinking wrought—
Examples which to follow all may share.



Clarissa S. Williams, General President of Relief
Society, Editor of *Relief Society Magazine*



Alice Louise Reynolds, Assistant Editor of *Relief
Society Magazine*, Professor of English Literature,
Brigham Young University

With this issue of the *Magazine*, the General Board of Relief Society relinquishes the active direction of the editorial department and hereafter the department will be in charge of the new editors, President Clarissa S. Williams, editor, and Professor Alice L. Reynolds, associate editor. The General Board is gratified with these appointments, and bespeaks for the editors the support and cooperation of Relief Society women throughout the Church. The editors were appointed by the First Presidency of the Church and unanimously sustained, on February 7, by the General Board. On the same date, Miss Reynolds was also sustained as a member of the Relief Society General Board.

General Board of Relief Society.

THE Relief Society Magazine

Vol. X

APRIL, 1923

No. 4

Clarissa Smith Williams

Mary E. Connelly

Clarissa Smith Williams is numbered among those who are blest in being well born. Her mother, Susan E. West, is a woman of sterling qualities, honest, faithful, physically strong, mentally awake, and spiritually alert. Her father, President George A. Smith, a pioneer of 1847, was a leader among his people, intelligent, kindly, sincere. With such parentage the daughter thus started life with desirable characteristics. She was born April 21, 1859, in the Historian's office in Salt Lake City, then the home of her parents.

She had a happy childhood, for the spirit of love and peace reigned in her home. She loved to read and early evidenced a keen delight in study. She was given the best education the schools of the territory afforded. When fourteen she served as a pupil teacher in the old Social Hall, taught by Mary E. Cook. That same year the family moved to the building located on the southwest corner of Second West and First North, later known as the knitting factory. There was a very large room in this house; here Clarissa when only fifteen organized and conducted a private school. She closed her school the following year in order that she might take advantage of the Normal Course offered by the University of Utah. She was a member of the first Normal Class, and was graduated in 1875 from that institution. After leaving her alma mater she taught in the schools of Parowan, Taylorsville, and Salt Lake City.

W. N. Williams was attracted to Miss Smith the first time he saw her. His admiration grew as he looked at her from a distance and increased rapidly, when after a long period of waiting he had the joy of meeting and courting her. One day between 11 and 12 o'clock Brother Williams was called and set apart to go on a mission and was instructed to be ready to leave for his field of labor the following morning. That night, on the 17th of July, 1877, when the groom was twenty-seven years old, Clar-

issa Williams became his bride, in the Seventeenth ward. She continued teaching while her husband was in the mission field.

This has been an ideally lovely marriage. The two have always been lovers and their devotion and appreciation for each other have ripened and grown even stronger with the years. Eleven children have blessed their union, seven of whom are now living. In addition to her children Sister Williams has eight grandsons and one granddaughter.

Sister Williams has been a remarkably successful mother, always ruling by love. Hospitality has been a characteristic of the home. Well-known people from other lands and climes as well as those of their home city have enjoyed the good-will and generosity that has ever been extended to their guests.

It has been said that leaders are born and not made. Clarissa Smith gave evidence early of leadership. As a girl she was a leader among her associates. Her friends tell with what queenly dignity she took the part of leading lady in dramas of those days.

From her girlhood she was active and faithful in Sunday School and Primary. When sixteen she began her labors in the Relief Society as assistant visiting teacher. Later she served as secretary and president of the Seventeenth ward Relief Society. She served as assistant secretary of the old Salt Lake stake and when it was divided she became its president. On November 17, 1901, she was appointed treasurer and member of the Board of Directors of the general Relief Society. At the General Conference of the Church, April, 1911, she was sustained as First Counselor to President Emmeline B. Wells, and on April 2, 1921, she became the President of the organization.

She came to this high position well fitted to preside. She knew from ward, stake and general work the scope and needs of the Relief Society; she saw wherein it was strong and where it needed strengthening. Then, too, she brought with her the qualifications of presidency: well educated, progressive, of clear comprehension, strong, willing to consider both sides of questions, anxious and able to give all the time necessary for carrying on the work entrusted to her charge. Thus equipped it is no wonder that the organization has made rapid headway under her direction.

On February 7, 1923, she was sustained as editor of the *Relief Society Magazine*.

Sister Williams has ever been interested in women's work. She has attended sessions of the National Council of Women in New Orleans, and Toledo, Ohio. In May, 1914, she went to the International Congress of Women in Rome, Italy, being one of nine delegates from the United States to that conference. At the close of its two weeks sessions she and her husband toured Italy,

Switzerland, France, Germany, England, and Wales. She is a charter member of the Daughters of the Pioneers and served as the first historian of that body. She is an active member of the Daughters of the Revolution and has been treasurer and regent. She is also a member of the Author's Club and the Friendship Circle. During the war, Mrs. Williams was a member of the executive committee of the State Council of Defense, and chairman of Women's Work of the Council.

Sister Williams has been a beautiful homemaker. She is equable in disposition and prosperity changes her not at all. She is adaptable to any condition and serenely meets all problems. Generous, free, kind, considerate, poised, refined, cultured—these qualities make her admired and loved wherever she goes. She has been a dutiful daughter, a kind, helpful, considerate, sweet, loving, devoted wife and mother. As a public worker she has even been efficient, willing and faithful. Fortunate are they who know her and can call her friend; blessed are they who work under her guidance!

Alice Louise Reynolds

Alfred Osmond, Head of English Department, B. Y. U.

While Miss Reynolds is receiving the heartfelt congratulations of her many friends on her recent appointment to membership in the General Board of the Relief Society organization and also Associate Editor of its official organ, the *Relief Society Magazine*, one may suggest that those responsible for the appointment are to be congratulated for their choice selection, and that the Relief Society is fortunate in securing the services of one who is an eminent specialist in religious and literary fields of work. Miss Reynolds is interested and active in many other affairs of life, but for many years she has been doing efficient and intensive work in literature and religion.

The subject of this sketch, Miss Alice Louise Reynolds, is the daughter of George and Mary Ann Tuddenham Reynolds, and was born in Salt Lake City, April 1, 1873. Her parents were natives of England, London being their birthplace. Alice Louise is the fourth child of a family of eleven children.

Miss Reynolds attended the public schools of Salt Lake City, and was fortunate in having the eminent educator, T. B. Lewis, as her teacher. When twelve years of age she came to Provo and entered the Brigham Young Academy, being graduated from this

institution five years later. After having taught school one year in Salt Lake City and one year in Nephi, in 1892 she entered the University of Michigan. Two years later she accepted an appointment on the faculty of the Brigham Young University. In 1911 she was made professor of English Literature on the college staff of the English department of this institution, a position that she still holds, but under the terms of the contract, the University is to have but half her time. Miss Reynolds has received her college training—undergraduate and graduate work—in the Brigham Young University, University of Michigan, the University of Chicago, University of California, and the University of London.

In addition to many years of formal training for her chosen profession, Miss Reynolds has enriched her mind by extensive travel in America and Europe. She spent the summer of 1906 in England and Scotland, in Great Britain, and on the Continent, visited France, Switzerland, Italy, Germany, Belgium and Holland. She so enjoyed her travels that she resolved to take a more extended trip as soon as she could make the necessary arrangements for leaving home. Her next visit to England and the continent extended from May, 1910, to August, 1911. The effect of her experiences in Europe on Miss Reynolds' mind is a matter of common knowledge to her many intimate friends. While she is never obtrusive and tedious, she always becomes enthusiastic in talking about the sights and sounds of Europe. Were it not for the fact that the easy charm of her conversation sustains the native warmth and dignity of her emotions, her descriptions of what she saw and heard would seem to be too vivid to be real. As it is, however, one instinctively knows that he is in the presence of a mind that has been refined and ennobled by its vital contact with the more valuable and finer things of life.

But the European experiences of Alice Louise, as her friends like to call her, have been incidental and occasional. In her native land her efforts and influences have been constant and cumulative.

Miss Reynolds was a delegate to the National Democratic Convention, held in San Francisco in July, 1920. From the floor of the house she made the seconding speech for McAdoo, as candidate for President of the United States. This speech was received with such favor that the lady delegate from Utah accepted an invitation to speak from the platform in seconding the nomination of Governor Stewart of Montana for Vice-President.

Many women who have been less active in political affairs than Miss Reynolds have lost the charm of refinement and sympathy that one must have to be a woman among women. As evidence that the subject of this sketch still retains the confidence and esteem of other women, I refer to an event of local history.

On April the first, 1922, the combined women's organizations

of Provo gave a birthday party in honor of Miss Reynolds. The words of praise and congratulation that were spoken by women on that occasion were prompted by qualities of love and devotion that are the richest treasures of human life.

The only fault that anyone has found with this party is that men were excluded. Their sex made them ineligible. A prominent Judge of Salt Lake City was among the unfortunates who didn't understand the order of exclusion. With a beautiful book under his arm and his characteristic smile illuminating his intelligent face, he knocked for admission, but he couldn't come in. "May I leave my present?" asked the judge. The young lady was not certain. She had received no instructions as to the "status quo" of the neuter gender, but finally consented to take a chance, and the book was permitted to remain. A few favored ones had the good fortune to have their sexless representatives admitted without question. Among these are the following:

Provo, Utah, April 1, 1922.

Professor Alice L. Reynolds,
Brigham Young University,
Provo, Utah.

My dear friend Alice:—This outburst of appreciation in honor of you is a fulfillment of the scripture recorded in Ecclesiastes 11:1..

The name of your lover is "Legion." The world has been your kitchen, and your multitude of friends claim you a Cinderella with no envious sisters. The first of April because of you may fittingly be celebrated as "Friendship Day."

On this occasion of your service-triumph, we are all saying in our hearts, "Long live our Alice!"

Sincerely and gratefully yours,
George H. Brimhall.

Provo, Utah, April 1, 1922.

Professor Alice L. Reynolds,
Brigham Young University,
Provo, Utah.

My dear Miss Reynolds:—I hope you will allow me to join with those who are offering you their congratulations today.

At this time there comes to my mind the old saying about chickens going home to roost; also the equally familiar statement that we reap what we sow.

Today you are reaping what you sow every day in thoughtfulness to others, in unselfish devotion to your fellows and in loyalty to woman-kind.

During the last year it has been a great pleasure to rediscover you. For many years I have known of your splendid womanly qualities, but the last few months of our more intimate associations have led me frequently to marvel at the breadth of your interests and at the unceasing thoughtfulness you have shown for others, and the unselfish way in which you have devoted yourself to increasing the sum-total of human happiness.

No matter what honor you may receive today, it will be less than you merit.

From the bottom of my heart I congratulate you on the highminded womanliness of your life.

Sincerely yours,
F. S. Harris

The sentiments expressed by President Harris and President Brimhall are representative. Thousands of leading men and women of the Church and state find their feeling for Alice Reynolds expressed in these beautiful tributes.

In state and national educational interests Miss Reynolds has been constantly struggling for the higher goal and the brighter light. She was the first woman to make a Founders' Day address in the Brigham Young University. She has made many eloquent and impressive speeches in the meetings and conferences of the State Federation of Women's Clubs, the Young Ladies Mutual Improvement Association, the Relief Society, and has been on the programs of both the state and the National Education Associations. In a modest and womanly way she has been an ardent champion of the causes of woman suffrage, prohibition, and peace.

Miss Reynolds is as well known, perhaps, as a writer, as she is as a public speaker. Now, for more than a quarter of a century, she has been making contributions to the magazines and newspapers of the state, and to some magazines outside of the state. While a variety of themes have claimed her interest, in the main her chosen topics have been theological, literary and historical.

The new notions of woman's field of service have been in perfect harmony with Miss Reynolds' philosophy of life. For this reason the same singleness of purpose and devotion to duty that characterizes her religious zeal has been carried over into this new field of human endeavor. The leading lights have not hesitated to impose tasks and confer honors upon this capable and willing servant of her sex. In 1904, Miss Reynolds was chosen as a delegate to the Biennial of Women's Clubs. In 1915 she was sent, in the same capacity, to the Portland Council. In 1916 to the New York Biennial and to the American Woman's Suffrage Convention in St. Louis in 1919. In 1922 she went to Baltimore to the Pan-American conference of women under the auspices of the League of Women Voters of the United States. In the State Federation of clubs she has been a board member, state press chairman, and state chairman of education.

Alice Reynolds is fundamentally a religious woman. The foundations of her faith have never been moved by the storms of doubt and distress that have shocked the civilization of all the nations. Miss Reynolds has not faltered when others have failed. As a teacher in Sunday School and Religion Class, as stake superintendent of the Young Ladies' Mutual Improvement Associations,

and as a member of the stake board of the Relief Society the finest qualities of her nature have been revealed and the richest services of her life have been given.

Since her return from Europe in 1911, Miss Reynolds' work as a teacher in the Brigham Young University has been limited to the instruction of English literature and theology in the college department. She has given a great deal of time and attention to analyzing the hymns of our home authors, and her classes in this division of work have always been popular.

It has been estimated that no fewer than five thousand students have been in one or more of Miss Reynolds' classes. The great majority of these have had the outlines survey course, as well as one or more of her period courses in English literature. Her work in this field has always endured the publicity test. I mean by this that her students have enjoyed their work. Her clear, intellectual vision into the contents of literature has been softened and sustained by an aesthetic appreciation that has been contagious. Her students have been stimulated and inspired to be satisfied with nothing less than the great masterpieces of art. Browning, Tennyson, Wordsworth, Keats, Shelley, Spencer, Milton, Shakespeare—these and many other master minds have become the confidential companions of many thousands of Miss Reynolds' students.

But her work has not been limited to our resident students. Her extension courses have attracted to their class meetings leaders of society, presidents and members of literary clubs, and women and girls of limited means and heavy household responsibilities. Circumstances have been such that they could not go out in quest of the rich literary treasures that the great books of the world contain. But Miss Reynolds has been willing to deny herself the rest and recreation that she needed in order to carry these treasures to the very doors of her friends. She has been with them to interpret and inspire. If one is to be rewarded in the kingdom of heaven for giving a crust of bread or a glass of cold water to the famishing body, what is to be the reward of one who administers the bread of life and the honey and wine of a rational existence to the famishing spirit that has come into a world of sin and sorrow for the sole purpose of being redeemed?

No interest of life has appealed to Miss Reynolds more strongly than that of books. She has done more to found and fashion the Brigham Young University Library than any other person in the world.

A few years ago, when the question of purchasing the White-cotton Library was discussed in our faculty meeting, Miss Reynolds was the only optimist in the group. I was then young—I do not mean in years, but in library experience. Before Miss Rey-

nolds got through with what the boys call her "argument," I was only one among many who were ashamed of their hesitancy. Unless some other person had been specially raised up for the task, I feel safe in saying that had there been no Alice Louise Reynolds, the choice books in the Whitecotton Library—so far as the Brigham Young University is concerned—would have gone glimmering. Miss Reynolds is the first woman to found a library in the Brigham Young University, having placed the Alice Louise Reynolds' collection in this institution in 1918.

I have been associated with Miss Reynolds for twenty years. I know that she has tact, talent, and taste, and I therefore think she will succeed.

My visions of the future are not preternatural, but my faith is firm. It is mild modesty to say of Miss Reynolds that she is a remarkable woman. Not every remarkable woman, however, has the tact, taste, and talent to be a successful editor of a magazine. But to predict failure of one whose efforts in so many fields of service have been crowned with eminent success, is to mock the fairest and finest products of human endeavor. If I cannot say there is method in Miss Reynolds' madness, I can, with propriety, say there is magic in her method. Without being a siren or an enchantress, she does charm people into doing things that ought to be done. The rich contributions that she has made to my life are among my choicest possessions. God will continue to bless her, for she is one of his most faithful and devoted servants.

A TRIBUTE

James L. Barker, Professor of Modern Languages, University of Utah

In Miss Alice L. Reynolds, the Relief Society has secured an editor for the *Magazine* of unusual ability and rare training. There are few who both speak and write as well as she. Her thinking is discriminating, searching and original, and her thoughts are enhanced by a most harmonious, clear and illuminating English.

Undoubtedly her abilities are the endowment of nature, but they have been developed by a training so rich and varied as not to be appreciated even by all of her friends. Two trips abroad and innumerable trips to the East, often in the interest of women's organizations, have helped to intensify her sympathies and broaden her understanding of people. Attendance at the universities of Michigan, Chicago, California and London, have enabled her to study under many of the best masters in this country and abroad.

Her students at the Brigham Young University know to what

a degree she enables them to appreciate all that is fine, elevated and true in the thought and feeling of the past, and how she instills in them the desire to produce, and inspires them with the high ideals to which she herself is so loyal.

Her field of activity is now widened to include all the Church, and few could be so fit for the task. For, if she is well fitted intellectually for the work, she is still better qualified by her personal qualities. Few have so wide a circle of friends in so many different occupations in life both within and without the state. Her ability to make friends, to interest, stimulate and influence them is phenomenal. Like Goethe's friend, Herder, she has the gift to stir up thoughts, and often to see them grow and be given expression by others. She is able to interest and influence all sorts of people because of a sympathetic insight that discovers the good in everyone. She is free from prejudice, yet unflinchingly loyal to her friends, her ideals, her state and her Church. She possesses a great fund of information on all sorts of subjects and an uncanny power to gather up the loose ends of thought, to condense and crystallize. In expression she is personal and original and apt in the use of fresh illuminating figures of speech. At the same time her effectiveness is wholly unassuming and entirely free from any kind of affectation or pose.

After her work as helpful critic, writer and editor, her greatest service in her new field will be the dissemination of the influence of a high type Latter-day Saint woman of unshaken faith.

Dr. A. E. Winship, editor of *The Journal of Education*, in writing to President F. S. Harris of the recent action whereby Professor Reynolds is to divide her time between the B. Y. U. and the *Relief Society Magazine*, expresses himself as follows:

"I am very much interested to hear of the combination, as you know I regard her as a woman of very exceptional talent. I have not been satisfied personally or professionally to have her confine her energy and talent to class-room work.

"On the other hand, I have felt that the spirit of the class-room was indispensable to her best life. It is not too much to say that no woman has done so much for the library of any institution as she has done for your library. She could never have done it, if she had been merely a librarian. I have the same feeling about her other work; that she will do vastly more for the university if she gives time regularly to real writing."

The Wisdom of Folly

Ellen Thornycroft Fowler—(Mrs. Felkins)

The cynics say that every rose
Is guarded by a thorn which grows
 To spoil our posies:
But I no pleasure therefore lack;
I keep my hands behind my back
 When smelling roses.

'Tis proved that Sodom's apple-tarts
Have ashes as component parts,
 For those that steal them:
My soul no disillusion seeks,
I love my apple's rosy cheeks,
 But never peel them.

Though outwardly a gloomy shroud,
The inner half of every cloud
 Is bright and shining:
I therefore turn my clouds about,
And always wear them inside out
 To show the lining.

Our idols' feet are made of clay,
So stony-hearted critics say,
 With scornful mockings:
My images are deified
Because I keep them well supplied
 With shoes and stockings.

My *modus operandi* this—
To take no heed of what's amiss;
 And not a bad one:
Because, as Shakespeare used to say,
A merry heart goes twice the way,
 That tires a sad one.—*Selected.*

Women Presiding in Latter-day Saint Temples

Nothing seems more natural than that persons connected with the Relief Society should be interested in temple work, and subjects that naturally ally themselves to this work. Indeed, it would be a paradox were it otherwise.

Since the opening of the Gospel dispensation on the 6th of April, 1830, eight temples have been erected by the Church of Jesus Christ of Latter-day Saints. This number includes the Kirtland temple, the Nauvoo temple, and the temple in Cardston, Canada, not yet furnished.

The Relief Society from the beginning has been interested in family life, and in the perfecting of family life, from every worthy angle. Temple work has, as one of its prime purposes, the perpetuating of family life in the eternity that lies before us.

The sisters of the Relief Society have been especially active in temple work, particularly in the making of temple clothes to be used in the temple and for burial purposes.

In each of the temples a woman is chosen, blessed, and set apart to preside over the other sister workers. As time goes on it becomes part of the life of the Latter-day Saint woman to enter the temple and receive the ordinances for herself, as well as for her kindred dead. We feel sure that Latter-day Saint women will be interested in knowing something of the women who have been called and set apart to work in the various temples in Zion.

Thirty years had not elapsed from the time the pioneers entered Salt Lake Valley until they had dedicated a temple to the Lord in the Dixie land of Utah.

It is a most thrilling experience, after miles of riding over what is at best rather unattractive country, to come suddenly upon the sight of this beautiful, white building, nestled in the shade of fig trees. It appears to be a veritable miracle in the desert.

The St. George temple, the first to be erected in this far western land, opened its doors for work in January, 1877. Three women have in turn presided over the women in this temple. The present incumbent is Wilhelmina M. Cannon Morris.

Sister Morris was born in St. George, November 29, 1875. She is the daughter of President David H. Cannon and Wilhelmina L. M. Cannon. She was educated in the public schools of St. George, and the St. George stake Academy, from which she was graduated.



She has always been interested in Church work, and in the social activities of the community. A Sunday school teacher for twelve years, secretary of the Y. L. M. I. A. for three years, a Relief Society teacher for seven years, she was acquainted with Church service before she was called to be matron at the temple, which call came at the release of Sister Ann C. Woodbury, in 1917.

That which stands out conspicuously in Sister Morris' Church work is the fact that, in addition to her work as matron in the temple, she has been endowed for six hundred and forty-seven persons.

She was married to William T. Morris, a temple ordinance worker from Parowan stake, May 17, 1922. She is the mother of three children by a former marriage.

Sister Morris, who is familiarly known as "Aunt Mina," is eminently fitted for her position because of her kind, congenial disposition and affable manner.



Elizabeth Yates Stoddard is in charge of the women's work in the Logan temple. She was born September 1, 1852, in the village of Bowlee, near Middleton, six miles from Manchester, England. In the year 1862, she was baptized a member of the Church of Jesus Christ of Latter-day Saints, emigrating to Utah in 1871. On her arrival she went at once to Cache valley to make her home, living first in Wellsville. She reached Utah in the month of July and in the month of November was married to John Stoddard. After fourteen years' of residence in Wellsville, she moved to Og-

den, Utah, where she lived for five years. About the year 1890, she made another move—this time to Hood River, Oregon. At the conclusion of six years' residence in Oregon, she returned to Cache Valley, locating in the temple city of the north, Logan, Utah.

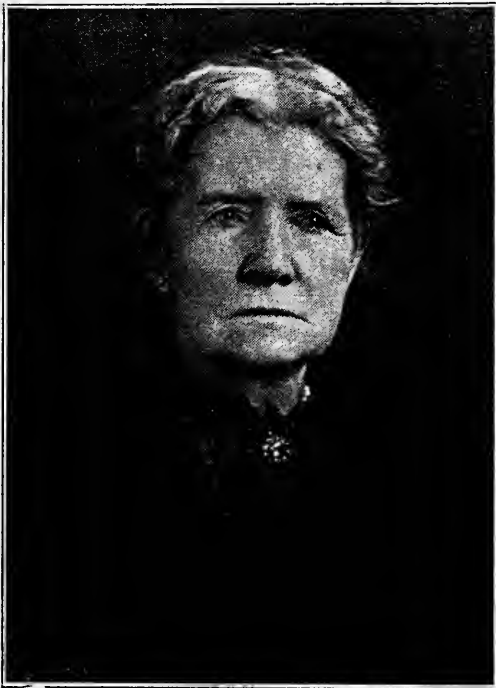
Mariner W. Merrill, then President of the Logan temple, first called Sister Stoddard into temple service. This call came in January, 1905. She had been an officiator nine years when she was selected by President William Budge to preside over the sisters in the Logan temple, a position which she still fills with dignity and honor.

But temple work is not the only Church work that has claimed Sister Stoddard's attention. She has worked in the Mutual Improvement Association, served as an instructor in Religion classes, having been set apart to this labor by Dr. Karl G. Maeser, and has also devoted twenty years of her life to the Relief Society.

She is the proud mother of nine children; of this number four sons and two daughters are still living. She is greatly beloved of her associates in the temple, and hundreds of women in the Church who have received her ministrations in the House of the Lord, esteem her and hold her in honorable remembrance and are filled with love and blessing for her because of her kind and amiable disposition and womanly bearing. Her work in the temple is a source of constant joy and inspiration to her, and her devotion and faithfulness in the discharge of her duties calls forth the admiration of her associates; and of none is this more

true than of those who preside over her in the Logan temple.

The woman of benign features and saintly practice in her discharge of the duties of life, is Mary Ann Crowther Anderson, who presides over the women of the Manti temple. She was born on the 7th of May, 1851, at Bloomfield, Shropshire, England. She is the daughter of patriarch Thomas Crowther and Sarah Thomason. She came to the United States as early as 1853, arriving in Utah in 1855, so that she has lived through much of the pioneer life of her native state. That she has known sorrow is evidenced by the fact that when



she reached St. Louis on the way to the valleys, though of very tender years, she was deprived of her mother through death. The next year in her father's care, she came to Utah by ox-team.

The very year of the completion of the Manti temple, she moved with her husband, now President Lewis Anderson, to the city of Manti. Sister Anderson was set apart as a temple worker, December 5, 1906, by Assistant President Andrew Thomson. She continued that work until January 30, 1916, when she was set apart as matron in charge of the women's work in the temple, by President Anthon H. Lund.



Alice Almira Robinson Richards stands at the head of the women's work in the Salt Lake temple. She is the daughter of Oliver Lee and Lucy M. Robinson, and the wife of George F. Richards, of the Council of Twelve. She was born in Farmington, Davis county, Utah, May 14, 1864, and was married in the Endowment house in Salt Lake City, March 9, 1882.

Sister Richards was one of a small group who journeyed to Vermont to dedicate the monument commemorating the centenary of the birth of the Prophet Joseph Smith, in 1905. In March, 1919, she made a trip to England to join her husband, then presiding over the European mission. She not only visited Great Britain, but journeyed to the continent where she visited the Netherlands. The call to her present position came from the First Presidency of the Church. She was set apart by President Heber J. Grant, August 25, 1922. Her work is directed towards the sisters who, with her, officiate in the ordinances of the temple.

Yet the thing that stands out with great distinction in Sister Richards' life is her motherhood. She truly is one favored of the Lord, for in this period of time, when large families are the unusual rather than the usual thing, Sister Richards has had the privilege of bringing fifteen children into the world, thirteen of whom are still living. Nothing can fill the soul of a good woman with greater joy than to bring children into the world and then witness them grow up to be worthy and God-fear-

ing men and women. Ten of Sister Richards' children are married. All of these marriages have been solemnized in the temple. All of her sons and daughters are faithful members of the Church.

Because she has been so favored of the Lord, it is perfectly natural that the main spring of all her activity has been in the home where her children needed care and training, and her husband the comfort of her companionship. Several of her sons have filled missions abroad and are at present holding important positions in the Church, as also important business positions. Surely this woman who presides over other women has a right to preside, for she has rare gifts which, coupled with her faith in God, have made of her a successful wife and mother.

To her new position she brings that tact and cheerfulness of spirit which are indispensable to effective administration in the House of the Lord. Such positions require just these qualities, for persons who enter the temple feel that they are entering a place apart from the world, a place where no thought may abide that is not consistent with the Spirit and Will of the Lord. People who enter temples dedicated to his righteous service expect cordiality, cheerfulness and attention. These qualities radiate from the presence of women like Sister Richards.



Olivia Sessions Wadouds, the seventh youngest of a family of fifty-five children, is also the youngest matron officiating in the Latter-day Saint temples. She is the daughter of Perry Green Sessions, pioneer of 1847, of New England stock, and Sarah Ann Bryson, of thrifty Scotch ancestry. She was born in Bountiful, Davis county, Utah, September 21, 1883. Olivia was a mere child when her father died, leaving the mother with a family of eleven children, she herself being one of the youngest. This good mother in Israel combined faith and works with Scotch thrift to the end of rearing her large

family of children, for she was able to be both father and mother to them. These children had to learn to do everything around the home, and so Olivia grew up to young womanhood under the wholesome old-style influence where all took part in the daily

routine, and where all learned to know and to do those things alone which can make a house home, and where mother and children are both partners and chums.

Olivia was educated in the common schools of her own town, and in the L. D. S. University, but most of her training and education has been attained through the sometimes hard, but always effective, school of experience. Her activities in the Church have been numerous. She has worked in the Sunday School, Mutual Improvement Association and Religion classes.

October 12, 1904, she was married to William H. Waddoups in the Salt Lake temple. Three sons and three daughters have blessed this union; yet sorrow, too, has been their portion, for three of these children have been called beyond the veil.

Soon after her marriage, she moved to Moore, Lost River, Idaho. Here she did the extraordinary thing of filling four Church positions at once. After two years' residence in Moore, Lost River, she was called with her husband by President Joseph F. Smith, on a mission to the Iosepa Colony, of the Hawaiian Saints in Tooele county, Utah. Here she worked for ten years with the Hawaiian Saints, laboring constantly with them in their various Church organizations. Here she presided over the Relief Society for a short period of time.

A more extensive mission among the Hawaiian people lay before Sister Waddoups. In June, 1918, she was called with her husband to the Hawaiian Islands. Soon after the dedication of the Hawaiian temple, which occurred on November 7, 1919, she was set apart by President Lund to preside over the sister workers in the temple. In connection with this work, she now looks after temple clothing and assists the Hawaiian sisters in the care and making of it.

In addition to Sister Waddoups' work in the temple, she was appointed by President E. Wesley Smith, at the April conference at Laie, in 1920, to preside over the Primaries of the Hawaiian mission. Yet another call awaited her, for on June 3, 1921, President Rudger Clawson gave to her the responsibility of being matron at the Laie mission home. Her work for many years has brought her in close touch with the lives and desires of the Hawaiian sisters; consequently, she has a very large field of service.

What stands out prominently throughout Sister Waddoups' life is the great responsibility she has at all times been asked to assume, and the apparent success that has followed all her labors on behalf of the Church. To be sure, she is one of rich, native endowment, who, through the blessings of the Lord, has been greatly added upon.

The Revolt of Grandma Davis

By Elsie C. Carroll

"Ladies, please wait just a minute. I forgot a matter the Bishop wanted me to take up."

Relief Society meeting had just been dismissed and the members, in little visiting groups, were beginning to move toward the door when Janet Prescott, the president, called them back.

"The list of temple workers for the next excursion is to be made up this week and the Bishop wanted me to find out how many of the sisters can go for the two weeks, and, if possible, to get someone for the six-month temple mission. If you can give me your names now it will help."

At the word temple a wistful, yearning look had crept into the sweet face of Grandma Davis. She listened hungrily while her companions discussed the question.

"My, I'd love to go again," Phoebe Hunter exclaimed. "We did have the best time last year. I wouldn't have missed it for anything, and I thought I'd go every year. But you see the children are hardly over the measles, so I can't possibly leave."

"You can take my name," Sarah James said. "It is a rather expensive trip—us living so far away, but Howard and I both enjoyed it so much last time, we've been saving up a little all along so we could go again."

"You may count on me, too," said Allie Strong. "And put Bertha Drake down. She couldn't come to meeting today, but I know she is counting on going. Neither of us could go last time and we've heard so much of the wonderful time you all had that we've decided not to let anything stop us this year."

"I want to go again, too," said Millie Ashby. "I've been planning for it all year. It is a shame that everyone in the Church can't take advantage of these temple excursions. I don't know of anything that has given me such a feeling of inspiration and contentment."

The yearning in Grandma Davis' eyes became more and more wistful as the discussion went on, and the list was made up. But she said nothing and no one mentioned her going.

Hester Duncan, a young matron who had recently moved to Knollville and who was a new member of the Relief Society, had caught the wistfulness in Grandma's eyes and won-

dered at it. Had she been familiar with the circumstances of Grandma's life she would not have ventured the suggestion that came when the president finally said:

"That is fine. We have our number and three extra. Now whom can you suggest for the six months' mission?"

Quickly Hester said:

"I've just been thinking all the while you've been talking, that Grandma Davis is just cut out for a temple missionary. You look like a dear saint meant purposely for that kind of work," she added impulsively, turning to Grandma. "You'd like to go, wouldn't you?"

The quick, queer hush that suddenly fell on the group, informed Hester that she had said something she shouldn't have said. She had no idea what could have produced that strained situation. For a moment no one spoke, then the women one by one, or in groups, began to plead a need for hurrying home and started toward the door.

Grandma's delicate face had flushed and Hester noticed that her thin hands were trembling and clinging to the back of the bench as if for support.

"Yes, dearie, I'd love to go," she confided in a half-whispered, choked voice. "But—but I can't. Thanks for saying what you did, though. I would love to go and spend a lot of time there if—if I could. I guess I'd better be going. Good bye." Grandma moved slowly toward the door leaving Hester and Janet Prescott alone.

"Whatever did I do?" Hester demanded contritely when there was no longer any danger of Grandma's hearing.

"O, my dear, that was too bad," Janet replied placing a soothing hand on Hester's shoulder, "but, of course, you did not know. There is no one in the ward so devoted to the Church and especially to temple work as Grandma Davis. What she said was perfectly true. She'd love to give her life to the work if she could."

"Well, why can't she?" Hester urged. "She certainly hasn't anything really to tie her. That is one of the greatest blessings of our temple work plan, it seems to me, that it provides such a beautiful way for our old people to spend their time."

"You don't understand, dear. While Grandma Davis would give her very life to the Church, her children will give nothing, and they prevent her from doing anything. O of course, she can come to meetings and things like that, but as for going to the temple to work—why with their attitude Grandma wouldn't think of attempting such a thing."

Hester Duncan stood for a moment pondering this.

"Who are her children?" she presently asked. "And just how do they prevent her from doing what she wants to do?"

"Why, George Davis, who runs the Opera House is her oldest boy, and Jim Davis, of the Davis Garage, is her other son. Helen Talboe and Callie White are her daughters."

"Why, they are all well-to-do people. It isn't the money, then, that hinders her?"

"No, and yes. They all have plenty of money and so has Grandma for her personal wants—but not for temple work."

"Well, hasn't she any home or property of her own?"

"No, they've got it all into their hands, and she just lives around with one or another of them."

"But they all seem respectable people."

"They are. But they are not only indifferent, but prejudiced against the Church. It grew out of something that happened a long time ago to their father, I believe. When he was a young man he was drunk one time and disturbed a meeting and wouldn't make it right and was disfellowshipped. That made him bitter and he had his influence with the children. Grandma always tried to bring him back into the Church, and just before he died he did see how foolish and unwise he had been, and was reinstated and tried to convert the children, but apparently they had received the wrong kind of training too long."

"Well, they shouldn't be allowed to impose upon that dear old mother," Hester declared with spirit. "Something surely ought to be done."

"Yes. Something surely *ought* to be done," Janet Prescott agreed. "We all know that. But how? And who is going to do it?"

"Well,—maybe I am," Hester laughed. "I feel that I've got to do something for hurting her like I did this afternoon. Did you notice how her dear old face quivered and how her hands gripped the back of the bench? Why, I felt like I'd struck an innocent little helpless child."

"I wish you could do something. Nothing would please the whole ward more, for we all love Grandma Davis and feel so sorry for her."

"Well—I won't say anything just yet," Hester said with a slowly forming determination, "but you watch me. They say 'fools rush in,' etc. But don't get anyone else for that temple mission until you hear from me. I'm going to see if I can't incite a revolt."

A few days later Hester invited Grandma Davis and a few other of the older ladies of Knollville to her home for dinner.

"It is my mother's birthday," she explained. "My mother is so far away I couldn't have her with me, so I just felt as if I'd have to borrow some of you mothers for the afternoon."

They had a lovely visit and when it was time for them to go Hester managed to detain Grandma Davis.

"You wait a few minutes, Grandma, while I finish this letter to mother—telling about her birthday party—and I'll walk home with you on my way to the post office."

When they were walking down the cool street in the calm of the early summer evening Hester decided it was time to begin her instigation.

"Grandma, I can't tell you how sorry I was when I hurt you the other day, but of course you understand I did not know. The ladies told me, of course—your—your situation. Now, because I've sort of adopted you in my heart for my Knollville mother and have grown to love you so much during the short time I've been here, I'm going to talk to you like I'd wish some one would talk to my mother if I were one of your daughters. You don't mind, do you?"

"No, dearie. I'd like to have you go on," Grandma's sweet, voice quavered ever so little as she added, "you don't know how happy I'd be if my daughters—my children had—had your spirit, my dear." Then as if fearing she might have been disloyal she added hastily, "they are good children, though—if only—they hadn't lost—the faith."

"Of course, they are good children and what I want you to see is that you are doing them an injustice as well as yourself by not taking a definite stand—by not waking them up. Grandma, you must revolt." They were passing the small village park and Hester led Grandma in toward a park bench.

A timid, doubtful look had sprung into Grandma's face.

"How—how do you mean? I don't want to make them more bitter, and it seems to, when I—antagonize them."

"Don't antagonize them. Just make a stand. Show them that you are a real person with individual rights—and they'll respect you for it."

"O my dear, you don't know how often I've dreamed about doing that and prayed to have the courage to do it—but somehow I never could bring myself to it. I suppose it was living so long with father—he had such a dominant spirit you know. But even he couldn't influence them after he changed. So what can I do?"

"You can at least live your own life in your own way without fear or trembling, and I believe your change in attitude will have a lot to do with bringing them to a realization of what they are losing."

"O I'd do anything if I thought I could bring them back to the faith." Grandma's voice was trembling with earnestness. "What would you suggest for me to do, and how?"

Then Hester outlined the plan she had evolved, and, with Hester's indomitable spirit supporting her Grandma, agreed to try it. Together they worked out the details during the next week. They had taken only the bishop and Janet Prescott into confidence.

The temple excursion left Knollville Thursday morning.

Thursday evening about nine o'clock Helen Talboe's daughter Nell came to Hester's home.

"Is Grandma Davis here?" she inquired.

"No dear, she isn't," Hester answered with forced calm.

"Why, when did she leave? Did you see which way she went?"

"Your Grandma has not been here today," Hester told her.

"O I wonder where she is. Mama thought sure she was over here. She likes to come here so much."

"She was here yesterday but she hasn't been here today," Hester explained with a feeling of guilt when she noticed the deepening concern in the little girl's eyes.

"I must go and tell mama. I wonder if my Grandma's lost." The child ran with little choking sobs down the path.

Hester spent the next hour doing a thing she would have scorned to do at any other time. She listened in on the telephone.—the rural telephone, which is no respecter of any one's secrets.

Helen Talboe called her sister Callie first.

"Callie, is mother there?"

"Why no. I've hardly seen her for a week. I was going to run over this evening and see her. Why is she keeping in so close?"

"She isn't," Helen's voice replied with vanishing control, "She's away every day lately and seems so different. I'll call Jim. She must be there."

There was a bur-r-r of shorts and longs and then Hester heard Helen's voice again.

"Hello. Madge? is mother there?"

"Why no, Helen. Jim was just asking at supper what was the matter with grandma. She hasn't been here for a week. I was going to call up and ask her to come over tomorrow and spend the day. You tell her for me, will you?"

"Yes—if I can find her," came Helen's voice a bit unsteadily. "She hasn't been home since morning. I supposed she was over to Hester Duncan's. She's been running over there a lot lately but I guess she's at George's. Good-bye."

Another medley of rings and Helen Talboe's anxious inquiry, "George, is that you? Is mother there?"

"Why, no. Dot is just getting the kiddies to bed so we can run up a minute. We haven't seen mother for a week. What are you doing to keep her so busy she can't drop in on the rest of us once in a while?"

Helen's choked voice cut him off.

"George—I don't know where on earth mother can be. She hasn't been home since morning and I've 'phoned every where."

There was a quick succession of sobs and a banging up of receivers.

It was Bob Talboe's voice to come next. He called Callie first and learned that she had just gone to his house. Then he called Jim.

"Your mother's out somewhere," he told Jim, "and Helen thinks she's lost or something. Run over a few minutes, can't you?"

Hester decided now was the time to send Grandma's message. She called Ned who was playing with some companions in the back yard.

"Run over to Bob Talboe's with this letter, Ned. Give it to any of them that you see first and hurry right back."

Hester had feminine curiosity enough to wish she might see Grandma's family as they read her startling ultimatum. She had written:

"Dear children: You will all be surprised to get this and to know that while you are reading it I am on my way to work for six months in the temple. I know, of course, how you feel about temple work and you know how I feel about it, so we won't go into that. I don't want to have any hard feelings with any of you, for I love you all so much, but I have decided I can't give up my religion because you want me to. I know how the converts out in the world feel when they have to choose between their loved ones and the gospel. For a long time I haven't had courage to choose, but I've made up my mind at last. It is my right to live my own life the way I think it should be lived.

"As I said in the beginning I'm going to spend six months in the temple. As you know I haven't any property or money in my own name, but if you are not willing for me to have what is rightfully mine to do as I choose with, I shall accept help from the

Church until I can take legal steps to secure my share of the property I helped your father to earn.

"I am hoping you will feel as you ought to about it, and that no such action will be necessary, for I want more than anything else to come back to Knollville when my temple mission is over and feel that I still have the love of my dear but misguided children.

"I love you all so much,

"Your revolting

"MOTHER."

For several days Hester wondered and worried about Grandma Davis' affair.

Then one morning this letter came to her.

"My dear Hester—I can never tell you how grateful I am. The children telegraphed me money the next day after I left, and they've all written the dearest letters begging me to forgive them and insisting on my promising to come back just as soon as I can and promising to make the rest of my days happy. I can feel that they all mean it and that the blessing I have prayed for is going to be granted.

"Thank you, my dear, a thousand times, for the courage you gave me to make a stand.

"With best love,

"CAROLINE DAVIS."

THE THIRTEEN MISTAKES IN LIFE

1. To attempt to set up your own standards of right or wrong.
2. To try to measure the enjoyment of others by your own.
3. To expect uniformity of opinions in this world.
4. To fail to make allowances for inexperience.
5. To endeavor to mould all dispositions alike.
6. Not to yield to unimportant trifles.
7. To look for perfection in our own actions.
8. To worry ourselves and others about what cannot be remedied.
9. Not to help everybody, wherever, however, and whenever we can.
10. To consider anything impossible that we cannot ourselves perform.
11. To believe only what our finite minds can grasp.
12. Not to make allowances for the weaknesses of others.
13. To estimate by some outside quality when it is that within which makes the man.

—Geyer's Stationer.

Of Interest to Women

Lalene H. Hart

"Flowers are the sweetest things God ever made and forgot to put a soul into."—*H. W. Beecher.*

While we are cooperating in the Clean Home—Clean Town movement, may we not stress the beautiful and artistic home and town? Here we are in this broad country with plenty of fertile ground at our disposal but comparatively few flower gardens. We need all the possible joy and happiness we can put into the world at this time when, from our feminine point of view, many things are topsy turvy.

The road to a man's heart is no longer by way of his stomach, but along paths of beauty, art and color. One successful and noted modern artist and decorator has brought forth this theory and plausibly contends for this view. He declares: "Man loves beautiful things. He does not absent himself from home because the cooking is necessarily better in the hotels and restaurants, but because the life pictures there are bright, the color schemes appeal, and there are persons and things which are good to look upon." More and more, women are becoming alive to this thought. They know that beautiful surrounding and pleasant color effects are subconsciously going to hold their loved ones closer to the home. They are spending their time and energy toward the accomplishment of this important end.

Whether it is a small city back yard, or just a corner of a more spacious suburban garden, or a small plot near the farm house, for planting their favorite flowers, there is nothing that will develop a higher moral and aesthetic standard among children than the association afforded by their own little garden. Let us make the coming season one of "flowers, flowers, everywhere."

Never plant too much, however. Consider two things, future development and after-care. We all want green grass, trees, shrubbery and flowers; but better a few well grown specimens, well cared for, than numerous indifferent varieties—indifferent because we planted more than we had time to care for. Flowers and shrubs are as responsive as people. Give them some definite attention and they will show their gratitude by sending forth a wealth of beautiful blossoms. There are many varieties of flowers which are easily grown with but little care. Among them are the old fashioned ones such as the hollyhock, marigold, petunia, sweet-william, larkspur, dahlia, and many others familiar to every one,

Window Boxes.

Window boxes are not a luxury. Anyone, anywhere, at any time may have them. At one time they were considered merely a box painted green to hold a few miscellaneous bits of flowers. Now they have developed to be a "thing of beauty and a joy forever." They may be simple or as elaborate as one desires. Different materials are used in their making, but, perhaps the one made of wood is most common. To be the most satisfactory, they must be large enough to contain soil sufficient to hold moisture to keep the flower from drying out. To prevent the wood from decay, a lining of tin or zinc, or a coat of tar residue, or even a coat of paint, may be used. The latter must be thoroughly dry before adding the soil. Holes should be bored in the bottom for drainage with broken pieces of pots placed over the holes; sometimes a fine wire screen or a layer of charcoal placed in the bottom before the soil is added. This helps to keep the soil sweet.

There is a wide choice of flowers and vines to meet the individual preference that may be used, depending of course on which side of the house the flowers are placed, some requiring more sunshine than others. One important point is to choose flowers that are intense in color. Geraniums, nasturtiums, petunias, begonias are always good and may be grown inside equally as well as outside the house. A box of nasturtiums, or small yellow poppies adds cheer to a room when snow still covers the ground. Before sowing poppy seeds, either in a box or in the open, mix them thoroughly with sand or finely pulverized soil, then sift the mixture evenly over the prepared bed and press firmly. This method insures even distribution and not many are lost from over-crowding. Poppies cannot be transplanted successfully.

Arrangement of Flowers.

One of the neglected arts—and it certainly should be called an art—is the use and arrangement of flowers after they are grown. It is surprising to see what can be done with a handful of garden flowers and an inconspicuous vase, once the fundamental principle of color, form and line have been studied. Some persons have a knack of making artistic everything they do; but the secret of using and arranging flowers, is merely a matter of a little thought and care mixed with a desire for beautiful things, and can be learned by anyone.

The study of flowers and their containers is most interesting. All kinds of strange shapes and sizes of vessels may be pressed into service. An old stone crock resurrected from the cellar, a discarded basket, an old brown baking bowl, a baked-bean jug, and many more common and ordinary household utensils can be used very effectively, if the colors are suited to the flowers used. With

little expense many unique and interesting bowls and jardineres can be provided by the use of a paint brush and a few small cans of enamel of different colors.

Over-crowding the mouth of the vase with the stems of flowers does not permit them to breathe the oxygen which is as necessary as water to keep them fresh. Neither does the water circulate freely when the stems touch the bottom of the bowl.

Carnations look lovely in a cut-glass vase, but marigolds or four-o'clocks look best in pottery or plain vases and bowls.

Yellow and orange marigolds against a brown background make an attractive picture.

Pansies are best in a low bowl with either variations of one color gathered together or all one solid color.

Canterbury bells look well in a vase of medium height against a tan or gray background.

The old-fashioned, wide-mouth water pitcher, tinted blue, pink, or yellow, makes a good receptacle for bunches of flowers such as lilacs, either white or lavender, or sweet peas.

Many beautiful combinations, such as roses, candytuft and mignonettes, or violets and roses, can be used very effectively with a container of proper shape and color.

One very simple combination, yet artistic and effective, is a little brown mug filled with beautiful yellow buttercups, which grow by the ditch bank, and a few blades of old-fashioned ribbon grass.

So with a little practice and time, using nature as a guide, each gardner or housewife may find expression in the arrangement of flowers, besides giving pleasure and satisfaction to others who love flowers for their beauty and fragrance but who may not know how much the natural beauty is enhanced by artistic arrangement.

GLEANINGS

Mrs. Lola Pierce-Hughes has blazed a new trail for women in the world of work. She has invented the profession of woman's service manager of a hotel. Some years ago Mrs. Pierce-Hughes was told by her physician that she needed more fresh air. She made a practice of walking all over the city and in the course of her trips was often asked for information as to the streets, location of shops, etc., by other women, strangers to the city evidently, whom she encountered. It occurred to her that a big hotel might be willing to place at the disposal of their women patrons the services of a woman who knew the city well and who would act as guide, philosopher and friend as required. This is the position that Mrs. Pierce-Hughes now holds in one of the world's greatest hotels.—*New York Sun*.

Maude Adams

The following clipping from the *New York Sun* of January 31, 1923, which intimates that Maude Adams is retiring from the Empire Theatre of New York City, and which gives her rating with such celebrated actors as Edwin Booth and Joseph Jefferson, and so celebrated an actress as Mary Anderson, must stir the pride of every citizen of Utah, for Maude Adams' mother was a Utah girl, born of "Mormon" parents, and Maude, herself, was born in Salt Lake City.

Professor Brander Matthews, the noted dramatic critic, says that actors and actresses, as a rule come from families that have known the stage; that there are certain traditions that have been handed down that go far toward making or marring the career of an actor or actress. This is certainly true of Maude Adams, whose mother, Annie Asenith Adams, was one of the stars of that deservedly famed stock company of the 60's.

"Maude was born November 11, 1872, within a stone's throw," says John S. Lindsay, "of the Salt Lake Theatre; and before she was a year old made her debut on the stage where her mother was a debutante some eight years before."

"It will be readily seen," says Mr. Lindsay in his story of the *Mormons and the Theatre*, "that Maude Adams was virtually born to the stage, her mother studying assiduously and playing parts both before and after Maude's birth, often taking Maudie with her both to rehearsals and performances, so that she became a familiar little object in the theatre before she could walk or talk. And long before she could say a speaking part, she was the pet of the Green room."

Despite the fact that Miss Adams' course has led her very far from her mother's people, for the major part of her life, it is nevertheless true that any scientific study of American celebrities, any serious effort to compile a biographical dictionary of American men and women of genius, must inevitably lead the investigator to the fact that Maude Adams was born of a "Mormon" mother, among the people who came into these valleys to establish an abiding place because of their desire to worship God according to the dictates of their own conscience. Any honor and distinction that is rightly Miss Adams', is, in part, rightly an honor and distinction to her mother's people:

EMPTY PLACES ON THE STAGE

The announcement appears that the definite withdrawal from the stage of Miss Maude Adams is now accentuated by plans al-

ready made for Miss Billie Burke to become the star at the Empire Theatre in a series of new plays to be written by Sir James M. Barrie, for successive production at Christmas time, beginning next year. This must be reckoned the stage's formal expression of assent in the general concert of change and replacement now heard all round the inhabited world.

As a popular idol of the American stage, Maude Adams stood, more definitely than most, in the line of Edwin Booth and Joseph Jefferson, Adelaide Nielson and Mary Anderson—and shall Jenny Lind be included? For, as was the way in those earlier days, the New York public (and that of the whole country) was swayed by sentimental ideas as well as by a modicum of true appreciation of the dramatic art. Moreover, the actor shone also in the reflected splendor of his dramatist's productions and in the luster of the lines he spoke. Thus, Lester Wallack or James Lewis—and even the perennial John Drew—scarcely held such a place of almost religious estimation in the public eye as the Shakespearean tragedian. Not even the sumptuous and fascinating art of Ada Rehan was regarded in quite the same light as the classic and somewhat mystic figure of Mary Anderson, the ceremonial worship of the latter was led by the dean of American dramatic critics in a key devoutly tuned to the celestial.

The very newsboys used to talk about *Maudie Adams*; the more pampered children in the orchestra seats exalted her to the same plane with the lady who leaped through the hoops at the circus, or Little Eva in apotheosis. None need laugh; as some crusty old Englishman said lately about certain despised "Victorian" customs: "We could do very well with a little of that nowadays." The driest cynic may well salute, or the giddiest flapper envy the golden season of *Maude Adams* and her fortunate exposition of the spontaneous and delightful whimsies of the young *Barrie*. It speaks well for tastes that outlast passing fashions that the desire for what *Maude Adams* has evoked still stirs playgoers.

FIVE MOST VALUABLE BOOKS

The conference of librarians and school people had no difficulty in selecting the five best books for elementary children to read, but after the five there was no hope of agreement. Louise M. Alcott's *Little Women* went to the head of the list almost unanimously. *Alice in Wonderland*, was an easy second choice; as *Robinson Crusoe* was the third. Then followed *Tom Sawyer*, and *Treasure Island*.

Notes from the Field

Amy Brown Lyman

Western State's Mission

The Relief Society of the Pueblo branch has enrolled twenty-six members. A picture of this branch is printed herewith. The women are faithful, active workers and much good is accomplished by their labors.

A committee for visiting the sick has been appointed with first counselor, Alice Manners, in charge. Much effective work



has been accomplished by this committee. Second counselor, Georgia Hoops, is director of the district teaching.

On Oct. 20, 1922, a box social was given by the association. Thirty-seven boxes were sold, clearing \$18.50 for the organization. A very successful bazaar was held Nov. 29, 1922. The art booth, apron booth, refreshment stand, fish pond and country store were artistically decorated in harmonizing colors. Many non-members, who had never visited the Relief Society before, were in attendance. The proceeds from the bazaar amounted to \$100.05. The Society donated \$50 for the building of an addition to the chapel.

San Juan Stake

One of the loved and admired characters of Blanding, San Juan stake, is Marian Frengler Bronson. The following sketch of her life has been sent the *Relief Society Magazine*:

"Marian Frengler Bronson was born in Aarhus, Denmark, on the seventh of April, 1847. Her father was a musician, and she and her children have all been gifted with great musical ability. At twenty-three she was married to Andrew Sorenson, whose health failed him, making him an invalid. Her husband died about four years after their marriage, leaving her to care for their remaining child, Josephine. Besides her grief, she had also to suffer the bitter displeasure and opposition of his people and hers, for before his death she had joined the Church. These relatives succeeded in taking her little girl away from her, and she was forced to sell her watch and other personal belongings to pay for an attorney to establish her right as guardian.

"With her child in her own care again, she made preparations to gather with the Saints. At that time she knew nothing of the work for the dead, or the necessity of gathering genealogy, but she felt impressed before leaving Denmark to gather what genealogy she could, and succeeded in getting such incomplete items as the parish priest could supply. She came to Utah with her little girl in 1876. In 1877 she was married to Wilmer Wharton Bronson. She later cared for her seven children while her husband filled a mission in Great Britain.

"In 1888 she moved with her husband to Monticello, a wild, frontier settlement. She made her home in San Juan county, and for twenty years she was a "minute woman," going wherever the voice of suffering called her. Her obstetric art will be remembered with gratitude after she has gone. For seventeen years she has been a widow, and until 1919 she took an active part in the Relief Society and other organizations.

"In 1919 she was run down in the darkness of night by an automobile and since that time has suffered much pain and discomfort, and is still confined quite closely to the house. But in all these afflictions she is patient and cheerful. Her life story is that of a real Saint. The many people who have been comforted in mind and body by the pleasant face and gentle skill of "Grandma" Bronson, do not hesitate to accord her the title of *Saint*, and the history of her sacrifices for the gospel's sake is sure to inspire faith in all who hear it."

California Mission

The officers of the California mission have written the following inspirational letter to Relief Society headquarters:

"In reviewing the work of the past year our hearts are filled with gratitude for the privilege we have had of being permitted to work in the California Relief Society mission. We know our

heavenly Father has abundantly blessed us in giving us such wonderful women all through the mission; the officers and members are all energetic, self-sacrificing, and earnest workers.

"During the past year eight organizations have been effected and are all working and progressing in a very satisfactory manner. All the different conferences have been visited and meetings held with each organization.

"In the early part of November, President Margaret Miller and Charlotte Stahr left with President Jos. W. McMurrin and party for Arizona and San Francisco. Arriving in Arizona all organizations were visited throughout the conference. Meetings with officers and members were held. The Relief Society women in this part of the mission are obedient, energetic and willing to make any sacrifices for the advancement of the organization. The members of the Church in some parts of Arizona are handicapped in many ways. Few meeting houses have been built and the members have to travel many miles to attend their meetings. Although they are passing through the hardships of the regular pioneer life it was found that the Relief Society women are donating liberally to the poor, building meetinghouses, providing for the comforts of the missionaries, and in every way working for a better and bigger Relief Society.

"The Fresno conference, held at Bakersfield and Gridley, was very satisfactory. The San Francisco conference was the next one visited. It was gratifying to note the willing spirit for work in these conferences. Many branches, with cooperation of the other Church organizations, are building meetinghouses, buying lots for meetinghouses, caring for the mission homes, and at all times providing for the sick and needy. In visiting these conferences it was very pleasing to see the missionaries taking part and helping in the Relief Society work. We learned that many branches have placed the *Relief Society Magazine* in their public libraries.

"The work in the Los Angeles conference is progressing. During the past year many new organizations have taken place. Social service activities have been an important part in the year's work.

"January 15, 1923, the Los Angeles Relief Society gave a 'Get acquainted party.' Over four hundred persons attended, and it was a very enjoyable affair.

"The plans outlined for the coming year include social service work to be carried on throughout Los Angeles, the nurse and lecture course consisting of lectures from the best specialists and nurses in the city, and the establishment of a baby clinic."

Liberty Stake

• A testimonial party was held by the Salt Lake City second ward on Tuesday, January 30, 1923, in honor of Mary A. Hyde White, who served as secretary of this ward for sixteen years. She also acted in the same capacity for several years for Liberty stake Relief Society. Mrs. White, because of illness, retired from active labors about a year ago.

Eighty-three guests were present at the dinner. Community singing and speeches were the features of the entertainment. The speakers all commended Sister White for her loyalty and paid beautiful tributes to her for her efficient and devoted service. A beautiful flower bowl was presented to her by Mrs. Matilda Jensen, president of the ward Relief Society. She spoke of the love and esteem in which Mrs. White was held by her many friends and co-workers.

IN MEMORIAM

Mexican Mission

Mrs. Nicolasa de Bueno, president of the El Paso Branch of the Mexican Relief Society, died at her home December 21, 1922. Mrs. de Bueno was born in 1858, in the City of Chihuahua, Chih., Mexico. Before her conversion to the Church of Jesus Christ of Latter-day Saints, she belonged to the Presbyterian church. She had investigated a great many different churches but never felt that she had found the truth, until a "Mormon" missionary left at her home an "Articles of Faith" card which contained the address of a house where cottage meetings were being held. Her interest was aroused and she searched out the house mentioned, and attended her first "Mormon" meeting. After this she eagerly read the *Book of Mormon*, and all other Church literature obtainable in the Spanish language. When her minister learned that she was investigating the gospel of the "Mormon" Church, and reading their literature, he tried in every way to discourage her, and even told her she would be utterly condemned for so doing; but she felt that she had found the truth, and her faith was undaunted. From this beginning she continued her earnest investigation until, in September, 1919, she became a member of the Church. She finally gained the consent of her husband for her baptism, although he did not, himself, join the Church. Mrs. de Bueno, from the time of her baptism until her death, was a very faithful member, and performed willingly all duties required of her in the Church. When the Mexican Relief Society was organized in El Paso,

Sister de Bueno was chosen president, which office she held and fulfilled its obligations faithfully until her death.

Fremont Stake

Henrietta Eckersell, an early pioneer was called by death on Sunday morning, February 4, 1923, at Rexburg, Idaho, at the ripe age of eighty-two. Mrs. Eckersell was born in the Highlands of Scotland, September 7, 1840. Her parents joined the Church in their native land. Her mother died when Henrietta was five years old, and her father, with his young daughter, undertook to emigrate to Utah. They crossed the plains with Captain Willie's handcart company. In crossing the plains they were overtaken with the early winter blasts and her father perished when within a few miles of Salt Lake City, their destination. Upon her arrival in Salt Lake City, President Brigham Young took her to his home where she remained until her marriage to James Eckersell. Mr. and Mrs. Eckersell settled first in Cache valley and later moved to Rexburg, Idaho. Mrs. Eckersell was the mother of five sons and five daughters; three sons and three daughters survive her. She was active in Church affairs and she died staunch in the cause she espoused.

Wasatch Stake

In the death of Mary Carlile McNaughton, on Jan. 14, 1923, the Heber second ward lost one of its earnest and faithful workers. Mrs. McNaughton was treasurer of the ward Relief Society organization and was always prompt and dependable. Her annual report was compiled and ready for the stake secretary at the time of her death. Because of her devotion as a wife and mother, and because of her faith in the gospel, and her good works in the community, her name will be long remembered with reverence and love.

NATIONAL GARDEN WEEK

Over one hundred national organizations will unite in observing National Garden Week.

The plan has the approval of President Harding.

Women's organizations throughout the United States will unite with the various garden-clubs of the country to promote the work of the week.

The General Board of the Relief Society endorses the movement and asks that aid be given it by Relief Society officers and members wherever possible.

We are including a part of the Garden Week program of the national committee which is offered as suggestive material for a Relief Society or community program:

"Gardening—an all-the-year-round interest; the home garden for health and pleasure—vegetables as health builders—beautifying the home with window boxes, shrubs, etc.—beautifying the home grounds; community gardens—sociological effect of gardens—an aid in quieting some of the unrest that is abroad in the land; garden talks illustrated—including wild flowers and wild garden spots of charm and beauty; transforming the waste places—gardens versus weeds and rubbish; parks and playgrounds—a physical, mental, and moral tonic; our friends, the trees—planting a tree for memory's sake; the school garden and home gardens under school supervision; planning the garden—starting the seeds—preparing the soil—garden tools and their care—caring for the plants—harvesting; garden enemies—the cutworm, bugs, tussock moth, etc.; garden friends—earthworm, toad, etc.; use of garden products—beautifying the school grounds—tree planting in school grounds—preservation of wild flowers, trees, plants, and shrubs—bird protection—bird feeding—organization of junior Audubon clubs; the garden in song and story—the garden in art and poetry—landscape gardening in relation to natural and scenic beauty—the small garden in relation to the architecture of the home—preservation of wild flowers—needed state legislation."

THE AWAKENING

Nina Burnham McKean

Winter with his robe of snow,
Over all the world below,
Such a cover soft and white,
Making brown old earth so bright
With a veil as soft as down,
Like a bride in wedding gown;
Nothing even lifts its head,
From the soft and chilly bed
All are sleeping 'neath its folds
Ugly scars and year old molds;
Yet I think I see a hint,
Where on snowflakes sunbeams glint,
That the spring is drawing near,
Calling sleeping life to hear,
Now in flowering fields of green,
Is earth's resurrection scene.

EDITORIAL

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

Motto—Charity Never Filleth

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Room 20, Bishop's Building, Salt Lake City, Utah

Vol. X

APRIL, 1923

No. 4

PHILOSOPHIC DESPAIR OF THE WORLD

Fifteen years ago the world believed, generally speaking, that its past was full of glory and its future full of promise. No platform topic was more popular than the "Heir of the Ages," very likely suggested by Tennyson's famous lines, "I, the heir of all the ages in the foremost files of time." Orators took a great deal of delight in recounting the world's achievements in art, literature, science, and invention. They pointed with great pride to the fact that modern invention had practically revolutionized the world.

Now with the facts much the same as they were, the world has suddenly lost much of its pride, and facing the future with much of despair. It is in the position of a boy with a bright colored toy balloon that has suddenly received a puncture—there is nothing left.

Since the cessation of the world's war, we have suffered much from many varieties of depression, financial, intellectual, spiritual, etc. We have been deluged with a flood of depressing literature. Philosophy, never very optimistic at best, has grown intolerably pessimistic. In the March 3 issue of the *Literary Digest* is an article entitled, "The Growing Philosophic Despair," which is quite true to the situation as many know it. The paragraph reads as follows:

"No salvation, no immortality, nothing but economic collapse at the end—this is the philosophic fear which the contemporary literature of despair holds for us, and which is likely, we are told, to do considerable harm unless counteracted. The mechanistic philosophy, as it is being taught in some of our colleges and universities and in the published works of some of the philosophers

schooled in psychology, biology, chemistry, and physics, is inculcating in the man-on-the-street the idea that he is little more than an animated clod, and that the universe is a mere machine without sympathy or purpose."

In the midst of this uncertainty and mental depression which is closing in on the people of the world from many sides, we turn to the Latter-day Saints, who would rally at any moment to the slogan, "The past is full of glory and the future full of promise." Particularly would they feel this as it touches their own history.

We are rapidly approaching the centenary of the organization of the Church. On the sixth day of this month, ninety-three years will have elapsed since its organization.

The Latter-day Saints have not escaped the financial depression growing out of conditions caused by the world's war, but they have escaped in very large measure the spiritual and intellectual depression that has taken such a strong hold of people, particularly in intellectual circles.

The condition extant in the world today is not to be wondered at, for its philosophy of life and its religions, in many instances, have been weighed in the balance and found wanting; consequently it feels that civilization is a failure and Christianity no success.

Joseph Smith repeatedly warned the people of just such a condition, and told them that to follow a man-made philosophy, and ignore the word of God, could only result in their ultimate destruction. On the other hand, all of the leaders of Israel have told the members of the Church that to the extent that they would heed the counsel of those called to preside over them, to that same extent they should grow and progress and have great joy and rejoicing in all their undertakings.

Despite the fact that there are imperfections in Zion, and some conditions to be overcome that are not in accord with the principles and ideals of the Latter-day Saints, nevertheless this coming anniversary of the Church will bring joy and rejoicing to the people of the Lord.

The year's statistics will show growth in essentials.

From many sides comes evidence that we are being watched by the thinking people of the world. Not long ago a gentleman who has been engaged for many years as a teacher in our Church schools, related a conversation he had with the president of a well-known girls' college in the East. He reported the president as saying, "We have not been able to cope with the world conditions, but our eyes are upon your people hoping for their success. There are those praying for you who are not of your faith, but who, nevertheless, are very anxious for your success."

The Latter-day Saints face the past with pride, and look forward to a future that looms big with promise.

Guide Lessons for June

LESSON I

Theology and Testimony

(First Week in June)

FAST DAY OBSERVANCE

1. *The Great Purpose.*

Like every other provision of the gospel the Fast Day has behind it the happiness of the human family.

2. *The Self Disciplinary Value of Fast Day Observance.*

The joy of discovery is said to be the greatest of all in the intellectual field.

In the presence of new truth the soul shouts, "I have found it," to the forgetfulness of all else, and flies forth in an ecstasy that caused the Greek philosopher to rush from his bathroom into the street shouting, "Eureka! Eureka!" But there is a happiness second to none that comes from a consciousness of self-control. The feeling of self-mastery is a joy supreme.

In "the temptation" the attack of the evil one was ill-timed. It was at an hour of self victory with the Great Exemplar, the hour of strongest resistance. It was at the close of a period of abstinence; and the victories that followed, culminating in the authoritative exclamation, "Get thee behind me, Satan," are object lessons to us all, attesting the value of a training in self-discipline through fasting.

Consistent abstinence in fasting gives the whole soul an acquaintance with the joy of self-conquest in that particular and makes more certain self-discipline in other directions.

Youths trained in Fast Day observance will rarely, if ever, be breakers of the Word of Wisdom, and the dangers of their falling from the pathway of purity will be much less than it would be without such training. Control over the lesser appetites is prophetic of control over the stronger impulses.

Fast Day Observance Develops Heroism.

Heroism is one of the highest sources of joy. Heroes are made by resistance as well as by advancement. It often takes more courage to stand still than to go on; more strength to wait, than to work, and more fidelity to refrain than to act. The development of heroism in one line helps the development in all lines.

The joy of Fast Day observance depends on the attitude of the observer. If the observance is a matter of mere compliance with regulation the results so far as the individual is concerned will be limited to the physical and social benefits. But if the attitude is one of heroism the results include the enjoyment of the observance and the training in self-discipline.

To the one possessed of heroism, duty, be it ever so difficult, becomes pleasure, and this is especially so in youth.

Dereliction in Fast Day observance generally has a background of self-humoring which encourages along that fatal line of least resistance where ease absorbs our energy, and ends in the imbecility of the will.

The Social Side of Fast Day Observance.

Society is, that men may help one another. Fast Day observance is never more than half complete unless it goes over into giving; it requires a Golden Rule giving; a giving that we would not object to having put in print; a giving that would not shock us if we saw it in our dreams.

Regardless of religion the custom of fasting that others may be fed appeals to the call of the better human self. The sharing sentiment marks the man; its opposite is a characteristic of the animal.

There is no greatness in the land of Greed. Small souls only seek refuge there.

The Spiritual Side of Fast Day Observance.

We pray, "Lord, bless the poor and needy."

To the Latter-day Saints, Fast Day observance is linked with their weekly covenants with the Lord. The official prayers of the Sacrament ordinance make the spiritual obligations plain. How can we be willing to "keep his commandments" and be unwilling to observe the Fast Day? How can we witness that we "remember him" if we forget the Lord's poor?

One's religion may be measured by the standard found in James 1:27.

The Lord has provided through Fast Day observance that all may visit the needy by their gifts. The Fast offering is a most welcome visitor and it goes on its errand as a gift from God because it passes through "the Lord's storehouse."

The Fast Offering observer is acting out the closing part of the prayer: "Thine is the honor, the power, and the glory."

"He that giveth to the poor lendeth to the Lord," and if the giving is the result of the love of God and a love of one's fellowmen the act is an obedience to the two great commandments.

(See Mark 12:30-31.) The Fast Day giver is more than an "Abou Ben Adhem."

One's giving, to be of spiritual value, must be of a type that will carry over onto the "books" where Divine credit is given. A credit of which one would not be ashamed as a candidate for salvation and exaltation. See Rev. 20:12.

To the joys of self-mastery, heroism and philanthropy may be added the joy of knowing oneself to be in harmony with the Lord's plan, a happiness that comes only through acquiescence to his will, a glad some heeding of his counsels and a willing obedience to his commands.

The following instructions of President Joseph F. Smith on Fast Day observance are deserving of the most careful consideration:

"It is, therefore, incumbent upon every Latter-day Saint to give to his bishop, on Fast Day, the food that he or his family would consume for the day, that it may be given to the poor for their benefit and blessing; or, in lieu of the food, that its equivalent amount, or if the person is wealthy a liberal donation in money be so reserved and dedicated to the poor.

"Now, while the law requires the Saints in all the world to fast from 'even to even' and to abstain both from food and drink, it can easily be seen from the scriptures and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, 'purity of heart and simplicity of intention,' than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the Fast Day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness; others are delicate in health, and others have nursing babies; of such it was not required to fast; neither should parents compel their little children to fast. I have known children to cry for something to eat on Fast Day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord, and their fellows. Better to teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them.

"But those should fast who can, and all classes among us should be taught to save the meals which they would eat, or their

equivalent, for the poor. None are exempt from this; it is required of the Saints, old and young, in every part of the Church. It is no excuse that in some places there are no poor. In such cases the Fast donation should be forwarded to the proper authorities for transmission to such stakes of Zion as may stand in need.

"So shall we gain favor in the sight of God; and learn the acceptable fast before him."—*Gospel Doctrine*, pp. 306-7.

QUESTIONS AND PROBLEMS

1. What is the ultimate aim of all gospel requirements?
2. Discuss the statement, "The consciousness of self-mastery is a joy supreme."
3. In what way did the Savior teach the value of self-discipline?
4. How does Fast Day observance develop self-discipline?
5. How may Fast Day observance be made to develop heroism?
6. Discuss heroism as an essential part of the plan of salvation.
7. What is "Golden Rule giving"? Illustrate.
8. How will Fast Day observance insure in favor of temperance and chastity?
9. Give scriptural proof that there are at least three books out of which we shall be judged.
10. Compare Rev. 20:12, with Doc. & Cov. 1:10.
11. Discuss the propriety of the mother's planning for some Fast Day conversation in the homes on Fast Day eve.
12. Discuss the instruction of President Smith on Fast Day observance. (a) Their definiteness. (b) Their consistency.
13. Give four definite reasons for Fast Day observances.

LESSON II

WORK AND BUSINESS

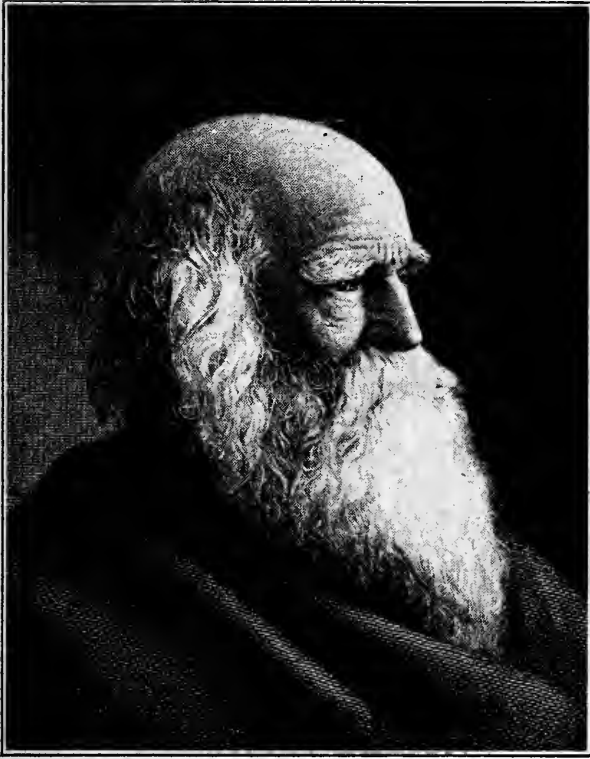
(Second Week in June)

LESSON III

Literature

(Third Week in June)

WILLIAM CULLEN BRYANT (1794-1878)



The first American writer of artistic prose was Washington Irving, but the first great American poet was William Cullen Bryant. The latter, though born ten years later (1794), began to write at the same time. Indeed, he was only a child of twelve when his "Embargo" was published. And his immortal "Thanatopsis" followed Irving's first great success the *Knickerbocker History*, within three years. Another parallel between these first two great American men of letters is the fact that both were destined for the law,—Bryant being admitted to the

bar and practicing for a few years. But the inner urge of art with both men was stronger than training. Bryant's father, Dr. Peter Bryant, a physician and state legislator, was too broad and too wise to try to restrict his son's natural bent. He had had him christened after a great medical authority, in hopes of a third generation of doctors, for the grandfather, too, was practitioner as well as magistrate. Great and great-great grandfather Bryant had been Plymouth magistrates, but William Cullen Bryant, descendant of John Alden, born in Cummington, Massachusetts, was to be no village magistrate, nor physician, nor lawyer, but in both poetry and journalism he was to make his

"One of the few immortal names
That were not born to die."

The young lawyer pays no compliment to his clients or his profession when he flees to the woods, and says to the stream (*Green River*):

"But I wish that fate had left me free
To wander these quiet haunts with thee."

* * *

"Though forced to drudge for the dregs of men,
And scrawl strange words with barbarous pen,
And mingle among the jostling crowd,
Where the sons of strife are subtle and loud."

The ardent love of nature was the key to Bryant's greatness. His verse is always charming and vivid and true in detail. Note what a gallery of definite pictures in *A Winter Scene*, each bathed in the Bryant atmosphere of calm, expansive, solemn grandeur:

"Still there was beauty in my walks; the brook
Bordered with *sparkling frost work*, was as gay
As with its fringe of summer flowers. Afar,
The village with its spires, the path of streams—
And dim receding valleys, hid before
By interposing trees, lay visible
Through the bare grove."

* * *

"And all was white. The pure *keen air* abroad,
Albeit breathed no scent of herb, nor heard
Love-call of bird nor merry hum of bee,
Was not the air of death. *Bright mosses crept*
Over the *spotted trunks*, and the *close buds*,
That lay along the boughs, *instinct with life*,
Patient, and waiting the soft breath of Spring,
Feared not the piercing spirit of the North.
The *snow bird* twittered on the *beechn bough*,
And neath the *hemlock*, whose *thick branches* bent
Beneath the bright, cold burden, and kept dry
A *circle on the earth*, of *withered leaves*,
The *partridge* found a shelter. Through the snow
The *rabbit sprang* away. The *lighter track*
Of *fox*, the *racoon's broad path*, were there,
Crossing each other. From his *hollow tree*
The *squirrel* was abroad, gathering the nuts
Just fallen, that asked the winter cold and sway
Of winter blast to shake them from their hold."

You catch the thrill of the familiar summer scene from the accurate observation and musical swing in *Green River*:

"And pure its waters—its *shallows are bright*
With *colored pebbles* and *sparkles* of light,
And clear the depths where its *eddies play*—
And *dimples deepen* and whirl away,
And the plane-tree's speckled arms o'er shoot
The swifter current that mines its root."

Bryant stands in worshipful awe of God's creation. Such reverence is his religion. His noblest lines are born of his broad, comprehensive appreciation of the great out-doors. Note the grand sweep and lofty thought and diction of the dozens of nature poems like *A Forest Hymn*.

"The groves were God's first temples, ere man learned
 To hew the shaft, and lay the architrave,
 And spread the roof above them—ere he framed
 The lofty vault, to gather and roll back
 The sound of anthems; in the darkling wood,
 Amid the cool and silence, he knelt down,
 And offered to the Mightiest solemn thanks
 And supplication."

Bryant's life and character and literary style and habit of thinking is one with his poetry. His pure and lofty thought naturally seeks the loftiest material and expression. His open, clear, noble, austere life finds embodiment and expression in nature's grandest forms.

Perhaps it was the darker Puritanic severities, the inevitable retribution of whipping post, birchen rod and pulpit warnings that colored much of this author's work a solemn gray. Yet his sombre moods are not depressing, never sordid. Even in death there is hope, beauty, justice and grandeur. The usual bright and beloved scene often becomes a playground for serious thoughts, even of death. When only eighteen, while picking his way through primeval forests about Cummingdon, where gigantic trunks of fallen trees and layers of dead leaves had accumulated for ages, he composed his *Thanatopsis*. In one broad and comprehensive view the young author in this first great American poem presents the destinies of the human race on earth—like the trees of his forest—the perpetual coming and going of generation after generation, in order and beauty and heavenly mercy, each eventually finding a resting place on the bosom of the kind earth.

Aspects of death occur frequently in his poetry throughout his whole life, but nearly always are they inspired by some phenomenon of nature. The *Hymn to Death*, *The Burial Place*, *Blessed are they that Mourn*, *No Man Knoweth his Sepulchre*, *The Old Man's Funeral*, and many others are all more majestic than they are solemn expressions of such consolation as closes his *Mutation*:

"Weep not that the world changes—did it keep
 A stable, changeless state, 'twere cause indeed to weep."

Such lines as these, and those that follow from *Hymn to Death*, are largely responsible for the familiar term of "cold" applied to Bryant's work. Speaking to death:

"Yet while the spell
 Is on my spirit, and I talk with thee
 In sight of all thy trophies, face to face,
 Meet is it that my voice should utter forth
 Thy nobler triumphs; I will teach the world
 To thank thee." * * *
 "Thou dost avenge,

In thy good time, the wrongs of those who know
No other friend. Nor dost interpose
Only to lay the sufferer asleep."

Whenever Bryant touches his own personal associations, it is in tender—not "cold"—emotion. In the "Hymn" last quoted, note the controlled, smothered feeling in the exclamation about his father:

"For he is in his grave who taught my youth
The art of verse, and in the bud of life
Offered me to the Muses. *Oh, cut off
Untimely!* When they reason in its strength,
Ripened by years of toil and studious search,
And watch of Nature's silent lessons, taught
Thy hand to practice best the lenient art
To which thou gavest thy laborous days,
And last, thy life."

Though many people were less often immortalized in verse than the natural objects of his environment, yet true appreciation marks every reference of this author to those whom he loved. His wife he mentions often; her spirit stands beside him in his contemplation of *A Winter Piece*. Again in another poem *Fairest of the Rural Maids*, he writes:

* * * "Birth was in the forest shades;
And all the beauty of the place
Is in thy heart and in thy face."

Tenderly, too, is she made the moving force in *The Future Life*. (1837) *The Sleep That Is*, (1855), and *October 1866*. The death of his sister occasioned the beautiful tribute in *The Death of the Flowers*, that begins with the familiar lines:

"The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere."

and ending:

"In the cold moist earth we laid her when the forest cast the leaf,
And we wept that one so lovely should have a life so brief:
Yet not unmeet it was that one, like that young friend of ours,
So gentle and so beautiful, should perish with the flowers."

Besides Bryant's poems of nature and death—which include the tributes to relatives, he wrote many—generally less perfect—on Indian themes, imaginative historical treatises, such as *The Ages* (1821)—a picturesque summary of the history of mankind, written for and read before the Harvard College Phi Beta Kappa—a society that only extended such honors to those who had already achieved distinction. The poem is still the best poem of its kind to be given before a college society in this country or England. Translations from the Spanish and German are many and faithful;

his translation of Homer is perhaps as good as any in the language.

The political poems that began with the boyish effort, *The Embargo*—a satire after the fashion of Pope, like several others of his youth—were again resumed after his editorial career began. The publication of his first volume of verse (1821) and the prose and poetic satires previous had made him sought by papers and magazines. He began as a full-fledged journalist in 1825. He moved to New York, and became assistant editor on a short lived magazine. Bryant then became one of the editors of the *New York Evening Post*, and, in 1828, its chief editor. His own contribution of verse and prose, and the high standard of all its columns was largely responsible for keeping all American journalism stronger and cleaner than the vulgar trend of the times would otherwise have made it.

Bryant's eloquent prose was sought on all kinds of public occasions: at celebrations, dedications, political or social meetings his poetic, imaginative genius distinguished and popularized his speeches. No man of distinction in America had been so well known. His ponderous head, long gray hair and beard, alert, sharp eyes, and springing gait—buoyant almost to the last—gained instant recognition and reverence. Fifty years he had served his country in building her greatest newspaper and her habits of thought; seventy years a poet, though he wrote less per year than any other great poet, he voiced more of his country's ideals and beauties. His career covered, if not all, at least the best years of nearly all our great American writers and many of those of England: Scott, Byron, Tennyson, Shelley, Arnold, Wadsworth, Browning, Irving, Poe, Whittier, Longfellow, Lowell, Emerson, Holmes, Whitman, Bret Harte, and others. A great figure in a great society of literary lights! America's first great poet—the Wadsworth of America, and—not even Lowell excepted—the poet most in public life.

SUGGESTIONS FOR STUDY

1. Do you consider Bryant's fairyland flights successful in such poems as *The Little People of the Snow*?
2. Bryant's one abiding idea about nature is that she is a profound influence on the human spirit; quote lines that show its chastening or soothing or encouraging or ennobling effect.
3. Wherein is *Robert of Lincoln* rather fetching in its playfulness, and also an exception to the author's general failure in dramatic portrayal?
4. What was Bryant's influence in American journalism?
5. What were his views and feelings on death? On ethics?

LESSON IV

Social Service

(Fourth Week in June)

MARRIAGE AND ITS ADJUSTMENTS

The early period of marriage is one of adjustment and re-adjustment in habits, ideals and standards of life. To a degree at least, it is a sort of making over the old ways of living in compliance with the demands of this new and intimate relationship. It is a reconstruction which makes it possible for two persons who are different by nature and by nurture to live together harmoniously, sympathetically, and successfully. This is no simple matter. Professor Tuft says, "In view of all these differences in nature, occupation and social standards, it may be said that however well husband and wife may love each other, few understand each other completely. Perhaps most men do not understand women at all." Dewey and Tuft: *Ethics*, p. 588.

PHYSICAL DIFFERENCES

Men and women are different both physically and mentally. Men's bodies are larger and stronger than are those of women. They can lift and handle heavier objects. They are endowed by nature with strength to fight in defense of home and for the protection of children and the weaker sex. Women, on the other hand, although they do not possess muscular strength, have, in certain respects, greater endurance. For example, in administering continuous aid to children and dependent persons women are able to continue many hours without rest while men are apt to yield to sleep and fatigue. Women can also endure extreme pain for long periods of time which is, of course, incident to child bearing.

God has, thus, endowed man and woman each with bodily powers essential to the carrying out of the divine purpose of their creation.

MENTAL DIFFERENCES

The mental differences between men and women are less obvious. The old notion that men have greater mental powers than women is no longer accepted by psychologists. In recent years many women have undertaken scholastic pursuits and have made attainments in lines which call for great mental ability.

But notwithstanding this mental equality which the science of human nature now recognizes, there are fundamental differences in the way men and women react to the various problems and

conditions of life. This may be due only in part to their inherited nature and largely to the difference in training and customs to which each has been subjected.

In dealing with the great human relations men are less emotional and impulsive than women. Men frequently remain quiet and thoughtful when women weep and in words and actions make outward demonstration of their inner disturbances. These differences show themselves in the presence of great crises occasioning extreme joy or sorrow.

These physical and mental differences make for attractions, and are thus a condition of pleasant association between men and women. They were created by God and nothing should be done in our modern social life to weaken them.

G. S. Hall writes: "What our schools and other institutions should do is not to obliterate these differences but to make boys more manly and girls more womanly. We should respect the law of sexual differences and not forget that motherhood is a very different thing from fatherhood. Neither sex should copy or set patterns to the other, but all parts should be played harmoniously and clearly in the great sex symphony." G. S. Hall: *Youth*, p. 284.

But although these differences are the very condition of attraction between man and woman, they are also causes of misunderstanding and occasional friction. We need, therefore, an adjustment which insures harmony and cooperation and at the same time gives place to thought differences which make for sex attraction and which are essential as supplements to the life of man and woman. Man is incomplete without woman and so also is woman without man.

We admire initiative and strength in man, but we know how quickly it may become rough and hard unless it is in some way supplemented by the sentiments and emotions of woman. A woman on the other hand may become extremely sentimental and narrow unless checked by the colder and more rational attitude of man. This situation is well expressed in the Sanskrit story where Man confesses to the Creator of Woman: "I cannot live either with her or without her."

QUESTIONS

1. Show that the early period of married life is essentially a period of adjustment.
2. Show that from the point of reconstructing habits, ideals, and standards, marriage should not be too long postponed.
3. What does Professor Tufts say concerning men and women understanding one another? Can you justify his position?

4. In what respect does man's physical strength differ from that of woman?

5. Give examples to show that women under certain conditions have greater endurance than men.

6. Give reasons to show the fallacy of the old notion that men have stronger minds than women.

7. How would you answer the following argument? There are more men who become great architects, writers, preachers, lawyers, politicians and financiers than there are women, therefore, men must be brighter than women.

8. What are the mental differences between men and women? Do these differences tend to show that their mission in this world is essentially different?

9. In view of these differences what does G. S. Hall say about the sort of education that should be given to boys and girls respectively?

10. Show the full significance of the statement that man is incomplete without woman and woman is incomplete without man.

TEACHERS' TOPIC FOR JUNE

CURFEW LAW

1. Twelfth "Article of Faith."

2. All nature is governed by law and obeys the law by which it is governed. Man alone disregards law, and the results of his disobedience bring disaster.

3. Disregard for minor laws prevalent.

4. Curfew law.

a. This law makes it unlawful for persons eighteen or under to be on the highways or at public places of amusement after nine, unless accompanied by parent or guardian.

b. The purpose of the law is to safeguard the morals of the juveniles. Juveniles yield more readily to evil influences than do adults. Youths who go astray very commonly begin their waywardness before the age of eighteen.

c. Evil influences of a social nature are much more prevalent by night than by day.

d. Law enforcement officers hold that most of their trouble with juveniles would be at an end, and ultimately crime generally would be greatly reduced if law was more strictly observed.

e. Responsibility of enforcement of this law rests mainly with the parents.

f. Results of disobedience to this law.

Some Firsts in Woman's Progress

The first representative body of women ever convened was the "National Female Anti-Slavery" Convention held in New York City with seventy-two delegates present, in 1837.

The first resolution endorsing the public work of women came from the American Anti-Slavery Society, composed of both men and women, in 1839.

The first women in the world to receive college degrees were Mary Hosford, Elizabeth S. Prall, and Caroline M. Rudd, graduates of Oberlin College in 1841.

The first nation in the world to grant married women control of their own property was the United States through the State of Maine, which led the way, in 1844.

The first Woman's Rights Convention was that called in 1848 at Seneca Falls, New York.

The first woman graduate physician was Elizabeth Blackwell in 1848.

The first woman graduate of a Theological School was Antoninette Brown, (later Mrs. Blackwell), in 1850, at Oberlin College.

The first woman to protest against taxes was Dr. Harriet K. Hunt in 1852.

The first merchant to employ young women to clerk in his store was B. F. Hamilton whose store was for that reason boycotted by conservative customers.

The first couple to protest against the inequalities of the law which gave the control of the wife's personal property to her children, were Henry B. Blackwell and his wife, Mrs. Lucy Stone Blackwell, at the time of their marriage in Boston.

The first woman's hospital to be opened was in New York, in March, 1857.

The first organizer of the American Red Cross was Clara Barton, in 1860.

The first state to give school suffrage to women was Kansas at its admission in 1861.

The first appearance of woman in federal employment was in 1862, when General Spinner appointed seven clerks in the National Treasury, stirring up a storm of protest.

The first full suffrage state was Wyoming, which, at the first session of its legislature in 1869, granted votes for women.

The first woman's prison in the world, officered and managed by women, was established in 1869.

The first woman lawyer in modern times was Mrs. Belle A. Mansfield, admitted to the Iowa Bar in 1869.

The first woman delegate to the American Medical Association was Dr. Sarah H. Stephensen of Chicago, in 1876.

The first woman admitted to practice before the Supreme Court of the United States was Mrs. Belva Lockwood, in 1879.

The first International Council of Women met in Washington, D. C., in 1888.

The first woman army surgeon was Dr. Anita Newcomb McGee, in 1898.

The first big city school superintendent was Mrs. Ella Flagg Young in Chicago, in 1909, and Mrs. Young in 1910 became the first woman President of the National Education Association.—*Journal of Education.*

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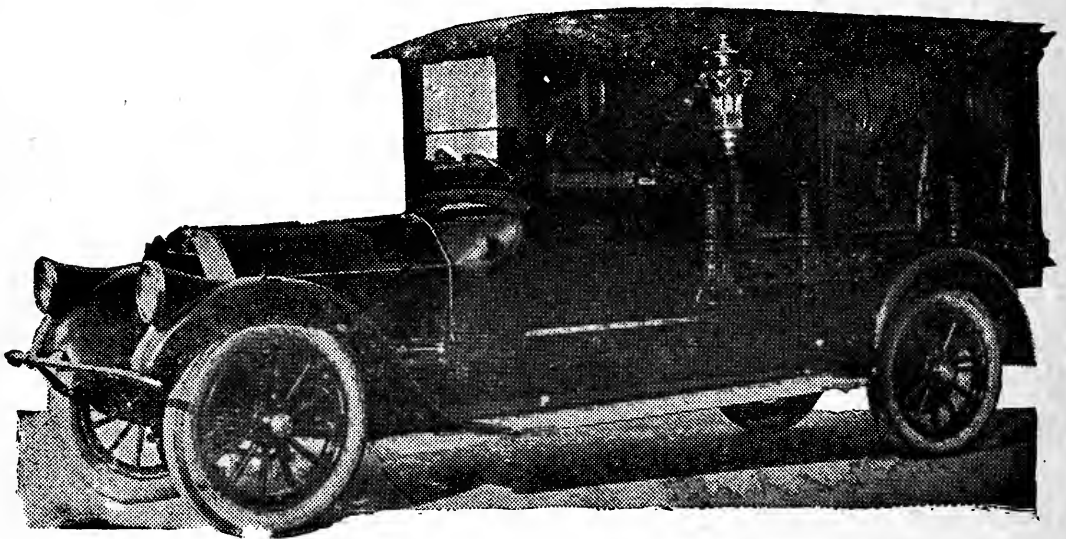
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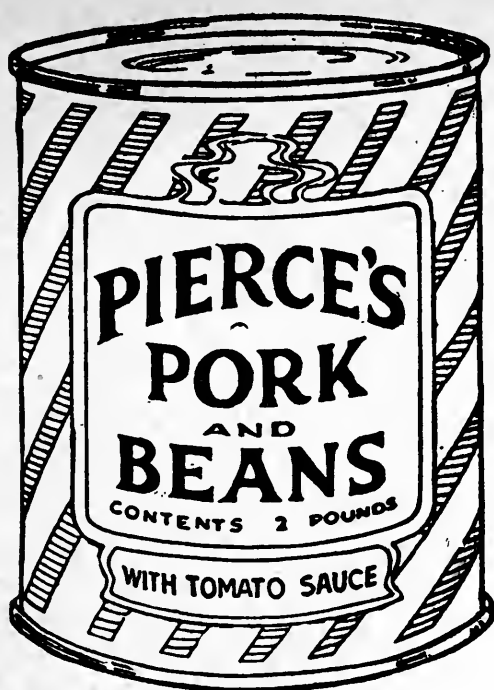
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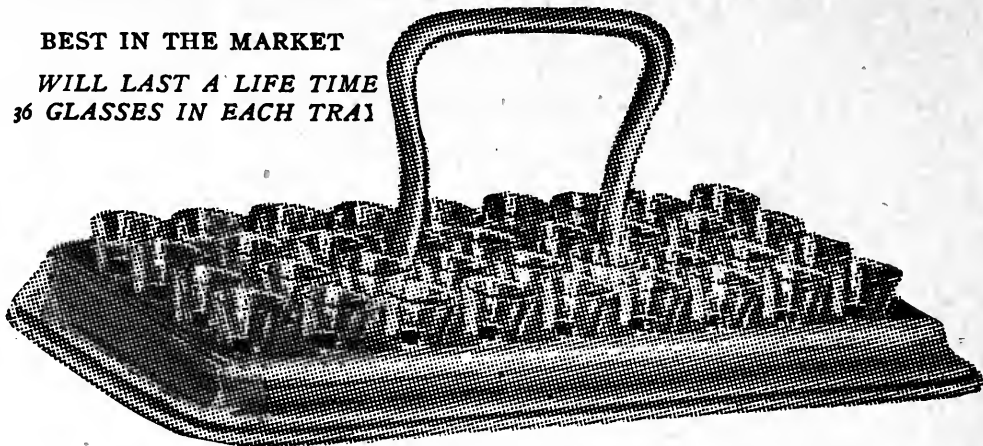
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THE MOCKING-BIRD

Annie Pike Greenwood

Hark in the orchard! Thus begins the play:
The raucous, scraping fiddle of the jay;
The nightingale has brought a silver flute;
The meadow-lark his melancholy lute;
The liquid speech of robin, and a note
Of lamentation from the mourning throat
Of some domestic dove. Who speaks so clear
Of, "Pretty! Pretty! Pretty! come thou here!"?
'Tis but an elfin whistle worded so
Some little, trembling, waiting heart may know.

Silence.—And then a wicked sound of glee—
Demoniac chuckling in the apple-tree.
Who is this mocker who has dared to flout
Such happy music with unhappy doubt?

A pair of wings, cream-tinted, swim the air;
The play is o'er, the orchard theatre bare:
Musician, singer, lover, these were one
With him who ended all in graceless fun.

Artist or clown, jester or poet-bird,
It cannot be our listening hearts were stirred
By some slight trickery which thy brothers scorn:
Thou art a genius—thou the son of morn!

O mocking-bird! learn thou the lesson hard
(That comes, alas! to many a human bard!)
Better thine own small, happy song unheard
Than the interpreter of every bird;
Mimic them all, and mock them all in turn—
So shalt thy restless heart forever burn.
They have reality, and thou the play—
Seek thou thy mate while yet it is the May.
Better a song of home, safe in the nest,
Than faring far as everybody's guest.
Hast thou, O mocking-bird, a song thine own?—
Then go!—and sing it to thy mate alone.

Foot Note.—Not long after Annie Pike Greenwood's marriage she moved to the state of Kansas. During the period of her residence in Garden City, Kansas, she lived in a large house surrounded by an orchard. Close to her window was an apple tree to which a mocking-bird made frequent visits. One day after listening to its singing she wrote the poem called "The Mocking-Bird."

This poem has great literary merit; fortunately the writer has chosen a bird that few other poets have written of. Poems to the meadow-lark, the sky-lark and the nightingale are frequently found in our literature; we welcome this poem dedicated to a bird that has seldom stirred the poet's soul. This poem we feel will be appreciated not only by those who are lovers of poetry, perhaps it will be equally prized by those who love nature and love the artist's interpretation of nature.—*Editors.*

A Mother's Love

Selected and Submitted by M. L. White

One calm, bright, sunshiny day an angel stole out of heaven and came down to this earth and roamed the field and forest, city and hamlet, and just as the sun went down, he meditated and said, "My visit is o'er, I must go back to the world of light, but before I go I will gather some mementos of my visit here," and he looked over into the beautiful flower garden and said, "How lovely and fragrant these flowers are," and he plucked the rarest rose and said, "I see nothing more beautiful or fragrant than these. I will take them with me." But he looked a little farther and saw a beautiful rosy cheeked babe, smiling into its mother's face, "Oh! that baby's smile is prettier than the flowers, I will take that too." Then he looked just beyond the cradle and there was a mother's love pouring out like the sunlight from Heaven toward the cradle and the babe. He said, "Oh! that mother's love is the prettiest thing I have seen on earth, I will carry that, too, as my treasure." He went his way to Heaven and said, "Before I go in I will examine my mementos," and he looked at the flowers and they had withered, he looked at the baby's smile, it had faded away, but the mother's love was there in all its fragrance and beauty. He threw aside the withered flowers and the faded smile and led the hosts of Heaven saying, "Here is the only thing I found on earth that would keep its fragrance into Heaven: *A Mother's love.*"



THE MOTHER

by James MacNeil Whistler

THE Relief Society Magazine

Vol. X

MAY, 1923

No. 5

The Mother, by James MacNeil Whistler

By Henry Turner Bailey

[This interpretation of Whistler's great painting "Mother," is reprinted by permission from a book entitled *Twelve Great Paintings*, by Henry Turner Bailey, published by The Prang Company of Chicago. Mr. Bailey is the Director of the Cleveland School of Art, and one of the most noted interpreters of art in America.—*Editors.*]

In the midst of the rival beauties of the Luxemburg, gaily over-dressed in splendid paint, or boldly nude in gleaming marble, I suddenly discovered this quiet woman, modestly clothed and in her right mind. She had evidently set her face as a flint. Her eyes looked straight forward; they would not behold a wicked person. She arrested my steps. In life, "the charm of her presence was felt by everyone who came near her." That charm has been immortalized in this picture by her immortal son. I lost desire for the company of others, that morning, and stood before the canvas long and long, until now whenever I shut my eyes I can see its subdued grays, its lustrous black, its pale cream and rose, and feel the soothing harmony of its composition, like a full, deep, soft chord of organ music flooding all the place with peace.

This is the "arrangement in gray and black" that the hanging committee of the Royal Academy rejected in 1872, until Sir William Boxhall forced its acceptance on threat of resignation. This is Mr. Whistler's "beautiful pattern of color and of line" of which he wrote to Fantin, "To me it is interesting as a picture of my mother, but what can or ought the public to care about the identity of the subject?"

The public never has been greatly interested in mere arrangements of color and of line, and perhaps never will be. The men and women who are sensitive to rhythmic measures will always rejoice in the harmonic relations within this frame, in the rhyming verticals and horizontals, in the orderly scale of five low values, in the subtle harmony of analogous tones, in the perfect balance of diverse attractions, in the unassuming but absolute

supremacy of the face over everything else; but the mass of men and women who constitute the public will always be interested in this picture primarily because of the subject itself, never suspecting that in these very harmonic relations, to which the artist gave lifelong study, lies the supreme charm of the picture. They are as potent as the drawing and modeling of the face itself in producing the impression which the masterpiece gives, of refinement, dignity, and repose, of perfectly embodied righteous Motherhood.

This is a picture of Whistler's mother, of the woman who bore him in pain, who nursed him in sickness, who prized his first crude drawings, who taught him his Bible, and brought him up to hate insincerity and sham. She often feared her boy was "not keeping to the straight and narrow way," she never approved of his painting on Sunday, but nevertheless, she stood by "Jemmie" through evil report and good report and won from him the admiration of his passionate but locked-up heart. The haughty, insolent, sharp-tongued author of *The Gentle Art of Making Enemies*, was always "considerate and kind above all to his mother." He escorted her to church on Sunday, called her "Mummy" (his baby name for her) to the end of his days, and hung her picture in his bedroom, where he could see it last at night and first in the morning. When the dealer, Mrs. Nosedá, with whom he was forced to place it to raise money during his "hard times," offered it for sale for a hundred pounds, Whistler gave her such an abusive scolding that she became ill! When at last the picture was purchased by the French government for the Luxemburg, he said, "Of all my pictures I would prefer for *The Mother* so solemn a consecration."

What a life that mother lived! When in 1842 her husband was called to Russia to build that famous railroad, drawn by the Emperor as everybody knows straight on the map from city to city, she stayed behind until the children should be a little older. A year later with her four children she made the long journey to join her husband in Europe. One of the precious boys sickened and died on the way and the little body was left at Kronstadt. With what tears and smiles man and wife must have met! For her husband she made that "Little American Home" at Galernaya. In 1848, she was in England with her children. In 1849, she was in Russia again, but without the children. Then her husband died. The Emperor started her on the lonely journey to England, in his own royal barge! But what cared she for the honor with her good man dead in his service? With an income reduced from \$12,000 a year to \$1,500 she returned to the United States to educate the boys, and to make a home for them at Pomfret, Connecticut. Then "Jemmie" went to West Point, to Paris, to England;

and to England she went again, there to share his long struggle for recognition and success.

When her son asked her to sit for this portrait, how surprised she was! How she blushed and refused! How happy she was within, and how hesitant without! How embarrassed when at last she consented, just to please her boy! Can you not see the little drama enacting again? Only her best black dress would be equal to such an occasion; only her best lace cap, only her best handkerchief. Then she let her foolish boy place the chair where he pleased, and she took her seat before him. The tired feet, that had traveled over half the world with him, were placed decently together on the low footstool; the old hands, worn with a life of hard work, were folded in the lap, half hidden in the handkerchief. She thought they were not beautiful any more, like the hands of the fine ladies whom he had been painting of late. The shoulders, bent with the burden of life, were rested against the back of the stiff chair. What use had she, Scotch by birth and Puritan by training, for the luxurious ease of a modern rocker!

There she sits, alone in her clean orderly room. There is no husband now for whose return to prepare; there are no children now whose toys must be picked up, whose twisted clothing must be straightened out before the morrow. The house is still. On the walls are only pictures, symbols of her memories; behind her, pictures known only to herself—we judge of their presence by the corner of a frame; by her side the picture of the present Chelsea, her English home, which we can make out but dimly; before her the dark curtain, which hides the future from her eyes as well as ours.

But what a dear old face! Refined, strong, sensitive, "with an intense pathos of significance, and tender depth of expression," as Swinburne said, the record of a long, grave life of loyal devotion to duty, of self-forgetful service of God and man.

There she sits, all alone, waiting; her eyes beholding the land that is afar off. Of the old school in manner, a little old-fashioned in dress, a little troubled in the laxity of her son's ways, a little embarrassed by the prominence into which he has forced her, but with the eyes of faith undimmed and the native force of her will unabated, that is Whistler's Mother. I gaze at her face until I know what was in Walt Whitman's heart when he wrote,

"Young women are beautiful,
But old women are more beautiful."

I look at her until my heart warms. Old memories come creeping back to me. I must have seen that face somewhere; I must have known that woman. Suddenly my throat tightens, my eyes swim with tears. Ah! That is the portrait of *my* mother, too; God bless her.

“Mother”

Claire Stewart Boyer

Unknown creator of our lives art thou,
When on the brink of this our world-to-be,
With heritage thou only couldst endow,
Thy children start their furtive destiny.

Then slowly as the dark slips from our eyes,
We see thee watching o'er us tenderly,
And every care bestow Athena-wise,
And so we learn to watch and call for thee.

And as the days make years, our thoughts take wing,
On words that we have mastered with thy aid,
We turn to thee with all our questioning,
And when we pray, our prayer for thee is made.

But youth is always headstrong in the fight,
Self-confident we need no counselor,
Believing that we know the test of right,
We shun thy truths and warnings more and more.

But finally that day of days arrives,
When all thy teaching of life's mastery,
Comes back with double meaning to our lives,
And we in rev'rence bless the name of thee;

We welcome every tried and tested way,
We ask for thy good judgment here and there,
Our children 'round thee in the dooryard play,
And stroke thy well-loved silken, silver hair.

And then our problems mount and mount again,
And half forgetting thy own golden years,
Thou strivest to find balm for all our pain,
In thy religious calm of prayer and tears;

We question then if thou dost understand,
This age of work and fight and give and take,
So different from thy simple pilgrim band,
That lived so simply for religion's sake.

Perhaps belike we comprehend the less,
That thy great mission here is almost done,
Until upon thy cheeks our children press
The seal of love and call thee "dearest one:"

For they have also learned to watch and call,
And ask thy aid and comfort just as we,
So long ago placed in thy hands our all,
And asked for nothing but that thou might'st see.

Thus in our joy thou gainest happiness,
And in our sorrow greatest comfort givest,
And so in gratitude thy name we bless,
And thank the God of Life that thou still livest.

But even as all things must seeming pass,
So thou must walk an unknown way before,
But thou hast left the gift of Peace, and last—
A love eternal, could we ask for more?

Again unknown and yet the greatest force,
That ever on the face of earth has trod:
We pray that in thy footsteps in thy course,
We too may follow to the gates of God.

Mothers

By Alice Louise Reynolds

THE GIRL MOTHER OF FRANCE

Henrietta Saget lives in Nantes, France. When she was sixteen years of age, she lost her mother. That was in 1912, just two years before the outbreak of the great European war. The loss of her mother left her the care of six brothers and sisters, her father, and an aged grandmother, as well as the responsibility of the household.

The children were all in frail health for they are children of very frail parents. With this load upon her, Henrietta still applied herself to study, for she knew that as soon as she was able she must do her part towards the support of the family.

At the age of seventeen, she went to work for a very small wage, and at eighteen her father died, leaving her the sole means of support for the family. Courageously, she toiled day and night for the seven who were dependent upon her. Then the oldest of the little sisters died, and she, fearing the disease that had already carried away so many of her loved ones might in time take them all, began a persistent fight for their lives.

She obtained a position, at a modest salary, as a stenographer among people who were interested in her valiant struggle for the health and well-being of her family of little ones.

And then something happened; something very surprising, indeed. In that country where beauty among women has always been of supreme importance; where thousands of people have given themselves over to the manufacture of such articles as they believe make for and preserve feminine beauty; in that land where even children know the art of using cosmetics, and where a woman would as soon slip into the street with her bare feet as without her "make-up"; in that land where at the Mid-Lenten celebration the prettiest girl in France is selected as the queen of queens, a Paris newspaper, the *Echo de Paris*, offered a prize of 45,000 francs at par, an amount equalling \$9,000, for the most deserving girl in France.

The newspapers of the metropolis circulate throughout the provinces so that the offices of the paper began to be flooded with stories of deserving girls from all parts of the country. From the many submitted, seven hundred and thirty-five were chosen. A

committee of eminent persons, headed by Gen. De Castlenau passed on the merits of each case.

And so it chanced that while Henrietta Saget was at work, a delegate from the Paris newspaper waited upon her, and told her that the prize money was all hers—that she had won the 45,000 francs and was adjudged the most deserving girl of her country.

A PIONEER MOTHER

She sat knitting lace. She was now eighty years of age. Her face was wreathed in smiles, for she was the mother of a son who had fulfilled her largest hopes.

"We were very poor," she said, "very poor, indeed. I had borne a number of children and the hardships of pioneer life seemed to be undermining my constitution. Somehow the feeling took hold of me that in giving birth to the little one that then nestled under my heart, my life would be required.

"I was reconciled to what to me was a certainty, but I prayed daily and almost hourly to the good Father that he would give me a child who would be a real benefactor to the world.

"When the hour came and I felt the agony of the first birth pangs I folded the bundle of clothes I had prepared for the little new-comer and placed them at the bottom of the bed where the good woman who was to care for me might find them when she came. Then I sank on my knees at the head of the bed and told the Lord that whatever was his will in the matter was also mine; yet I begged that the child for whom I then suffered should be known for good among his fellowmen.

"The next thing of which I have a very distinct recollection, at this moment, was the coming of the mid-wife to my bedside, and the placing of the child in my arms—a son. Then, for the first time, I realized that my life had not been required and as I looked upon his face he seemed to me the loveliest babe upon whom I had ever gazed.

"He grew up and was through his childhood what he has been through his manhood—a source of great comfort and joy to me.

"He early gave evidence of being a child of talent, and I had much anxiety lest he should lack the training that would make his talent useful, for we had no money. When a lad in his teens, two men, one living in our little village, and the other in Salt Lake City, recognized his gift and made up a small purse and sent him East.

"He struggled along, in very modest quarters, not infrequently living on one meal a day, but he managed somehow, and was successful in his work. Then a good woman who had been blessed

with money, but not with a talented son, recognized his gift and told him to go on with his work wherever he wished.

"He accepted her kindly offer, and she handed him a check book, saying: 'I shall not make for you any set allowance; take this book and write checks for anything you need for your study and development.'

"This," said the proud mother, "is the story of my son. People all over the United States and many who live in foreign lands know of his work."

A MODERN MOTHER

She used to sing in one of the ward choirs in Salt Lake City and teach a Sunday school class on Sunday. The girls in that class wished that they might be as beautiful as she when they grew up. They did not know how really beautiful she was, or might become—they only knew how beautiful she looked.

Then she married and moved from Salt Lake City and since that time has been living in several communities where the Saints reside.

She is the mother of four sons and four daughters, never having lost a child. Two of her sons are business men, one owning his own business, the other managing the business of a prominent firm here in the state. The other two sons are in college, one in the state of New York, and the other in the state of Indiana.

Three of the daughters are married; the only unmarried daughter is the youngest child. She is at home with her mother, helping in the household and devoting whatever spare time she has to music.

This family has never had a large income, indeed, the family income has been very modest, and yet they have enjoyed and are still enjoying some of the best things in life. The parents and children have all worked to a common end, and they have largely realized the end for which they have worked.

For thirty years the mother has taken into her home people in need of room and board, and she has been such an expert manager that she has had time to sew on the side. At present she has five persons in her home for whom she is supplying room and board and she is still making dresses.

Last October she attended the Relief Society conference and she was very likely at the April conference this year. She is not one of the women who regret that women have the franchise. Election day always finds her discharging her duty to her state and to her nation in accord with her best understanding of the questions at issue.

Though a grandmother with fifteen grandchildren, she is still

beautiful. When you ask her how she has been able to rear and educate eight children, keep up her home, care for roomers and boarders and sew as well, she has but one reply; it has been done through the mingling of faith and works and love, to which God has added his blessings.

And now, as you read these sketches, how many of you are saying, with Henry Turner Bailey, "Old memories come creeping back to me, I must have seen that face somewhere! I must have known that woman. Ah! that is the portrait," or in this instance, sketch, "of my Mother, too; God bless her."

To Father and Mother

Myron E. Crandall, Jr.

When heaven gave us father,
With his protecting care,
The world was made an Eden;
When we were young and fair;
And when it gave us mother,
With tenderness so dear,
There really was no other
Could make a heaven here:
Now they are gently going
Adown life's evening road,
May balmy winds keep blowing
To push along their load.

Her Daughter's Friend

Elsie Talmage Brandley

Mrs. Hale took the letters from the postman and hungrily ran her eyes over the postmark of each of the three envelopes he had given her. A disappointed note was in her voice as she went into the living-room where Judith, ensconced in the great arm chair by the window, was too deeply absorbed in a magazine to know that the mail had come, and complained, "It's a right-down shame for Jack to treat me so! Here it is a week after the wire which gave us the exhaustive information that a boy arrived to-day—all doing well, and he hasn't written a line to tell me how Ruth got along, or if the baby looks like a Hale or Ruth's family, or any of the other hundred and ten details that a grandmother-for-the-first-time yearns to know! All the man brought was an ad from some cold-cream company, a bill for your tonsillitis and a letter for you from California."

"Don't fret, Granny," the unperturbed daughter of seventeen advised her. "You'll likely be hearing all the news by tomorrow; that is, if you haven't grown desperate and started off in quest of it without waiting for the letter." She was slitting the top of her own envelope with a hairpin as she spoke and a quick exclamation of delight broke from her as she glanced at the signature and began to skim hurriedly down the first page.

"Oh, mother, just listen to this! It's from Marie Meridith and she is on her way back to Washington to school and is going to stop off and spend an afternoon and night with me. She will arrive on the nineteenth—let me see—today is—"

"Tomorrow is the nineteenth, Judith," her mother interrupted. "Is Marie the girl who was Norma Alden's bridesmaid last spring?"

"Yes, and you know I took such a fancy to her that I begged her to try to manage a little visit with me this fall—never dreaming that she would even remember me through the summer. Her father is fabulously wealthy and Marie frightfully popular, so we can feel it an honor to think she would even look at us!"

"I'm sure of it." Mrs. Hale's words were quietly spoken but there was a shadow of sarcasm in them.

"Oh, of course, that isn't all I like about her. She is refined and cultured and so—so—natural that she makes everyone feel comfortable. The day of Norma's wedding when we other bridesmaids went into her room in such modest little dresses she

looked at us and said, "Mercy, it would never do for me to walk by you girls, looking so horribly overdressed as I do. Here, relieve me of a few of these superfluous decorations, please;" and with that she placed a marvelous Spanish comb in my hair and made me wear her jade necklace which was exactly the color of my girdle. Then she handed Grace (she was the other bridesmaid, you know) her cameo set—a pin, bracelet, and little finger ring, and insisted that she wear them. Our borrowed finery absolutely made our costumes, and Marie made everyone feel that we were doing her a great favor by wearing them."

"Now, I like her better," Mrs. Hale smiled.

"She's adorable, mother! Most girls in a case of that sort would have said: 'You girls look so unadorned that I'll spare you a few trinkets to liven you up a bit.' You'll love her, I know you'll simply love her."

"I hope I shall, Judith, and I'm quite certain that she'll love us more if we do a little planning for her comfort, instead of sitting here extolling her virtues upon the eve of her arrival."

"A good idea! You're so nice and practical that you'll make a perfect grandmother without a bit of training! Shall we fix my room for Marie, or will you come in with me and let her have yours?"

"Just as you choose, dear, but first get a pencil and pad, and plan a meal or two. Perhaps we'll need to do a little purchasing before the stores close."

The Hales were excellent managers and the feminine portion of the family, splendid cooks, so in a very short time Mrs. Hale and Judith had planned a delicious supper for the following night and a breakfast calculated to delight the dainty soul of the guest who would be leaving very soon after the conclusion of the pleasant meal. The mother had directed Judith to hasten to town to buy a chicken and some walnuts.

"If we have some really good chicken salad, walnut roast, hot rolls and butter, with peaches and cake for dessert, your little friend should be able to make out a meal, I think. I'll put the chicken on early in the morning and it will be done in plenty of time to have the salad ready for a five o'clock supper."

Judith's interest veered to less important details. "I'm certainly grateful that both the boys are invited to Slim Daly's birthday celebration tomorrow. They won't be home until after our supper is all over, which pleasing state of affairs will add greatly to my peace of mind. And mother, I'll get some asters from Mrs. Alden, she told me to help myself any time I wanted some. And last but not least, may I get Miss Donelson to serve the table and wash the dishes afterward, I'd hate to have Marie see you in a gingham dress, flitting in and out of the kitchen, and equally

should I hate doing the darting around myself. If we use the best silver and plates she will never dream that we don't live in style all the time. Miss Donelson charges only a dollar or so for doing that, and I could easily save that on my new party dress by using narrower lace. Shall we do it, mother?"

Mrs. Hale paused a moment before replying.

"If you really think it would make Marie and you happier, I suppose we can manage, although I confess to decided reluctance when it comes to eating with my time honored black satin dress on in the middle of the week."

Judith, having gained her point, was generous.

"Mother, you should be having the new party dress, instead of me, and if it weren't for the prom, I'd give it up to you! I'll get home from school by half-past two tomorrow and can help a lot before Marie arrives. She says she expects to get here about five after four."

Next morning, Mrs. Hale put lunches up for the boys to take to school thus insuring for herself a long, quiet morning in which to complete the necessary preparations. Soon after eight o'clock the chicken was simmering, rice cooking for the walnut loaf and dough for the rolls rising slightly. Then a cake was mixed and baked and the house swept and dusted until it was spotless. After cleaning the celery and putting it into clear cold water, she frosted the cake, and decided before going any further to open a bottle of catsup to pour over the pan of beans left from yesterday and put them into the oven to bake while the fire was hot. This done Mrs. Hale indulged in the short, sweet luxury of a hot bath, and clean blue gingham housedress, and was astonished to find that the noon whistles were just blowing as she returned to the kitchen.

"I must have been rushing," she soliloquized. "Judith will never believe me when I tell her all the things I accomplished before twelve. Perhaps I'd better step around to Alden's myself for the flowers to save any last minute confusion."

A ring of the door-bell sent her hopes skyward. "The mail! Surely today there will be a letter from my boy, telling me all about his boy."

Opening the door eagerly with the happy expectant smile on her face, she was surprised to confront a slim, shy-eyed girl who instantly smiled back at her.

"Oh, I do hope you are as glad as you look to be! I was afraid it might throw you out, my coming a train ahead like this, but it was impossible to do otherwise."

Mrs. Hale held out two welcoming hands.

"You must be Marie! Indeed I am glad to have you come, although I fear Judith will be greatly disappointed to miss even an hour of your visit. Come in and rest for you must be weary!"

Mrs. Hale's motherly solicitude was convincing, and the premature guest followed her into the house giving brief explanations as she removed her wraps.

"The last minute I learned of some friends who were going East, but they had already made reservations for the morning train while I had planned to leave in the evening. Daddy dreaded my traveling alone, so by doing an incredible amount of packing in an unbelievably short time, we got me off with these friends of ours, but I'm still gasping from the haste of it all."

"I only hope," her hostess responded, "that you won't have to leave any earlier than the original plan. Judith would feel so cheated if you had to leave a morsel of the breakfast she has in mind for you."

Marie laughed.

"I shall feel cheated, too, but it must be. We are leaving at seven-ten tonight, and I had to use every argument I could think of to persuade my chaperones to wait that long. As to the breakfast—that saddens me still more, for I slept too late to eat on the train, and am literally famishing here on your hands."

By this time the two were seated before the cheery grate-fire chatting like old friends. Mrs. Hale felt her heart warming toward this aristocratic girl who was so sociable and unaffected. Impulsively she turned to Marie and smiled roguishly.

"I'll make a bargain with you. You shall have luncheon within ten minutes if you will keep it a secret. You see, my dear, Judith has set her heart upon flowers and things and I fear she will be made too utterly desolate if she knows that every single thing turned out contrary to her arrangements."

"It's a bargain, without a doubt! I'll meet Judith at the gate when she comes, and all will progress as she sees fit," said Marie, in such an earnest tone that the other jumped up quickly.

"You sound so fervent that I conclude you are willing to agree to anything which brings food."

In just nine minutes the table was ready, and together they sat down to the informal luncheon. There was chicken soup with rice in it, baked beans with quantities of good bread and butter, and for dessert, strawberry jam and milk. For an hour they ate and chatted, growing so friendly that each felt that she must have known the other for years instead of moments. Dozens of matters were discussed, from embroidery to eugenics, and thence to dancing, ending with dishwashing, for Marie insisted upon helping clear away. At two o'clock Mrs. Hale went to her room to don the official black satin.

Thus it was that when Judith bounded in, a little while later, her arms full of asters and cheeks rosy as the pinkest of the flow-

ers, she found an immaculate house with a properly dressed lady entertaining an obviously delighted guest.

Marie flew toward her as she gave her a quick kiss, and told her how it happened.

"So you see I got here a little before you did, but your charming mother has made me perfectly welcome and happy."

At five o'clock, after a joyous afternoon, Miss Donelson appeared at the door and announced that supper was ready. The dining room was like a garden, and the table set beautifully. Judith and Marie were in high spirits and ate heartily of the delicious food, served so well by the impromptu Miss Donelson. Judith mentally decided that her mother could be really impressive when she tried; also, she wondered if it wouldn't be possible to get a little more dignity into their every day meals.

It was such a short time then until the train was due that Judith did experience a sort of cheated feeling, but consoled herself with the reflection that, though short, the visit had been successful in every detail.

After Marie and Judith had put their wraps on to go to the train, the visitor turned to Mrs. Hale and with a tremor of sincerity in her voice said, "Mrs. Hale, you have been so sweet to me all day that I'll never forget you."

Then, seeing the puzzled expression on Judith's face, she clapped her hand over her mouth with a gesture of remorse, and turned a fearful glance in Mrs. Hale's direction. The woman laughed and said, "Now, it's time for the whole confession, Marie."

"We didn't tell you, Judith, that I came about noon, and spent the two hours before you came with your mother. We had a lovely luncheon together and you can never know how intensely I enjoyed talking across the table to her—in her clean, blue gingham housedress."

Marie's eyes filled with tears and she had to stop a moment to master the sob in her throat before she finished.

"It is a very short time since Daddy made his money and just before that my mother died; so I have no memories of her connected with our present home. We lived for years on a farm, and every picture of her is one of cheerful service given—in a gingham housedress, clean as a pin. So I've loved today because it has seemed almost as if I have been with my own mother, and oh, Judith, I do need her so!"

Then Marie was gone, but she left the fragrant memory of her sweet graciousness, for that could never go.

Aunt Sally's Criticism of Mothers' Day

Joseph H. Dean

"Yes, mothers' day was very grand,
But yet I just can't understand
Why all these honors for the Mas,
And not a word about the Pas.
And didn't that first great command
To multiply include the man?
Land sakes! a great old job 'twould be
If left alone to you and me.
And as 'twas true when time began,
It takes the two to make a man.

I've lived with Dan for fifty years;
He's shared with me our smiles and tears,
Our boys and girls have numbered seven,
And 'twa'n't our fault there wa'n't eleven.
And when the babies reached our home
I didn't suffer all alone,
I'm sure you'd say that I am right,
If you had seen his face so white.
I'm sure I felt as bad for Dan
As for myself, though he's a man.
So when I'm picked out all alone,
As if the credit's all my own,
It makes me sore, and that's the truth,
For we've been one right from our youth.
Why push me forward all the time,
And leave my old man back behind?
Why, our old team, old Pete and Maud,
Won't stand for any such a fraud.
If Maud is ever left behind,
She acts as though she'd lose her mind.
And won't eat either oats or hay,
(She takes no stock in mothers' day)
That's what I call right good horse sense,
For horses have no false pretense.

Why can't we have a parents' day?
That seems to me the better way.
Pin a carnation on my dress,
And then pin one upon his breast.
And let us sit there side by side,
For though we're old, I'm still his bride.
And now, as I have had my say,
With these remarks I'll just give way.

Love's Alchemy

Coral J. Black

A slim, brown hand cautiously parted the net-work of vines, which served as a screen for her neighbor's veranda, and for a long moment two blue eyes, brimming with curiosity and excitement, peered through. There was nothing in sight within the cool, shaded expanse except a comfortable, little sewing chair and a quaint work basket filled to overflowing with fine, white goods. But wait, the woman sighed softly, she had guessed it before; now she was certain, for one tiny sleeve hung coaxingly over the edge of the wicker basket.

As the side door, at the far end of the veranda, swung open she quickly withdrew, but not swiftly or silently enough to prevent a startled gasp from the pretty little brown-eyed matron, her neighbor, which told her that her questionable act had been detected.

With trembling haste, Mrs. Lawlor sought the shelter of her own abode, where she gave full vent to the shame and dismay which swept over her.

"Why, oh, why, did I ever do such a thing?" she questioned herself over and over, "what explanation or apology can I possibly offer?"

As she went mechanically about the preparation of luncheon, she became more calm and decided that the only possible course open to her was to go to Mrs. Cresswell, make a full confession, and ask pardon for prying.

Mrs. Cresswell, the neighbor, was laboring under similar emotions, as she, too, nervously prepared the noonday meal. Surprise, anger and indignation quickly succeeded one another as she mentally recalled the pale face and bright eyes, looking through the parted vines, into her private and sacred domain.

The two homes were built, as so many city homes are, so closely together that it seemed almost a waste of building material to have separated them at all. The few inches of soil between them had been utilized by the Cresswells and a luxuriant growth of vines made an artistic screen and gave to the veranda's spacious depth, a privacy otherwise impossible.

Mrs. Cresswell had tried, vainly, to make friends with her new neighbor Mrs. Lawlor. Her advances had always been met with perfect civility, and still she had known they were not exactly wel-

comed. Wearied at length, she had contented herself with a pleasant greeting, nothing more.

Mrs. Lawlor had been very nice to Mrs. Cresswell's two small children, frequently calling them to the low-trimmed hedge, to chat pleasantly with them for a few moments, or make them gifts of toys or sweets. And still she had not once asked them to come farther than their own side of the dividing hedge. These peculiar little utterances had been noted by Mrs. Cresswell at the time, but she had placed no particular stress upon them. Today, however, they recurred to her with startling significance, and left her puzzled, indeed.

When she had unburdened herself of the strange occurrence to her husband, tall, blond and magnanimous, he patted her hand reassuringly and advised, "Don't judge too hastily, Margie, for we never know another's motives or temptations. If there is any plausible excuse for what she did be sure she will make it known. If not, well, there is no particular harm done, and you can be on your guard in the future."

"I know you are right about that, Will, and I am glad I refrained from uttering the words that burned on my lips, when I saw her looking so intently at my work."

Her husband's arms went around her and his lips pressed her smooth, white forehead.

"I am glad, too, Margie, very glad. Do you know, dear," he continued drawing his wife down beside him on the couch, "I have had a feeling for a long time that our little neighbor is not happy? I never before saw such a hurt look in human eyes. I have tried to fathom it but have not been able to satisfy myself. Lawlor is a successful business man, clean-cut and fine, and he seems devoted to his wife. Have you ever noticed it?"

"Yes, I have," admitted his wife, "and the thought has come to me a number of times, that she must have experienced a great loss or a deep tragedy at some time in her life. As you say her husband seems devoted. I'll take your advice, Will, and just ignore today's little incident. Perhaps time will tell me why she did so strange a thing."

The warm summer afternoon hung dreamily over the earth. Nature was taking her siesta, but Mrs. Cresswell stitched busily on the wee garment so lately the object of her neighbor's comprehending gaze. Her thoughts kept pace with the shining needle as it flew swiftly in and out among the snowy folds of cloth.

She could but wonder why Mrs. Lawlor had been guilty of such a breach of good breeding. Could she explain it, would she? What circumstance could possibly justify her action? Why had she so persistently refused the friendship offered her only to take by stealth that which had been withheld?

Her musings were interrupted by the opening and closing of her neighbor's street door, and a flush of indignation and resentment dyed her cheeks as she noted the trim form pass down the rose-bordered walk and a moment later turn in at her own gate. The words of her husband recurred to her with quiet insistence, "Do not judge too hastily, Margie, perhaps she will explain." She hastily shook the tiny garment into a non-committal heap in her lap and forced a pleasant expression. How glad she was, when a moment later their eyes met and she noticed the chagrin and embarrassment on the other woman's countenance.

Mrs. Lawlor began painfully, "I—I, well, it seemed that I," but words failed her. Mrs. Cresswell rose and laid her hand gently on the other's arm, "Come into the shade, dear child, don't be distressed. Sit here until you are calmer and then tell me what you wish."

"Oh, I couldn't sit down until I've offered what explanation I can," she faltered, "not until I know I'm forgiven for prying." Then, after a few moments of embarrassed silence, she added, in a voice scarcely more than a whisper, "It was my great love for babies made me do it. You see I've always wanted to make little clothes for a wee baby, but have been denied the privilege. I knew—that is, I surmised you were sewing, and I—I just wanted to see them, the little clothes, you know."

She stopped with a half sob, and all the sympathy a mother feels for a childless woman, welled up in Mrs. Cresswell's heart. Both arms went impulsively about the girlish form.

"My dear girl, why didn't you come over and ask to see them?" queried the older woman, her eyes bright with love and understanding.

"Well, you see, I disliked to come over when I could not ask you to return the call, and I—that is my husband—oh, Mrs. Cresswell, will you understand when I tell you that my husband despises children and cannot endure them around? How could I explain to you or ask you to leave your tots at home,"

Mrs. Cresswell looked both shocked and relieved. So this was the explanation; Mr. Lawlor disliked children to such a degree that neighbors, who had little folks to accompany them, were unwelcome in his home. How glad she was that the little woman had cleared herself, and she felt a strange bond of sympathy and understanding tighten between them at this confession.

"Never mind, dear, he will feel differently if he is ever blessed with a child of his own."

But Mrs. Lawlor shook her head despairingly, "He will not even consider such a possibility. I will never have that greatest of all gifts, and I do love little children so much. I pine for my own little brothers and sisters, but he will not endure them on the

place. It is the reason we came here, to be away from my folks."

Her tears flowed afresh and Mrs. Cresswell strove to comfort her.

"But, my dear woman, you have rights in this matter. 'Tis not for him to say whether you shall or shall not wear the glory of motherhood. You must assert yourself, you have the strength of character to issue an ultimatum to him."

"I have thought of that many times," sadly agreed Mrs. Lawlor, "but the fear of estranging him has checked me. I do love my husband devotedly, Mrs. Cresswell, and still had I known this side of his nature I would never have married him, *never!* There was a time," she continued hurriedly, "when the name of 'wife' seemed to encompass all that was desirable in life, but now I know there is a dearer term and that is 'mother.'"

"Dear heart," comforted the older woman, "these matters are all in His hands and we know 'He doeth all things well.' I feel impressed that the desires of your heart will be gratified some day. Come now and see the little wardrobe."

For an hour or more the two women bent above the lace-trimmed bassinet and talked of—of, well, you mothers all know of what they talked—and when the girl-wife departed she carried with her a generous square of French flannel, a spool of white embroidery silk and an unusual sparkle in her blue eyes. What joy, this surreptitious service for the new baby, gave to her clamoring heart.

The friendship between the two women grew and flourished. To Mrs. Cresswell it was a source of constant revelation and delight. Another flower in her Love Garden, something for her to prize and cherish. To Mrs. Lawlor, it was a life-saving oasis in the desert of repressed motherhood.

At last came a day when Mrs. Lawlor bent above the tiny bassinet and poured out the pent up love of her heart into the pink ears of her friend's little daughter. When, at last, she felt compelled to cover the wee thing and take her departure, she bent for a moment above her friend and whispered to her. Mrs. Cresswell reached out and pressed her hand affectionately, "You remember, I told you 'He doeth all things well'; be content now in this supreme happiness, and rest assured that all else will be well also."

The months sped swiftly by. Mrs. Cresswell smiled to herself many times each day as she listened to her young neighbor caroling like a bird, as if she had not a care in the world. How often her thoughts reverted to that morning, so long ago, when Mrs. Lawlor had *spied* upon her, as she had termed it at that time. How thankful she was that her husband's big, generous nature had prevented her making some awful blunder toward the

little girl-woman next door. Many times she thanked God devoutly that he had brought them together.

Many hours the friends spent sewing, embroidering and planning for the coming spring. There was only one cloud to mar the beautiful prospect, only one, yet at times it seemed to shut out the sunlight entirely and to envelop the little mother-to-be like a shroud. Her husband's tenderness and devotion to her could not bear the slightest reference to coming events.

One afternoon in early autumn, Mrs. Cresswell had occasion to visit the Lawlor jewelry store. Mr. Lawlor himself came forward to greet her and after she had explained her errand they chatted on various subjects for several moments. Mrs. Cresswell glanced at the big clock and turned hurriedly to the door, "My goodness, my baby! I must hurry, I had no idea it was so late as that!"

"It is really surprising," said Mr. Lawlor, while an ugly smile hovered about his lips, "how foolish, even ridiculous, sensible women can be over babies. Let them cry, I say, the more the better; it's good for them."

Mrs. Cresswell turned toward him, tears in her eyes, tenderness and pleading in her voice, "You little know the love and anxiety that fill the heart, Mr. Lawlor, when it is one's own child."

There was no mistaking her inference, and the man flushed with anger, then paled to a pasty white, as he replied in a low, tense voice, "No, Mrs. Cresswell, I do not, and I hope to God I never will!"

For a moment the woman stood as if bereft of power to move or speak, as the terrible, blasphemous wish forced itself into her consciousness. Then she turned without a word and left the store.

How she reached home or how she passed the hours until her husband returned from his office, she hardly knew; but when he came and she had sobbed out her horror and indignation, on his calm and understanding bosom, she felt vastly better.

Their sympathy for their young neighbor grew ten-fold after this encounter with her husband; and they exerted themselves in an effort to throw every possible ray of happiness or sunshine across her path.

When at last the critical hour was past, and the little mother, pale, but radiantly happy, looked into Mrs. Cresswell's eyes, she murmured, "I can't tell how Bert feels, he seems so queer; but no matter, nothing he can say or do can rob me of this supreme happiness. Even though I should lose my babe in death, I have had him, I am a *mother*, he is mine—all mine!"

She turned her eyes, swimming with love's holy light, upon the wee little creature sleeping so contentedly beside her.

The months flew by, summer slipped past and chill November,

accompanied by heavy rains, snow, and sharp stinging cold, swept over the valley. Sickness in divers forms, crept into the community, visiting every family.

On a night, dark and bitterly cold, the Cresswells were awakened by a thundrous knocking on their door. Mr. Cresswell hastened to the front entrance in answer to the startling summons, and there he encountered a strange sight. His fastidious neighbor, Bert Lawlor, stood shivering in his bathrobe, drenched with rain, hatless, coatless, his bare feet thrust hastily into a pair of carpet slippers. At sight of Mr. Cresswell, he began hurriedly, "It's your wife I want, Cresswell, not you." Then his voice raised to shrill staccato, as he noted Mrs. Cresswell peering over the banister. "Oh, hurry, Mrs. Cresswell, in heaven's name, hurry, our baby is dying with the croup!"

Upon receiving an assurance that she would follow at once, he started home through the rain and sleet on a run, a ludicrous sight in spite of the gravity of the situation.

Mrs. Cresswell hurried over and after applying a few simple remedies, had the baby sleeping peacefully again. It had not been a dangerous form of croup. Then she could not forbear the tender thrust, she turned to where the father stood, pale and anxious, "Why, Mr. Lawlor, I'm surprised at you, I thought you didn't care for this baby."

"Mrs. Cresswell," the man replied soberly, "I thought so, too, before he came, but something within my being seemed to change that night. I had a feeling that—that—maybe you will think I'm foolish when I tell you—it was as if his tiny hand had hold of my heart and gently pressed it each time I looked at him. It's been growing all the time—that feeling, until now he has become so much a part of me that I believe I would die if he should. I have thought of what I said to you, that day in the store, a thousand times and how I have prayed for forgiveness, only God knows. I have always been sure he would punish me and I thought tonight the time had come. If God will forgive me that speech, we'll have a dozen and every one of them will be welcome, too, won't they, baby child?" and he gave his astonished wife a loving pinch on the cheek.

Then he bent anxiously above the crib to make sure the breathing of the precious tot within was easy and regular.

Of Interest to Women

Lalene H. Hart

FORETHOUGHT IN THE CARE OF CLOTHING

There are three general ways in which the life of clothing and fabrics may be lengthened: (1) wise selection; (2) careful use; (3) renovation and repair. A few suggestions on the last may be helpful at this season when the heavier materials are to be laid aside and gayer colors used.

Although a knowledge of the chemistry of colors and of fabrics is helpful, it is not necessary. There are a few general rules which will satisfactorily take care of anything except very rare cases. Any colored fabric should have the color set before washing. For all general purposes salt and vinegar gives good results. Allow one teaspoon of salt to one quart of water, dissolve and soak material in the solution at least one hour, rinse thoroughly to remove all salt. Vinegar is generally better for dark material; allow one-fourth cup of vinegar to one quart of water. Sugar of lead is best for delicate colors such as green, blue, tan, or yellow; use one teaspoon to one quart of water.

All spots and stains may be removed more easily from washable material before laundering. A good general rule for stains of unknown origin is to rub lightly with a pad dipped in a very weak lukewarm soap solution to which has been added one teaspoon ammonia to one quart of water. Never use a strong soap on any fabric or rub it directly upon the spot. Sponge delicate materials that ordinary washing may injure. Place a pad or blotting paper under the article to take up the surplus moisture. Ammonia in the water used for sponging helps to brighten the colors.

Cornmeal and gasoline made into a paste makes a good cleanser for various kinds of material. It is not as apt to leave a ring around the spot cleaned as does gasoline alone.

Benzine mixed with cornstarch is a good cleanser for white kid gloves and white shoes. Be careful in the use of benzine near a fire.

The odor of gasoline from small, cleaned articles, such as gloves, or anything that receives warmth from the body, can be removed by being aired thoroughly, then placing them upon a paper in a warm oven and allowing them to remain some time. (Oven must not be hot.)

A dry sponge is good to remove lint from clothing, especially the smoother kind, such as broadcloth.

Hair ribbons may be easily cleaned by shaking a few minutes in a solution of one teaspoon of baking soda to one quart of hot water. They should be rinsed in warm water, dried between towels and pressed while damp. When washed in this way they are less apt to fade.

Fabrics of all kinds should be thoroughly shaken, brushed and cleaned before storing. Woolens and furs or any material upon which moths feed, should have special attention. They should be allowed to hang in the air and sunshine several days to make sure all the dust and eggs are removed. Press well, as the heat kills the hidden moths or eggs, and wrap carefully. Cedar chests, moth balls, tar bags and other repellants may prevent the miller from getting into the clothes, but will not prevent the eggs from hatching. Newspapers made into bags are very good if they are carefully sealed; the moth does not like printers' ink. Camphor, whole cloves, or small bags of ground spices are good placed between the articles when packed in a box or a chest. Cold does not kill moths but they are inactive in a temperature below 50° Fah. Spots and stains should always be removed from clothing before storing as such places are more readily attacked by moths.

Three things must be considered in removing stains; freshness of stain, nature of spot, and nature of fabric. A fresh stain is much easier to remove than an old one. A reagent will remove one kind of stain while it will set another. Some kinds of reagents will remove spots successfully from cotton or linen but will injure wool or silk.

There are four general methods used in removing stains: (1) to launder the whole fabric if convenient; (2) sponging in clear, warm water or water to which ammonia has been added; (3) to use absorbent such as a paste of whiting or French chalk and alcohol, or cornmeal; (4) chemicals, as javelle water, oxalic acid, or potassium permanganate.

Reagents that decolorize are chemicals, lemon juice, and alcohol, but they may be used successfully by neutralizing with ammonia or hydrogen peroxide. Oxalic acid in full strength destroys the fiber of the material; use one part acid to two parts boiling water, then neutralize with hydrogen peroxide. Use a medicine dropper or a glass rod to apply these reagents.

SOME COMMON STAINS AND THEIR REMEDIES

Ink: On a carpet (a) absorb with a blotter, soft rag; (b) try salt, brush off and renew until removed. On dress fabrics (a) soak in new milk; (b) salt and lemon juice; (c) sweet milk; let stand till sour, rinse in tepid water and wash in suds; old or difficult stains, use oxalic acid.

Grease: (a) warm water and soap for washable material; (b).

place a blotting paper on each side of the spot and apply a warm iron, or use other absorbents, as powdered magnesia, white talcum powder, cornmeal or salt; (c) a solvent, as gasoline, chloroform or naphtha; (d) gasoline with French chalk or magnesia in the form of a paste, work from outside of the spot toward the center.

Iron rust: (a) equal parts of cream of tartar and table salt, wet the stain and place mixture on thickly and put in sun; (b) wet spot with lemon juice and hold over spout of teakettle; (c) peel a few stalks of rhubarb and boil in enough water to cover, soak the stain fifteen or twenty minutes and wash as usual, rinse thoroughly.

Mildew: (a) lemon juice and salt, put in sunshine; (b) solution of chloride of lime, one teaspoon of lime to one quart of water; (c) a paste of salt, soap, lemon juice and starch; allow it to remain 24 hours.

Tar: (a) soft grease or butter, remove with gasoline or hot suds; (b) equal parts of ammonia and turpentine, wash in soap suds.

Fruit: (a) place the spot over a bowl or pan and pour boiling water through; (b) use salt and boiling water; (c) lemon juice and sunlight; (d) obstinate stains by oxalic acid. Peach stains are more difficult. Spread glycerine on spot and allow it to dry before trying other methods.

Chocolate and cocoa: (a) for delicate fabrics sponge in lukewarm water; (b) soft water and neutral soap; (c) for washable material, borax and cold water, then rinse thoroughly with boiling water.

Blood: (a) soak in tepid water, wash in warm suds; (b) soak in lukewarm solution of washing powder or lye; this cannot be used on colored goods; (c) hydrogen peroxide; (d) for heavy material use moistened starch, let stay until dry, brush off and repeat until stain is removed.

Grass stains: (a) rub lard on spot, wash in soap and water; (b) dip in clear ammonia, rinse well in water; (c) wet with kerosene and wash with water as usual; (d) use wood alcohol.

Paint: (a) equal amounts of household ammonia and turpentine, saturate the spot three or four times, wash in soapy water, rinse well in clear water; (b) washing soda, three table spoons to each gallon of water, boil the stains in this solution.

Since flour and sugar sacks have grown to be so popular for various purposes, each one should be utilized. The coloring and lettering on them are sometimes difficult to remove, but will usually yield by rubbing the spots thoroughly with lard and allowing to stand a week or more before washing and boiling. The more obstinate colors may be treated with oxalic acid or potassium permanganate and neutralized with hydrogen peroxide or ammonia.

Presidents' Day

In view of the present interest in leadership, nothing could be more appropriate than a Presidents' Day. The plan as conceived by the General Board had a two-fold object; first, that of honoring the leaders of the Relief Society, past and present; and second, that of observing in fitting manner the eighty-first anniversary of the organization of the Association.

The committee, consisting of Annie Wells Cannon, Jeanette A. Hyde, and Cora L. Bennion, is to be congratulated on the very carefully planned program, and the manner in which the details were carried out.

The entertainment was held Wednesday afternoon, March 21, in the Assembly Room of the Bishop's building. The special guests of the occasion were all former members of the General Board of the Relief Society, the General Board of the Y. L. M. I. A., the General Board of the Primary, and the Relief Society presidents of stake and ward associations in Salt Lake county.

The program was introduced with a prologue, presented by Rosannah C. Irvine. The addresses and musical numbers were accompanied by stereopticon views.

A portrait of the Prophet Joseph Smith was thrown on the screen, during which time the choir and congregation, led by Lizzie Thomas Edward, sang, "Praise to the man who communed with Jehovah." The opening prayer was offered by Zina Y. Card.

Sketches of the six General Presidents were then presented.

Ethel R. Smith presented the first sketch—Emma Hale Smith. During her presentation, a photograph of Emma Smith, the first president of the Relief Society, the Masonic Temple at Nauvoo, where the first Relief Society was organized, the names of the eighteen charter members of the organization, and the city of Nauvoo, were thrown upon the screen.

The second address, having for its theme Eliza R. Snow, was made by Amy W. Evans. During the time that the portrait of Eliza R. Snow was upon the screen, Lizzie Thomas Edward sang, "O my Father." Other pictures viewed while the sketch of Sister Snow was being read were, "Crossing the Plains," "Buffalos on the Plains," and "Council Bluffs Ferry."

The sketch of the third president, Zina D. H. Young,

was given by Julia A. Child. During the reading of her paper, pioneer midwives, pioneer physicians, the old Deseret Hospital, silk curtains exhibited at the St. Louis exposition in 1904, and Zina D. H. Young, were the pictures featured.

Barbara H. Richards presented the fourth president, Bathsheba W. Smith. The Bishop's building, the interior of the General Board room of the Relief Society, the home and portrait of Bathsheba W. Smith, were the views seen during the reading of the paper.

Julia A. F. Lund had as her theme, Emmeline B. Wells, the fifth president. The pictures seen during Mrs. Lund's address were, the Relief Society gathering wheat, a Relief Society wheat field, a copy of the last *Exponent*, a copy of the first *Relief Society Magazine*, Mt. Timpanogos, Emmeline B. Wells' old home, and Emmeline B. Wells' portrait. During the time Mrs. Wells' photograph rested on the screen, the congregation sang, "Our mountain home so dear."

A toast to Clarissa S. Williams, the present and sixth president of the Relief Society, was given by Counselor Jennie B. Knight. During the time of her greeting to President Williams, a portrait of the five presidents and the Historian's Office, which was the birthplace of Mrs. Williams, and Mrs. Williams' photograph, were thrown upon the screen. Mrs. Williams responded to Mrs. Knight's toast.

The program was characterized throughout by the uniform excellence of its numbers. After the concluding musical number, "Now let us rejoice in the day of salvation," the benediction was offered by Louie B. Felt.

"Aunt Em's" Birthday

The Utah Woman's Press Club entertained on February 28, in honor of the birthday anniversary of the founder of the club, Mrs. Emmeline B. Wells. A tender and appropriate program was given by members of the club, featuring different phases of Mrs. Wells' life work, together with choice musical numbers and readings from Aunt Em's poems. Mrs. Ruth May Fox and Mrs. Annie Wells Cannon read original poems in connection with their tributes.

About seventy ladies were present, including, besides members of the club, close associates and friends of Mrs. Wells and members of her family. The hostess, Dr. Skolfield, in her remarks, stated that it was the purpose of the club in the near future to publish a booklet, or brochure, containing the history of the Woman's Press Club, and a biographical sketch

of the life of its founder, Aunt Emmeline B. Wells, also a roll of all the members, many of whom have published books, become newspaper correspondents, or magazine contributors. Most of the literary work of the members has been local, but there are some who have attained national reputation as writers. Not a few of these received their first incentive for literary work through membership in the Woman's Press Club.

The rooms were decorated with roses and spring flowers and delicious refreshments were served.

The occasion recalled many beautiful memories of the dainty little lady they all so loved and honored, and brought forth tributes of praise and appreciation of her wonderful life.

Optimism

It's a pretty good world after all,
And we ought to be glad we are here;
We may trip, we may stumble, and fall,
But there's always a message of cheer.
There's always a light in the gloom
If we look for the light, as we should,
And the flowers are always in bloom,
You could see them right now, if you would.

There's always a comforting thought,
Though the day, or the night, may be drear,
If you look for the best, as you ought,
You'll find something good, never fear.
Make the most of the good in your way,
And your troubles will soon appear small,
Then you'll feel, and you'll think, and you'll say:
"It's a pretty good world, after all!"

—Selected.

What is a Vitamine?

Fred W. Merrill

There are many people who would like to know. What is it? Where does it come from? What does it do? Can it be manufactured?

All these and a number of other queries are being worked on by the best scientific brains of this and other countries. That it is necessary for human beings has been well established. That it is found in certain foods has also been agreed. That its absence leads to the development of scurvy, rickets, beriberi, blindness and paralysis is also recognized. But there are a number of things yet to be learned, about which there is variance of opinion.

There are four vitamins. They are designated as Fat Soluble "A," Water Soluble "B," and Water Soluble "C," and anti-Rachitic Fat Soluble "A" occurs most largely in milk, butter, egg yolk, cod-liver oil, liver and kidney fat, spinach, young carrots, sweet potatoes, yellow corn and some other foods. Scientific men are searching through the foods used by man to locate all the sources of this vital element. Milk and butter are regarded as the most important source. Just how much there is in a quart of milk or a pound of butter is uncertain. It is now generally believed that the amount of Fat Soluble "A" is dependent upon the feed of the cow, and further upon the manner in which the butter is handled in the process of manufacture. This leads us to recognize that there is a difference in milk not heretofore taken into account.

Whale oil is fairly well supplied with Vitamine "A," though not so much so as is butter, but who wants to eat whale oil? Pig's liver oil and liver and kidney tissue, and probably other glandular organs furnish a fair amount. Most people, however, confine their eating of pork to the muscles of the pig and not to the glandular organs, so that although these organs may be well supplied with vitamine they do not contribute much to the food of the average family.

Dried spinach, alfalfa, clover, timothy and tomatoes promote growth of rats just as satisfactorily as a small quantity of butter-fat. We eat both spinach and tomatoes but do we eat enough of these to get as much Vitamine "A" as our bodies require? The cow eats alfalfa, clover, timothy and corn and she is a heavy eater, hence she gets a large amount, much of which goes to the milk which she manufactures for our use. Cabbage and potatoes also contain small quantities. Carrots and sweet potatoes and yellow

corn contain amounts sufficient to maintain satisfactory growth in rats and guinea pigs.

But here is the point. We don't eat carrots, sweet potatoes and yellow corn every day, and we must get vitamins every day, which leads us to conclude that our best and most reliable source of supply is in the milk, butter, cheese and ice cream which are generally available every day of the year at prices within the reach of every one.

Water Soluble Vitamine "B" is most abundant in the germ or embryo of grain and seeds. It seems to be associated more with the husks and germs, which are usually extracted and fed to live stock and hence our ordinary white flour, corn meal and rice have had this element removed in the process of refinement.

Water Soluble "C" is found mostly in fresh fruits and vegetables, particularly cabbage and orange juice. It is found in orange juice in most available form. Milk is not known to be an abundant source of this element, and if babies are confined to an exclusive milk diet, especially milk that has been kept or heated, scurvy occasionally develops. This is the reason why orange juice is so universally recommended by doctors and nurses as a food suitable for young infants, to supplement their milk diet.

Items About Women

A separate college for women students at the University of Pennsylvania is to be erected shortly.

There are thirty girls now attending Pennsylvania State College, who are "working their way through."

The Federation of campus Women of the University of Chicago recently fixed a \$30 limit on the cost of college clothes. Russian boots and galoshes are tabooed.—*New York Sun*.

From newsgirl, salesgirl, factory worker and stenographer, Mrs. Mary Ranty Schwab has risen to assistant city attorneyship in San Francisco, being the first woman to receive such an honor in that state.

Martha Hale, a freshman at the University of California, has no arms, but with her feet does practically everything that a physically normal girl of 20 does with her hands, including cooking, writing, sewing, and dressing herself.

He Meant What He Said

Dr. Thomas L. Martin, Brigham Young University

One sometimes hears unfavorable comments concerning the statements made by the prophet, Joseph Smith, a record of which is found in the Pearl of Great Price, where he tells of his experience in the woods when the Father and the Son appeared to him. In chapter 2, verse 19 of the *Writings of Joseph Smith*, we read: "I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; and 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" The particular part objected to is, "All their creeds are an abomination in his sight." It is the desire of those who criticize to be broad-minded and sympathetic. "Just think of the amount of good done by the churches of today," say some, "and yet Joseph Smith made such a remark. No wonder he brought persecution upon himself by such comments; he was surely unjust."

When we hear such comments we should remember that church doctrines as they are taught today are being considered, and judgment is made upon the Prophet Joseph for what he said almost one hundred years ago. The judgment is not fair. Let us consider what was taught in the days of Joseph Smith and then apply these criticisms and see if we think such was very far from the truth.

The ministers in that day taught that there was a hard and fast line between the saved and the damned. If a man rendered a great amount of service in this life, and was a very faithful church member, he would be transported to the place called heaven, when he died. Another man, his neighbor, not quite as faithful to his fellow men but belonging to the same church and paying the same dues, although not quite so good in life as his neighbor, would reach heaven as easily and receive the same reward as the more perfect man. There was no gradation in heaven. All men who were successful in passing the minimum requirements as interpreted by the priests would enjoy the same blessings. The work of these men upon reaching heaven was probably to gaze for millions of years upon the face of God, or play upon a golden harp, or sprout wings and flit here and there seeking heavenly bliss. Suppose now, the man was unfortunate enough

to find his good deeds just too few to balance his foul deeds, he would be carried to hell after he died, there to mingle with hundreds of others who had been guilty of the most heinous crimes. Hell was a place where all who failed to pass heaven's requirements would go. It was understood that if one were unfortunate enough to go to hell he would burn in misery forever and ever. Imps, well supplied with pitchforks, would see that they sizzled evenly in the lake of fire and brimstone, turning those condemned over often that they would roast evenly. It meant an everlasting trip to this place if a man did not belong to the right church, and failed to do what the priests said he must do! God was a terrible being and if man did not obey he would eternally suffer the highest type of misery it was possible for man to conceive.

It was decreed by these ministers that if parents were so faithless as to neglect to have their babies baptized, and unfortunately these babes should die, that no power on earth, heaven, or hell could save them. They must go to the lake of fire and brimstone, there to burn forever. If the parents should, at a later date, become faithful church members, they would, after death, go to the bosom of Abraham and there look upon the sufferings of the damned in hell, including their own unbaptized infants, and experience thrills of joy. On the porticos of many of the churches in England will be found engraved thereon images of children, infants who died without baptism. They are pictured as being placed in piles while Satan with hoof and tail arrayed, is busily engaged throwing these babies into boiling caldrons in hell where they may suffer the misery of the damned. Think of such pictures! How can they develop anything but a fear of God! These things were contrary to the ethical laws of man. No wonder thinking men were ready to revolt at such doctrines.

This doctrine of hell, as taught by the ministers in the days of Joseph Smith, was a vital part of their creed. Compare it with the doctrine taught by Joseph Smith in the Doctrine and Covenants Section 19, verses 2 to 12, and Section 76. A fair comparison makes the doctrine of hell as taught by the ministers of that day seem revolting. It was an abomination of the worst kind, and when Joseph Smith said, "Their creeds are an abomination in his sight," he was right. One's heart must surely grieve when one thinks of the religious doctrines that were taught to our grandparents and great grandparents. How their sensitive hearts must have been touched as the ministers in those days taught such distasteful ideas! How they must have suffered as they tried to harmonize such teachings with a just God! When Joseph Smith taught them that God had said his punishment was eternal because he himself was eternal; that there would be an end to punishment after every farthing had been paid; that there were three

glories in heaven with different degrees in each glory; that we would be rewarded for the things we did; that we get out of life what we put into it; that what we are here is determined largely by the way we lived in our pre-existent state; and that what we will become in the future depends upon how we live here; when he taught all these things how wholesome and true it must have appeared to our foreparents!

The ideas as taught by the ministers in the days of Joseph Smith were an abomination to all thinking men and women on earth; surely it was an abomination to God! It was replaced by the doctrine based upon a square deal to men, and all men who believe in such ideas are influenced in their lives to such an extent that their conduct in life is greatly enhanced.

History of Lights

Here are some interesting facts in regard to the progress of lighting. The earliest form of lighting was a wood fire in a cave.

5000 B. C.—Torches or lighted splinters placed in holders of stone or clay.

300 B. C.—Lamps, made of brass or bronze, became highly artistic.

50 B. C.—Romans used rushes soaked in grease—forerunners of the candle.

300 A. D.—Phoenicians introduced candles in Constantinople.

400 to 1700—A. D.—The candle, tallow or wax, vies with lamps and lanterns.

1700—Oil lamps, with wicks, began to be used.

1780—Oil lamps are equipped with round wicks and glass chimney.

1800—Gas lighting perfected, but candle still most universal light.

1850—Discovery of petroleum, revolutionizing oil lamp lighting.

1879—Edison, apostle of light, produces incandescent electric lamp.

1885—Auer Von Welbasch produces incandescent gas mantle.

1895—Incandescent electric lights made with carbon filament, in growing use.

1922—Incandescent electric light, using Tungsten filament, in high state of perfection.

What will be the next?—*Journal of Education*.

In Memoriam

LYDIA D. ALDER

Mrs. Lydia D. Alder, who passed from this life March 1, 1923, was a Relief Society worker for a long period of time. For seventeen years she was the secretary of the Seventeenth ward Relief Society, and during the lifetime of the old Salt Lake stake she was a member of the stake board. She assisted Zina D. H. Young during her term of office, traveling throughout the various stakes of Zion for the purpose of promoting the work of the Relief Society.

Mrs. Alder was a frequent contributor to the *Woman's Exponent*. An examination of the files of that publication will disclose the fact that she was one of the constant writers for its columns. She visited Europe and Palestine in 1904. On her return she wrote a book called *The Holy Land*. Her son, George D. Alder, favored the *Magazine* with the following account of his mother's life and activities:

"There are so many intimate occurrences in the life time of parents and children that it is hard to select any that are not correlated with the others, but my first recollection of my mother was her devotion to her religion. Upon many occasions, from the time I was six years old, I trudged along with her, with a firm grip on her skirts, to meetings of the Relief Society that were held in an upstairs hall opposite south from the oldest and first University building on Second West and First North streets. Vividly do I recall the songs they sang, the prayers that were offered, and the work they did, and though I tried hard to keep still and listen, the seat got very hard and it is likely they all wished me somewhere else.

"She was devoted to her faith and her God and upon one occasion one of her babies developed pneumonia, and it appeared as if the hand of death had been laid upon him, but her faith was not shaken and she sent for Brother John Henry Smith, who was then bishop of the Seventeenth ward, and under his administrations the child was raised again to health.

"She knew the trials of adversity and sometimes her lot seemed hard to bear, and when called to part with two grown girls past eighteen years, almost in succession, it seemed she must yield to utter despair, but after a long time her spirits revived and she took up her cross with renewed

vigor feeling that, though chastened as was Job, nevertheless she would bless the name of the Lord and continue in his work. She had been told she was destined to do a great work and carry the message to far off countries, and she believed it and lived to do that very thing.' She was invited into the homes of royalty abroad and in her travels traversed the Holy Land and rested in sacred places. She was privileged to address crowds in large halls on the continent and her message rang true, for many sought to shake her by the hand and to encourage her in the work. She arrived home from her last trip abroad just as the nations began the terrific struggle of the world war, happy in the thought that she was safely home and had been privileged to visit the nations, doing what she could to preach Christ and him crucified, and always afterward felt that from her efforts would come good though she might never know of its accomplishment."

ARETTA YOUNG

Aretta Young entered the Brigham Young Academy in the fall of 1883. That same year she appeared upon a Christmas program, reading a poem of her own composition, entitled "The Christ Child."

Edwin S. Hinckley, for many years connected with the faculty of the institution, tells us that few experiences have made as profound an impression upon him as did the program of that day, for, says he, "Miss Young's poem, coupled with an inspirational talk by Dr. Karl G. Maeser, brought forth the hour of my spiritual awakening."

It was our good fortune to meet Miss Young under different circumstances, but circumstances equally typical of her life. It was the custom in Dr. Maeser's time to hold a testimony meeting each Sunday morning for the students. One Sunday, near the May day, we entered the hall for the meeting, and there on the rostrum was a beautiful shield made of green vines and branches and upon it was inscribed in letters made of the spring flowers, "Greetings, B. Y. A."

Brother Maeser was there, walking back and forth in front of the rostrum. As the students entered the hall, they invariably made some remark of appreciation in regard to the beauty of the floral decoration. Finally Miss Young entered. Brother Maeser greeted her with his characteristic smile, and then said, "Well, well, Aretta, we are glad you have come. All these young people commenting on that fine piece of work of yours and you not here!"

These two stories to which many others might be added are characteristic of Aretta Young. She has been writing poems all her life for one occasion or another, a birthday, a wedding, a funeral. Truly she has been one of the occasional poets of Zion. She has always been exceedingly fond of flowers and has taken much interest in sending them to her friends in illness, or on any special occasion which might come into their lives.

Her passing is keenly felt by those who knew her well. She was one of the heroic women of the Church, who, battling with ill health during all the productive period of her life, has nevertheless been a creator of the beautiful all of her life. One stanza taken from a poem by President Brimhall, which he read during his discourse at her funeral service, will meet the mind of many of her friends:

A mind that soared above the dust,
A heart that throbbed for duty.
A hand that shared the frugal crust
And touched the world with beauty.

Teachers' Topic for July

PATRIOTISM

I. July is the month that awakens more than ordinary feelings of patriotism.

II. Patriotism is defined as a most powerful impelling motive to action, and as a moral obligation. It embraces the thoughts of independence, liberty, duty. The desire to be and do what is right, fair, honorable, noble, true.

III. Patriotism includes an earnest desire for the welfare of our Church, our State and our Nation, with a faithful devotion and service to each.

Mary Schenck Woolman

Among the women of the nation who will probably ever rank high among the benefactors of her sex, Mary Schenck Woolman, noted author and lecturer upon the problems of girls and women, will find a place. Mary Schenck Woolman, who was for many years professor of Household Arts Education, at Teachers' College, Columbia University, founded there the Department of Domestic Art and held the first professorship in that subject ever established.

As an organizer, Mrs. Woolman has had a very interesting career. While engaged as a lecturer, at Teachers' College,



she organized the Manhattan Trade School for Girls, in New York, and acted as its director. Later, about the year 1911, she was elected chairman of an organization committee which was appointed to effect a girls' organization similar to the Boy Scout movement among the boys. The nation-wide organization known as the Camp Fire Girls was the result.

Besides taking part in these activities, Mrs. Woolman has written a number of books upon such subjects as sewing, the making of a trade school, textiles, clothing, etc. Many of these books have been used as texts in some of the best colleges of the land.

She is an outstanding figure in the United States. Her services are in constant demand at universities and vocational conferences,

everywhere in the country.

Mrs. Woolman is crossing the country again this season to give some lectures on the coast. Utah was fortunate in procuring her services for a vocational conference in the summer of 1921. We hope that such a conference may be arranged for during the coming season.

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

Vol. X

MAY, 1923

No. 5

Backward and Forward

Church History records the fact that when Harriet Young, one of the three pioneer women, entering the valley on July 24, 1847, saw the prospects before them, and heard the declaration of President Brigham Young that "this is the place," that she grew heart-sick and exclaimed, "Weak and weary as I am, I would rather go a thousand miles farther than remain in such a forsaken place as this." Now, it is quite the usual thing for the stranger who comes within our gates, to discourse on the beauty of Salt Lake Valley and Salt Lake City.

Karl G. Maeser remarked when he saw the students and faculty moving into the new building on the present site of the Brigham Young University, "The old man taught in a cabin, but they have built a palace for his boys to teach in."

These stories present an element of contrast that suggests a resemblance between the humble surroundings of the first Editor of the *Woman's Exponent* and the very comfortable surroundings of the editorial staff of the *Relief Society Magazine* of today. Yet humble surroundings do not deter great work. Brigham Young and his associates laid the foundation upon which others have builded; Karl G. Maeser developed a spirit which those who have followed have sought diligently to foster and perpetuate. We who are privileged to take up the work of the *Relief Society Magazine* after L. Lula Greene Richards, Emmeline B. Wells, whose

service extended over so long a period, Susa Young Gates, and members of the General Board of the Relief Society who have assisted President Clarissa S. Williams since the editorial duties passed to her, assume the responsibility with a feeling of gratitude not unmingled with reverence.

To those who had the concept of a woman's periodical; to those who fostered it when interest was low and sympathy negligible; to those who worked for little or no remuneration, accepting the work as a mission: to them in this hour we make grateful acknowledgment.

The future of the *Magazine* will not be separated from its past. It will be, first of all, the organ of the Woman's Relief Society; secondly, a magazine that shall aim to foster the literary talent of the women of this intermountain country; thirdly, a magazine that shall endeavor to place before its readers stories of real achievement, particularly as they are reflected in the lives of women. In this rapidly changing world of ours, every day brings forth some new surprise, and these surprises, fortunately for the world, are not confined to the realm of man's achievement. Fourthly, the *Magazine* has an opportunity to serve nationally and internationally because the Church of Jesus Christ of Latter-day Saints has in some instances given birth, and in other instances educated and developed, a group of men and women who are today of both national and international import. The native state of these persons, be it Utah, Idaho, Arizona, or any other spot where the people of the Lord are located, will have something to say of these people that can be said of them by no one else, unless others come among us and rob us of our birthright, taking from us the thing that was ours to give. Let us hope this may never be.

In conclusion, we wish to say, the aim of the *Magazine* shall be to hold fast to all that is good in the past, to enlarge and expand that good, and to add unto as we have vision; praying always that that which is written may be dictated under the inspiration of the Spirit of the great Author of Life and Light, in whose path lies the only future of worth for the people of the Lord.

Mothers

Many persons know or have heard of Hull House in Chicago. A greater number, perhaps, are acquainted with the moving genius of this Settlement House, Miss Jane Addams.

At one time there was connected with the Board of the Institution a wealthy man whose daughter, also wealthy, became greatly interested in the babies brought into the Home.

At the time of her marriage she resolved that for every child

that should come to bless her home, she would take into it another child in need of home and parents.

Nine times she and her husband welcomed a little new-comer, and just as often she looked about for a companion for her own baby.

It is rather difficult to conceive of a better purpose to which wealth might be put, suffice to say, that in that day when the Lord shall demand a report of their stewardship, such as she and her husband need have little fear.

This story, unique in its character, will doubtless recall the homes of a good many people, many among the Latter-day Saints, where children bereft of parents, in one way and another, are nevertheless being cherished and cared for as if they were the offspring of those who care for and cherish them.

We have in mind as we write four of the best homes in the Church and in the Nation where fifteen children are receiving the constant care and loving devotion of men and women worthy of honor in the Church and in the State. A group of these children lost their parents during the influenza epidemic, and others have been deprived of their parents in other ways.

Fortunate are they who are caring for these children and greatly blessed are the children who are receiving this care. Happy the child who feels within his soul that divine thing called Mother's Love, whether it come from her who bore him, or from one who, never having known that joy, still rears with tenderness the child that is another's. Happy that woman who arouses within the breast of the child that adoration and respect that good and great children have felt for Mother throughout the ages. Such as she hath eternal riches already.

The Secret of Life

By B. D. Martin

The mountains of the sky ride down
Toward the setting sun,
A wind bestirs the thoughtful trees,
Another day is done.

Oft had I pondered in my mind
The secret of our worth;
Why some men's deeds die with the day,
And some outlive their birth.

Then, as I watched the setting sun,
I heard a whispering tree—
"A man may live his life in terms
Of God's Eternity."

—Selected.

Notes from the Field

Amy Brown Lyman

European Mission.

The Relief Society work of the European mission is now under the direction of Mrs. Emma Ray McKay, wife of David O. McKay, of the Council of the Twelve. In a letter to President Clarissa S. Williams, Mrs. McKay reports that a special effort is being made to make the lesson work of the Relief Society more uniform. Mrs. McKay states that the women of the Relief Society are very active in their sewing work, and that they are accomplishing a great deal of good by making useful articles of clothing. They conduct bazaars and socials by which they raise the necessary means to carry on the Relief Society work.

Northern States Mission.

The General Board has been advised that Mrs. Rachel Grant Taylor, in accord with its request, has been appointed to preside over the Relief Societies of the Northern States mission. Her husband, John H. Taylor, who is the newly appointed president of this mission, states that the Relief Society work is in good condition and that he and Mrs. Taylor have been pleased with the visits they have made to the various branches. Mrs. Taylor succeeds Mrs. Emily Whitney Smith, who has returned to Salt Lake with her husband, Winslow F. Smith, who preceded Dr. Taylor as president of this mission.

Los Angeles Stake.

On January 21, 1923, the Los Angeles stake was organized by President Heber J. Grant. This new stake, which is comprised of some of the branches of the California mission, now organized into wards, is the eighty-eighth stake of the Church. Mrs. Katherine Romney Stewart was selected as stake president of the Relief Society. Mrs. Stewart was formerly of Salt Lake and was a counselor on the Ensign stake Relief Society board.

Utah Stake.

The members of the Utah stake Relief Society board gave a banquet at the Brigham Young University Art Gallery, Thursday evening, in honor of the stake presidency, the high council, and their wives, and the presidencies of the various auxiliary organizations and their partners. The affair was thoroughly enjoyed by all present.

Pocatello Stake.

A letter from the Pocatello stake Relief Society has been received by the General Board, which reports some of the activities of this stake during last year: "We have in the Pocatello stake twelve fully organized ward societies. During the year 1922 very successful ward conferences were held, the programs being made as instructive and interesting as possible. Social gatherings were held when a fifth Tuesday occurred, and occasionally the second Tuesday was used for a social after the work and business had been completed. During the early fall months every ward held a bazaar. All the wards were extremely successful in obtaining contributions of useful clothing and beautiful pieces of embroidery work. In July and August, two general meetings were held under the auspices of the stake board; special features of these meetings were lectures, one on 'Home Economics' and another, by Mr. Ezra Meeks, a pioneer of the old Oregon trail."

Eastern States Mission.

The Charleston, West Virginia branch of the Eastern States mission is an active organization. A picture of this society is



RELIEF SOCIETY OF CHARLESTON, WEST VIRGINIA,
BRANCH

printed herewith. The members are working energetically to assist in securing funds to be applied on the building of a new chapel, which is being planned. During the past year, bazaars,

chicken dinners and various other entertainments have been given. One particularly enjoyable affair was a pie supper which is a characteristic entertainment of West Virginia. Already a sum of \$450 has been secured for the chapel fund. Efforts are directed also towards caring for the sick and in seeking opportunities to explain the gospel. On October 16, a splendid conference was held and the visit of the mission president of the Relief Society, Mabel Holmgren, was greatly appreciated.

North Sevier Stake.

Although the North Sevier stake is only two years old, the Relief Society now has an enrollment of three hundred and fifty, which is a forty-nine per cent increase in the last six months. Sixty-five per cent of the members are subscribers to the *Magazine*. On February 15, the Relief Societies of the stake were entertained by Redmond ward. This ward was the loser in an attendance contest which was conducted during the last six months of 1922. The Vermillion Relief Society won the contest and received two splendid books as a prize.

Morgan Stake.

During the first three months of this year Relief Society conferences were held in every ward of the Morgan stake. All the conferences were well represented and stake officers were present at every meeting. A special assignment in Scriptural reading has been made in the wards. All members were asked to read the Pearl of Great Price during the month of March, and they will be asked to read the Doctrine and Covenants during the months of April, May and June. Anniversary Day was commemorated in some of the wards. The South Morgan society gave a ball on the evening of the seventeenth of March. On that day Mrs. Clarence E. Rich, one of the Morgan stake Relief Society board members, received congratulations from her friends upon the arrival in her home of a pair of twin boys.

Logan Stake.

In the Logan stake a day a month was set apart during the year 1922 as a temple day. This has stimulated an interest in temple work and many of the members have made special effort to attend on Relief Society day. One of the wards averaged ten days spent in temple work for each enrolled member. The River Heights ward has inaugurated a plan whereby the Bee Hive Girls go to the different homes to care for the babies and young children while the mothers attend Relief Society. The girls in this way fill cells for their Bee Hive work and give the mothers the opportunity to attend Relief Society meeting.

St. Joseph Stake.

On January 6, 1923, the board members of the St. Joseph stake Relief Society entertained the officers and teachers of the various wards in connection with the regular Union meeting. The program consisted of songs, recitations, and toasts after which refreshments were served. The board wished to show its appreciation to the officers of the wards for the many courtesies extended to the board members when they visit the different societies. Stake President Andrew Kimball was in attendance at the social and every one seemed to enjoy the affair very much.

Sevier Stake.

An elaborate pageant, representing four epochs in the development of the Relief Society, was presented by the Sevier stake. After the pageant a social was given which included a dance and an interesting grand march. Many of the persons taking part were in character costume. In the stake the wards have each given an entertainment of some kind to make possible the establishment of a temple and burial clothes department.

Franklin Stake.

Doctor Heber J. Sears, of the University of Utah Health department, was secured by the Franklin stake Relief Society to visit Preston and give a series of health lectures. The Isis theatre was secured and his lectures were greatly appreciated and very well attended. He spoke on (1) The Boy Problem, (2) The Miracle of Motherhood, and (3) The Beginning of Life. All three lectures were illustrated with pictures. He also distributed some government bulletins on health topics which were found to be very beneficial and enlightening.

Central States Mission.

Mrs. Charlotte T. Bennion, president of the Relief Societies of the Central States mission, reports that on February 21, a Relief Society was organized in Wathena, Kansas, with twelve members. A rather unique condition exists in this district as the husbands of these women are not members of the Church. These women have been united in their efforts and they have succeeded, with the help of their husbands, in building a splendid little church house.

Salt Lake Stake.

Anniversary day of the Relief Society, was celebrated by the Salt Lake stake, in the Twenty-second ward chapel, on Saturday, March 17. A program, consisting of songs, recitations, and games

was given and refreshments were served. About five hundred members were present.

New Zealand Mission

President Clarissa S. Williams, has received a letter from Ida A. Taylor, president of the Relief Society of the New Zealand mission. The letter tells of the activities in this far away mission. Part of the letter reads:

"We have had a very pleasant year and feel that we have had some success with our work. We have thirty-one organizations at present. Some are just in their infancy but are doing very nicely.

"In general we have but two meetings a month; a few societies hold weekly meetings. Of the two, one is a theological lesson and the other a work and testimony meeting. Our lesson is printed in the Maori in the mission paper. We are adapting it



NEW ZEALAND MISSION RELIEF SOCIETY BOARD

from the *Magazine* as far as possible. In the organizations composed of European women the *Magazine* lessons are used as printed.

"During the past year our *Hui Atawhae* (Relief Society) has contributed 37 pounds in cash and 2 pounds worth of merchandise (about \$195) for the purchase of bedding for the benefit of the Maori Agriculture College. The various branches have assisted the local priesthood financially where chapels or amusement halls are being built. Bazaars and concerts have been conducted and various articles have been placed on sale at the *Hui Tau* (general conference).

"There is a good spirit existing among our sisters. Most all the organizations understand English, and in most instances the

secretary reads and writes English very well. We understand one another through the heart if we cannot by the tongue. All our Maori sisters are very much interested in Relief Society work and they particularly enjoy the testimony meetings. At our recent conference the women were so eager to speak that one meeting was almost monopolized by them."

A picture of the New Zealand mission board is printed herewith. It was taken at the conference held December 22-26.

IN MEMORIAM

Twin Falls Stake.

The Relief Society of Twin Falls stake sustained a real loss in the death, on September 23, 1922, of one of its loyal members, Anna Hopkins Lamoreaux. Mrs. Lamoreaux was born February 4, 1866, at Smithfield, Utah, and spent the best years of her life in pioneering the waste places of Zion. She married when she was twenty-eight and moved with her husband, Henry C. Lamoreaux, from Preston to Teton Basin, Idaho. She was made secretary of the Relief Society at its first organization there. Among the positions of importance she held in this locality were school trustee and postmistress. In 1908, she moved with her husband to Twin Falls, assuming the secretaryship of the first Relief Society organized there. Later, she was sustained as counselor in this ward. When Twin Falls stake was organized she was chosen a member of the Relief Society stake board. She is the mother of six children, five of whom survive her. She died as she had lived—with a strong testimony of the gospel in her heart.

St. George Stake.

Mrs. Alvina Graf Wittwer, of Santa Clara ward, passed away on March 1, 1923. She was a devoted Relief Society worker, having served as secretary of the ward organization for the past four years. She loved Relief Society work and was always faithful in the discharge of her duties and was interested and diligent in the preparation of the lesson work. At the time of her death she was president of the Young Ladies Mutual Improvement Association, and during the war she served as president of the local Red Cross chapter. Mrs. Wittwer was born at Santa Clara, October 27, 1876. She married John Samuel Wittwer, of Santa Clara, and five children were born to them. The splendid virtue of thoroughness characterized her everywhere, in her home responsibilities as well as in her public service. Her unfailing support and cheery presence will be greatly missed by the Relief Society women and by the entire community.

Relief Society Annual Report for the Year 1922

Amy Brown Lyman, General Secretary

FINANCIAL ACCOUNT

Cash Receipts

Balance on hand January 1, 1922:

Charity Fund	\$ 31,752.88
General Fund	76,245.09
Wheat Fund	252,907.61

Total Balance	\$360,905.58
---------------------	--------------

Donations Received During 1922:

Charity Fund	\$ 86,585.02
General Fund	78,441.96
Annual Membership Dues for	
General Board	9,799.90
Annual Dues for Stake Boards...	8,234.33
Received for wheat sold.....	29,502.37
Other Receipts	56,645.60

Total Donations	269,209.18
-----------------------	------------

Total Balances on hand and

Receipts..... \$630,114.76

Cash Disbursements:

Paid for Charitable Purposes.....	\$ 93,298.06
Paid for General Purposes.....	75,895.29
Wheat Fund sent to P. B. O.....	123,151.11
Paid Membership Dues to Gen. Bd.	10,941.96
Paid Dues to Stake Boards.....	9,630.78
Paid for Other Purposes.....	38,834.90

Total Disbursements	\$351,752.10
---------------------------	--------------

Balance on hand December 31, 1922:

Charity Fund	\$ 31,386.16
General Fund	85,781.47
Wheat Fund	161,195.03

Total Balance	278,362.66
---------------------	------------

Total Disbursements and Bal-

ances on hand \$630,114.76

ASSETS AND LIABILITIES

Assets:

Balances on hand December 31, 1922:

All Funds	\$278,362.66	
Wheat Trust Fund at P. B. O....	248,221.66	
Other Invested Funds.....	61,670.53	
Value of Real Estate and Buildings	241,175.11	
Value of Furniture and Fixtures...	20,490.92	
Other Assets	27,448.24	
Total Assets		\$877,369.12

Liabilities:

Indebtedness	998.78	
Balance Net Assets.....	876,370.34	
Total Liabilities and Net Assets		\$877,369.12

STATISTICS

Membership, January 1, 1922:

Executive and Special Officers.....	7,997	
Visiting Teachers	17,194	
Members	27,200	
Total Enrolled		52,391
Admitted to Membership During Year		8,185
Total Membership During Year		60,576

Membership, December 31, 1922:

Executive and Special Officers....	8,244	
Visiting Teachers	17,708	
Members	27,460	
Total or Present Membership...		53,412
Removed or Resigned.....		6,467
Died		697
Year		60,576
Total Membership During The Total Membership Includes:		
General Officers and Board Members..	18	
Stake Officers and Board Members..	1,052	

Number of Meetings Held.....	46,478
Average Attendance at Meetings.....	19,587
Number of Relief Society Organizations.....	1,284
Number of L. D. S. Families in Stakes.....	90,254
L. D. S. Women, Non-Members, Eligible.....	20,690
Number of Relief Society Magazines Taken.....	23,813

No. of Executive Officers Taking Relief Society Magazine	5,115
Number of Visits to Wards by Stake Relief Society Officers	5,361
Number of Visits Made by Relief Society Visiting Teachers During Year	495,159
Days Spent with the Sick	61,174
Special Visits to the Sick and Homebound	157,107
Number of Families Helped	8,193
Bodies Prepared for Burial	2,793
Number of Days Spent in Temple Work	80,512

(Note: In the foregoing report, all funds are held and disbursed in the various wards, with the exception of the annual membership dues.)

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	For Years 1919, 1920, 1921, 1922			
	1919	1920	1921	1922
Paid for charitable purposes	\$68,693.41	\$87,170.50	\$90,872.35	\$93,298.06
Total or present membership	45,413	48,204	52,362	53,412
No. of R. S. Organizations	1,109	1,171	1,203	1,284
No. of R. S. Magazines taken	16,249	19,540	22,034	23,813
Days spent with sick	44,023	56,598	54,907	61,174
Special visits to sick	86,487	111,019	137,955	157,107
Families helped	5,152	5,782	7,152	8,193
No. of visits by stake R. S. officers to wards	5,614	4,734	5,364	5,361
No. of visits by R. S. visiting teachers during the year	128,912	391,204	512,998	495,159
No. of days spent in temple work	37,933	61,213	65,016	80,512

PRESENT MEMBERSHIP OF RELIEF SOCIETY

Utah	31,106	Nevada	293
Idaho	9,968	Wyoming	1,387
Arizona	1,933	Colorado	429
Oregon	249	Missions	6,755
Canada	1,108		
Mexico	184	Total	53,412



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Mar. 1914, Vol. 1. Relief Society Bulletin

Aug. 1914. Vol. 1. Relief Society Bulletin

Nov. and Dec. 1917, Vol. 4

Sept. 1920, Vol. 7.

May, 1915, Vol. 2

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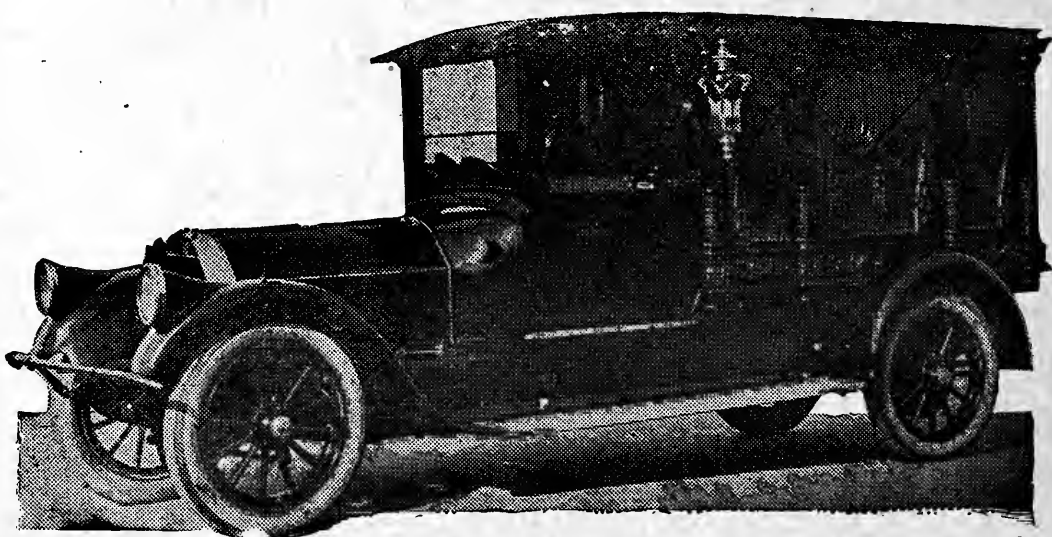
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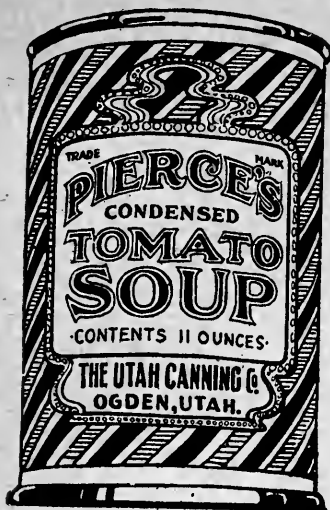
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THE RELIEF SOCIETY MAGAZINE

Vol. X

JUNE, 1923

No. 6

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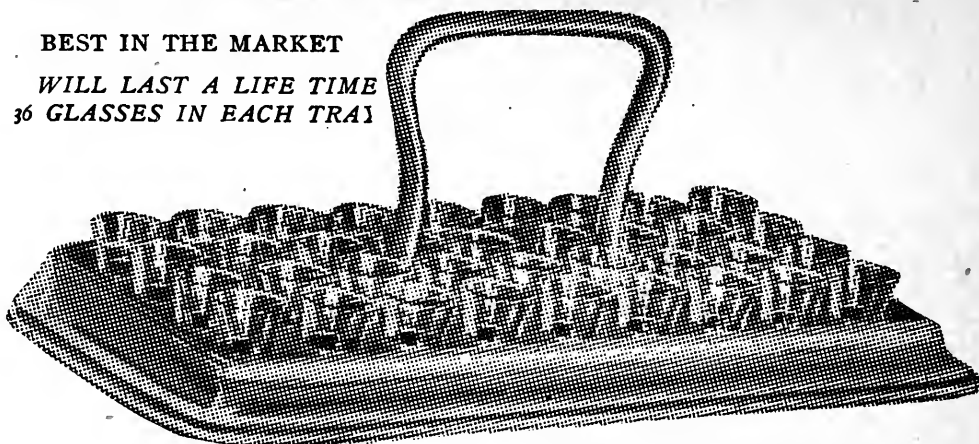
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THE SALUTATION OF THE DAWN

Listen to the exhortation of the Dawn!

Look to this day!

For it is Life, the very Life of Life.

In its brief course lie all the

Verities and Realities of our Existence;

The Bliss of Growth,

The Glory of Action,

The Splendor of Beauty;

For Yesterday is but a Dream,

And Tomorrow is only a Vision;

But Today well lived makes

Every Yesterday a Dream of Happiness,

And every Tomorrow a Vision of Hope.

Look well therefore to this Day!

Such is the Salutation of the Dawn.

—*Selected.*

A Joy-Crowned Visitor

Minnie Iverson Hoddapp

It happened on a balmy summer isle. A Utah girl was doing missionary work among the Latter-day Saints in Hawaii. Of course she was a member of the Women's Relief Society—in fact she was acting as a visiting teacher in that organization.

Sister M.— was very proud of her new calling. She resolved to make herself efficient and useful in every way possible. Although her main work was teaching children in the English tongue, she grasped every opportunity to study the principles of the Hawaiian language. She applied herself diligently that she might learn to greet the older Saints agreeably in their own cherished tongue. But after weeks and months of striving with this creditable aim in view, our young sister found herself woefully lacking, speechless as it were. She became somewhat dispirited, but continued to study and visit among the Saints as usual.

In her walks through the village, beautiful scenes presented themselves on every hand—blooming trees, fair fern-houses, twining vines, smiling hedges. Those good and motherly Hawaiian women never failed to show their sincere "Aloha" when she met them.

"Oh, how I wish I could measure up to my calling!" This was the desire uppermost in Sister M.—'s mind.

One afternoon she entered a gate and walked down a long, narrow garden-path toward a little, low house set back among the trees. Fragrant oleanders, in pink and white bloom, nodded to greet her by the doorstep. No one came to answer her knock, but a glad voice called, "Come in! Come in!"

On the floor sat a poor, lame grandmother. She was not only lame but totally blind.

Sister M.— grasped the woman's outstretched hand and explained as best she could in the Hawaiian, that she was a Relief Society teacher and had come to visit her. (How thankful she was that she had studied diligently.) Oh, the swift and happy expression that came into the dear grandmother's face! Never had Sister M.— beheld a more welcoming aspect.

Then the Hawaiian grandmother blessed and praised the missionary girl. 'Twas a soul-felt prayer of peace and joy and love unfeigned. Sister M.— understood all. What a happy, happy visit!

When the girl was ready to go, the grandmother placed a beautiful "lei" or flower-garland around her neck, murmuring something for love's sweet sake. Again Sister M.— understood.

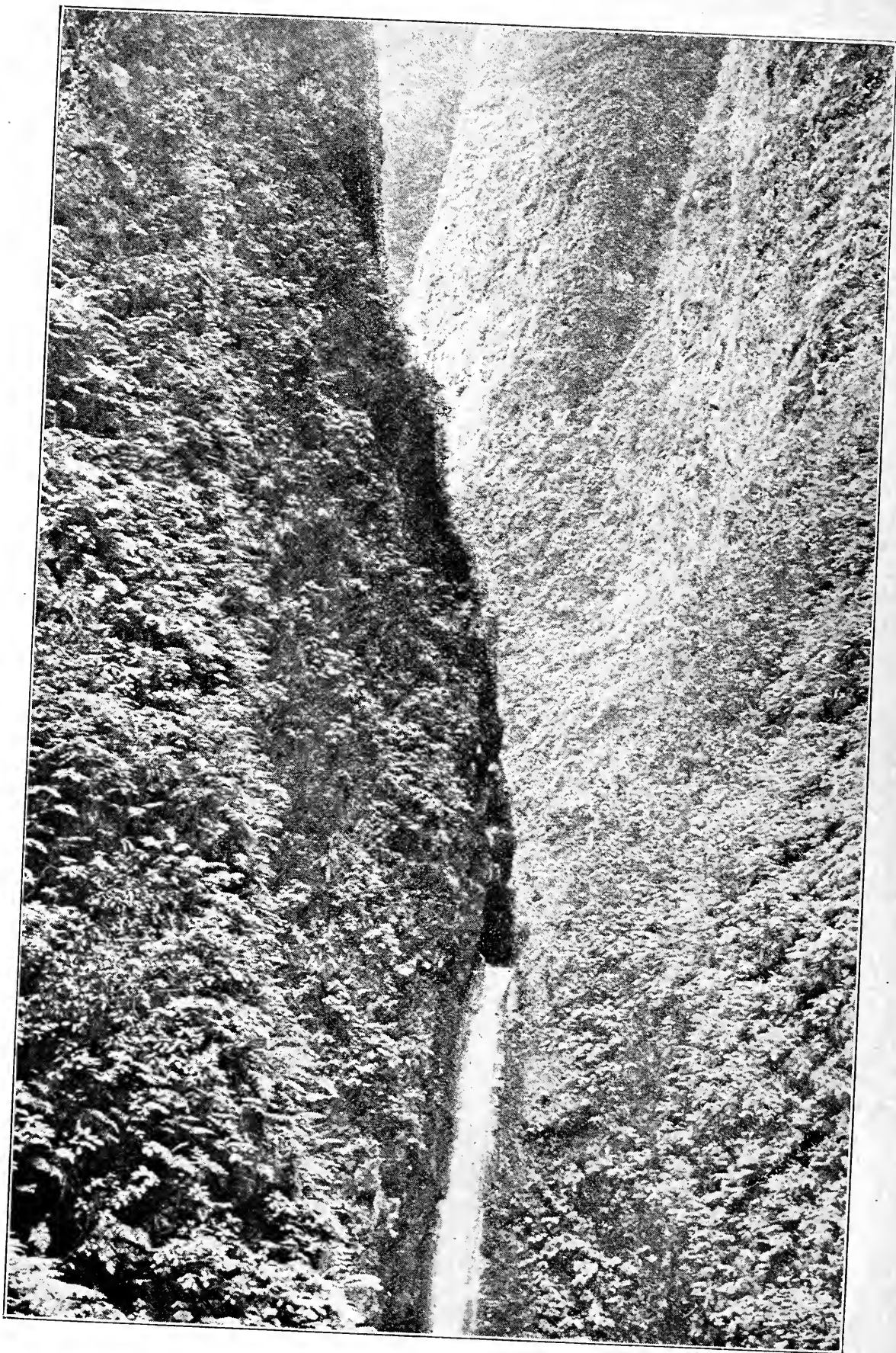
Aloha'' Garlands

Minnie Iverson Hoddapp

I know I shall never forget you,
By distance and parting withdrawn
From ocean with billows of sky-blue
And summer-clad valleys of dawn!
As fresh as yon blossoming wild-wood,
Where murmur the rivulets yet—
As fair as the grace of the greenwood
Ere summer sun golden has set,
O wide though the waves roll between us,
I know I shall never forget!

I know I shall never forget you!
Why fervent my feelings today?
Oh, pearl of the glory-gemmed virtue,
Of trust where no doubt can hold sway:
Far, far o'er the azure-edged mountain,
A Joy-Bird is winging its flight,—
The springs of the crystalline fountain
Rise streaming and gleaming with light,
Ah, no, I can never forget you
All fragrant and dew-kissed and bright!

I know I shall never forget you,
(How often repeated the strain)
Untarnished by one faintest doubt-hue,
It riseth again and again!
Some rapture of heaven-sent pleasure
My lay to its music hath set,
And charmed by its soul-soothing measure
Fade sorrow and pain and regret,—
Ye love-laden garlands, fond treasure,
I know I shall never forget!



THE SACRED FALLS OF KALIUWAA, HAWAII

THE Relief Society Magazine

Vol. X

JUNE, 1923

No. 6

Relief Society Conference Minutes

Amy Brown Lyman, General Secretary

The annual conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints, was held in Salt Lake City, April 4 and 5, 1923. The conference consisted of five meetings, two officers' meetings for stake officers only, two general sessions for officers and members, and a special meeting for stake presidents. President Clarissa S. Williams presided at each of the sessions and gave important instructions and advice relative to the work of the great organization.

This being the yearly official conference of the society, there was an unusually good official representation from the stakes, and at the general sessions the Assembly Hall was taxed to capacity to accommodate those who desired admission. Eighteen members of the General Board were in attendance; 84 of the 88 stakes in the organization were represented, with 377 stake officers, as follows: presidents, 64; counselors, 64; secretary-treasurers and assistants, 38; special officers and board members, 211; three missions were represented: the California, the Western States, the Northwestern States. At the afternoon session in the Assembly Hall, 2,500 people were congregated, in the seats, in the aisles, and in the doorways.

The music, under the direction of General Chorister Mrs. Lizzie Thomas Edward, assisted by Mrs. Edna Coray, organist, was well chosen and artistically rendered. The choir was at its best, and was a source of pride to those assembled. The ushers for the meetings were furnished by the Salt Lake stake and gave most excellent service in directing and seating the vast congregations.

On Wednesday evening, April 4, the General Board entertained the stake representatives at a pageant at the Salt Lake Assembly Hall, which was arranged and conducted by the Ensign stake Relief Society, through the courtesy of the president,

Elise B. Alder. The pageant entitled, "Organization of the First Relief Society, and Wheel of Progress," was staged and directed by Mrs. Nettie Maeser McAllister, a member of the Ensign stake board. A prologue and tableau were first presented which was followed by a scene which pictured the first organization of the Relief Society. Five spokes, representing health, employment, education, recreation, and spirituality, formed the wheel of progress, which were brought together at the close, making an effective finale.

On Friday afternoon, April 6, President Clarissa S. Williams gave a reception in honor of the stake and mission presidents, at her beautiful home in Federal Heights. President Williams, who is known throughout the city for her hospitality, was a most charming hostess. She was assisted in receiving and entertaining by the members of the General Board, and by the following stake presidents who are all residents of Salt Lake City: Mrs. Leonora T. Harrington, Mrs. Nettie D. Bradford, Mrs. Elise B. Alder, Mrs. Mary A. Cutler, and Mrs. Myrtle B. Shurtliff. The musical program was given by some of the young musicians of the city, and delicious refreshments were served.

OFFICERS' MEETING

Morning Session

President: Clarissa S. Williams

President Williams, in brief opening remarks, welcomed the large gathering of women and expressed her appreciation for the splendid representation. Mrs. Williams stated that among the many things for which she is grateful is the restoration to health of Counselor Louise Y. Robison, who has been seriously ill for several months.

The Relief Society is, at present, in splendid condition. The General Board found, through the visits of its members, to the various stake conferences, during the past year, that excellent work is being done by all the stake organizations and that a beautiful spirit of love and united purpose exists everywhere. For the first time in many years every stake was visited. President Williams, in company with President Heber J. Grant and party, visited the Juarez stake, in Mexico, which was the first visit that has been made by the Relief Society to Mexico, since the revolution.

Counselor Jennie B. Knight

Counselor Knight stated that she felt it a great honor and privilege to be permitted to welcome such a large and alert group of women to this official conference. She stated that she is grate-

ful for the privilege of being considered worthy of working in the Relief Society, and she appreciates the opportunity of working with loyal and devoted women. The Relief Society should be thankful for the able leadership and wise guidance of President Williams. Because President Williams has been blessed with good health, she has been able not only to direct the work of the organization but to visit many of the stakes of the Church. Mrs. Knight assured the Relief Society women that, if they worked with faith, no events or circumstances could make them fail. Every Relief Society officer will gain strength and confidence that she can discharge her various duties properly, if she works with faith. To be an officer in the Relief Society is a great honor and every woman who is called to be an officer in this organization should be thankful that she has been deemed worthy to be selected for this important calling.

Mrs. Knight likened this gathering to the feasts of ancient times. In the olden days the Hebrews observed certain feasts; among them were the feasts of the Sabbath, the Tabernacle, and the Passover. Only men were permitted to attend these feasts. But in this modern dispensation, the women, through their official organization, the Relief Society, are privileged to attend the spiritual feasts and partake of the spirit and blessings of the occasion.

The Relief Society offers an opportunity for the cultivation of friendship—friendship that grows out of the contact afforded by an organization whose members have common purposes, which purposes all tend toward human good and uplift.

Mrs. Knight rejoiced in the large gathering and welcomed all the women present to the conference. She stated that to her the Relief Society is a great woman's organization, the like of which does not exist elsewhere in the world, for the Relief Society was organized by the prophet and gives to the women a medium of self-development and a field for human service.

Mrs. Julia A. Child, Member of General Board

ELEMENTS OF A LESSON

Mrs. Julia A. Child treated the subject "Elements of a Lesson." She divided her subject into two topics, first, the teacher's preparation, and second, the presentation of the lesson to the class.

The first step in making a preparation is to read the lesson matter carefully. This, however, should not be considered a complete preparation, but only a beginning. After the subject matter has been read, an aim should be carefully selected. There may be several possible aims in any lesson, but the one selected should become the major aim around which all minor aims and

elements revolve. The aim should grow out of the lesson material, and should be definite and worthy. By a worthy aim, is meant a point that is worthy of the time of preparation on the part of the teacher, and of the class. After the selection of the aim, the lesson should be re-read, and additional references studied. Incidents, pictures, and illustrations should be gathered, supplementing the subject matter of the text. After additional material has been gathered, the teacher should organize and evaluate this material, eliminating non-essentials, selecting main headings and correlating the various parts into a unified whole.

In presenting the lesson, the class mind should first be prepared for the subject to be discussed. By suggesting some interesting topic or fact or by reviewing the main point of the last lesson, the teacher can awaken a desire on the part of the class to hear the new lesson. The lesson for the day should be presented in sub-topics which the teacher has reduced previously to the few most important points of the lesson. The important facts and incidents should be emphasized. The teacher should hold the class closely to a discussion of the lesson, not permitting it to strike off on tangents and discuss irrelevant subjects. A time limit for discussion should be placed on each topic so that the whole lesson can be presented in the class period. The teacher should summarize the discussion, connecting it with the various points of the lesson thus making it a unit. After the lesson has been presented and discussed, an application of the aim should be made to the life of the students. The Savior, in his teachings, always applied the subject he taught to the lives of his hearers. The last step in the class procedure should be a preview of the next lesson. By suggesting a point for discussion or by making an interesting assignment the teacher can make her class eager to study the next lesson.

Mrs. Amy Brown Lyman, General Secretary

SOCIAL LEGISLATION OF UTAH

Mrs. Amy Brown Lyman discussed the social legislation of the recent session of the Utah legislature. President Williams, in introducing Mrs. Lyman, explained that she had been a member of the late state legislature, and was appointed chairman of the health committee of the House of Representatives. She introduced and sponsored the Sheppard-Towner act, which passed both houses of the legislature, without a dissenting vote, and has been signed by the governor.

Mrs. Lyman expressed appreciation for having had the opportunity of being a member of the Utah State Legislature. In her opinion the viewpoint of women is very helpful in all measures of human welfare work, including education, health, and

recreation. Mrs. Lyman explained briefly some of the social legislation which was introduced into the legislature, including some important measures which failed to pass.

The Shepherd-Towner bill, as introduced in the state legislature, accepting the provisions of the federal act and qualifying for it, designated the Bureau of Child Hygiene of the State Board of Health, as the state agency through which this work, for the promotion of the welfare and hygiene of maternity and infancy, will be administered.

The federal Sheppard-Towner act passed Congress on November 23, 1921, and was signed by President Harding on Thanksgiving day. There were two provisions to this act. The first provision granted \$480,000 for the first year, to be equally divided among the various states of the union, making \$10,000 for each state; and \$240,000 each year thereafter, for a period of four years, to be divided equally among the states, making \$5,000 for each state. These funds are to be given outright by the government to the states. The second provision allows \$1,000,000 a year for five years, to be given to the states according to the population, provided that the state appropriate a like amount; provided also, that no state is to receive less than \$5,000. Under this provision, Utah was eligible for \$8,000 a year, provided this amount be matched by the state. The grant of \$10,000 for the first year was accepted by Governor Mabey for the state of Utah, and the passage of the recent bill by the Utah legislature provided for the state to appropriate the amount required in the second provision of the federal act. Through these provisions the state of Utah will now have available for maternity welfare work, \$21,000 a year.

Two forward-looking measures were passed in connection with the State Mental Hospital. The first provided that the name of the institution be changed from State Mental Hospital to the Utah State Hospital, the idea being to eliminate the term which specifies the type of patients admitted to the institution. It is very regrettable that there seems to be a stigma attached to mental diseases for which human beings are no more responsible, than they are for physical ailments. The second measure provides for admission to the treatment department of the Utah State Hospital, of people making voluntary application. This enables a person who is beginning with mental trouble to go to the hospital voluntarily, without court commitment, and arrange for treatment in the institution. This procedure is a step forward in the treatment of the insane and enables those in the early stages of mental disorder to enter the institution, voluntarily, to take treatment, without going through the regular court procedure.

The bill in connection with the Utah State Hospital which

failed, provided for the enlarging of the board from three members to five members. At the present time, the three members of the board are the governor, the state auditor and the state treasurer, who are automatically members by virtue of their state positions. It was thought by those sponsoring the bill that if two others could be added to the board it would be helpful to the institution, particularly if one of the additional members might be a psychiatrist or mental expert, and the other a person qualified or especially interested in institutional work. It was hoped by some, in case the bill passed, that the governor might see fit to appoint a woman to one of these two positions.

A bill was passed providing for the care of pregnant girls committed to the Industrial School by the county from which the girls are sent. In the past no provision has been made for this care, and the school has often been embarrassed over the situation. Two important bills in connection with the Industrial School failed to pass. One of these provided for the transfer of children to the Industrial School by the superintendent of the school, with the consent of the parents, without court commitment. In case the superintendent and the parents could not agree, there was to be reference to the Juvenile Court. The other was the transfer of the control of the Industrial School to the State Board of Education, with the idea of removing the stigma which is attached to this institution. The commitment to the institution would then be largely a matter of transfer from one public school to another.

A bill was passed providing for the suspension of sentence and probation for adults, which will give first offenders the opportunity to be put on probation, and if they are truly repentant, and succeed in making good, sentence may be suspended.

A bill providing for the continuance of the State Welfare Commission was passed. It had been hoped by the State Welfare Commission that the commission might be made permanent with an appropriation to meet the expense of a permanent secretary. It seemed at the outset that, due to the desire on the part of the legislators to cut down expenses, this idea must be abandoned. The bill as introduced therefore, asked only for \$1000 appropriation for clerical expense. The bill finally passed with the appropriation eliminated, so that the commission will have to continue for two more years without appropriation. The State Welfare Commission was appointed to study the social needs in the state of Utah with a view of making definite recommendations with regard to future legislation.

The child-placing bill which was passed regulates the placing out of children by persons other than parents or relatives of such children, and prescribes that children must be placed by legal adoption. No agencies will be permitted to place chil-

dren, except those which are properly and duly licensed by the state board of health. This bill also provides for the inspection of maternity homes.

Constructive, preventive welfare work, through proper recreation, has been made possible through the passing of senate bill 56, which provides that city commissioners, city councilmen, boards of trustees and boards of education in any town may set apart for use for public playgrounds, athletic fields, etc., any lands and buildings owned by such city, town, or county, or school district, that may be suitable for recreation purposes. Authority to operate such grounds may be vested in any existing board or body, or a new board may be selected by the local group. Some of the activities suggested by the bill are, plays, games, calisthenics, gymnastics, athletic sports and games, tournaments, meets and leagues, dramatics, moving picture shows, pageants, celebrations, community music, clubs, debating societies, public speaking, story telling, picnics, hikes, excursions, camping, etc., etc.

A bill providing for the appropriation of \$2,000 for the purpose of making a study of the cause of goiter, which is very prevalent in some of our communities, was defeated. It is to be hoped that in the future such a provision can be made, with a view of preventing that terrible malady, which afflicts our people in many of the communities.

Some of the appropriations along the lines of child welfare in which women are greatly interested were given as follows: The Martha Society of Ogden, \$4,000 for the biennium; the Children's Aid Society of Ogden, \$3,000; the Crittenden Home, \$3,000; the State Orphan's Home and Day Nursery, \$15,000; the Free Kindergarten and Neighborhood House of Salt Lake City, \$6,000; the Humane Society, \$1,000. The appropriation for the adult blind was raised from \$4,000 to \$5,000. This appropriation is to be used in carrying forward the re-education of adult blind people, with a view to making them self-supporting.

In the interest of health a bill was passed extending the jurisdiction by cities of the first class over water sheds, with a view of preventing the pollution of the streams which go to make up the water supply of these cities. It has been found that the campers in the canyons are very careless with regard to the protection of the streams upon which they camp, from human and animal pollution.

Mrs. Bessie G. Hale, President Boise Stake Relief Society

SOCIAL LEGISLATION OF IDAHO

Mrs. Bessie G. Hale gave a discussion of the social legislation of Idaho. Mrs. Hale acted as a member of the Women's Legis-

lative Council during the session of the last legislature. The council, which was made up of representatives of the various women's organizations of Idaho, gave its support to and sponsored various bills intended to be remedial of unsatisfactory social conditions affecting the home, the child, and the school.

The Sheppard-Towner act passed both houses of the Idaho legislature. This bill grants \$21,000 to Idaho for the biennium from federal and state funds. Prior to the meeting of the legislature, the governor of the state had accepted the provisions of the bill, and the administration of the act has already been begun by the Child Hygiene Bureau, of Idaho. A doctor and two nurses have been active in making a survey of the needs in Idaho, giving talks in the various districts, and in communicating with all the expectant mothers in the state. The names of expectant mothers have been sent to the Bureau by nurses and family physicians, and the names of these women have been placed on a mailing list. A series of letters have been sent to them which gives advice on diet, clothing, prenatal care, and various other subjects of importance. Various health conferences have been held throughout the state where examinations are made and health topics are discussed. The Bureau is now planning to expand its operations and hopes to accomplish much in reducing the mortality rate of mothers and infants.

The Idaho legislature amended the mothers' pension act, providing that orphan children, guardians, or relatives be entitled to collect pensions and administer them for the care of dependent children. A vocational and rehabilitation act was also passed by the legislature. It was proposed that the fund which was appropriated by a previous legislature for use in constructing tubercular hospitals, be refunded to the state treasury. This proposition was opposed and while the construction of a hospital was not authorized, the fund it still held and members of the next legislature may succeed in passing a bill authorizing the construction of such an institution. Bills were also passed providing for the inspection of public eating houses, and for strict milk inspection. The legislature also made it a felony to use or sell narcotics illicitly. In Idaho there is legislation which makes it possible to confine in jail a husband who deserts or wilfully neglects his children; he is placed at work on the public roads and a small wage is granted which is paid to his family.

Dr. Wilford W. Barber, Director, Bureau of Child Hygiene, State Board of Health

BEGINNINGS OF MATERNITY WELFARE WORK IN UTAH

Dr. Wilford W. Barber, director of the Bureau of Child Hygiene, discussed the beginnings of the maternity welfare work

in Utah as provided by the Sheppard-Towner act. He reviewed, briefly, the provisions of the federal act, and expressed pleasure that this bill qualifying for the government provisions passed the state legislature without a dissenting vote. Utah is the only state in the union in which the bill passed both houses unanimously.

The creators of this new bill knew that the future welfare of our nation depends upon the care given today to maternity patients and their children. The future of the race depends on the well-being of the baby. The dangers to the life of the mother and child during the process of birth are well known to the medical profession, as well as the fact that for the most part they are preventable. Yet, in spite of this knowledge, each year brings forth, unchanging, its toll of fatalities, and countless numbers of invalid mothers, with the inevitable destroying factor of the happiness of the home.

Statistics are available to show that fewer than one-half of all pregnancies are normal, and that the illness and loss of human life, from causes associated with childbirth, are distressing and needlessly high. Of the civilized nations, the United States ranks seventeenth in its maternal death rate. One hundred twelve mothers died in childbirth in Utah last year, and one thousand and eleven infants, largely from preventable causes. A survey being made by the Utah State Board of Health shows that in Utah seventy-five out of every hundred school children suffer from physical defect. Less than one fourth of these have their defects corrected.

In the United States thousands of babies die needlessly every year. Thousands of rickety little feet falter along life's highway. Thousands of imperfect baby eyes strain to get a clear vision of the wonders that surround them; thousands of defective ears cannot hear even a mother's lullaby; and thousands of physically unfit men and women occupy back seats in life—are counted failures—all because of the thousands and thousands of babies who have been denied the birthright of a sanitary and protective home.

Failure to get these facts to the public; failure to teach lay women the dangers to be avoided and the methods of protection, is one important reason why there has been no decrease in this terrible loss of mothers and children. If every expectant mother, no matter what her status or location, followed the simple, practical advice the Bureau of Child Hygiene offers, the rate of illness and death among our mothers and babies would be materially lessened.

The Utah States Board of Health offers through its Bureau of Child Hygiene, all possible cooperation, in the development of community plans for the well being of little children and their mothers. It seeks to carry on a wide-spread educational campaign, to teach women their right to good obstetrical care, and what good care includes.

The Utah program which has been approved by the Federal Committee may be briefly stated as follows: The establishment of health centers in every county for the examination and instruction of mothers, both actual and expectant, and how best to care for and feed their children; to raise the standards of midwifery; co-operation with the juvenile courts and other agencies concerned in the welfare of the illegitimate child, child placing, and the regulation of maternity and infant homes; the promotion of the employment of public health nurses in connection with health centers; preparation and distribution of literature and other activities, as motion pictures, lectures and demonstrations; the promotion of control measures for the restriction of communicable diseases among children.

The plan evolved is to work directly and in close cooperation with local units of government and all religious, social, charitable and educational organizations, whose aid can be secured. Roughly, the scheme in outline is as follows: There will be a public health nursing service, the state will be organized into four sections, and each division will have the superintendence of a nurse especially chosen. It is planned that there will be placed in each county an efficient, well-qualified nurse, who will undertake the direction of the work in that local territory, and supervise the labors of community nurses, selected for each town. The entire nursing division will be under the direction of the Bureau of Child Hygiene.

Civic centers are to be established in every community where proper arrangements can be made. This requires a working unit, composed of a committee on equipment and rooms, one on records, and a publicity committee. When these arrangements have been completed, a center can be started and a representative of the Bureau will come to teach you how it is to be conducted. At these centers, mothers, both actual and expectant, will be taught how best to care for themselves and avoid many of the dangers of childbirth, and will be taught that it is their right to receive good obstetrical care, in order to minimize the dangers of pregnancy, and thereby to reduce the maternal and infant death rates. With this end in view a set of nine prenatal letters has been prepared by gleaning from the entire medical world. They embody the things one preparing to be a mother ought to know. They are mailed, one a month, upon receipt from the family doctor of patient's name and address.

Such a comprehensive prenatal program should reduce maternal deaths 75%, premature births 25%, and the death rate of infants under one month, 40%.

In 1922 the United States spent per capita \$10 for candy,

\$9.50 for general education, \$3.50 for police and fire protection, 50c for gum and $3\frac{1}{2}$ c for the protection of health.

The cattle and sheep are dipped, costing somewhere around 25c per head. The trees are sprayed and thousands of dollars are spent to fight the weevil, and $3\frac{1}{2}$ c per capita is spent to protect health. The interests of livestock and forestry have greatly predominated over the interests of human life.

It is humiliating that the maternal death rate of Utah is as high as it is. For a people who emphasize the sanctity of the family, it must be the community's responsibility that everything that can preserve, benefit, or add to the family's strength, must be used in its service.

The Bureau compliments the Relief Societies on their accomplishments of the past; they indeed have a wonderful opportunity in the future. Doubtless it should be one of the religious duties of this wonderful organization to assist in the prevention and reclamation of children from disease.

The future welfare of our people depends on the care given to mothers and their babies. The race marches forward on the feet of little children.

Mrs. Ella Conover, Nurse, Bureau of Child Hygiene

Mrs. Conover discussed the part that the public health nurse is to play in the administration of the provisions of the maternity and infancy act. The public health nurse is the most important factor in the field of child hygiene. Rearing perfectly healthy children would solve many of the social problems which vitally concern society today. Only through special education, first of the mothers and later of the children, can the standard of health be raised and the growing generation attain to physical perfection. The public health nurse, because of her close contact with the home and the school, is the best possible instrument to further such education.

In most communities, the public health nurse is already recognized as absolutely indispensable to the welfare of the child. Mrs. Conover stated that an eminent New York statistician, Mr. Dublin, states that the prenatal care of the mother, which is given under the supervision of public health nurses, has reduced infant mortality one half. Dr. Adelaide Brown, of San Francisco, states that infant mortality from intestinal disease has been greatly reduced by the establishment of feeding stations, by providing clean milk, and by the general education of mothers; that better prenatal care should bring under control infant mortality and greatly reduce the rate. Mrs. Conover stated further that Berkeley has the lowest infant mortality rate in California, and attributes this ac-

complishment to the work of the public health nurse, and to thorough milk inspection. The field work of the public health nurse of the University of California has proved of such value to the city that the board of education is employing four supervising nurses.

The Salt Lake City board of health has in its employ ten nurses, and through their efforts much constructive work is being done in the schools and homes in Salt Lake City.

There is a need of a public health nurse in every county in Utah. Experience shows that the public nurse is one of the greatest assets for the eradication of disease, in providing for the care of defective children, and in contributing to the health and happiness of the home.

Mrs. Conover reported that three centers had been established in the Bear River stake, at Fielding, Garland and Tremonton. In various other parts of the state, plans are being made to establish centers, all of which will be conducted strictly under the provisions of the Sheppard-Towner act. At these health centers, mothers and expectant mothers will be given examinations, consultations will be held with them, the children will be examined, and the nurses will aim to do follow-up work. The Bureau wishes to cooperate with existing committees and agencies in the various counties. Mrs. Conover expressed her appreciation of the excellent assistance the Relief Societies have already given. Because of the hearty cooperation of the Relief Society, Utah is in a position to establish the most efficient system of maternal and child welfare in the United States.

General Discussion

A general discussion on the Relief Society's plan in co-operating with the Child Hygiene Bureau was conducted by President Williams. In reply to questions, President Williams made various suggestions and rulings. She stated that the General Board approves of the Bear River stake plan for maintaining a health center by using money from the Relief Society general fund. Inasmuch as health work is not necessarily charity work, the fund for health work should be taken from the general fund and not from the charity fund. President Williams also suggested that stake presidents might decide, in stakes where the charity fund is adequate to care for the needs of the poor, that the persons contributing be asked if their contributions might be placed in the general fund instead of the charity fund. There has been some misunderstanding, President Williams explained, about the gathering of wheat. Wheat, or any other commodity, may be gathered, but not with the purpose of adding to the wheat

trust fund. These commodities should be sold and the proceeds added to the charity or general funds. By gathering such commodities, it might be possible for a Relief Society to raise a fund to assist in the maternity work.

AFTERNOON SESSION

ITEMS FROM ANNUAL REPORT

Mrs. Amy Brown Lyman read some items from the annual Relief Society report and gave some comparative figures showing the increase in some of the activities of the Relief Society during the past year. There has been an increase in membership; the enrollment at the close of the year 1922 was 53,412. (Annual report published in full in *May Magazine*.) The secretary also reported the following organizations and reorganizations, which have occurred since the October conference:

Logan stake, October 22, 1922, Mrs. Ellen L. Barber, released; Mrs. Bessie G. Ballard, appointed president; European mission, December, 1922, Mrs. Mary Wells Whitney, released; Mrs. Emma Ray McKay appointed president; Northern States mission, February, 1922, Mrs. Emily Whitney Smith, released; Mrs. Rachel Grant Taylor appointed president; Los Angeles stake, organized January 21, 1923, Mrs. Katherine Romney Stewart, appointed president.

CHANGES IN GENERAL BOARD

President Williams announced that Miss Lillian Cameron was released from the General Board on February 7. On January 20, Miss Cameron became the bride of Mr. Isaac B. Roberts. She left soon after with her husband to make her home in Raymond, Alberta, Canada. Because of Miss Cameron's willing and devoted service, she won the love and respect of the General Board as well as of the Relief Society women generally. On February 7, Miss Alice Louise Reynolds was sustained a member of the General Relief Society Board; she was also appointed associate editor of the *Relief Society Magazine*.

Mrs. Inez Knight Allen, President, Utah Stake Relief Society

Mrs. Inez Knight Allen spoke on the subject of the responsibility of relatives in caring for dependents. She explained that the legislature of Utah, in 1917, enacted a bill, 5853 (2499) and 5854 (2500), which holds relatives liable for the support of dependents. The bill specifies that an indigent person who is unable to earn a livelihood shall be supported by the father, grandfather,

mother, grandmother, child, grandchild, brother or sister of said person. Mrs. Allen stated that while she felt to commend the legislature for enacting such a statute, that legal steps should not be taken at first by an agency to have relatives provide for a dependent person. A first measure should be to appeal to the relatives in a friendly manner, with the purpose of securing their willing cooperation to assist in the care of those in need. If the Relief Society is caring for a family, the relatives should be consulted. It might be wise to invite them to a family council, the Relief Society acting as a mediator between the relatives and the person in distress. Often the relatives are only in moderate circumstances and unable to give all of the assistance needed, but their interest should be solicited and they should be made to feel a part of the responsibility for the care of the needy or unfortunate member of their family.

A widow with seven children was at one time under the care of the Relief Society. It was discovered that the woman had three married sisters, all employed. An interview with them revealed that while they were not particularly well-to-do, their combined income was a comfortable one. After a conference with them, they agreed to assume some responsibility for the welfare of their sister and her children.

In another instance, the man of the family died and a young boy and girl assumed, in a self-sacrificing manner, the heavy responsibilities occasioned by the loss of their father. Neither of these young people was inclined to shirk or to seek personal pleasure. They secured employment and by the practice of the strictest economy, were able to keep up the payments on their home. The Relief Society was willing to aid this family which had such a strong sense of family solidarity and family responsibility.

In both of these families, it was unnecessary to apply the law regarding the responsibility of relatives for their dependents, but the principle which underlies the law was the active force. There may be cases where the law should be applied but the better way to accomplish the end is to educate the people to observe and respect the principle of family responsibility.

Miss Lydia Alder, Employment Bureau, Relief Society Office

Miss Lydia Alder gave a report of the work of the Relief Society Employment Bureau, and of the employment situation in Salt Lake City. The employment bureau, in connection with the Relief Society, was established April 4, 1922, at the request of the Presiding Bishop's Office. This bureau has for its purpose the finding of suitable employment for women and girls; there is no fee charged for any of the service. A similar bureau is

conducted by the Presiding Bishop's Office for men; the two bureaus cooperate closely in their work.

Since the opening of the bureau there have been 627 applications by employers, and 596 by employees. Of the number of employees applying, 480 have been placed. The work has been of a varied nature, including clerking, office, factory, and domestic work. Each applicant is given personal attention. An effort is made to place the person in a position to which she is fitted. In some instances, where a girl has an ambition to prepare herself for better work, she is given advice and assistance in securing educational advantages. These ambitious girls are sometimes willing to take domestic work temporarily with a view of saving money to permit them to attend school or take some specialized training afterwards. In this manner, with the assistance of the Bureau, two girls have been able to enter nurse training in hospitals and other girls are securing commercial educations.

Special attention is given to young girls, particularly those from out of town. The bureau endeavors to place them in good Latter-day Saint homes, and their employers are urged to interest themselves in the welfare of the girls. When young girls from out of town write to the bureau a reply is usually sent to the girl's parents. The bureau does not wish to encourage girls to leave the protection of their own homes, and particularly does not wish to encourage girls to leave their own homes without the consent of their parents. A young girl was brought to the bureau by a chambermaid, a middle-aged woman, of one of the local hotels. The chambermaid knew that the character of the hotel was questionable and she disliked seeing the young girl remain there. The girl had paid room rent in advance and was without funds. She was placed temporarily by the bureau in a room in respectable quarters, and in a few days, suitable work was found for her. She later returned to the office, refunded the money advanced for her room, and thanked the bureau for its interest in her welfare.

There are many women who desire cleaning, washing, and other day work for a few days a week. By securing such employment, widows and deserted women are able to add to the family income. The bureau regrets that it does not have as many places for such women as there are applicants.

With the exception of office work, there have been more employers than persons applying for positions. This has made it impossible to fill all the positions, but the best service possible has been given under the circumstances. The employers, particularly in domestic work, can render a great service to their girl employees by being a little thoughtful and considerate. With a little patience an employer may be able to show a girl, who has

not had good home training, where she is lacking, and can teach her much in the way of cleanliness and homemaking.

A definite schedule of wages cannot be set by the bureau, because the wage varies according to the ability of the girl and the amount of work required. For domestic work, an inexperienced girl receives from \$5 to \$7 a week, while an experienced girl may receive from \$8 to \$15. A woman who does cleaning earns about 35c an hour for ordinary work, and about 40c an hour for house-cleaning. Office work varies according to experience from \$50 to \$125 a month. Factory work pays from \$8 to \$15 a week, and hotel work from \$40 to \$60 a month.

Mrs. Elizabeth C. Williams, Salt Lake Stake Board

Mrs. Williams gave a talk on the subject, "Planning for a Family." She first discussed the needs of any family. The family is the basic social institution, and it is the determining factor in economic as well as spiritual welfare. The minimum normal standard of living might be defined as one which furnishes those things that will insure a good standard of physical, mental and moral health, and which embraces the five elements of a normal life, as follows: health, income or employment, education, recreation, and spiritual welfare. Perhaps the most important one is health, as without it the family life is hindered and handicapped. In a normal family, the income is adequate to provide a comfortable home, provide food, suitable clothing and care for other essentials; it also provides for educational advantages for the members of the family. Recreation is also recognized as a necessary element of normal life. Authorities agree that proper recreation plays an important part in the family development. The spiritual welfare of the normal family finds expression in the various Church activities. A normal family plans and makes its own provision for these five necessary elements of normal life.

Just as it is necessary for an independent family to plan for these five fundamentals, it is also necessary to plan likewise for dependent families. Mrs. Williams stated that nothing but emergent relief should be given to a family without a plan, which is based on absolute knowledge of actual conditions. Wholesome living conditions cannot be provided without intelligent thought; neither can they be provided without a certain income which will insure the necessities for maintaining a family. To assist a family intelligently, a study must be made of its resources and its needs. A plan should then be made, not one that will merely tide the family over from month to month, but one that will assist it in reaching normal standards and normal life.

Mrs. Williams then presented a budget which had been al-

lowed for a widow with five children. She stated that the minimum amount with which this family could manage is: food, \$30, rent, \$12, light and heat, \$6, incidentals, \$2, total \$50. A conference was held with the relatives in this instance which resulted in making the following arrangements for providing this necessary income: a mother's pension, \$55, woman's earnings, \$8, contributions from relatives, \$8, allowance from ward, \$9; total \$50. No definite amount was set for clothing, but the ward Relief Society and the relatives made arrangements to provide shoes and clothes. The matter of health was not included by a stipulated amount in the budget, but the Relief Society took advantage of various existing health agencies to care for the health of the family. Examinations were made at the clinic and one of the boys whose tonsils were diseased had them removed.

The education, recreation, and religious welfare of this family were also considered.

Special arrangements must usually be made to create educational opportunities for families with limited incomes. In one instance, it was possible for a girl to complete her business education by securing credit for her tuition and by persuading other members of the family to make an increased contribution. One young girl with a special aptitude for music was permitted to study on an old violin, which the family owned, and a music teacher was interested and gave her lessons gratis. The wards can do much for their dependent families in the way of recreation. If such families are invited free to ward entertainments, they should be given complimentary tickets without any publicity whatever. Families who are dependent should be especially urged to be active in Church affairs, for they particularly need the strength and hope which attends the faithful and religious.

Mrs. Williams presented a monthly budget for an elderly couple as follows: food, \$12, rent, \$8, fuel and light, \$6, incidentals, \$2, total \$28. The income for one elderly couple was arranged for as follows: income from property, \$15, county assistance, \$5, ward assistance, \$5, relatives, \$3, total, \$28. For a person alone the needs are estimated as follows: food, \$10, rent, \$5, fuel and light, \$6, incidentals, \$1, total \$22. One elderly woman was provided for as follows: earnings, \$6, county assistance, \$7, ward allowance, \$7, Relief Society, \$2, total, \$22. The amount allowed for dependent persons should not be set, but should vary with the circumstances. The treatment of families should not be mechanical, but an individual study should be made of each family situation, with the aim of assisting it in spending intelligently, in overcoming difficulties, and attaining higher things in life.

David A. Smith, of the Presiding Bishopric of the Church

Bishop David A. Smith expressed his pleasure at being present at the Relief Society conference. He stated that because of his close association with the hospital work of the Church he had been greatly interested in the movement inaugurated by the Relief Society several months ago in planning for maternity and child welfare throughout the Church. He regretted very much that the original plan had been modified. It had been hoped that the interest on the wheat fund might be administered from the office of the General Board of Relief Society, but it has now been decided, after careful consideration, to allow the interest on the wheat money to remain in the various stakes. The movement for extending the maternity welfare work is heartily approved and the Relief Society has an opportunity to accomplish great good.

The Relief Society women should consult with the priesthood, and should not inaugurate any plans without the consent and advice of the bishop. The bishop is the directing force of the ward, and all activities should be under his direct supervision. If there are any difficulties in the ward or in the Relief Society association they should be presented to the bishop, and by working in harmony, a satisfactory adjustment can be made.

Bishop Smith paid tribute to the beautiful work done by the Relief Society. He advised the women to go about their work in humility. Relief Society women have a great opportunity to render real service in visiting the homes of the Latter-day Saints. They should enter the home with a spirit of love in their hearts, and counsel and advise the mothers in all things. The teachers should not visit the home merely as a duty, accepting the family's contribution and then hurrying away, but should seek, earnestly, to help, guide and teach the women in their homes.

Bishop Smith compared the difficulties of a family to an irrigation stream. If a dam is placed in a stream and the water begins to trickle over, it can easily be checked, but if the current is allowed to continue uncurbed, it does not take long for the stream to tear down the entire dam. A family, if it meets misfortune, might, like the stream, be controlled by early attention. If assistance can be rendered at the right time, before the wage earner becomes discouraged, before the mother becomes disheartened, and before the children suffer for lack of care, the family may be saved from the overwhelming flood of poverty and misfortune.

Mrs. Emma A. Empey, Member of the General Board

Mrs. Emma A. Empey reported that there are now seventeen enrolled members in the Relief Society nurse aids' class in training in the Latter-day Saints' Hospital. The students are doing

very good work. Mrs. Empey announced that there would be a new class in August and that ten girls would be admitted at that time. She urged the wards, in recommending girls for the training, to keep in mind that they should have the spirit of service, and be of such a character as to live up to the religious ideals of the Church. She should also be in perfect health and the examination by the doctor should be a thorough one.

Several inquiries have been received asking if the Relief Society should advance the money for a girl's training. If a girl who does not have the funds desires to take the course, she should arrange herself to borrow money. In some instances the Relief Society may wish to lend her the money, but it should be done on a strictly business basis; the girl should be required to sign a note and she should repay the money after she has completed the course.

As a general rule, the Relief Society recommends that girls who are interested in nursing and who have sufficient high school education to admit them to a three-year course, take the longer course. The Latter-day Saints' Hospital, in Salt Lake City, and the Dee Hospital, in Ogden, both conducted by the Church, offer regular three-year training. The Salt Lake County Hospital also offers a good training course. The Relief Society nurse aids' course requires that the girl have an eighth grade education, or its equivalent.

INSTRUCTIONS

President Clarissa S. Williams

Wheat: The storing of wheat should be discontinued. Any wards which still have storage wheat on hand should arrange to have it sold and the proceeds added to the wheat trust fund held in the Presiding Bishop's Office. It is advised that the Relief Society should not collect more wheat for the purpose of storing it. There is no objection to gathering wheat, the same as other commodities, for charitable purposes, or for the general fund of the Relief Society.

Use of the Wheat Interest: After due consideration, it has been decided by the General Authorities of the Church to change the former ruling of having the wheat interest centralized at Relief Society headquarters and administered by the General Board. The new ruling is that the wheat interest shall be sent directly to the ward Relief Societies to be disbursed by them under the supervision of the General Board and the stake officers.

As has been previously announced, 4% interest will be paid by the Presiding Bishopric on the trust fund, annually, on July 1.

The General Board is very desirous of having this fund used in the interest of maternity and child welfare, and hopes to be able, in the future, to recommend something definite in the matter of cooperating with the state in this matter.

In such stakes where wards are directly adjacent, the wheat interest might be pooled to advantage, for maternity work, while in more scattered stakes other arrangements might be more practical. An aggregate sum in a stake may accomplish much good, while the individual ward funds may be so small as to be negligible. Where there are several stakes in one county, they might work out some plan of cooperation. The Relief Society, in furthering the maternity work, should cooperate with other agencies, but should not merely turn over its funds and lose its identity. It is recommended that the various stakes submit any propositions made to them to the General Board; the Board will be pleased to be consulted and will give its advice and recommendations.

Word of Wisdom: The serving of tea and coffee at socials and weddings and Relief Society entertainments, and the sale of tea and coffee at socials or luncheons where the Relief Society is raising funds, are heartily disapproved. It is an absolute duty of the Society to let the community know that it stands for the observance of the Word of Wisdom.

Card Playing: The practice of card playing with the regular gambling cards is discountenanced by the Church. If other cards, such as Rook, are used for gambling games, or games of chance, this practice is also disapproved.

Sewing in Meetings: Sewing and quilting should not be done in other meetings than the regular work and business meeting. Some wards which have been zealous in their sewing work have permitted sewing on the classwork days, which has greatly distracted the attention of the members. Sewing work should not be allowed to infringe on the time that should be devoted to the lesson period.

Collections and Drives: The General Authorities have ruled that no drives nor collections of funds shall be conducted in the stakes without the permission of the First Presidency. Where money is solicited from Relief Societies for any purpose, it should be done only with the consent of the General Board. It may be that the purpose of the drive is not in harmony with the Church attitude or policy.

Immigration: The Relief Society as an organization should not foster immigration. The Church priesthood alone should preside over this matter. There is considerable responsibility attached to meeting the requirements of the national immigration laws, and this activity should therefore be left entirely with the priesthood.

Missionary Funds: The raising of funds to care for missionaries should not be a Relief Society activity. It is the desire of the General Authorities, that this work be conducted by the priesthood. There is no objection, however, to the Relief Society sending the missionaries of the ward some special remembrance or gift on a special occasion, such as Christmas, but the collection of funds for the maintenance of missionaries should be left with the priesthood.

Lesson Work: There should be no changes made in the course of study without the consent of the General Board. It is greatly desired that the lesson work be studied exactly as outlined. The course of study is approved by the Presidents' Auxiliary Council, where an effort is made to avoid duplication in the various organizations. If a ward disregards the outlined work and makes a study of some other subject, this change may result in a conflict with the work for some other year, if not in the Relief Society organization, in one of the other auxiliaries. It is therefore especially desired that the ward follow closely the outlined work.

Meeting Days: The schedule of meetings should be followed as outlined in the lesson department of the *Magazine*, and as arranged in the Relief Society record books.

Stake Conventions: The officers of the Relief Society should be impressed that it is their duty to attend their annual stake conventions. Only sickness or death in the family should be considered as legitimate excuses for absence on that occasion. It is the desire of the General Board members, when they visit the various stakes, to spend as much time as possible in consultation with the president and officers of the stake Relief Society, and therefore arrangements should be made for the board members to be in as close contact as possible with the president and officers during the visit.

Presidents' Memorial Fund: As announced at the last conference, the General Board is planning to establish memorials in commemoration of the general presidents of the Relief Society. The women of the Relief Society are asked to make a contribution of 5c each. If members wish to contribute more, this larger amount will of course be acceptable. Contributions from others than Relief Society members will be welcomed. The General Board is asking that this fund be collected during the year, and be mailed to the General Secretary by December 15, 1923. The tentative plan includes a suitable memorial in honor of the general presidents, similar to the one recently established, in the form of a loan fund for girls, at the Brigham Young University, in honor of President Emmeline B. Wells. The object of these memorials is twofold: first, that of honoring the presidents; and second, that of doing good to others.

GENERAL MEETING

MORNING SESSION

President Clarissa S. Williams

I greet you, dear sisters, as workers in the Relief Society, as stake presidents, as mission presidents, as ward presidents, teachers and members. My heart goes out in love to you for the great work that you are doing. The work of the Relief Society is increasing; it is expanding, it is being known not only in our own localities, but throughout the world, for its high ideals and the good which it is endeavoring to do among the people of the earth.

The mission that was given to us by the Prophet Joseph Smith is of such broad scope that we can hardly comprehend it, but I believe that the women of the Latter-day Saints are beginning to realize more and more the responsibility given them when the Prophet was inspired to organize this great society. When we realize the fact that we have been the means of opening the door to women, not only of our own Church organization, but throughout the whole world, it seems to me we are justified in a sense of pride in the thought that we are instruments in the hands of the Lord in carrying on his great work.

You who were here last night and witnessed the pageant, probably were impressed with the thought which was expressed by one of the readers who said that the Prophet was constrained to believe that the Church was not fully organized until there was an organization for women.

I believe that never in the history of this organization nor in the history of the Church have we more to be thankful for than we have today. It fills my heart with gratitude to my heavenly Father that we have been permitted to live in this day and age of the world when the gospel has been restored, and we are permitted to take a part in the forwarding of the work of this glorious gospel and of this wonderful organization. I am sure that our hearts are filled with a sense of the responsibility which rests upon us as Relief Society women, and that we are full of gratitude to our heavenly Father, and full of a desire that we may be blessed of him and inspired of him, that we may have faith, and that with that faith may go our good works, and that we may indeed be instruments in the hands of the Lord of accomplishing great good.

We have much to be thankful for in our own organization. We are increasing in numbers, in interest, and in our attendance, and I believe we are endeavoring to increase the interest of the community in the organization.

You know there is a saying that there is nothing new in the world, and sometimes I think we are forced to believe it, from the fact that so much is being discovered that we never had any idea of. The wonderful excavations which are being made in South America, in Egypt, and other parts of the world, show us that many thousands of years ago there was a race of people on the earth, probably more intelligent than we are, probably they knew more of the ways of the Lord and his wondrous workings than we know. At any rate, we can only grow and go forward to the best of our ability, believing that if there is anything that those people knew in the age in which they lived that we do not know, that our heavenly Father will, in his own due time, reveal those things to us, and we shall be able, as Latter-day Saints and members of the Church which he has established on this earth, to go forward to greater perfection, to the perfection that our heavenly Father desires that his children should possess.

My belief always is that our Savior in his teachings during the short time that he lived on the earth, gave to us the very teachings which we as women of the Relief Society should endeavor to carry out. The spirit of love and of sympathy, and of humility which characterized every act of the life of our beloved Savior can be exemplified in the lives of the women of the Relief Society. They can be as teachers and exemplars in the communities in which they live. To us it seems that the life of a Relief Society woman should be beyond reproach, that in every way she should be an example in the community in which she lives, and that there should dwell in her heart love for her fellow beings, love for her heavenly Father, and for the gospel, which will enable her to overcome every imperfection which is hers. Oh, sisters, may our heavenly Father inspire us that we may be able to see and know our own imperfections and be able, through our faithfulness, to overcome them.

The organization of the Relief Society is growing, but there is still much work for us to do. There are many women who are eligible to our organization who are not in it. Perhaps it is our fault. Perhaps we are not making known the great benefits which come to women who belong to this society, in just the appealing way that we should do, for we should be missionaries as well as Relief Society workers. We should feel responsible for teaching our communities what the Relief Society means, how broad its scope is, and what were the desires of the Prophet Joseph Smith in organizing it, inspired as he was, through our heavenly Father. Our desires as women who are working in this organization are that it shall grow constantly and become the great organization which it is destined to be.

I convey to you the love of the General Board. We are united, we love one another, we are in harmony with the teachings of the Relief Society. Our aim is to go forward and perfect the organization.

The General Board has visited all of the stakes during the past year, but none of the missions. We hope, in the future, to be able to do some visiting in the mission fields. The mission Relief Societies have been presided over by capable women, women who have had the spirit of the work in their hearts and the blessings of the Lord to assist them, and the work has grown, not only in numbers, but in spirit.

Our desire is always that we may have your love, your confidence, and your respect, and the blessings of our heavenly Father to be with us in our visits to you, and in our work throughout the years as they go forward.

I pray, my dear sisters, that our heavenly Father will bless and inspire us that we may always go forward in the accomplishment of the work which is expected of us.

I want to say to the women of the organization that we have something to be very grateful for in the sparing of the life of our beloved counselor, Louise Y. Robison, who has been very seriously afflicted. She underwent a severe operation, and we are grateful that through the blessings of the Lord and her faith and the faith of her brethren and sisters that she is partially restored to health. She sends her love and greeting to you and asks you to continue your prayers and faith in her behalf, that before long she may be entirely restored to health and strength.

During the past year there have been some changes in the General Board. Sister Lillian Cameron, who for six years was a member of the board, has taken up another line of work. She has married and gone to Canada to give her efforts there to the upbuilding of the people of that community. We love and respect Sister Cameron. We regretted very much to lose her services and help in the General Board, but we feel that Brother Roberts, who secured her, and the five children who have gained a mother, are perhaps of more consequence than we are. She is a woman who will be useful in whatever community she goes, so that while we release her with regret, still we feel that the Lord has a great mission for her and our love and confidence go with her.

Since our October meeting, Sister Alice L. Reynolds has joined the sisterhood of the General Board. You all know her through her writing and through her educational work. Sister Reynolds is associate editor of the *Relief Society Magazine*, and we know that you will be pleased with her work on the *Magazine*

as the General Board will be, and that you will be pleased with the work which she will be able to do for you throughout the Church. I present to you Sister Alice Louise Reynolds, who will say a word to you.

Alice Louise Reynolds, Member of General Board

I feel the responsibility of my new calling keenly, and I trust that I shall have your faith and prayers, because there is a very great work to be done in Zion by anyone whose privilege it is to wield a pen on behalf of the achievements of her people. I know that in the past this people have been so busy building up this wonderful commonwealth, throughout this intermountain region, that we have had no time to sit down and write the stories of achievement. It is a period of leisure that produces writers. That is the history of authorship throughout the whole period of the world's history. Now, a good many of us have leisure, that is, leisure when we compare it with what our forefathers had, who were subduing the barren desert and mapping out and building cities; consequently it is our duty to turn to the past and recreate the life of the past through the pen, else it is lost to us. That is the backward vision. The forward vision is that we must be alert and see and feel what is being done today by the women of the Church, of the nation, and of the world. The Latter-day Saints are of enough importance now that what they say about things will be heeded in the nation, and in the world, and this will be increasingly true as time goes on. It is our part to put before them our point of view and our achievements.

Mrs. Mary Wells Whitney

(Former President of Relief Societies of the European Mission.)

There are fourteen conferences in Great Britain. In these conferences there are many branches, and in the branches are many Relief Society organizations, and they are increasing from year to year. We women who live in this beautiful country, surrounded by friends, within short distance of one another, do not know the difficulties which come to the women who are trying to do Relief Society work in those far-off lands. As you know, the Saints are scattered, some in one direction, some in another, a few in all directions. They have to go miles in order to attend meetings. For instance, in Liverpool alone, some of the members live on the other side of the river. They have to take the boat, and then the tram in order to reach the meeting place at Durham House. There are many difficulties to surmount. Many of the sisters cannot get away from their houses of busi-

ness to attend the meetings. Some of the sisters whose husbands do not belong to the Church cannot go away in the evening. But, at the same time, they are all workers.

In visiting the different conferences, I have had the privilege of meeting members in all parts of England, Scotland, Wales, and Ireland. Wherever we went the Relief Society workers were very much in evidence. We could always tell them because they were always busy, trying to make the visiting elders or sisters comfortable, and always finding something to do. Very often we would not have the privilege of gathering together in meeting, but my aim was to go among the members and meet with the presidents and officers and encourage them. We found in all these places splendid women who were eager to do their work and do it well.

I will cite one instance which occurred while we were at the Newcastle conference. It was my first experience in the British mission, so I prayed with all my soul that I might have the right words to say. I went in with trembling heart, but I was greatly blessed. The room was crowded with excellent women. Each of the presidents of the branches reported what they were doing, and how they were carrying on their work. One sister with tears in her eyes said, "I have tried to keep the sisters together in the Relief Society meetings. Some work and can't get away. Many times I have gone to our place of meeting and not another soul would be there, yet we try to do our work in our homes. We sew, we visit the poor, but it seems impossible to gather together."

I tried to impress upon the sisters in my visits, other phases of the work besides the relief work, that while charity is the main work, there are many other avenues of progress. They take a great interest in their bazaars, their concerts and their socials. In nearly every conference, the night before the conference begins, there is a social. English girls and women generally know how to crochet or knit. They make articles and sell them at the bazaars to help with the charity work.

In visiting Scotland, Ireland and Wales, we met many good women. I want to say that I have never seen a more beautiful country than England. When the sun shines, it is like one big garden. We were received with the greatest of cordiality everywhere we went.

Briefly I will take you to the continent. President Ballif met us at Lucerne, in Switzerland, and took us under his guidance. Of course, I was inexperienced, but he was determined that I should go on the stand at every meeting and say a few words. It was greatly to my advantage that the people could not understand me, but President Ballif was interpreter and made fine little

speeches—I was sure of that from the expressions of the people's faces.

We had a wonderful reception in Germany. The sisters thronged around us, filling our arms with flowers. While we could not understand one another, I shook hands with them and looked into their faces; it was an instance where actions speak louder than words. It was my privilege to meet the sisters in Switzerland, Germany, Belgium and Holland.

We are fortunate to be able to live here surrounded by our friends. You little know what difficulties the people in those far-off countries have to meet, or what a hard time they had during the recent persecutions. I had the opportunity to lift my voice in defense of the women of Zion. Terrible lies were told about them. I tried to impress upon the people the fact that you women here in Zion have much freedom, that you have a voice in political matters, as well as religious. I explained to them that our religion teaches us that we must progress as well as the men of our Church, that we must have a knowledge of things of this life and of the life to come. I pray, my dear sisters, that you may remember those in far-off lands, because they are struggling hard. They need your prayers. Their one great thought and hope is to emigrate to Zion.

Dean Milton Bennion, University of Utah.

LAW ENFORCEMENT

The Relief Society is an organization that can be a great power in this part of the world in securing the enforcement of law, and through the enforcement of law, preserving our government. We have really come to the point in the history of this country where we are concerned not simply and solely with better government, but with the very question of the perpetuation of our government. I think there has never been a time in our history, since the second war with England, when there has been so much doubt in the minds of Americans themselves as to whether this government can endure. The democratic government is relatively new. It is true that we had several democratic states in Greece, a long time ago, but they did not last long and they were on a small scale. Democratic government on a large scale is tried out for the first time in our own country, and many people have doubted that it could be successful at all.

It has been more successful with English speaking people because these people, as a rule, have been more ready to obey laws of their own making and to abide by the majority votes in the case of elections. That has been generally true in Great Britain and in the British colonies and in this country, that when the

majority decide a thing by vote, the minority quit fighting about it and settle down to obey the decision of the majority. In the Latin-American countries, until rather recent years, frequent revolutions have occurred. Whenever they had an election, the defeated party started a revolution. The leading countries of South America seem to be getting beyond that stage and to be settling down to orderly government. In Mexico, however, we have, up to the present time, examples of that same disposition, a perpetual state of turmoil and upsetting of things, not due to any weakness in the constitution but in the disposition and attitude of the people in not abiding by the Constitution and by the laws.

Disrespect for law in this country at the present time has reached the danger point, and that is coming to be generally recognized. Probably at no time in the history of our country has there been such a widespread disposition on the part of citizens to disrespect and disregard the laws of the land, and such a disposition to speak lightly and look lightly upon a good many of our laws. What we are concerned with, however, is the remedy for this condition. I shall name among the remedies, first, that we ourselves shall obey the laws and have an intelligent understanding of the spirit and purpose of law. What we need is greater thoughtfulness, and then applying to our understanding of the situation the social attitude is against the selfish attitude. We should, secondly, uphold and defend the laws against the attacks of radicals and of misguided devotees of license, mistaken for liberty. We have had fine examples, without going very far from here, of people who mistake license for liberty, and who think because they are restrained by law, that it is an infringement upon their liberty, forgetting that liberty is the outgrowth of obedience to law, and that the license of an individual to do what pleases him personally, disregarding the common welfare of his fellow citizens, is one of the worst qualities that can be attached to an American citizen. With respect to our rights and liberty, we must remember that Americanism means that we shall be protected in all our rights that are not contrary to the public welfare and that no citizen should claim any right which is in conflict with the public welfare. He should be ready at once to annul any such assumed right. We should, thirdly, train children in youth in strict obedience to law and respect for law and orderly government.

Let us observe now the application of these principles to some of the laws that are most disregarded and most in disrespect. These laws have come to be called by those who oppose them, blue laws, because they are an infringement upon personal

liberty. I mention first among these, the prohibition law. I suppose any one who travels about has had the experience of hearing men talk about prohibition—men who are supposed to be representative citizens of this country—telling how they get around the prohibition law, expressing in many cases, their disrespect for the law, and apparently glorying in the fact that they can get whisky here and there, contrary to the law. I recently discovered one man who spoke up in defense of the law and who said he thought it was time that the law be taken seriously in the interest of those who are weak and given to indulging in excess, causing distress to themselves and their families. I should add that the primary purpose of the prohibition law is not to restrain the older people, but it is to protect the youth.

We must remember that we have a new generation coming on all the time, and the education of one generation has to be carried on by the older generation. It is a very popular fallacy for any people to spend millions of money, time and energy in training good citizens along the lines of moral character, and then license the people to put temptation in their way and to draw them away from the very things they are teaching. This is what we did up until the time of prohibition. Anyone who has simple sense can see that is a weak proposition. One of our primary responsibilities is to pass on to the next generation all that is good in civilization, and all that we have secured in the way of religious and moral attainment. It is our duty to safeguard that generation against these temptations. Their characters are but partially formed and what they become, depends upon the influences by which they are surrounded. It is our duty to regulate these influences as far as it is in our power. Nobody requires or needs alcoholic beverages. The only excuse that any one can claim for wanting these beverages is to satisfy his own desires and appetites. It is absolutely a selfish, short-sighted and thoughtless policy for any one. We should all get the right attitude with respect to prohibition, instead of violating the law as many people do who are supposed to be good citizens, by buying contraband liquor, and by making home-brew. It is certainly true that too many people claiming to be good citizens in the community are really violating this law within their own homes by making liquor that is intoxicating. These people are not only doing a great damage to the country, but they are doing a very foolish thing with respect to their own future welfare and the welfare of their families.

Another of these so-called blue laws is the anti-gambling law. It is a very well known fact that there is a disposition on the part of primitive man, and something that is easily developed in children, to engage in gambling; first, to get something for

nothing, and, secondly, to enjoy the excitement that comes with a gambling game. It is a form of amusement that in its way is just as dangerous as drinking intoxicating liquor, in its way. The professional gambler and those who go down to ruin never begin the habit with the expectation of becoming gamblers. They think it is just innocent amusement, just as the person who drinks home-brew does not expect to become a drinker, or does not think that his children will become drinkers, and ultimately bring ruin to somebody, and yet that is just what happens.

There are plenty of forms of amusement available without gambling, and yet nearly all our amusement places have gambling devices. We have them in this city every year, and we protest and protest and thus far we seem to have accomplished nothing. Now it remains to have a protest on a larger scale, for the citizens generally to protest against gambling devices as a means of amusing their children and leading them on to that sort of thing. We cultivate appetites and tastes in the sphere of amusement just as much as we do in the sphere of what we eat and drink. There is absolutely no sense nor reason nor justification for providing gambling games or anything pertaining to them, for amusement, either for ourselves or for our children. The excuse is made that the state needs the revenue, or it can't do business. It is about the same type of argument we had against prohibition, when cities and towns thought they could not run and pay expenses without the income derived from licensing saloons. But they do run, they get along just as well, and in many respects very much better, than when they were depending on that kind of revenue.

We need to cultivate an elevated taste of amusement. It is a good thing for people to take recreation, to be amused, and to cultivate a sense of humor, but it should be elevating and not degrading.

The third of the so-called blue laws is the tobacco law. We have had in this state a law which forbids the use of tobacco by minors. It is unlawful, and has been for many years, for a person under 21 to use tobacco in any form, or for any one to either sell or give away tobacco to such a person. It has been found difficult to enforce this law, especially the sale of tobacco to minors, and that was one of the primary reasons for the new law which was enacted two years ago. Another primary purpose of the law was to do away with the billboard advertising of cigarettes. If you observed our billboards a few years ago, you noticed there was flared before the vision of everybody, and it would attract the attention of minor boys especially, this alluring advertising of fine, robust, cheerful young fellows getting the greatest joy out of life through smoking some variety of cigar-

ette, while we were trying to teach youth the evil effects of tobacco. It is unreasonable for a community to permit such a thing; that was one of the primary purposes for the enactment of the anti-cigarette law.

There were in this state a great many people who railed against this law, who apparently paid no attention to the spirit and purpose of the law, and who had apparently no thought of guarding the interests of the immature, but thought only of the little inconvenience which came to them because they could not buy cigarettes locally without violating the law. We now have a new tobacco law which forbids the advertising of tobacco except in newspapers, and it licenses, under strict regulations, the sale of cigarettes and provides forfeiture and fine for those who sell to minors. There is no way of enforcing this law throughout the state unless we have a strong public sentiment on the part of the masses of people, unless people are willing to cooperate with the officers of the law in seeing that it is enforced. We must keep on teaching in our communities, to our youths, the underlying principles upon which these laws are founded. We must show them that these laws are for their good and protection and not to do them injury and that it is to a youth's advantage not to acquire any of these habits, that his own future usefulness both to himself and community, depends upon his keeping himself free from such habits. We must cooperate with public officials to enforce the law against those who will not obey it voluntarily.

Another law which is perhaps of even greater importance to members of this organization is the curfew law. The curfew law provides that youths under eighteen years of age shall not be out after nine o'clock in the evening, unless accompanied by parent or guardian. A guardian is some adult person authorized by the parents to accompany the minors. Officers of the law are helpless in the enforcement of the curfew law, unless they have the cooperation of the parents. The officers say if they undertook, on a summer evening, at one of our resorts, to arrest those breaking the curfew law, two or three deputies would be attempting to arrest five hundred persons. It is easy to see how impossible it is to enforce the law unless there is cooperation with the parents, because children will always see what the neighbors are doing; the neighbor's children are allowed to go out, why should they be curbed? That means that your organization in the respective communities must be united, to understand what the law is, and then be united in carrying it out, for where a community will unite in that way it makes the enforcement of law relatively easy. The officers of the law in this city find that the curfew law is frequently violated by fifteen and sixteen-year-old girls, whom they find on the streets at midnight, accompa-

nied by strange men. When they take these girls to police headquarters, and call up the parents, they are sometimes lectured by the parents for disturbing them in the middle of the night. While I suppose we have trouble enough in getting officers who will do their full duty in carrying out the law, (it is our duty as citizens to see that we do get in officers who will do that) let us not forget that with respect to the curfew law, the duty is primarily ours, and unless we do our part, the officers cannot do theirs, therefore we should give them our full support and our appreciation when they do their best. Many of these officers think that if we could only enforce the curfew law, at least in spirit, that most of our problems with respect to our youth and juvenile crime would be wholly eliminated.

RESOLUTION ON LAW ENFORCEMENT

Presented by Mrs. Annie Wells Cannon, member of the General Board.

Madam President: In keeping with that article of our faith which declares that we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law,

And firmly believing such conduct to be fundamental to the peace, prosperity and harmony of all community life,

I move that we, the women of the Relief Society of the Church of Jesus Christ of Latter-day Saints, in conference assembled, do pledge ourselves to honor and obey the law, and we do further pledge ourselves to work unceasingly in our respective communities, using our utmost influence for the proper regard for law and the development of the highest type of loyal citizenship.

After the resolution was presented, it was seconded by Miss Sarah M. McLelland, and unanimously approved by the conference assembled.

Mrs. Rosannah C. Irvine, Member of General Board

RECREATION AS A PREVENTIVE OF DELINQUENCY

I have chosen only one phase of recreation. I shall discuss the playgrounds as a preventive of delinquency. Ben B. Lindsay, the juvenile court judge of Denver, says that our plea for the playground is a plea for justice to the child, and that by having recreation and playgrounds for the children we make better homes, better children, better morals, better citizens. The more playgrounds there are, the fewer hospitals, asylums and prisons there will be needed. From the earliest history recorded we have account of the play movement as a great developer in the human race. The early Egyptians taught arithmetic through play

methods. When the Greeks and Romans were at the zenith of their power, they were noted for their physical attainments and they had their recreation as part of their regular daily life.

Next to hunger, play is the most deeply rooted instinct in man. We must not confuse play with idleness or cessation of work. It is a natural instinct of the child to play, just as it is for the bird to sing. The wrong done to children in checking them in play affects the entire community for we depend upon our children for the growth of the nation.

The purposes of play are four-fold. The first is amusement. If the children were not amused it would not be play, it would be work. The other three go together, the development of the tri-nature of man, the physical development, moral development, and mental development. Mr. Curtis, a great worker in the playground movement, was assigned to the playgrounds in Washington, D. C. During his time there he gave a physical test to the boys. There was not one boy, of all the thousands who passed the test, who was perfect. At the end of a year, five hundred passed perfect examinations, and thousands of others passed very high marks.

Play develops the body, it causes children to eat the things that are good for them to eat. It induces sleep. Children put sleep off as long as they can, but if they get the right kind of play at the right time, they sleep normally. Play develops the lungs. It has been thought by those who have made a study of it that a child of four years will walk nine and one-half miles every day. Another factor for the play movement, in the development of the physical being, is that it eliminates all the waste products of the body, naturally, without artificial means. Subnormal children do not care to play. I can give you a good formula for dyspepsia: It is no sunshine, no exercise, and worry; and if you want good health, the formula is: plenty of sunshine, plenty of exercise and joy. Ordinarily we feed and clothe and house our children according to the best standards, but after they reach the school age, we turn them away from our knees, turn them out to find their own pleasure in their own way, hence the need of supervised playgrounds.

One of the significant facts about play is that it has been handed down from one generation to another. The average boy in St. George, Boise, or in any other part of this community, will be playing the same games that the boys in New York are playing.

In Salt Lake there are nine play centers. In the country districts it would seem, at first, that we would not have need of the play centers, but we do, because, although there is all outdoors to play in, there are the same vices to be guarded against that we have in the cities. Where there is no supervision, the

playgrounds are overrun with gangs of rough boys and girls who drive away the timid, weak children.

The mental development received at the playground is as essential as the physical development. When a boy or girl enters a game he has to watch the actions of every other boy and girl. The success or failure of the game depends upon every player, therefore it creates alertness of action and quickness of decision. It also develops the imagination. We too often think of children as little men and women with adult ideas. They are not that, they are little strangers. They live in an entirely different world from ours. They go forth in the morning Sir Galahads and Joans of Arc, and it is up to us to keep these ideals in their minds, letting them be what they would be. I am a believer in tom-boys among girls. Girls should be encouraged to play. After the age of twelve, they should be guarded carefully and individually. A girl who has been a tom-boy, and has played with proper restrictions with her brothers and friends, has no foolish notions when she becomes a woman, but she is clear-eyed, and has good judgment.

The most important phase of the playground movement is that which affects the moral development. The moral development includes a sense of justice, modesty in victory, generosity in defeat, patience, mastery of difficulties, and a desire to excel. It also prevents idleness. Idleness and loafing are the great menaces of the youth of today. In New York and other great cities where the playground movement has gained a great deal of consideration, the juvenile delinquency has been reduced from fifty of seventy-five per cent. Where there were formerly one hundred bad boys and girls, there are now only twenty-five or possibly fifty. At one time a survey of juvenile delinquency was made in Chicago. They took a huge map of the city, and for every child where there had been delinquency, they stuck a pin. They found in the districts where there were playgrounds the arrests were 75 per cent less than in any other portion. Often gangs of rough boys and girls have been taken into playgrounds and formed into athletic teams. I know one girl who was on the downward path, who was taken into the playground and taught to swim. She became an expert swimmer and is now holding a position of trust and honor and is a power for good among the young people of her own class.

Vice may creep into the playground; that is the reason for the supervisors. If the playground is regulated properly, with wise directors, vice may be eliminated. If it is found that the child is incorrigible, and cannot be made to do what is right, he must be suspended, but we must not forget the teachings of the Savior to leave the ninety and nine sheep safe and go after

the hundredth one. In New York where the ground is scarce, they have turned the roofs and basements of their school buildings into recreation centers. Some time ago a wealthy man in New York bequeathed to the city one hundred and twenty acres of woodland. Six years ago his wife started in one corner, a playground. Now every inch of the ground is used for playground and recreational purposes, and there is an average of three thousand people who visit the playground every day. They have dramatics, pageants, swimming pools, dancing floors, picnic centers, etc. The best results follow the work of trained, paid supervisors. Where trained supervision cannot be had, voluntary assistance may be secured for part time.

The attitude of the Church has always been for recreation. Joseph Smith himself was a great athlete and encouraged athletics and high class sports. The night before the pioneers crossed the Missouri river, they had a dance, and all through the history of the crossing of the plains we find that they indulged in high class playing, community singing, and other forms of recreation. Less than six years after they entered the valley, the Social Hall was dedicated, and nine years later the Salt Lake Theatre was built. We are naturally pioneers in any advance movement, but in the matter of recreation, we have simply been marking time, and the world has caught up to us and passed us. Senator Kinney's bill, which Sister Lyman talked of yesterday, will go a long way toward giving us what we are working for—playgrounds in all our communities.

Mrs. Lalene H. Hart, Member of General Board

CONSERVATION OF TIME AND ENERGY WITHIN AND WITHOUT THE
HOME

Note: Space will not permit the publication of Mrs. Hart's address in this issue, but it will appear in the *July Magazine*.

GENERAL MEETING

AFTERNOON SESSION

Counselor Jennie B. Knight

Our beloved Sister Robison, one of the counselors, said a little thing to me two years ago that I have remembered ever since. She said, "No one can tell what trend or bent his life unto another life hath lent." I am thankful to my heavenly Father that I am this day associated with a people who have not sold their birthright for a mess of pottage, with a people whose faces are set toward the rising sun, and whose hands are constantly clinging to the iron rod.

During this conference, the thing that seems uppermost in all of the discussions is this, that society has fairly snatched from

our homes our children. Now, as watchful mothers, we have determined that we will meet this condition, that we will organize ourselves, that we will be fortified against any conditions that may surround our children. In Sister Hart's address this morning we were taught the conservation of energy in the home. Sister Irvine made a plea for us to find time to see to the supervision of our children during their recreation hours. In our officers' meeting and in this meeting today, a plea has been made for us to look after their spiritual welfare. We are all grateful and thankful to our heavenly Father that we are firmly established in the principles of the gospel and that in every home we have one ideal to live up to, the ideal set forth by the Latter-day Saints, that of following our Lord and Savior, Jesus Christ, in his teachings.

Mrs. Emily Whitney Smith, Former President of Relief Societies of the Northern States Mission

I appreciate greatly being asked to speak on behalf of the Northern States mission. You must realize that conditions in the mission field are quite different from those at home, and that we cannot always carry on just exactly as you do here. We have in the Northern States mission, eighteen well organized active Relief Society organizations. These organizations are pretty well scattered throughout the states of Minnesota, Wisconsin, Michigan, Illinois, Indiana, and Iowa. We have no close contact with Relief Society headquarters, no stake boards, and some of the sisters are a long way from mission headquarters. Your boys and girls who go into the mission field are asked to act in a way as stake officers. It is a very great help to them when they have had a little experience in this line. Usually they have never attended a Relief Society meeting until they go into the field. Still, it is wonderful the way they take hold of this work after a few months.

This last year has been a banner year in the Northern States mission, marked by a great increase in attendance at our meetings, and a better spirit among our sisters. I think there are two reasons for this. The first is that we have made a great effort to establish a Relief Society visiting system in the mission field. This is a hard thing to do, for you know the Saints are very much scattered in both small and large centers. Still, the sisters have persevered and have been fairly successful in this work. They have taken the *Relief Society Magazine* into the homes of the women who have not been active and these women have come to feel the need of the organization.

The second factor in our progress has grown out of the interest in the social service lessons, where the fundamentals of family life have been considered. The women of Chicago are

deeply interested in the child welfare movement. They have held lectures and special parent-teachers' meetings and tried in every way to reach the parents. At the meetings I have had the privilege of attending in Chicago, I have listened to some of the foremost child welfare workers in this country. It is noticeable that the advice and counsel they gave the parents is identical with the lessons in our *Relief Society Magazine*. This made our Societies realize that the Relief Society organization is alert to present day conditions and anxious to improve them by preventive welfare work.

While we are not able to do a great deal of charity work in the mission field, we do more missionary work than is done at home. Just before I left the mission field I attended a conference in northern Illinois where one elder reported that there were eight souls ready for baptism, five of whom had been converted through attendance at Relief Society meetings.

Through circumstances over which I have had no control, it has been impossible for me to do a great deal of active missionary work in the mission field, but I have tried to make up for this by being just the best kind of a mother I could be to your boys and girls who have been working as missionaries. I have loved them with all my heart and tried to make them feel that fact. I have enjoyed their love and confidence, and I have often wished that you mothers could occupy for a short time the position of a mission mother and know how your boys and girls feel about your attitude toward their missionary work and the support you give them. Encourage them, don't tell them your troubles until it is quite necessary. Let them know you are proud and happy to have them there, and that the longer they stay, the better you feel about it. One little woman was keeping her husband in the mission field, and her bishop wrote President Smith that she was having such a struggle, that it was too hard for her, and he thought this elder should be released. The little woman heard about it and she came to Brother Smith at conference time and said, "Don't release my husband. I can tell by his letters what his mission is doing for him, and just as long as I have work, I want to keep him there." He did stay and she had work, and he filled an honorable mission.

Bishop Charles W. Nibley, Presiding Bishop of the Church

It is a great honor, my dear sisters, that you confer upon me in asking me to speak to this gathering of prominent Relief Society workers. It does my heart and soul good to see the interest that is exhibited here in this great activity. When I look around me and see every seat taken and the scores who are standing, I marvel at the magnitude and the interest that is

manifested in this splendid organization. Truly the work of the Lord is growing in the earth. I rejoice, too, to think that I am surrounded by and in the presence of the very best women in all the world. This is not said to flatter, but is what I am firmly convinced is a fact. In my opinion no better body of sisters can be gathered together in all the earth than the sisters who represent the Relief Society organizations. They are the chosen of the Lord, so my spirit is subdued in this great presence.

The marvelous growth that you have made since the 17th, day of March, 1842, when the Prophet Joseph Smith perfected the first organization, is wonderful. See what this society has grown to be, not only in this land but in all the lands wherever the Saints are located, in almost all the nations of the earth. It is a great work. It is a marvelous work. I have been looking over some of your statistics, and find, days spent with the sick, 61,174; special visits to the sick, 157,107; number of visits made by Relief Society ward teachers during the year, 495,159; number of days spent in temple work, 80,512.

I sometimes think that in ministering to the poor, we think that if we contribute to charity, we have done our share. In our hurry and stress of work, we forget the admonition: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows, in their affliction." Your visit may be much more than the means that you contribute, and so I say, the amount of blessing, of comfort and cheer that has been graciously given in the visiting of the women of this organization from year to year is marvelous beyond comparison.

I used to think that we do not have trials such as our parents had, and that we are not called upon to pass through such hardships and make such sacrifices as they made, but we, too, are tried. We also are called upon to exhibit fortitude and integrity, to stay with the work and make it go in a way that our parents were not called upon to do. We have things to contend with in our state of civilization, as we term it, that they did not know about, yet the Lord expects us to be faithful and true and diligent in the great work. The labor of the bishops of the wards naturally connects closely with that of the Relief Society organizations. It is astonishing how little friction and discord we hear of from all of the more than one thousand wards and branches in the Church. Generally speaking the association is agreeable and pleasant but sometimes it could be made more so, if bishops would make it a point to meet with the Relief Society sisters who preside in the ward organizations, at least once a month, to take up their ward problems, talk about the poor, the funds, the method of collecting funds, and about everything, in fact, that comes before them, not in criticism, not in finding fault, but in good constructive work.

So, my sisters, say to your bishops, "We would like to have a meeting with you and your counselors, once a month, and discuss our Relief Society problems, which we believe would be helpful." As the Presiding Bishopric, we have given out these instructions to the bishops, that they keep in close touch with the Relief Society organizations in their wards, and try to help them, and have a meeting at least once a month, and there discuss their problems. I might add that the bishop presides over the ward as the President of the Church presides over the entire Church, as the president of the stake presides over the entire stake, and so every organization, the Relief Society, the Sunday School, the Mutual Improvement Association, the Primary, and others, are necessarily under the supervision of the head, and that head is the bishop. The house of the Lord is a house of order. It could not go on in discord and with the organizations running against one another. There must be the most perfect system and the most perfect order, and so the Lord—not man—has given us the most wonderful and marvelous organization.

There are so many opportunities for expansion in your work that they could not all be thought of. But the main part of the work committed to the Relief Society organizations is just what we have heard of here, visiting the poor, administering to the sick, helping to bury the dead, and contributing in every way that you can to the up-building of the kingdom of God. Let your light so shine that men may see your good works. They count more than your good talks. Good sermons are all right in their place, but the admonition of the Savior was, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The work is not the work of Sister Williams, nor the sisters associated with her. They are the honored instruments, at this time, in standing at the head. The Book of Mormon, which is a marvelous work and a wonder, was not Joseph Smith's book. How did he get it? How was the book brought forth? By the influence and power of God, glory-fying the Lord, magnifying his name, adding honor and honor to the name of our God. We should not take the honor to ourselves at all, but rather we should subdue ourselves and magnify and glorify the name of the Lord. If we work in that spirit, nothing can stop our success, there will be no obstacles but what we can overcome.

I just want to mention a word or two relative to the wheat question, which has troubled some of our bishops and sisters of the Relief Society organizations. It has been considered best by the Presidency of the Church, and the leading brethren, that the wheat fund be deposited where it is absolutely safe, under the direction of the Presiding Bishop's Office, rather than have that

fund distributed in so many little banks here and there. Not but what many of these smaller banks are safe, but the brethren think there is not any place quite so safe as within the keeping of the Church itself, and when a receipt is given by the Presiding Bishopric of the Church, we know the whole Church is behind it. We have had banks fail on the right hand and on the left, and we have learned by experience that it is better to try to be safe. We have no desire to cripple small banks by taking means from them; that is not the spirit at all. The desire is to be safe, to have this trust fund protected, and we know it is safer here than anywhere else.

It has been, as you know, decided that the interest on these funds would be returned to the Relief Society organizations at least once a year, probably on the first of July of each year, the funds to be used for the work of the Relief Society.

My blessing goes out to you, my dear sisters, that the Lord, our God, may pour out his Spirit upon you, and upon this wonderful work that you are accomplishing. It is God's work. Blessed are you because of it.

Mrs. Jeannette A. Hyde, Member of the General Board

RESPONSIBILITY OF WOMAN AS A CITIZEN

We have had a constitution of the United States which has stood the test for 131 years. During that period of time we have had nineteen amendments to the Constitution. The last amendment gave to women the power to vote. We have not always exercised the right of citizenship as freely as we might have done. We are now trying to do something for those who are not able to do for themselves.

We who live in these wonderful Rocky mountain districts know little of the circumstances that surround the child labor districts of thickly populated parts of the United States. The child labor law, which was passed a number of years ago, was recently declared unconstitutional by the supreme court. An amendment known as the twentieth amendment, was submitted to the last Congress of the United States giving Congress and the states power to limit or prohibit the labor of persons under eighteen years of age. This will give the children an opportunity for education and for recreation, and will insure a stronger generation for the future. So, as citizens, as women looking toward the future, let us help the work in the districts which need our help, by writing to our congressmen. You sisters from Idaho, Wyoming and Nevada, and all the inter-mountain west, see to it that your new congressmen hear from you; ask them to support the proposed amendment which will be re-introduced in the next Con-

gress, looking toward the betterment of the citizenship of the boys and girls of this great nation. I once met a woman from New York who for a number of years had been the secretary of the child labor bureau in the City of New York. She told me of conditions in the south, where our greatest child labor problem exists. She told me she had found children lying on the floor in workshops from exhaustion. Let us use our franchise for the things which go to make better conditions for women and children.

In the state of New York the newly elected governor gave notice to the people that he would refuse to sign any bill passed by the legislature in 1922 that carried with it any kind of an appropriation. We had secured through the good offices of our representatives and senators, and through the work of the women of the United States, a bill known as the Sheppard-Towner bill, which I am sorry to say you were not able to hear discussed yesterday, and which was introduced in the last Utah legislature by our general secretary, Amy Brown Lyman, and accepted by the state of Utah. True to his word the governor of New York refused to give his signature to the \$76,000 appropriation which the state of New York must appropriate in order to qualify for the Sheppard-Towner bill. But he did give a quarter of a million dollars for swine pens in which to keep swine once a year at the state fair. Later, through the advice of his friends, he did arrange to set aside a certain sum to be used by the state of New York for maternity welfare purposes. We will receive in the state of Utah, \$13,000 to match the \$8,000 appropriated by our last legislature, which will be \$21,000 a year for the state.

Through the recent activity of women much valuable legislation has been secured, but more legislation is needed in the interest of women and children, consequently it becomes not only the privilege but the duty of every woman to support and initiate measures which have for their object the amelioration of human conditions.

When the Constitution was framed, woman was not granted the franchise, and not until the nineteenth amendment became effective in 1919 were the women of the United States enfranchised; let us use it. We should not wait to use it to vote at the election, after the primaries, but should go out to the primaries and see that the best men and women are put in office. It is too late after the primaries are over. The time has been lost. We should not complain at bad government and bad people in office as long as we neglect to accept our responsibility as citizens. I wish I had the voice to tell you of some of the splendid things that were achieved by our women in the last legislature. You may ask, "Would not the men in the legislature have done the same?"

I shall only answer you by asking: "Have they done it in the past?"

I want to leave with you just this thought, that the future generation of men and women will be no stronger than the mothers of today. Therefore, let us build ourselves in health and strength, exercising the opportunities we have to improve ourselves in every way. It is as much a woman's right to receive a higher education, to come in contact with the things that broaden her and make her a better citizen, as it is of any other citizen in the United States.

Sarah M. McLelland, Member of the General Board

THE VALUE OF TESTIMONY

If you were asked, What is the priceless gift the Lord has bestowed upon you, there is no doubt in my mind, your answer would be, "My testimony of the gospel of Jesus Christ; without it I have no hope in the hereafter."

Some of the things which are conducive to a testimony are, faith or belief, and the expression of that faith or belief to which must be added also works. Belief is not enough; I believe I can build a house; but I cannot, without material. The bearing of testimony is not enough, yet it is of great importance, for the Lord says, "With some I am not well pleased for they will not open their mouths, but they hide the talent which I have given unto them because of the fear of men." Thus it is seen that belief is essential, the bearing of testimony is important, but added to these things must be a life of Christian works and experience.

Job gained his testimony through faith and through overcoming the weakness of the flesh in the face of loss of wives, children, the suffering of pain, and the loss of all his earthly possessions. Even his friends turned against him. The Bible tells us that in the end the Lord gave to Job twice as much as he had before. His testimony was, "I know that my Redeemer lives." Conforming to the gospel plan will insure a testimony, for the promise is that those who do the works shall know of the doctrine.

Joseph Smith said, "If the gospel which I have taught has been received with indifference, yet nothing can rob me of the deep and constant happiness which I have felt during almost every hour that I have spent upon it." If we could live up to the gospel standard we could lead the world in faith and works. The Prophet Joseph said the Lord gives us power in proportion to the work to be done. These words should encourage the members of this organization.

I wish to relate some experiences in the world which show the value of faith and testimony, and how the gospel of Jesus Christ humbles people. My companion and I were invited by a

lady of culture and refinement to visit her. Being in her neighborhood one day, we called. As I went to ring the bell, a spirit of fear came over me. I thought, "It is a mistake, I will turn back." Then I said, "No, I am not in the mission field to turn back." The lady of the house answered the door and asked us who we were. I said that we were Latter-day Saint missionaries from Salt Lake City. "Oh," she said, "I am pleased to meet you. I have a club meeting here today." But she invited us in for a few moments anyway. We were very plainly attired in street suits. The hostess excused herself to leave the room, and the lady near me pulled her gown to one side and stepped away to the other side of the room. The general attitude was very cool. Soon they said, "We will give you just five minutes to give us your message." I did not know just what I was going into that day, but my mind was led to speak of the divinity of the message of Jesus Christ, and that he was the Son of God and that we lived in the spirit world before we came here, and I went on along that line. I did not over-step my time. They conferred a few moments together, and then said: "You may have the rest of the time of this meeting." That beautiful poem of Eliza R. Snow's came to me, and I can truly tell you I felt I had a sermon. When I came to that stanza:

"I had learned to call thee Father,
Through thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.
In the heav'ns are parents single?
No; the thought makes reason stare;
Truth is reason, truth eternal
Tells me I've a mother there."—

the lady who had moved aside came over to me and sat and held my hand and pressed it to her lips, and there were tears in my hand. They then asked questions about the "Mormon" people. We exchanged literature and were invited to meet with them again.

The testimonies I received in the mission field twelve years ago have strengthened me. I could stand here for hours telling of the many times I have received manifestations from the Lord. Your missionary boys and girls are doing better work than you can ever think they are doing, and are gaining strong testimonies of the gospel, but they need constant encouragement. Often when our president came to us in the mission field and said, "What do you need?" I said, "We need encouragement. We feel so weak of ourselves that we feel that we need encouragement, we need the prayers of the Saints." When I received my call, I thought, "Where shall I go for encouragement?" I thought of the girls and

boys who have their mothers to encourage them. I turned to Isaiah 41:10, and I read, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." I can testify to you here that the Lord has done so.

Mrs. Lotta Paul Baxter, Member of General Board

I shall speak for a moment or two upon one phase of spirituality, that of trusting in the Almighty. The scriptures are replete with instances of men and women who trusted in the Lord, but I am going to speak of only two, because it would be impossible to cover any great number. How wonderful it is to have a record of what our beloved parents have done. When our first parents were placed upon the earth, they offered sacrifices, to God, and when someone came and asked Adam why he offered sacrifices, he said, he did not know, save the Lord had commanded him. Is not that a beautiful beginning for our first parents? The most wonderful lesson they could have taught us, to trust in God without knowing exactly why. Was it worth Adam's trust? I think so. After he had obeyed this commandment for a long time, he was told of the wonderful things that he had done and that this sacrifice was a similitude of the great sacrifice of the Redeemer that would come later on and change the condition of all of Adam's children. I think he was well paid for trusting in the Lord, and I, for one, am grateful that the record of my first father was thus marvelously and beautifully portrayed.

The other instance that I have in mind happened one hundred years ago next September. The boy prophet had told the world when he was fourteen years of age that he had seen God the Father, and the Son, after which there was three and one-half years of silence. He did not try to explain, he simply said to the world which ridiculed him, "I have seen God the Father and the Son," and that wonderful, wonderful boy never tried to invent anything to bolster up his statement. He simply trusted in the Lord. Was it worth it? I think so. After three and one-half years of waiting, on the 21st of September, 1823, when he had retired to his little room and said his prayers, he lay awake, for his mind was troubled. Suddenly a light appeared in his room, and a personage stood by his bed, he was terrified, but a kindly voice said, "Joseph, the Lord has heard thy prayers," and this wonderful personage repeated several passages of scripture from Isaiah, which told of marvelous things that were to be done and he talked a long time with that youth as he lay upon

his bed. All at once the light was gone and the personage had left. As the boy lay there thinking over what he had heard and no doubt wondering as to how it would be received, the room was filled with light and the personage stood beside him and told the things he had told before, and added a few more wonderful things, telling him that the time had not yet come when all who did not believe upon Christ would be cut off from among the people, but that time would come, but not now. Again the room became dark and the personage left. The young man lay upon his bed, pondering over these things, and the room was again filled with light and the heavenly messenger for the third time stood beside him and repeated again what he had repeated before, adding a few more wonderful things to what he had already said. The room became dark and the messenger had gone, after he had told the prophet that he was Moroni. The boy lay there thinking, and he noticed that his room was getting light again and he thought the personage was coming back to converse with him, but no, it was not an angel from the Most High God, but it was the light of day coming through his window, which indicated that the boy had talked all night with a messenger from God, because he had had faith enough for three and one-half years to trust, although he was in absolute silence. Did it pay the prophet to trust for three and one-half years? I think so. The Angel Moroni told him that a marvelous work and a wonder was about to come forth, and in my mind I can but think that this great organization that we are privileged to belong to is a part of that marvelous work and a wonder. It pays always to trust in the Lord, even if we are dreadfully distressed.

Many of us feel that we walk alone, but we do not walk alone. This little legend is often quoted:

It is said that every mortal
Walks between two angels here.
One records the ill, but blots it,
If, before the midnight drear,
Man repenteth.
If uncanceled, then he seals it
For the skies, and the right hand
Angel weepeth
Bowing low with tearful eyes.

I think it is well for us to remember that we are always either grieving or pleasing these wonderful presences that are around us to help us, and I am sure there is nothing in all the world that brings greater joy to the human soul than trusting in God. It is easy perhaps to go to him and express our trust and our confidence when we are distressed, but it takes big and

noble people in the days of their prosperity and their wealth and pride, to be humble as the Nazarene who always walked with God. Sometimes we lose our trust in our earthly leaders, those who have been asked to preside over us. I think this is where we lose a great deal of joy out of life. Suppose a great movement is inaugurated and those who are placed over us decide upon a certain plan and present it to us, we do not feel disposed to agree with it, and as individuals, set up our own ideas. The result is that the great movement is stopped. As individuals we have received our own wish. Do you think we would be as happy as if we had stood together and united our efforts in one great cause? Do you think that individual effort brings the joy that one great and noble effort can bring? I think that it pays to trust our leaders, and then in time we will know just why. I would like you to hear this wonderful psalm of trust that David, the beloved psalmist sang:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore."

Does it mean anything to you to know that he that watches over you, neither slumbers nor sleeps? How beautiful it is that while we slumber we know that the keeper of our souls neither slumbers nor sleeps.

We are grateful to you, our dear mothers, for the example you have set us, of trust in the Lord. We are grateful to you for your wonderful integrity in building this marvelous foundation of the Relief Society under the power of God, that you have builded for us to continue to build upon. As younger members in the association, we are proud to step forward with our pebble of assistance, and put it upon this marvelous foundation that you, who are our mothers, builded so well.

EDITORIAL

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

Vol. X

JUNE, 1923

No. 6

The Divinity of Jesus Christ

A few days ago a building collapsed in Salt Lake City, killing one or two persons and injuring several others. The collapse was due to taking a building from its side that had been its support. When preachers and teachers attack the divinity of Christ, they are doing the same thing to individuals and to a Christian civilization as is done to a building when we take away its support.

The report of the Save-a-Life League, published in March, throws some light on the very distressing results that may, and frequently do follow a lack of religious teaching, or bad religious teaching. The League reports twelve thousand suicides in the United States during the year. The reasons imputed for the act are oft-times as appalling as the act itself. Among those who took their lives in the United States last year were seventy-nine millionaires.

What strikes one with peculiar force is the trivial reasons given by some of these persons for taking their lives. One girl took her life because she was disappointed in her appearance after bobbing her hair; a man, because he was forced to quit playing golf; a girl left a note saying she was taking poison just to get a "new thrill"; and a young man killed himself for the "fun of it." "Others," says Doctor Warren, at the head of the league, "destroyed themselves because the Christian religion had not reached them."

Comparatively speaking, the Puritan had few of the material comforts of life. In some respects his life was gray and drab and austere, yet there was in his soul a faith in the living God, and an exaltation of spirit that could convert the most commonplace things of life into visions of glory as seen in the light of eternal promise. Today many people are deluged with comforts. Their lives are colorful and many-sided, and yet with the low estimate they place upon the value of life, all these things are to them as naught, and they take a chance at snuffing out their lives, virtually hoping that death is the end.

A goodly number of people have felt a great deal of distress at what has been going on in Russia, since the fall of the monarchy. Many there were who hoped that out of the confusion would come a better and freer type of civilization than the Russian had hitherto known.

Those who wished her well have had their sensibilities shocked beyond measure at the story coming to us of what the Soviet papers call "Russia's First Public Challenge to God." According to newspaper reports, "On January 7, the date of the Russian Christmas, effigies of Jesus, Moses, and Mohammed were carted about the streets of Russian cities by paraders, and then thrown on bon-fires while young men dressed as devils and clergymen danced around them."

France tried in the eighteenth century to substitute the Goddess of Reason for religion, but she was glad later to relinquish such folly. It is safe to say that Russia will not succeed in her outrageous program. Neither will those persons succeed who regard themselves learned and broad-minded, and yet seek at every turn to destroy faith in the divinity of Christ and his mission. Such sowing of wind will surely result in the reaping of a whirlwind.

Religion to the entities of the soul is like the light of the sun to the world. It would make little difference how much grandeur there is in this world, if it had to be enveloped in total darkness. It makes little difference what the material or mental possessions of life may be if it is robbed of spiritual hope. The tendency to do away with life under such conditions is sure to suggest itself to many persons. The best way to preserve life, as also the moral status of the world, is to give to the human soul that hope and succor which the religion of Christ so abundantly affords.

Religion augments every interest of life. Those who preach Christ as the Author of Life and Light, as the Son of God, and the Redeemer of the world, are putting into life its greatest verity,

are heightening all things worth while, and deepening the value of every worthy human interest.

Those persons who rob the Christ of his divinity, and teach such a doctrine are putting a philosophy into the world that will be fruitful in the destruction of human life and finally in the downfall of civilization itself. It is greatly to the credit of the late Bishop Tuttle that his last written words are words that tell the story of the Risen Redeemer.

To the Latter-day Saints there need be no darkness on this point, for in the spring of 1820, the Father and the Son appeared to the Boy-Prophet in the woods of New York, and the one, pointing to the other said, "This is my beloved Son. Hear him!"

TEACHERS' TOPIC FOR JULY

PATRIOTISM

1. July is the month that awakens more than ordinary feelings of patriotism.

2. Patriotism is defined as a most powerful impelling motive to action, and as a moral obligation. It embraces the thought of *independence, liberty, duty*; the desire to be, and to do what is right, fair, honorable, noble, true.

RELIEF SOCIETY DELEGATES ATTEND CONVENTIONS

Mrs. Jennie B. Knight, counselor to President Clarissa S. Williams, and Mrs. Amy Brown Lyman, General Secretary, left for a trip to the East and South Sunday, May 13. During their absence they will attend the National Conference of Social Work and the board meeting of the National Council of Women, as delegates. Both of these gatherings will convene at Washington, D. C. After the sessions of the conventions Mrs. Knight and Mrs. Lyman will visit some of the Relief Societies in the Eastern States and Southern States missions.

SALT LAKE CITY HEALTH SHOW

A Health Show will be conducted from June 6 to June 10 inclusive in the Auditorium, in Salt Lake City. The hours of the show will be from 2 p. m. to 10 p. m. daily. This exposition, which is sponsored by various health and social agencies, will bring to Salt Lake City the National Health Show Inc., the originators of the Health and Sanitation Expeditions, who will present their famous mechanical models and educational exhibits. State institutions will also arrange for displays at the exposition, with a view to bring to every adult and child a better understanding of the principles of health. Mrs. Amy Brown Lyman, General Secretary, and Mrs. Jeanette A. Hyde, of the Relief Society board, are members of the Health Show committee. The executive committee consists of Dr. T. B. Beatty, State Commissioner of Health; Dr. W. Christopherson, Commissioner of Health, Salt Lake City; Dr. Heber J. Sears, University of Utah.

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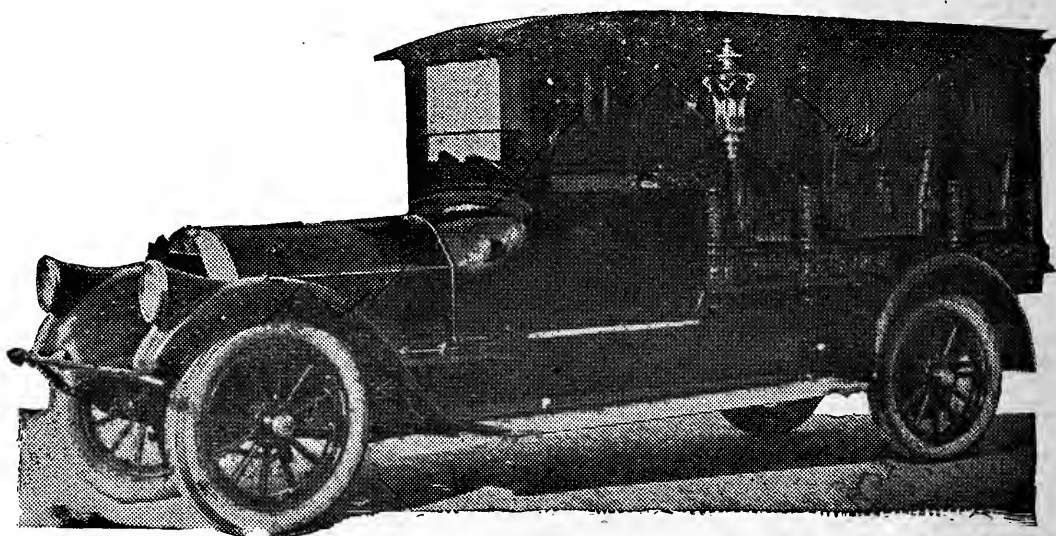
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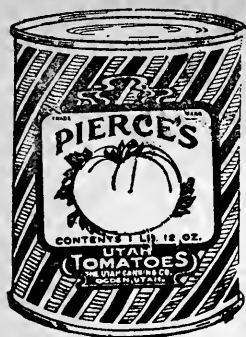
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THE RELIEF SOCIETY MAGAZINE

Vol. X

JULY, 1923

No. 7

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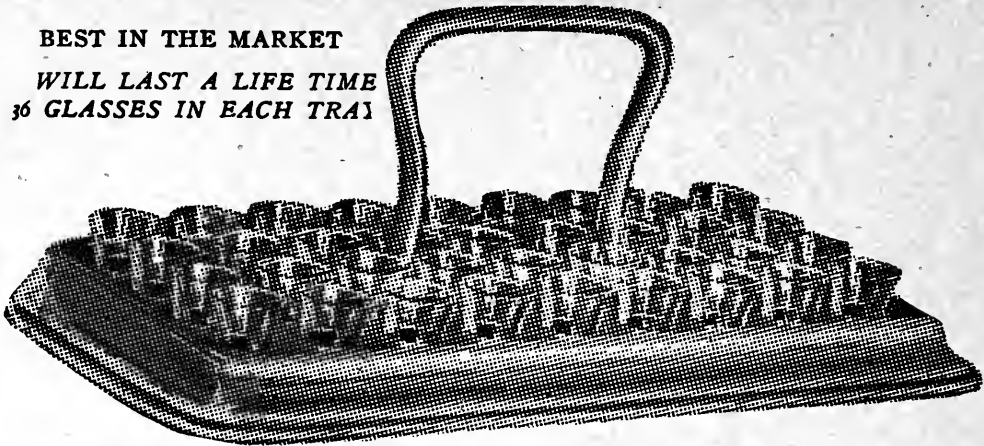
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AUNT LYDIA ANN AND AUNT SUSAN A. WELLS THEIR TESTIMONIES

Lula Greene Richards

Two little sisters seen always together,
Whether in sunshine or dark stormy weather.
One was scarce thought of, except with the other—
Loving and honoring father and mother.
Duty was first with them—pleasure came after—
Always with cheery smiles—sometimes with laughter.
Patient and diligent—generous and true—
They lived in that beautiful city Nauvoo.

When Joseph and Hyrum at Carthage were slain
These girls with the Saints shared the sorrow and pain.
Soon after the martyrdom, going one day
To the Grove where the Saints met to worship and pray,
They heard Joseph's voice there addressing the throng.
And were thrilled with delight as they hurried along.

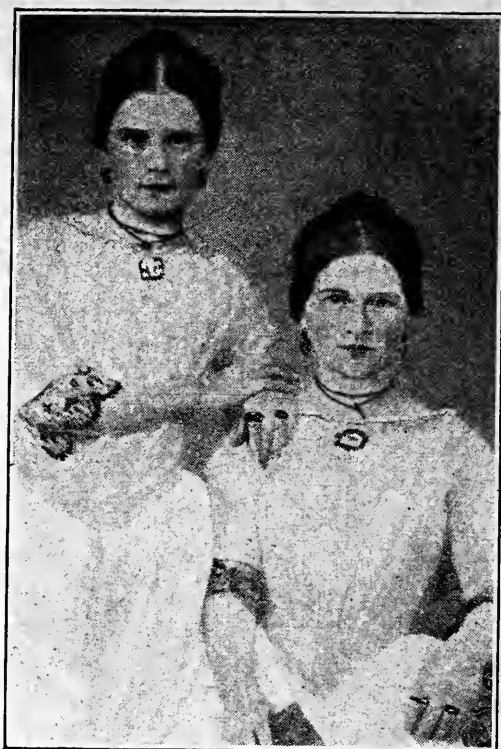
"*It is Joseph returned!*" to each other they told—
"*Resurrected—alive—like the Savior of old!*"
They eagerly gazed as they entered the place
And saw—yes—the Prophet—his form and his face—
And his words were the truth from the Father on high—
They with thousands of Saints to this fact testify!
All listened and watched till the vision had fled—
It was Joseph no longer but Brigham instead.
To thousands of people the truth was thus shown
That the mantle of Joseph o'er Brigham was thrown.

That marvelous thing which those two sisters saw,
They never forgot—and they honored the law
Which the Lord had revealed in his great gospel plan—
And both became wives of one good, faithful man—
Brother Daniel H. Wells stood a Counselor long
To President Brigham Young—valiant and strong,
Unto him, in the Spirit Home, Lydia has gone,
But Susan still waits for her call to pass on.

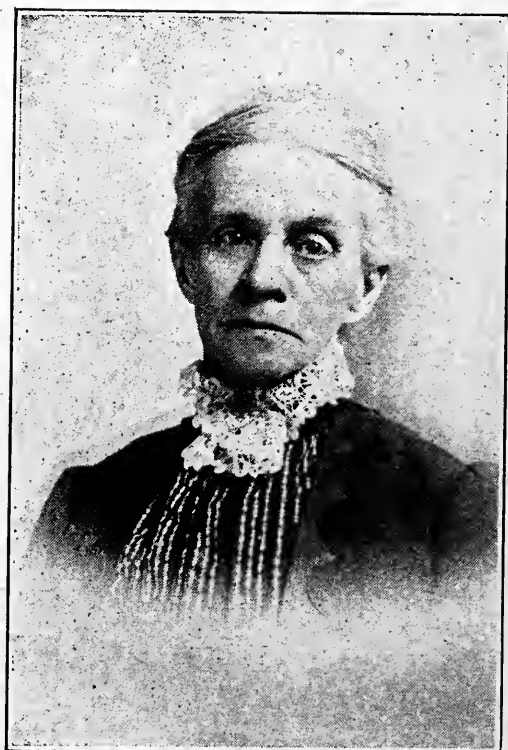
In the City Celestial those sisters will stand—
Their unselfish union perfected and grand—
With their true, noble husband and all his bright throng—
Their sons and their daughters brave, lovely and strong.
With lives everlasting their works will increase
In wisdom, intelligence, power and peace.

Among Zion's daughters, no purer type dwells
Than Aunt Lydia Ann and Aunt Susan A. Wells.

(Affectionately inscribed by L. Lula Greene Richards on Aunt
Susan's 93rd birthday, May 3, 1923)



THE SISTERS
 Lydia Ann Wells, age 24
 Susan A. Wells, age 22



LYDIA A. WELLS



SUSAN A. WELLS

THE Relief Society Magazine

Vol. X

JULY, 1923

No. 7

Pioneer Sisters of 1848

Alice L. Reynolds

We are pleased to present to our readers in this issue two pioneer women, sisters, Lydia Ann Alley Wells, and Susan Alley Wells. The first, the elder of the two, was born two years before the organization of the Church. After a life of devotion to her family and to her Church, she passed to her eternal reward at the age of eighty-one. The second is Susan Alley Wells, born on the 3rd day of May, 1830, just twenty-seven days after the organization of the Church, so that her life has practically spanned the life of the Church and the State.

As children these sisters lived in the city of Nauvoo, where they were often taken on the lap of the Prophet Joseph Smith, as they were the playmates of his children. They recall distinctly the fear that possessed the people when the cry went out that the mob was coming, and tell how they huddled together, many families in one home for the sake of protection. They crossed the plains with an ox team, and experienced much fright lest they might be attacked by the Indians; yet, they say fear of the Indians was not so great as fear of the mob.

After arriving in the valley, they lived in a log cabin and passed through the period when food was scarce. They knew what it was to dig segos for food, and to see their mother make the home-made carpets and card and spin wool. They were particularly delighted because she took the wagon cover, used on the wagon while crossing the plains, dyed it from dye made from green herbs and made dresses of it for them. These dresses were finer in quality and more beautiful than those possessed by most of the pioneer girls.

These women are a type of the men and women who have builded this commonwealth and maintained the faith of the founders of the Church, through all its varied scenes and vicissitudes. They have lived through and seen a multiplicity of changes in the life about them, until the life which the surviving sister now knows bears little resemblance to the life she knew when a child. They moved from the side of a river deep and dark to these mountain vales, where the streams sparkle and dance in the sunlight of a desert region.

Yet, those of the younger generation who are surrounded by the comforts and many of the luxuries of life, must not suppose that, through their hardships, the pioneers lost their cultural ideals. Susan Wells, and her sister, Lydia Ann, as well as other leading women of the community, frequently entertained at dinner the officers at Ft. Douglas, and they did it in a manner that would reflect credit on any people, at any time, and in any civilization. They were of the group who made up the audiences at the Salt Lake Theatre, and listened with rapt attention to the plays of Shakespeare and other classic writers.

Forbes Robertson, the great English actor, thirty years after the event, in telling the story of his first appearance on the Salt Lake stage, in company with Mary Anderson, said that she played her role in "As You Like It" that evening as he had seldom known her to play it, and when he suggested to her the fact that she was doing unusually well, she responded by saying that her work was due in part to her audience. "One thing I know," she said, "these people understand and appreciate Shakespeare." The audience which elicited this compliment was made up of men and women, who, like Lydia Ann and Susan Wells, were in the main, pioneers.

SUSAN HANNAH ALLEY WELLS

By Miss Louise Wells, Granddaughter

In the little town of Lynn, Massachusetts, on May 3rd, 1830, a third daughter, Susan Hannah Alley, was born to George and Mary Alley. When Susan was about ten years of age, her family moved to Salem, and while there, in 1840, the gospel of the Church of Jesus Christ was brought to them. They became convinced of its truth, and in 1842 were baptized. Their belief in the Church led them to join that body of pioneers who were then breaking the wilderness of the west. In the year 1842 they took their part in the western journey, made in the interest of a strong religious belief, and Nauvoo became their home. Here they lived at Kimball Street, Parley Hill. Susan Hannah and the other children of the family were baptized in the Mississippi river, in 1843. In the city of Nauvoo, the members of the family witnessed the great sorrow of the pioneers at the martyrdom of their leader, and they, with the rest of the people, accepted Brigham Young as the true leader to fill the place of the Prophet.

The father and mother with their children crossed the Mississippi river in the year 1846, preparatory to the journey west. The mother became ill while on this part of the journey, but after her recovery George Alley obtained a team and the family moved slowly westward. These children tasted of all the suf-

fering and hardships of the journey as well as of its pleasures and hopes. They played their part nobly in this great drama of the western movement, and later became citizens of the newly established kingdom. Their arrival in the valley of Salt Lake on the 20th of September, 1848, began their careers as settlers of a new country but these tasks were thankfully done for now they had located the place where they could worship in accordance with their faith.

A humble little log cabin formed their first home in the west and within its walls the family knew the struggles of pioneer life. From this first humble house, however, their industry led them to better things and the girls of the family grew to young womanhood destined to play their roles as mothers of the west. In the year 1852, on the 18th day of April, Susan Alley married Daniel H. Wells. She is the mother of four children, three of whom are still living, Annette, George Alley, Stephen F. and Charles Henry.

The west has always been the home of this family and of the descendants. On this, the 24th day of July, these descendants honor their pioneer mother, through whose sacrifice they were given a great western home to live in and to progress as descendants of noble ancestors.

Grandma Wells today is the serene, calm, faithful mother who has passed into the winter of life with the assurance that her time has been honorably spent, having lived with one great sustaining faith in the truth of the religion for which she sacrificed, but from which she has reaped great hope and strength.

A SKETCH OF THE LIFE OF LYDIA A. ALLEY WELLS

By Herself

I was born on January 1, 1828, at Lynn, Essex county, Mass. My parents were George Alley and Mary Symonds. My first ancestors in this country came over from England in 1634. My father's family sailed from London and settled in Lynn. My mother's family were from Kent county, England, and settled in Salem, Mass., the same year. My parents were married September 15, 1822, by Jesse Filmore, of Salem. I was their second daughter. When I was between two and three years old they moved to Salem to my mother's childhood home, when I was thirteen years old the gospel was brought to us by Elders Erastus Snow and Benjamin Winchester, in 1841. My parents accepted and embraced it and were baptized in 1842. At the same time I also received a strong testimony of its divinity, which greatly impressed me, although I was but a child, and it has never left me.

In October of the same year they started with their family of seven children for Nauvoo, but did not arrive until the first of January, 1843. On account of the Mississippi river being frozen, we were obliged to remain at Alton, Ill., for about six weeks, when we started again and got as far as Quincy, and went by team the rest of the way. There we had the privilege of seeing the Prophet Joseph and listening to his voice, and to the words of inspiration that fell from his lips. I shall never forget them, they are as vivid to my mind as if it were but yesterday they were uttered. I can testify of his divine mission and know for a surety that he was a prophet of the most high God. I was there at his martyrdom, and shared in the great sorrow with the people of God. I looked upon the faces of the prophet and the patriarch in death, and shall never forget them.

In 1848, I was baptized in the Mississippi river, at Nauvoo, by Elder Erastus Snow and confirmed by Elder Amasa Lyman. In the summer of 1846 my father and family crossed the Mississippi preparatory to our journey west. We camped on the bank of the river for some time, then moved three miles to an encampment of the Saints, in a small grove, where we remained several weeks. My mother was very sick at this place, and we were fearful that we would have to leave her, but through the blessing of the Lord she recovered. In the meantime my father obtained a team and moved slowly westward, we went as far as Farmington, where we remained a few weeks. We then moved on a few miles to Bonapart where father obtained a quantity of flour, but being unable to take it with him left it at the mills and continued with his family as far as Mt. Pisgah; he then returned for his flour, but finding that the people there were very short of provisions, was persuaded by Brother Charles Rich to leave it there. To me the journey through Iowa was the hardest part of our journey, as we were all sick with fever and ague, fortunately not all together, so that we had one at a time to take care of the rest. In the late fall we arrived at Winter Quarters, on the west side of the Missouri river, in tolerable good health, and enjoyed the rest and quiet, we had so much desired, from mobs and persecution.

In June, 1848, we again took up our march, for the valley of Salt Lake, in President Brigham Young's company, and arrived on the 20th of September, after a long and tedious journey, but very thankful to arrive at our journey's end. We passed through all the hardships incident to settling a new country, but were happy and cheerful, trusting in our heavenly Father's care.

We moved to the North Canyon for the winter, where we could have plenty of wood. Father built a log cabin, and we

moved into it the first of December. We were often without bread and subsisted on meat and root porridge and were often quite hungry; but the Lord blessed us, and we never felt to complain, but rejoiced in looking forward to the future, having full faith in our leaders. In the spring of 1849 father moved his house and family to the city, and made our home in the Eighth ward.

On the 3rd of April, 1852, I was married to Daniel H. Wells by President Brigham Young. I have had six living children, three of whom have passed to the other side, and three are still living, I have four grandchildren, all boys.

In the year 1868 the Relief Society was organized, and I became a member, but on account of young children did not take an active part until 1871, when I was appointed a teacher, which position I filled for several years. In 1873 I was appointed second counselor to Sister Rachel Grant, president of the Relief Society of the Thirteenth ward. In 1882 I was again set apart as first counselor in place of Sister Bathsheba W. Smith, she having moved to the Seventeenth ward, which office I held until 1890, when I resigned that office, having moved to the Twentieth ward.

In 1882 I was called and set apart as president of the primary association of the Thirteenth ward, which office I held for five years. I was appointed and set apart as second counselor to president Ellen C. Clawson, of the Salt Lake stake Primary Association, which office I held until her death, after which I was chosen and set apart as first counselor to president Camilla Cobb, which office I held until the Salt Lake stake was divided, when all the officers were released.

In April, 1877, I accompanied my husband and daughter Kate, with his sons Junius and Heber, also his daughters Dessie and Emeline, to St. George to attend conference, and to witness the dedication of the temple at that place, which I appreciated and enjoyed very much. There we were baptized for many of our ancestors and attended to other ordinances for the dead. On our return we stopped at Manti, where President Brigham Young dedicated the ground for the temple at that place. I was also present at the dedication of the Logan temple, in 1885. I again visited that temple in company with my sister Susan accompanied by my son Louis and her son Stephen who there received their endowments. We stayed two weeks and worked for our dead, we afterwards returned and did considerable work at different times. I was not present at the dedication of the Manti temple but visited it many times to attend to temple work and had much joy in my labors. In 1893 I was called by President Lorenzo Snow to be a worker in the Salt Lake temple, but

on account of sickness I was unable to respond until September 18, when I was set apart to this office by President Lorenzo Snow, assisted by Brothers Winder and Madsen, which office I still hold and hope to continue as long as my health will permit.

I am now (January, 1905) seventy-seven years old and I feel very thankful to my heavenly father for being permitted to take part in this glorious work, for I know it is the work of God, and I hope to be faithful to the end.

Sister Wells had her heart's desire granted. She did remain faithful and true to the end of her life. She died August 6, 1909, at the age of eighty-one, in Salt Lake City, honored, beloved, and respected by all who had been so fortunate as to know and associate with her in life.

SOME FAMILIAR QUOTATIONS

— Patriotism is the vital condition of national permanence.—
George William Curtis.

No government is safe unless it is protected by the good will of the people.—*Uepos.*

The union of hearts, the union of hands, and the flag of our Union forever.—*G. P. Morris.*

He serves his party best who serves his country best.—*Rutherford B. Hayes.*

There are no points of the compass on the chart of true patriotism.—*Robert C. Winthrop.*

Patriotism knows neither latitude nor longitude. It is not climatic.—*Emery A. Storrs.*

That is true sentiment which makes us feel that we do not love our country less, but more, because we have laid up in our minds the knowledge of other lands and other institutions and other races, and have had enkindled afresh within us the instinct of a common humanity, and of the universal beneficence of the Creator.—*Dean Stanley.*

THE PIONEER

Brave leader hearts! the soul of
A land made sweet
Through bitter tears and blood,
From thy dear eyes and feet.

Heart of a people once forlorn,
Fleeting years but bring thee near,
And hearts grow brave, remembering
Thy task; nor weep nor fear.

O'er burning sands of limitless
Expanse, the way you led;
And now I walk the paths
Made easier by your tread.

Bravely you worked and fought
With fruitless, barren soil;
And now in joy, I reap
The harvest of your toil.

Dear pioneer, thy life
Has hallowed this fair land;
Where blooms the velvet rose,
All once was desert sand.

All once was bleak and desolate,
Forsaken was the land
Transformed into an Eden,
By the magic of thy hand.

With eyes that saw no mart but
Right of conscience, truth divine,
You wrought the miracle;
The heritage is mine.

Heart of my heart, thy life helps
Me to live. With joy I hear
And breathe with reverence
Thy name, O glorious pioneer!

Alberta Huish

Provo's first Goddess of Liberty

Alice L. Reynolds



ELIZABETH LUELLE TWELVES

Mrs. John Robert Twelves, whose maiden name was Elizabeth Luella Daniels, was the first baby girl born in Payson. In connection with two other families her father accepted a call from President Brigham Young to go to settle Payson. The log cabin being built for the family was only partly completed when she arrived. It was in the month of January and the floor, made from split logs with the flat side turned up, was just half done. There were no doors and windows in the house so that quilts had to be utilized. Fortunately cedar wood was plentiful, so that a huge fire was kept up to protect the mother and the child from the cold at that inclement season of the year. Un-

toward as were the circumstances, Mrs. Twelves said her mother never did better at the birth of a child.

When the little girl was two years old her people moved to Provo. She says she was named Luella because her father had never lost his affection for a boat on which he worked, called the *Luella*, that plied up and down the Mississippi river.

It was in the year 1852 that she was born, just five years after the pioneers arrived in the state. At the age of sixteen she was selected by the Fourth of July Committee, of Provo City, to be their Goddess of Liberty; consequently she has the distinction of being the first Goddess of Liberty of Provo City, which, of course, means that she was the first Goddess of Liberty in Utah county. It is not improbable that she was the second Goddess of Liberty in the State of Utah, for according to the memory of some persons, Salt Lake had had its first Goddess a year earlier on July 4, 1867.

It is very doubtful if Provo has ever had a more beautiful

Goddess than Miss Daniels in all the fifty-five years that have intervened since she was selected. Mrs. Twelves is now in her seventy-second year, yet there are very few women whose bearing is as stately as hers is today. Any one acquainted with her children and grandchildren, noted always for their symmetrical and fine features, and particularly for the beauty of their complexions, will readily believe that Miss Daniels made an unusually fine Goddess. Her hair was dark and thick, extending far below her waist; her eyes were hazel. On that occasion she wore a white swiss gown; the skirt of which she still owns and wears whenever she goes to the Temple for ordinance work. She says the material cost \$1.50 a yard at that time; it still bears evidence of being of unusual texture. The gown was made with a full skirt and an infant waist.

Mrs. Twelves tells us that Martha Jane Coray, afterwards, Mrs. T. B. Lewis, dressed her for the occasion. She says that about the infant waist, that was very plain, several yards of fine white net were draped to give the Goddess effect. Miss Coray had been in Salt Lake the year before, and had seen the first Goddess of Liberty that Salt Lake had ever had, and had rather copied the effect of the gown for the Provo Goddess. She wore the usual conventional crown that has been placed upon the head of the Goddess of Liberty from the beginning; a good pattern of which may be seen on the famous Statue of Liberty in the harbor of New York.

The float was beautifully decorated in stars and stripes and other appropriate materials, and she was attended by four beautiful children who were prettily gowned. Mrs. Twelves admits that the striking feature of the float was the four spans of white horses by which it was drawn. She said when the Committee waited on her and asked her to act as Goddess, telling her that she must drive four spans of horses, she told them promptly she could not do it as she was frightened of horses, but when they assured her that a man in livery would be at the head of each horse to lead it, she consented. She recalls the fact in connection with her fright that someone suggested that she should powder her face. The sentiment was so strong against the use of face powder at that time that she insisted that she should not be powdered. Her mother came to her rescue at this moment by suggesting that the sight of the horses would be sufficient.

Mrs. Twelves was married the next year, she used the Goddess gown to be married in, although she wore a different gown at her wedding reception. She treasures the dress very highly and it is safe to say that whichever one of her children obtains it after her passing, will likewise esteem it as a great treasure.

She has had eight children, six of whom are living; she has

seventeen grandchildren, and six great-grandchildren. Her life has almost spanned the life of Provo City. She knows all the early families and spots of historic interest and is one of the sources of reference to persons who hear of early day buildings but are unable to locate their former sites. Her memory goes back to the time when the Provo Woolen Mills were not in existence, when the Timpanogos Branch of the University of Deseret and the Brigham Young University had not been thought of, and when Senator Smoot, Justice Sutherland and Senator King were mere slips of boys.

The personal charm and beauty which was undoubtedly one of the factors that led the Committee to select Mrs. Twelves for the Goddess fifty-five years ago has survived in her children and her grandchildren and unless all signs fail her great-grandchildren will maintain the family reputation in this regard.

Fifty years after the time she rode through the streets of Provo, the honored of the honored, she was invited to take her place in the Fourth of July procession. Illness in her family prevented her complying with the request of the committee. Had circumstances been favorable to her accepting the committee's invitation, even at her age, it would have taken a woman of very exceptional personal beauty to surpass her in dignity, grace and personal charm.

Items About Woman

Great Women of the United States

A committee of the National League of Women Voters has named a list of twelve women who, in its opinion, may be called the twelve greatest women in America.

The women selected are Miss Jane Addams, Miss Cecelia Beaux, Miss Anna Jump Cannon, Mrs. Carrie Chapman Catt, Mrs. Anna Bosford Comstock, Mrs. Minnie Maddern Fiske, Mrs. Louise Homer, Miss Julia Lathrop, Miss Florence Rena Sabin, Miss M. Carey Thomas, Miss Martha Van Rensselaer, and Mrs. Edith Wharton.

Where These Women Were Born and What Their Special Achievements

Anna Botsford Comstock, writer and student of natural history, Martha Van Rensselaer, teacher of home economics in Cornell and a member of the Food Administrative Executive Staff during the war, and Edith Wharton, novelist, were all born in New York state.

Cecelia Beaux, painter, and Louise Homer, contralto, were born in Pennsylvania.

Illinois claims Jane Addams, philanthropist and founder of Hull House, and Julia Lathrop, social worker.

Delaware's daughter is Ann J. Cannon, astronomer.

Carrie Chapman Catt, head of the American Suffrage Association at the time of the passage of the federal amendment giving women the franchise, was born in Wisconsin.

Minnie Maddern Fiske, actress, was born in Louisiana.

Florence Rena Sabin, professor of astronomy in Johns Hopkins, was born in Colorado.

Maryland claims M. Carey Thomas, president of Bryn Mawr.

Three of these women have husbands whose names appear in "Who's Who."

A Member of the Staff of Control

Mrs. Amy Brown Lyman has been appointed a member of the Staff of Control of the Salt Lake County Hospital. She is the first woman to find place on the Board of Directors of that Institution. This appointment we feel is in recognition, first, of the fact that Mrs. Lyman is a capable social worker; secondly, that her appointment gives representation to women on a hospital board, and thirdly, because she, herself, is unusually well suited for the position by virtue of her training and particularly her personal qualifications.

The Salt Lake County Hospital is to be congratulated on the appointment of Mrs. Lyman on its Board as also is the Dee Hospital in Ogden, in having Mrs. Maud Dee Porter on its staff of Control.

Poet-Laureate of Colorado

Mrs. Nellie Burgett Miller has recently been appointed Poet-Laureate of Colorado, which is considered a great distinction. She received the appointment from Governor Sweet following the death of Alice Polk Hill.

To Assist Chinese Women

Women students in the University of Wisconsin have this year given \$1200 to assist Chinese women sent to American Universities by the Y. W. C. A.

Sarah Bernhardt

It is common knowledge that Sarah Bernhardt was great as an actress, but the knowledge that she was also pre-eminent in the arts of writing and sculpture is not such common knowledge.

Her work in sculpture has brought her high praise and rank among the world's most eminent sculptors. Many of her pieces have been awarded prizes, and her first big work, "After the

Storm," is in the Paris Salon. Her last work, although unnamed, according to one critic, is undoubtedly a symbol of the recent war, revealing an old and destitute woman as the Mother France, holding with futility the broken manhood of her country.

Madam Bernhardt was also a good business woman. She made successful business ventures of the erection of houses, a theatre, and several buildings. The Americans have always prided themselves on versatility and genius, but certainly in Sarah Bernhardt we have a combination that is not ofttimes seen.

Woman Wins Poetry Pageant Prize

Isabel Fiske Conant is the winner of the first prize offered by the New York League of American Pen Women and the Women Poets' Auxiliary. Mrs. Conant is chiefly known for her distinctive pageants. "The Acropolis," given by the Lenox Community in Central Park, 1920, was one of her best, while "Clouds of the Sun," given last May in George Grey Bernard's cloister still lingers in the memory of artistic New York. Mrs. Conant is a graduate of Wellesley college, and a member of the National Arts Club.

For the Poetry Festival which took place last week under the auspices of the Southland Club, presided over by its president, Mrs. P. J. Gantt, Isabel Fiske Conant wrote three poems, entitled "Mountain," "Hound of Beauty," and "In the Sun." The latter, the prize winner, reads:

There were towns in Flanders,
Towns in Argonne;
They were like meadow-water
Quiet in the sun.

You know what befell them;
Their aged, their young,
And how were put to silence
Carillons that sung.

When I find Paradise
I shall seek a row
Of little towns of Flanders
That perished as you know.

There at simple door-steps,
Their treasures safe, each one,
I shall see old folk,
And children in the sun.

Lost things, trinkets,
Carillons a-chime,
I look to find them
All in good time.

EDITORIAL

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

Motto—Charity Never Faileth

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

Vol. X

JULY, 1923

No. 7

Faith in Our National Government

Newton D. Baker is responsible for the statement that Thomas Jefferson had, in a drawer in his study at Monticello, at the time he was writing the Declaration of Independence, the constitutions of one hundred democracies, all of which failed, yet he believed whole-heartedly in the new democracy that the Declaration of Independence should assist to bring into being. A similar attitude towards our government to that of Thomas Jefferson's should be encouraged today, by the people of this nation.

There were forces at work when the Declaration of Independence was written that would have thwarted the birth of the nation. Much anxiety was felt lest the life of the new republic should be snuffed out during the war of 1812. The civil war brought hours of grave concern, and today there are people who are fearful lest the evident unrest of society, the apparent anti-American attitude of some groups, to which is added a considerable amount of lawlessness, may finally result in the overthrow of the government.

Forces of right proved the forces of might in the early days of our national life, and in 1812, as also during the dark hours of our civil conflict. No doubt we shall weather the present blast.

The Latter-day Saints are definitely committed to such a faith and such a philosophy. They believe that the Constitution of the United States was inspired of the Lord, consequently they feel that it will endure. They have no dismay on account of constitutional

amendments so long as those amendments thwart evil and extend righteous liberty. Undoubtedly Thomas Jefferson was sustained by an abiding faith that this nation would succeed. Had there been a thousand constitutions in his desk at Monticello of democracies which had failed, rather than a hundred, yet he would have believed.

The Treasury

We once knew a librarian whose chief concern was to keep the books in place on the shelves of the library. Someone suggested, perhaps not wholly unkindly, that he was a typical watchdog. It was his practice when meeting a person who had books from his shelves to remark, "If you will bring your book back I shall have all the books in again." He seemed in misery when the books were out.

It is obvious that he, though a good man, had a wrong point of view. He thought his duty as librarian was to take care of the books. It never occurred to him that a very important part of his work was to stimulate reading, study, and research.

We sometimes wonder if such an attitude towards things has not come down to us from the Middle Ages. The Middle Ages furnishes us pictures of misers who hoarded their money while they shivered and starved; of churchmen who kept apart from the world, hibernating in caves; of priests who preached the gospel in a tongue that few could understand.

President Clarissa S. Williams voiced a most potent truth when she said, in substance, to the Relief Society workers at the officers' session of the conference, April 4: Our aim as an organization is not to have treasuries that show large amounts on deposit. Our aim is to show what may be achieved by the expending of money in legitimate and helpful lines. In other words we do not collect money to bank it for the purpose of making a showing in dollars and cents. We collect money to expend for relief. The organization with a slender balance and large achievement to its credit is the type of organization sought in Relief Society work. Christ said that man was not made for the Sabbath, but the Sabbath was made for man. So is it with the accumulations of the Relief Society; they are not for the banks, but for those who are in need of succor and support.

The Palace of Peace

Annie D. Palmer

In the beautiful palace of peace lived Constance the princess, with her queen mother, Aphrodel. And Constance was beautiful—so beautiful that women and maidens shaded their eyes with their hands and looked for her long before they saw her in the paths where she was wont to walk with Aphrodel. And when she drew near their faces grew radiant with the joy of beholding her; and so all the women of the valley grew comely because of her presence.

Now Jehu was a peasant lad whose mother gathered rags from the back yards and attics and closets of all the people of the country side. And Jehu wandered by the river banks in search of ducks and squirrels, as care-free as the very wild things which he sought. For if sometimes he went without food from need, he learned to shoot with truer aim, and so provide for his necessity. But at night he held his mother's hand while she talked of God's wondrous love and prayed for his continued care.

One day Jehu followed a big, gray squirrel to the very wall that enclosed the palace park. The squirrel scarcely paused, but found a branch that lay against the wall and ran over it into all the luxuriance of the royal garden. Jehu took little more time than did the squirrel, for he had scaled stone walls before, and there was good footing on the same branch the squirrel had used.

"Oh!" exclaimed a little maid, the most beautiful maid he had ever seen.

"Oho!" answered Jehu, not knowing just what he ought to say in reply.

"Are you a goblin?" asked the maid laughing.

"Well, if I were the meanest goblin in the wood you'd be safe enough," Jehu answered joining in the laugh, "I never heard of a goblin hurting a fairy."

"Did you think I was a fairy? Why, I am the Princess Constance, and I must go back to the palace now, before an awful goblin gobbles me up."

"You're just as mistaken as I was. I am no goblin at all, but only the ragged lad Jehu. And the next time I come I hope you'll know the difference between honest rags and wicked goblin."

"Perhaps you could teach me."

"I could teach you a lot of things you will never know about the birds and flowers outside your garden wall, and about people who might feel better for a look at you."

"Maybe I'll let you teach me some time," said the princess,

not displeased with the simple honesty of the lad. "Now you must get back over the wall quickly. I hear the gardener coming."

"The next afternoon Constance wandered again to the far end of the Palace Park, hoping that by some chance the boy would again climb the wall. She had waited for some time and at last decided that she would herself climb to the top of the wall and look over. There was a pile of loose stones on her side, so she got to the top with little difficulty. Meanwhile Jehu had been vainly trying to find a squirrel that would lead him over the wall, that he might have a reasonable excuse for going. Finding no squirrel that would go in that direction, he resolved to just look over anyway and see if the fairy were there.

"Oh!" exclaimed the princess when she reached a point where she could look over, and lifting her head came face to face with the ruddy countenance of Jehu.

"Oho!" the lad rejoined. "Where are you going, Fairy,"

"Only to the top of this wall, Goblin. I wanted to look over."

They climbed to the top of the wall and sat there a long time chatting in the most innocent child fashion about the beautiful flowers and plants that were inside the garden and the wonderful birds and animals that were without; and neither felt embarrassed because of the wide difference in their station, or knew the extent of the gulf man had fixed between peasant poverty and affluent rank.

"Princess Constance, come down and away!"

Jehu looked in the direction of the voice and saw a very dignified woman coming straight in the direction of the wall. He could tell by her manner that she had authority over the princess and also that she was very angry. He slid down on the outside of the wall quickly and stopped to listen.

"My child!" the woman's voice was firm and decided. "I must put closer watch around you. Why will you encourage visitors so disreputable and unfit?"

"Mother, dear, he is a nice boy. I like—"

"He is not fit for you to talk to, and you must not do it again. The gentlemen of our court have boys whose manner is more to our liking." In lower tones she added: "You know, dear, I promised your father that no youth should ever associate with you who was not such a youth as your father loved. I must help you to grow to be the woman the best of men will admire."

"But, mother—"

Jehu knew the girl was pleading his cause, but they moved away, and he heard no more. The lad sat long in the shade of the old stone wall and dreamed. In and out, and out and in, wild fancies frolicked through his brain; but one resolution had come

in so many times that at last it found lodgment in a strongly fortified corner of his gray matter and would not be ousted. It was the determination to make himself *fit*.

Just how to proceed in the transformation that was to render him a fit associate for a princess, he did not know; but he firmly believed it to be within his power, and with the resolve everlastingly fixed in his mind he arose and started homeward.

At the cross-road that led from the courtyard gate, he met a well dressed man who strolled leisurely as if to enjoy to the fullest measure the warmth of the afternoon sun. Evidently he was just from the palace. No doubt he was entirely fit to converse with even the noble queen herself. Summoning all his courage the boy hurried his steps and came up beside the well dressed man.

"If you please, sir—" he began timidly.

"What!" the man turned on him so fiercely that Jehu nearly lost his head. Had he known that at that very moment the man carried in his pocket a few thousand dollars worth of stolen jewels, he would not have been surprised at the fierceness.

"I beg your pardon, sir," said Jehu, wondering if the fierceness belonged to the fitness. "But you look so smooth and—" He hesitated for lack of courage.

"Yes, yes," said the man quite amiably, now that he saw it was no detective that had come up with him, "go on."

"And so fine looking," continued the lad, "that I thought you might tell me how to become fit to go to the palace—and—to talk with the princess."

The man laughed heartily and answered: "Why, certainly, my boy, I can tell you that in two words. *Get money*. Yes, boy, get money, and then get more money; and when you have got money enough, you will be *fit for any place on earth*."

That sounded very reasonable to Jehu; for he had often thought before, that things would be vastly different for him if he had money.

He talked it over with his mother that night—the fact that he must get money, not the reason for it; and together they decided that he should go to the mines of Goldburg and try to get on with a Mr. Lawson who once held Jehu's father in high regard.

There are few really big men in the money world who may not be persuaded to give a boy a chance when once they are convinced of his earnestness of purpose. Jehu was so desperately in earnest that the earnestness showed plainer than any other trait or training. So Mr. Lawson readily took him on and gave him a good shift.

Jehu worked as few boys ever worked. As a result he soon made himself indispensable to Mr. Lawson, and commanded an ever increasing salary as the months and years went by. And ever

he carried in his heart the image of the beautiful princess, and always amid the hum and buzz of busy machinery he heard the words of the gentleman of the highway:

"Yes, boy, get money, and then get more money; and when you have got money enough, you will be fit for any place on earth."

He took very little rest in those days, and spent almost nothing for pleasure. Once each month he sent a few dollars to his mother, who still continued to gather rags, and so looked upon his paltry gifts as wonderfully great. The rest of his earnings he deposited safely where after a time the dividends were far greater than his earnings. So the business went on until a day when Mr. Lawson took him into partnership.

It now occurred to Jehu that he would leave his interests for a time in the hands of trusty agents and betake himself to the Court of Peace, to see if perchance he might now gain admission to the palace.

As his carriage rolled gayly into the adjoining village he saw his mother carrying on her head a large bundle of rags, such as he had carried for her many times in days long past. Ordering the carriage to stop he gave the old woman a coin and asked, "Have you no son, my good woman? that you carry such heavy burdens?"

"Indeed, I have a son," she answered proudly, "but he is a great man in the city of Goldburg, and sends me money every month. How could he stay here to carry burdens for me? When he can he will send enough to keep me. Then I shall carry burdens no more."

Some years ago this remark would have hurt his conscience immensely but it hurt only a little now. He had been so engrossed in the getting of wealth that his conscience was not keenly awake.

Hastening on he soon came to the hotel, where were Hans Otterstrom and his wife, Marie, and his daughter Metta who was now quite spinsterly, and several younger Otterstroms whom he remembered quite well in spite of the years that were gone. They all stared at him in his splendid clothes and grand carriage, as if he were the king of Holland that had come to stay a fortnight with them; and they gave him the best room in the house with an air of humility that showed well how they regarded him.

He was rather glad to be unknown thus far, feeling sure, however, that the Princess Constance would know and welcome him.

The next day he donned his costliest apparel, and as he drew near the palace, gave gifts of gold that it might be noised about how great a personage approached. Then he sent to the queen a costly gift of gems, and at the gates awaited her invitation to enter. He waited long, so long that his hope died; but at last a courtier came, returning the gift of gems, but bidding him enter and be at ease.

Within the sacred recesses of a private chamber had Aphrodel and Constance held council while he waited.

"A man of wealth, my daughter, is without the gates. He sends me precious gems of rare beauty and great price. But Eli reports that he does not even know the name of our Master, that he is an alien—perhaps an enemy."

"Then what were all his wealth, most gracious mother? If he be not first an honest man and next a Christian, why should we seek to know him? Return his gift, I pray you, and let him go his way."

"My daughter the princess, has indeed learned wisdom in the experiences of the past. The gift shall surely be returned. But lest we shall deal too harshly, let us welcome the stranger for a time, that mayhap he may learn to know the name we love and so gain that to which his gems may never be compared."

"My mother queen is wise and good," answered the princess, "so let it be."

For two weeks Jehu had the freedom of the palace. For two weeks he mingled with the lords and ladies of the court; but in all that time he was not able to get a word in private with the princess. He saw her to be sure, and revelled in her beauty, a beauty beyond his fondest dreams; but in the feastings, the outings, the games, she sought always the companionship of her mother or some other matronly woman of the court. So, though he was treated with the kindest consideration and though he knew they were not ignorant of the vastness of his wealth, it became clear to him that he was not yet considered *fit*.

On the last evening of his stay at the palace he sought out the most popular of the courtiers and asked in confidence what other thing than gold was necessary to a favored life at court.

"You must get fame, my dear fellow, fame!" replied the courtier slapping him on the shoulder.

"Fame—how?" asked Jehu in astonishment.

"There are many ways," answered his advisor. "Me? I have fought in many battles. I wear scars that I got when we took this country from the infidel. Then there is Count Tavoskey. He was with the great exploring expedition and, well, I don't know; and Baron Van Vogenen, he has made books and so—and so."

"I see. A fellow must do some deed that is all his own—that is different from the others."

"Exactly."

With a heavy heart Jehu went forth next morning. He did not even try to speak with the princess nor with her mother. He simply left his message of appreciation with Count Tavoskey, and went out to face the task of winning fame. Had he gone to his mother, it may be—but he had well nigh forgotten his mother, so great had been his greed for gold.

The winning of fame seemed a much harder task to the man than the getting of wealth had seemed to the boy, but he was none the less determined. Many nights he lay thinking about it until the day was nearly dawning. So many ways were suggested, and in all he seemed so unlikely to win success. There was war, as the courtier had said; and exploring; and there was music and medicine and art—if one could only reach the top in any one. And there was law. He stopped there. The field seemed to widen into wonderful possibilities. Yes, it must be law.

While his partnership with Mr. Lawson was netting him vast returns, Jehu went to college and studied law. The habits of thrift and industry he had acquired in early manhood stood him in good stead now, and he applied himself with his old time zeal to his study. It was not enough for him that he was able to pass his examinations, not enough that he kept ahead of his classes. He must absolutely know all there was to learn of the lessons as he went along. If he must get fame in order to accomplish his desires, the sooner he gained fame the better. He took his degree in an incredibly short time, and set up for practice in a city a hundred miles from the Palace of Peace.

"I will practice law without price," he said, "then surely some case will come to me that will give me fame."

So he heard men's difficulties and settled their disputes, and showed much wisdom in the decisions and judgments he rendered. And people came from far and near to the court where judgments were given without price; and it began to be noised abroad that Jehu was the greatest lawyer in all the land.

It happened now that Aphrodel had sought advice from seven lords regarding matters of importance to her realm; and each, afraid his judgment would displease her highness the queen, had acknowledged himself unable to decide. So Queen Aphrodel sent a messenger to Jehu and summoned him to hear her at the palace.

With eager haste and joyous hope he went in answer to her summons. With quiet dignity he listened to her argument—then answered straightway from the wisdom of his learning. The queen was satisfied and offered gold. But Jehu said:

"Why should I accept from your most gracious Highness that which never yet I have taken from your subjects? It is sufficient that the queen is pleased."

"Take then my grateful thanks," said Aphrodel, "and the thanks of the Princess Constance. But stay. My daughter shall herself express her pleasure."

The great man bowed low in obeisance as the queen departed. Joy quickened the beating of his heart until it was almost audible. At last he was to hold converse with Constance, the one woman in all the world he adored. She, the object of all his years of

toil, of all his years of study, of all his years of striving! She was to express pleasure in his success. The courtier had told him right. Fame was, indeed, the magic word to captivate the heart of woman.

The princess entered the apartment. As she paused an instant in the doorway it seemed to Jehu that never since the world was made had so enchanting a creature been seen by mortal man. His heart fairly bounded in his breast, and he was riveted to the spot where he stood as if he were turned to stone. Then she came forward and smilingly extended the tips of her fingers. He took them coldly—it was impossible to do otherwise—and lifted them to his lips. The princess gave no sign of recognition, no indication of desired friendship. The words she uttered could have been spoken to any other man who had done her mother a service.

"You have helped my mother, the queen, to solve some difficult problems," she said. "I am very grateful to you. These court matters weigh heavily on mother's mind and cause her many sleepless nights."

"It shall be my greatest pleasure to serve her," answered Jehu. "The knowledge I have gained concerning the affairs of state, is best used when it is of value to her majesty."

"We shall remember," replied Constance. "Your name is known both far and near. Whatever your ambition may be it will in no way suffer from the assistance you have given us."

There was something in the toss of her head that told Jehu the interview was ended. A slight gesture of her hand brought an attendant from the open doorway. She had scarcely ceased to speak when he entered.

"Orland," she continued, "see that the Honorable Jehu is given the kindest consideration, for as long time as he desires to remain in our palace. Introduce him to our minister of state, show him the library, the garden, and what ever else may interest him."

Orland saluted, turned on his heel, and led the way from her presence followed by the lawyer and statesman, who would have given his fortune to continue the interview for another hour.

Twelve days he remained at the castle, and was sought and flattered by lords and ladies of many provinces. And daily he saw the princess and worshiped her from afar; but not once could he converse with her alone.

"I am still unfit!" he said to himself sadly. "Respectable I seem, indeed, to have become, but I am still unfit—still unfit."

Sorrowing he passed the portals of the palace to go out again to seek some unknown goal. Wealth had failed to win the princess and fame had failed. What venture should he try next? While he pondered he came up with an old man leaning on a staff. As he was about to pass, the old man touched him on the arm.

"Whither goest thou?" he asked.

"To my work," answered Jehu.

"Hast heard the good tidings?"

"Indeed, no," replied the great man, beginning to show interest.

"Come and sit with me on the green bank, and I will tell it thee." The old man's eyes sparkled with intelligence and his countenance was alight with joy.

Jehu was attracted by the earnestness of his manner and sat down as he was bidden. Tactfully, beautifully, and intelligently, the humble minister of Christ explained to him the gospel which is, indeed, good tidings to all people. The great man listened with an interest he had never felt before. What to him was wealth or fame, the pleasure of life or the beauties of earth, if in the pursuit of them he should lose his own soul? It became clear to him that he was pursuing a phantom, and he resolved as he sat with God's servant by the wayside, that he would forsake the phantom and henceforth seek the Kingdom of God.

Within the week Jehu received baptism at the hands of the disciple of Christ. He had been duly warned that Satan would seek to lead him astray, to destroy him; but he never could have imagined the fierceness of the conflict. It was as if all the hosts of hell arrayed themselves against him. The struggle against his own weakness was appalling. The opposition from his friends was a constant sorrow. The mockery and ridicule of men whose opinions he had valued galled him. And the terrible array of false accusations that confronted him was almost overpowering. But constantly he went to God in prayer, and always he found there comfort and strength for the battle.

Gradually his law practice fell away. His fame was overshadowed by another, who was not encumbered by the name of Christian. His vast possessions seemed to take wings and vanish; for men ceased to transact business with one who had ceased to be worldly; and besides he had given large sums to his church. When he thought about the princess now, it was the thought of one dead to him. His only wish for her was that she might know the joy of the message he had heard.

He sent more money to his mother now, and a day in June, when earth was in her loveliest garb, set out on foot to visit her in the village near the Palace of Peace.

The old woman had gone out as usual that morning gathering her bundle of rags for the habits of a lifetime are not broken without considerable cause. As she proceeded homeward, staggering under the heavy burden, she was met by a young peasant woman who offered assistance and carried the load home on her strong and shapely shoulders. When they reached the humble cottage the old dame, out of gratitude, invited the young

woman in to have a cup of tea. The offer was accepted eagerly and soon the feeble old crone and the comely young woman were chatting and laughing merrily over their cups.

A loud knock at the door made them look up at once. The old crone was at once clasped in the embrace of her son who had introduced himself with the one word, "Mother." The young woman said simply:

"I am Evelyn Grace. I came with your mother to carry a burden that was too heavy for her."

"She is doing Christ's bidding, Jehu, in ministering to one of the least of these. She has not told me she is a Christian, but I know—yes, I know!"

"Yes," answered the young woman, "I have truly taken upon me the name of Christ, and have for a long time been trying to be worthy to bear the name. I, too, am one of the least."

A cup of tea was soon set for Jehu, with some brown bread and but'er added, and together the new friends talked and rejoiced in the gospel of love and peace.

The sun had set and twilight was deepening over the valley, when the young woman arose to take her departure. She declined Jehu's offer to accompany her, but promised to come to the cottage again on the morrow to hold further converse regarding the Christian faith, and to bring a choice book she had been reading.

Acquaintances quickly ripen into friendship under conditions such as these, and before a week had passed, the man had asked the maid, and she had consented to become his wife. His happiness knew no bounds. This young woman seemed so much more beautiful than the princess had ever been; for besides being so exquisitely fair of face, she had a soul so pure and true it made her whole countenance to beam with light. Daily she came to the cottage. Always she went away when the shadows of night began to fall.

When she was gone Jehu would sit and dream of her goodness and her beauty, and the most satisfying thing of all, that she loved a being so humble as himself. Often it seemed to him that she was wonderfully like the princess except that Evelyn's wavy coils of hair were black and those of the princess were golden.

Within a fortnight they were to be wed. The woman had expressed a strange fancy for having the ceremony take place in a beautiful nook in the woods, where her mother and his, should be the sole witnesses of the solemn compact, which a minister friend of hers would solemnize. It seemed somewhat strange to Jehu but it was a simple request. Why should she not have her way?

It was a perfect afternoon in early summer. Jehu had hired a carriage and brought his mother from the cottage. They met

Evelyn as had been arranged, under the big oak tree near the village inn. Her dress was simple, in fact no one seeing her would notice her dress at all; for her face was wreathed in such a halo of happiness and joy that to see her was to be held entranced. By her side was the minister leaning on his cane—the same minister who had stopped Jehu by the way and taught him the gospel of Christ.

When greetings were over these two took seats in the carriage and the woman directed the way they were to go. It may be that as they came upon the familiar nook by the old stone wall, the man gave a passing thought to the fairy he had met there once upon a time; but there were no regrets.

An elderly woman in plain attire awaited them, and greeted all warmly as they alighted from the carriage.

The ceremony was very short, but it contained every element of a truly Christian marriage; and when Jehu kissed the lips of the queenly bride, he felt as if heaven had opened, and from its portals one of the fairest of the angels had come to be his own.

The little party now entered the carriage, Evelyn taking her place by the side of her husband.

"To the place," said she in decisive tones, and wondering the man obeyed.

Within the gates, all was grandeur and gayety and rejoicing. The elderly woman in the carriage received homage and gave commands. Lords and ladies thronged about and greeted the newly wedded pair.

The bride hurried to an inner room followed closely by the most astonished husband that was ever wed. Leaving him for a few brief moments, she returned clad in the raiment of the court of Aphrodel. Jehu arose as she entered, and stood riveted to the spot with wonder and admiration.

"My husband," the woman said in her most gracious manner, "you must pardon my deception. It has long been my custom to go among our subjects in this bit of disguise." As she spoke she laid aside the coils of raven hair and disclosed the braids of gold—"but our marriage vows are taken. You could not undo them if you would. I am your wife Constance. Let us henceforth abide in the Palace of Peace."

"My princess," answered Jehu, "you cannot know. I am poor! I have lost my possessions! My power, my influence are gone."

The princess stayed him by a gesture.

"But you have found that," she said, "beside which all else is nought. It is the boon for which my father prayed! It is the price for which my love was held! It is the greatest gift of God to man! You have found the way of Eternal Life!"

Conservation of Time and Energy Within and Without the Home

(Address Delivered at the April Relief Society Conference)

By Lalene H. Hart

Since woman's work has many and varied phases, it is quite necessary for her to conserve time and energy in order to meet her responsibilities in the most efficient way. Being woman, our main work and mission both individually and as an organization has to do with the home, which as an institution, is traditionally conservative. Those within it have had only a half-hearted belief in homemaking as a profession and in the functioning of science in every day life.

Homes are individual units just as persons are, and there are few ways of reaching them collectively. No outside forces can entirely unify their interest, attitude, or point of view, and set up definite standards for them to follow as a whole. To deal with such an institution, to study it, to serve it constructively, to interpret social, economic and moral responsibility, to help it to function in civil life, to rehabilitate it when broken or disabled, is not an easy problem; but is intensely interesting for it requires a great deal of courage even to suggest a practical solution of the problems that come within its scope.

Housekeeping is a practical thing. One housewife has said that homemaking is housekeeping plus love and interest. The home should be run upon the same economic principles as the business concern. It needs executive ability and systematic management. Some women have more of these qualifications than others. That is why they are better housekeepers and mothers; but many housekeepers could be more efficient than they are. Many things are required of the homemaker. The food must be wisely chosen to meet the body requirements, such as proper proportions of proteins, fats, carbohydrates and vitamins. It must be properly cooked and served so that the most fastidious may be well fed. Clothing and fabrics need some attention that the family may be well but not conspicuously dressed, and yet only the allotted per cent. used in the purchase.

The homemaker must be prepared to meet any emergency at any time. The wife should remember that the strain of the husband in earning the income should be met by similar earnestness on her part in the spending of it. Most of us are inclined to be thoughtlessly lavish in expenditure for non-essentials and in the

setting up of a standard of living which is far removed from the healthful comfort of plain living. We must learn to live in accordance with the laws of nature. A wise course to pursue is to live simply and prudently, to produce all we can and render the best service possible in our respective stations in life. Plan a budget and keep accounts. A budget makes you think before you spend, it enables you to spend wisely, it helps to stop wasteful spending, it stops guess work, it prevents paying a bill twice, it helps to eliminate worry, it saves time and energy, and helps to live more cheaply and better. We have too long believed that if we live on less than we have and do not interfere with others, we are socially and spiritually justified in spending as we choose. It seems never to have entered our minds that our spending has a direct effect upon business and the social life of the nation; that we as homemakers are consumers and are economically responsible for right or wrong conditions in business. National waste has its beginnings in the home, because of the wrong attitude of the family toward thrift and economy. Waste of labor, through idleness, unemployment, poor adjustments, and lack of honest standards, is an economic problem which becomes a home problem if we realize that the standard in the home is influencing business and industrial standards.

The homemaker should know something of marketing; the cause of price variations, effect of purchasing commodities out of season, reasons for purchasing home products, cost of cleanliness and sanitation of food, results of demands in fabrics and fashions, and amount of expenditures for gum, candy and tobacco, compared with expenditures for health, education, and playgrounds. All these affect home life and the cost of home essentials, thus causing a great deal of worry and expenditure of energy.

Since women are social beings they are not content to stay wholly within the confines of the home. Besides being the homemaker, she must be a community and city maker as well. This is partly because her children are in the home only a comparatively short time and partly because of her obligations as a citizen and a voter. She must therefore see that there is a neighborhood, a community or city for them to go out into that shall offer as great protection as possible to their health and character. The neighbors' interests become her interests. A certain street needs cleaning, a rubbish heap should be removed, or there is sickness, perhaps some contagious disease, which calls for a friendly attitude and cooperation, particularly in the strict observance of the quarantine laws. She needs to know the source of the water supply, food and milk supply, sewage disposal, proper regulation of proper morals and an understanding of social legislation.

There is no better way of learning public needs and doing public service than through the Church, because of its perfect organization. We learned this from the recent world's war. There is likewise no more effective medium for the doing of good team work. Our own association, the Relief Society, is able to put over civic problems more effectively than the same number could do by working individually.

The public health movement has been brought more to our attention because of an increasing prevalence of deviations from normal health, with a consequent economic loss, and also because of the scientific knowledge of the prevention of disease. The public is not like a small child ready to accept without question any new phase of health standards. A desire to live a high standard must be created. It is of the utmost importance for those who teach practical and sane living to be examples of their teachings. The power of example cannot be overestimated. Accumulated knowledge, no matter how valuable it may be, is of little value until it is made to function in the lives of the individuals who make up our public. We must enlist the entire cooperation of any community through a campaign of education in its own particular needs and the means by which these needs may be most effectively met. There is no more important point of attack than the direction and care of the young mother and child in such matters as sanitary and pleasant surroundings, adequate and suitable diet, and a properly proportioned daily life from the standpoint of occupation, intellectual development, recreation, and rest. That the public is beginning to realize the importance of diet in the prevention of physical defects and inefficiency, is somewhat encouraging.

The social service work holds as much interest to the mother as do the health problems. Dr. Caroline Hedger, whom many of you have heard, says that there are three main things that the community owes the child: (1) unimpaired heritage; (2) education; (3) socialization. What the responsibility of the community to the child should be is of recent thought. Formerly it was viewed as a family problem. The child is the community of the future. To be well born is the right of every child. Just what education is has not yet been determined by educators, but we know that the child must have health, that it must grow properly and that it should be taught right living. It must learn to live with other people; to know others' rights as well as its own. It must learn to do right for the sake of right. Responsibility makes us grow temporally and spiritually. We should make the child realize its own responsibility in the fact that it is a social unit and owes something to itself, its home, the state and the nation.

In order to meet all these requirements, and many more, the homemaker must train to be as nearly perfect as possible in her tremendous work. The woman who fails in the management of her home is personally at fault unless handicapped by illness or some other grave impediment. Since homemaking is now recognized as a profession and demands preparation, high schools, colleges, and universities have introduced home economics into their courses of study. Together with these agencies the United States government has placed within reach of every woman the results of its investigations and instructions covering all problems of the home. There is no longer any excuse to be offered for continued inefficiency. For the successful management of a home, one must not only know every phase of the job but must be able to correlate all knowledge and apply it in a practical way so that the result is economically and socially efficient. The homemaker must also be able to train and direct others, who share her responsibility, to be better at the job than she is. The present problem of the world is to live more rationally. While everywhere the growing tendency is toward simplicity in food, in dress, in furnishings, etc., it is estimated that from one fourth to one third of household labor is non-productive or wasteful.

Through the study of the different motions in an organized industry it has been the aim to give the worker a particular job best fitted to him. This method can not be as easily applied in the home because the homemaker must be fitted to do all kinds of work. Think of the change there would be in the economic system if the cooking of all foods, household management and other household duties were transferred to the industrial system. As the income of the family decreases, the services of the housewife increases. She is obliged to render services which the small income can not buy. She is forced to labor longer hours to compensate for the deficiency in the income.

Of all the savings that have been impressed upon us during the last few strenuous years, saving steps (as an item toward saving precious time and strength), is surely the most worthwhile and seems to be the most desirable. Important as it is at all seasons, especially should it be during the summer when energy and ambition are sapped by the heat, and even health suffers if one habitually gets over-tired in accomplishing the day's duties. It is worthwhile the first thing in the morning to plan carefully the day's needs and activities. This really pays even though it be a very busy day. Get the habit of using pencil and paper. Keep your mind on the job with a view of eliminating unnecessary trips up and down stairs, unnecessary steps in performing regular duties, and unnecessary motions of all kinds. The amount of wasted time and energy which goes on daily is largely due to de-

fective arrangement of the kitchen and other rooms. Sometimes these arrangements can not be avoided without undue expense but aside from this there is an important point, the division of time to the best advantage. In comparatively few households will regular time tables be found; but it is important that a definite time be set apart for a particular operation, and that this operation be carried out at the allotted time and within definite time limits. It is the simplest and commonest habit to be extremely busy in doing one thing after another without organized plan and consequently to achieve very little. However, one should not be so bound to system that it can not be laid aside if something of more importance presents itself. For instance, the woman who could not attend an address to be given by the President of the United States, because it was her wash day, was a slave to system. Women must learn to choose between the essentials and non-essentials.

The daily routine should not only provide for certain working periods, but should also provide for definite rest periods of fifteen minutes to an hour or an hour and a half as needed. This not only has the effect of reducing fatigue, but also nerve strain, one of the most frequent causes of sickness. The body and the brain should be allowed to relax thoroughly. The time budget is as essential as the money budget and should be as carefully planned. If working hours can be reduced systematically, the perpetual grind of unfinished work, that causes the worn and haggard look on many a face, can be largely overcome. Nervous tension is very common. It may be relieved by suitable rest periods at suitable intervals or by a change of environment. Sometimes the cost to a household in providing a vacation, is one of the best items of expenditure in the budget. Owners of big industrial plants have come to know that recreation is essential to good work. Owners of smaller plants, the homes, must recognize this fact too.

There are psychological factors which serve to increase the use of energy. There is some truth in the old saying that "a man's work is from sun to sun, but a woman's work is never done." Frequent interruptions and many emergencies often interfere with house work being completed early in the day, but how often it has been remarked that things are not well done unless the process is prolonged for many hours. This is an erroneous and injurious notion held by many housekeepers. Many would resent finding a worker resting at any stage of the work, or even sitting down to do some of the lighter tasks, because it looks lazy. Yet experience and experimental work has shown that this is of great importance in increasing the output of work. As a matter of simple experiment the ordinary daily routine can be checked up most easily by making a number of time tables

A given task is performed day after day or from week to week. The operation can be timed exactly with the view of reducing or eliminating unnecessary movements.

One of the fundamental principles for securing diminution of labor is to dispose of all unnecessary articles in the household equipment, then arrange the essential things so that they can be reached with a minimum of movement and little effort at cleaning. It is told of Thoreau that walking from his home in the woods he found a rock of unusual coloring and brought the same to his cabin home. Later, when he discovered that it required time to keep the specimen free from dust, he threw it away as an unnecessary incumbrance.

When a battle ship is going into action, the order is given, "clear the decks," so that nothing may hinder freedom of motion. May not the housewife clear her kitchen and other rooms of unnecessary articles which obstruct action and consume time? It is easier to keep clean than to make clean. The modern kitchen simplifies work with its sink and table at proper height, and its range and labor-saving devices arranged to product the maximum of work with the minimum of energy. Laundry work is also simplified by the advent of the washing machine and mangle.

Mrs. C. F. Langworthy, Office of Home Economics, United States Department of Agriculture, has performed many interesting experiments by use of the calorimeter to determine the amount of the energy expended in the performance of household tasks, the results of which should be studied carefully and applied by the housewife.

EXPERIMENT IN CALORIES

Subject: Young woman, 5 ft. 6 in. tall, weight, 134 lbs. Same breakfast each morning to make the same demands on the digestive organs:

1/2 grape fruit, 1 ts. sugar,
6 tbs, cornflakes, 2 ts. sugar, 1/2 c. cream,
1 slice buttered toast, 1 glass milk.

Sewing:	foot operated machine	20.9 Cal. pr. hr.
Sewing:	motor operated machine	8.9 Cal. pr. hr.
Sewing:	hand stitching, 30 stitches per. min.	9.4 Cal. pr. hr.
Sewing:	hand stitching, 18 stitches per min.	5.6 Cal. pr. hr.
Ironing:		24. Cal. pr. hr.
Sweeping:		40. Cal. pr. hr.
Washing:		49. Cal. pr. hr.
Dishwashing:	table too low	30. Cal. pr. hr.
Dishwashing:	table too high	24. Cal. pr. hr.
Dishwashing:	table right height	21. Cal. pr. hr.

The experiment shows that by the use of labor-saving devices and the proper adjustment of equipment, the time women save, the strength and energy they conserve, are theirs for the better and richer things of life, which means more enjoyment and happiness.

"New occasions teach new duties, time makes ancient good uncouth." The world needs what was best in old forms of family life, represented in the modern life. It should be enriched by the discoveries of science, the development of art, the civic and social responsibility, to the highest ideals. As the days pass swiftly by we need to emphasize the necessity for wise expenditures of time, money, and energy on the part of everybody. Whether women understand it or not, forces quite beyond our power are giving them a part in the economic and political life of the nation.

While our accomplishments in the past have been marvelous, there is much yet to be done, requiring faith, fortitude and fidelity. While appreciating the saving of time and energy by the accumulating science and art of domestic economy, it should not be thought by any one that the home is not the best place to put into practice these important truths. The ideal school is where theory and practice go hand in hand. As our association interprets its objectives and develops a program inviting to all women of the Church, our members may broaden their contacts, and receive the benefit of the experiences of each other. We need the home economics woman, the business woman, the woman professionally trained in social service work, the trained homemaker, and last, but not least, the mother in the home, endowed with rich experience in the rearing and training of her children and making tremendous contributions to our theories of the care and training of the modern child.

In conclusion, may I present the following picture of the cheerful home, by Strickland Gillian, entitled,

"YOUR HOME"

"Set the stage of cheerfulness all about your home;
Shift the scene for happiness, and more of it will come.
Build the windows high and wide; make the woodwork white;
Use the sort of draperies that seem to give off light.
Throw away the sombre stuff, leave no place for gloom;
Coziness is stuffiness—let the light have room.
Have a grate with cannel in, or fireplace with logs;
Make a home that always smiles through rains or snows or fogs;
Clothe the walls with pink-shot gray with tinted leaves and birds—
Fill the place with joyfulness more eloquent than words.
Build it so, no matter how the world may shape your day,
You can hurry home again and still be blithe and gay,

Moods are from environment, not from deeper things—
Who can nurse a grievance in a living room that sings?
Set your stage for happiness; write no cues for frets;
Cheerfulness invited in, will never send 'regrets'."

May we mothers and homemakers face our problems correctly and with proper attitude, always asking for Divine guidance, that we may perform our duties, individually and collectively, as God intended we should.

Swat the Fly

The Relief Society as an organization has always been very much interested in the "swat-the-fly" campaign, that has been carried on for the elimination of the fly throughout our communities. From July on, the fly is apt to be a very great pest, unless every effort is put forth to get rid of it. The following article from the pen of Professor Walter Cottam, of the Brigham Young University, selected from the columns of one of our local papers is to the point:

THE MOST DEADLY BEAST OF OUR COMMUNITY

Most people are horrified at the sight of a snake. Should one of these loathsome creatures, as harmless as they are, appear on one of our city streets, some women would scream, others would faint, and Mr. Snake would be straightway put to death. It is claimed by some statisticians that on the average two people die in the United States every year from snake bite. The figure is possibly too high.

The abhorrence we have for snakes seems to be inborn; a trait handed down to us from Mother Eve. What a pity she did not implant a racial abhorrence for the house-fly! This creature is the most deadly of all vermin known to man. At least 70,000 of last year's deaths in our country alone could be traced directly to this imp of Satan, this winged tool of Death, the house-fly.

One-third of all typhoid fever cases and an unknowable proportion of such filth diseases as spinal meningitis, tuberculosis, and summer complaint of children is directly carried by the detestable fly. Why is he such a carrier of disease? One needs only to observe his habits and look at his hairy body under the microscope to find a ready answer. He is the filthiest of all creatures: born and reared in a manure heap, he takes wings to a privy vault, a daub of sputum, or some equally obnoxious filth, and thence directly to the dinner table or the baby's milk bottle. One cannot help but wonder if the fly is not struck with some sense of etiquette as he alights on one's bread or piece of pie, for his first duty seems to

rub the muck and mire from his legs, which he neglected to do in his mad rush to the dining room.

Look at the foot of the fly under the microscope and you will be struck with the fact that it is about the best filth gathering organ that could possibly be invented. The thick long hairs, coupled with two sticky cushions on the bottom of each foot, enable the fly to cling to the wall and make all less solid substances cling to it. With these six dusters and twelve sponges, together with a long sucking organ provided with rasp and glue, completes the fly's muck-gathering equipment. And the horrible fact about the fly is that none of this apparatus is cleaned after a visit to the privy vault, until the fly alights on your choice morsel of food.

The house fly (sometimes called the typhoid fly) has no teeth nor fangs nor sting, yet death follows in his path. He is the vilest of all that is vile,—the filthiest of all that is filthy. If we have flies in our communities, it simply means that either I or my neighbor or both of us have filthy yards. I can clean my yard until it is no habitat for flies, but it will avail me little if my neighbor breeds them on his premises. No city ordinance can keep my neighbor's flies at home! What can we do?

The Pageant

THE ORGANIZATION OF THE FIRST RELIEF SOCIETY AND THE WHEEL OF PROGRESS

Wednesday evening, April 4, the General Board entertained the stake officers and their friends with a pageant entitled, "The Organization of the First Relief Society and the Wheel of Progress," at the Salt Lake Assembly Hall.

The entertainment was presented by the Ensign stake. The opening exercises consisted of the singing of "We thank thee, O God, for a prophet" by the congregation, the invocation offered by counselor Susan W. Williams, and the speech of welcome made by President Elsie B. Alder, of the Ensign stake.

Each division of the pageant was put into the hands of a director who worked under the supervision of Mrs. Nettie Maeser McAllister, director of the pageant.

The reading of well selected scriptural texts by Harold Hoar and George Nelson, representing, respectively, an ancient and modern prophet was singularly effective, as was the music under the direction of Stella P. Foote and Louise W. Davis.

The opening exercises created a fitting atmosphere for the presentation of the prologue. The prologue consisted of two parts, a Tableau of Woman and the First Relief Society Organization.

On a platform near the organ in the Assembly Hall, placed at such advantage that all in the house might see her, stood Woman at a closed gate. Faith, Hope and Charity attended her, but these did not release her. Finally Organization appeared—the bands were snapped—and liberated Woman stood forth.

The second part of the prologue consisted of the staging of the First Relief Society. Eighteen women and three men, dressed in the quaint costumes of the period, made up the picture representing the First Relief Society organization. In this group were seen the Prophet Joseph Smith, Elder John Taylor, Elder Willard Richards; the first president, Emma Hale Smith; her first counselor, Sarah M. Cleveland; her second counselor, Elizabeth Ann Whitney, and fifteen charter members.

Then came a tableau of the five past presidents of the organization, introduced in the order of their time of service, by the Prophet Joseph Smith, which placed before the audience Emma Hale Smith, Eliza R. Snow, Zina D. Young, Bathsheba W. Smith, and Emmeline B. Wells.

This was followed by the pageant proper, "Wheel of Progress." Mother Earth and Father Time bemoan the past and present condition of their children in the world and feel that naught save destruction is ahead of them unless help comes from some source. To symbolize this condition, Mother Earth sits with her hands upon a broken wheel with many missing spokes.

Social service appears and tells her that she has the spokes within her keeping that will repair the broken wheel. She then introduces her ministers: Health, Employment, Education, Recreation, Spirituality and Organization who, each in turn, explain their mission to the world.

Mrs. Mary L. Willis as Mother Earth, and May Bell Thurman Davis, as Social Service, pleased the audience with the clearness and beauty of the tone of their voices. None of their choice sentences were lost through poor enunciation.

The finale was particularly gratifying in that it brought before the audience President Clarissa Smith Williams, who was presented with a beautiful bouquet of roses, and Mrs. Nettie Maeser McAllister, who likewise was presented with flowers, and who deserves much credit for her part, both in the authorship and in the directing of the pageant.

Two features of the pageant are deserving special attention: First, the co-operation that was had from all the wards of the Ensign stake, making this splendid living, moving picture possible; secondly, the use of the Relief Society women in the main to form the pageant. We are all accustomed to young girls being used for drama and pageantry, but in this instance, we have a most effective piece of work done by women, generally speaking, who are either approaching, in, or past, middle life.

Notes from the Field

Amy Brown Lyman

Panguitch Stake

The accompanying picture is the Henrieville Relief Society of the Panguitch stake. The Relief Society at Henrieville is one of the progressive wards of this stake. Twenty-three members are enrolled and nearly all the women are active in the association. The society has endeavored to give assistance where there has been sickness or need. Meetings have been held regularly and the women have expressed themselves as enjoying and receiving a great benefit from the lesson work. This society has twenty subscribers to the *Magazine*.



HENRIEVILLE RELIEF SOCIETY

Benson Stake

A pageant, entitled "A Century of Womanhood," was presented by the Relief Society of the Benson stake at Richmond on the Seventeenth of March. About one hundred fifty people took part in the affair, and the Relief Society received many congratulations on this interesting production. After the pageant, the evening was spent in dancing.

Every ward in the Benson stake has a Relief Society glee club. The purpose of organizing these glee clubs is to give variety to the meetings, and to cultivate the musical talent of the women. Besides being asked to sing once a month in the Relief Society meeting, they also appear on the programs of various meetings and functions in the wards.

Gunnison Stake

On May 6, 1923, the Gunnison stake, which is a division of the South Sanpete stake, was organized. Ida Swalberg was sustained as president of the Relief Societies of this new stake.

Australian Mission

The president of the Australian mission, Don C. Rushton, in a letter to headquarters, reports that two Relief Societies have been organized in this mission, one at Adelaide, South Australia, with Ellen Watson as president, and another at Hobart, Tasmania, with Julia May Nash as president. President Rushton reports that the mission is progressing satisfactorily, and that the mission, last year, made a great number of friends and converts. Two chapels were built, which speaks well of the growth of the Church in this remote country.

Northwestern States Mission

Mrs. Marie Young, president of the Relief Societies of the Northwestern States mission, reports that her mission is in good condition. The membership of the Relief Society has increased greatly during the last year. The various branches are endeavoring to help alleviate the condition of those in need. They have spent a considerable amount of money caring for those in distress. The funds are usually raised by fairs, parties, and dinners, which are always well patronized. The attendance is good, considering the difficulty the women have in meeting together, for the Saints, even in the larger cities, are somewhat scattered, making it difficult for them to attend the various meetings.

The twentieth anniversary of the Portland Relief Society, which was organized January 18, 1903, by President Nephi Pratt, with only six members, was fittingly celebrated January 18, 1923. Two of the original members, Petrine Westergard and Ida Becker, were present at this anniversary meeting and they both gave interesting talks, reminiscent of the first meetings held by the society. Two pioneer women of Utah, Elizabeth Remington and Rebecca Warren, were also present and spoke of their experiences in Relief Society work in the early days in Utah. Musical numbers also formed part of the program, after which refreshments were served.

Morgan Stake

The Morgan stake Relief Society held its annual conference, Saturday, April 21, 1923, at the stake house. The morning session was divided into two sections, one for the visiting teachers, and the other for the class leaders. In the afternoon, a joint session was held and various phases of Relief Society work were discussed. Special musical numbers were given.

Armenian Mission

A letter has been received from J. W. Booth, who is located in Aleppo, Syria, doing missionary work. He reports that a Relief Society was organized on October 18, 1922, at Aleppo, with about thirty members. It has now grown to a membership of over fifty. The first set of officers, who were fulfilling a temporary appointment, served until March 17, 1923. On this date, a very pleasant afternoon and evening were enjoyed by about one hundred fifty Saints and visitors. A fitting program



OFFICERS OF RELIEF SOCIETY OF ALEPPO, SYRIA

was carried out, which was followed by an enjoyable social. The following Sunday, the officers were honorably released and new officers were sustained, to take the responsibility for another short period. By changing officers occasionally, it gives more women experience in leadership. A picture of the first set of officers is printed herewith. They are, reading from left to

right: Lucy Junguzian, president; Osanna Hindoian, first counselor; Yeranik Gedikian, second counselor; J. W. Booth, (acted as treasurer); Elsia Uzunian, secretary. The present officers are now active in their work, and are enjoying their activity in the Relief Society. In his letter, Brother Booth states that although the women in Aleppo still, in their habits and customs, resemble the characters of the women of the Bible, they are bound to the women of Zion by their faith in the restored gospel.

Ensign Stake

A conjoint conference of the Relief Society, Young Ladies' Mutual Improvement Association, and Primary Association of the Ensign stake was held in the Assembly Hall, March 10, 1923. Three sessions were held, in the morning, afternoon, and evening. The morning session was conducted by the Primary Association, and President Nellie B. Whitney presided. The aims and purposes of the Primary Association were discussed by various speakers, and a number of Primary children took part on the program. The afternoon session was conducted by President Elise B. Alder of the Relief Society. The afternoon program was prepared by the Relief Society and the various speakers emphasized the need of the auxiliary organizations cooperating so that they would be an aid and benefit to each other. The evening meeting was presided over by Lydia W. McKendrick, president of the Y. L. M. I. A. of the stake. The work of the Mutual Improvement Association was reviewed and the opportunities and advantages that this organization offers to the young Latter-day Saint woman in preparing her for her responsibilities, was emphasized. George H. Wallace of the presidency of the stake, attended all three meetings and he commended the organizations on the spirit of love, unity, and cooperation that exists.

In connection with this movement to have the auxiliaries more united in their efforts, and more familiar with one another's groups, a social was given, Wednesday evening, February 21, by the Relief Society of the Ensign stake at the home of Mr. and Mrs. Joseph Nelson. The Mutual and Primary boards and their escorts, and a few specially invited members of the Priesthood, were guests. An interesting program was rendered and delicious refreshments were served.

Oneida Stake

A Relief Society has been effected at the Utah Power and Light Company's plant, which is located in Bear River canyon, seventeen miles northeast of Preston. The organization was named Oneida, and will be under the supervision of the bishop of the Riverdale ward. There are eight members enrolled, all of whom are wives of the company's employees. Much inter-

est is being shown by the women of this branch and they are meeting regularly and following the lesson work.

Beaver Stake.

A report received at headquarters of the Beaver stake Relief Society shows that this stake is in good condition and is active in all of the various phases of Relief Society. Special effort has been made to increase the average attendance at the regular meetings. The teachers' work has been emphasized and the stake board has endeavored to help the teachers prepare the assigned topics. Subject matter on the teachers' topics has been presented at the monthly Union meetings. Scriptural reading has been an important part of the year's work. The standard Church works have been studied and in the testimony meetings many of the members have commented on the texts read during the month. During the year 1922 nearly ten thousand chapters of scriptural readings were reported at roll call throughout the stake. The Beaver East and West ward Relief Societies recently gave a social in honor of a district school teacher, a non-member of the Church, who has donated two hundred dollars to the charity fund of these two wards in the last two years. During the year a Relief Society was organized at Reed, Utah. Although some of the families live several miles away in the locality, the district teachers have made regular visits to the homes.

IN MEMORIAM

St. George Stake

Mrs. Rosella J. Spilsbury, who since 1900 has been the president of the Relief Society of Toquerville ward, died on December 10, 1922, in Salt Lake City. Mrs. Spilsbury was born at Cedar City, October 22, 1856, and has spent her entire life working for the development of the state and the advancement of the Church. Her experiences in the early days in Utah were both interesting and unique. She learned all the arts of the Dixie pioneer—to card and spin, to pick cotton, to weave cloth for her apparel, and to knit and sew. She also learned telegraphy and was one of the first telegraph operators in southern Utah. She also had musical ability, and was one of the favorite singers in her community. She will be greatly missed by her husband and children, who survive her, and by the entire community, for she had won a place in the hearts of all her associates. She will be remembered as a true friend and her example as a faithful member of the Church will have a continued influence on her great host of friends.

Maricopa Stake

On May 13, 1923, Sarah B. Macdonald passed away in her home in Mesa, after a lingering illness. Mrs. Macdonald was

counselor on the Maricopa stake Relief Society board. She was called to this position in 1914, and she served faithfully in this capacity until the time of her illness and death. She was the mother of eleven children, all of whom, with her husband, Wallace A. Macdonald, survive her. Many expressions of love and esteem were extended to the family. A host of friends from near and far attended the funeral services to pay their last respects to their faithful and true friend. The Relief Society stake board members attended in a group, all dressed in white, and assisted with the services. President Mamie Clark was one of the speakers and paid tribute to the many exceptional qualities possessed by Mrs. Macdonald as a wife, mother, and Church and community worker.

NOTES

Letters for Expectant Mothers

The Bureau of Child Hygiene of the Utah State Board of Health has a set of letters which will be mailed upon request to any expectant mother in the state. There are nine letters in the complete set, and they will be sent, one a month, to the women interested. Each letter contains valuable information and instructions to expectant mothers on their care and on the preparations they should make for confinement and care of the infant.

Nurse Aids Class Begins in August

A new class of Relief Society Nurse Aids will be admitted to the L. D. S. Hospital in August. There is still place for a few girls who are interested in this one-year nurse training course. The course is open to women between the ages of 18 and 35, who have had an eighth grade education or its equivalent. A physical examination and a recommendation from the ward Relief Society president must accompany the application. An application blank will be mailed upon request, together with a circular giving full information and instructions. Address all inquiries to Amy Brown Lyman, 28 Bishop's Building, Salt Lake City.

Nurse Aids Uniforms For Sale

Four nurse dresses and twelve aprons and bibs, size 38 inches bust measure, made for a girl five feet, four inches tall, can be purchased from Mrs. H. O. Post, of St. David, Arizona. The uniforms are nicely made and will be sold at a reduced price—\$1.50 each, postpaid, for the gingham dresses, and \$15 for the twelve aprons and bibs, postpaid. Any one planning to take the Relief Society Nurse Aids Course who has not yet made her uniforms, might find it to her advantage to communicate with Mrs. Post.

Guide Lessons for September

LESSON I

Theology and Testimony

(First Week in September)

EXALTATION

1. *The Exaltation of Place in the Universe.*

Theologically man and woman stand at the head of the intelligences of this planet. By divine fiat they are in dominion. (Pearl of Great Price, Book of Moses, Chapter 2). But their dominion extends beyond this earth; it reaches out into the universe. The mind of man is greater than all the stars, for it can contemplate them, and they cannot contemplate it. Planets may come and go, worlds may be born and die, but the mentality of man is indestructible. The whole material universe has not the possibilities, wrapped up in it, that is possessed by one human soul, for it can learn and love and grow forever; it can give and increase by giving; thought and love, mercy and justice, all increase by being given. Suns become exhausted through the expenditure of light, but the longer the mind sheds light the brighter it becomes.

We must part company with the learned Greek Sophocles who said, "Man is but breath and shadow, nothing more," and enjoy Shakespeare who exclaims, through Hamlet, "What a piece of work is man! How noble in reason! in action, how like an angel! in apprehension, how like a God!" We cannot believe with Emerson that Man is a God in ruins, because of our acceptance of the revealed truth that man is a God in the making. This marvelous truth, coming to us through President Lorenzo Snow has become a Latter-day Saint aphorism, "What man is, God once was; what God is man may become." Man's prospective place in the universe is more than that of a contemplator of worlds, it is that of a creator of worlds. On one occasion, President Lorenzo Snow, visiting the kindergarten department of the Brigham Young University where the children were moulding in clay, took one of the mud balls from a child and holding it up said, "Children make these toy worlds now, some day they will make worlds like the one on which we live."

2. *Man's Exaltation in Ancestry.*

We set aside as an unproved theory the alleged ape-ancestry of man, and hold fast to the divine declaration that our first ancestors were the direct offspring of the Gods. "So the Gods went down

to organize man in their own image, in the image of the Gods to form they him, male and female to form they them." (Pearl of Great Price, Book of Abraham, 4:27.)

For the genealogy of the human family from Christ to Adam See Luke 3:23-38. There we find that Adam was the son of God.

The appreciation of a high ancestral exaltation forms a foundation for faith in our possibilities, and inspires an ambition towards an ideality that reaches beyond mortality. Naturally the knowledge of noble ancestry produces a self-respect that will not degenerate into self-conceit.

3. *The Exaltation of Increase.*

In the power to beget beings in the form and image of God is an exaltation near to that of creatorship. That parenthood which rises above mere physical progenitorship is one of the highest forms of exaltation for both the now and the hereafter. It is a glory of intelligences; it is founded on soul affinity, yearning for offspring and the approval of the Lord.

In the exaltation of increase, attitude is fundamental. The desire for offspring is mental parenthood. There is real motherhood and genuine fatherhood in the yearning for children. The foster-parenthood of people who are denied direct progenitorship is so sublime that it may well be the foundation of high exaltation.

In the economy of the spiritual universe no noble desire ever goes unrewarded. Desire for posterity is one of the characteristics of noble spirits.

Among the seven great desires of Abraham was the desire for posterity, (see Pearl of Great Price, Book of Abraham 1:2). One of the three great promises made to this "Friend of God" this "Father of the faithful" was the promise of endless increase. (Pearl of Great Price, Book of Abraham 2:9.)

4. *Exaltation and Ordinances.*

Ordinances are performed as a part of the process of exaltation. They are expressive of order and the sharing of responsibility. A church without ordinances would be like a state without oaths of office, or business without formal contracts. Unless the words of Jesus are false, we must believe that the rejection of an ordinance is a bar to entrance into his Father's Kingdom. (See John 3:5.) Jesus performed the ordinance of ordaining apostles. (See Mark 3:14; John 15:16.) The whole career of the Savior indicates that he wasted neither time nor effort in doing the non-essential.

The sealing ordinance is made one of the prerequisites to the highest exaltation in the world to come. Rejecting this ordinance

men and women cannot reach the destiny for which they were "added upon" or given the privilege of earth life. (Doc. and Cov. 132:19-20.)

5. *Exaltation and Service.*

Our interest in God comes from a desire to express gratitude for superhuman help already received and our expectation of help yet to be given. Take away the idea of helpfulness, or service, and our conception of Deity as an object of worship is gone. Our Father in heaven has become what he is to us through his unselfish service to us. God has advanced to exaltation above all because he had done more than all for all.

Jesus was working out something more than salvation while on earth. He evidently was on a mission of winning the souls of men through service. He already had a place in the Godhead, and possessed the intelligence necessary to the keeping of that position. He had the glory of individual intelligence and was working for the glory of intelligences. He said, "If I am lifted up from the earth I will draw all men unto me," and thus he would have the glory of not only his own intelligence but the glory of the recognition of other intelligences as their Savior-God.

There can be no selfishness in a life that gives more than it gets even though it gets much.

One who can meritoriously wear the badge on which is the sentence, "I serve," cannot fail of exaltation to the full limit of his righteous desires.

QUESTIONS AND PROBLEMS

1. Wherein is man exalted above all the physical universe?
2. Why is a single soul of more importance than a whole system of uninhabited worlds?
3. Show that ancestral exaltation must be supplemented by individual effort to be of much value hereafter.
4. What desires must be behind the exaltation of increase to make it joy-giving and lasting?
5. Distinguish between self-respect and self-conceit.
6. What were the seven great desires of Abraham?
7. Mention the three great blessings promised by the Lord to the "Father of the Faithful."
8. What exaltation is impossible without the sealing ordinances?
9. Discuss the proposition: Ordinances alone cannot guarantee permanent exaltation.
10. Discuss: There are no loafers in Heaven.
11. Discuss. God exalts no one arbitrarily.
12. Describe progressive exaltation as presented by President Joseph F. Smith in *Gospel Doctrine*, pp. 85-86.

LESSON II

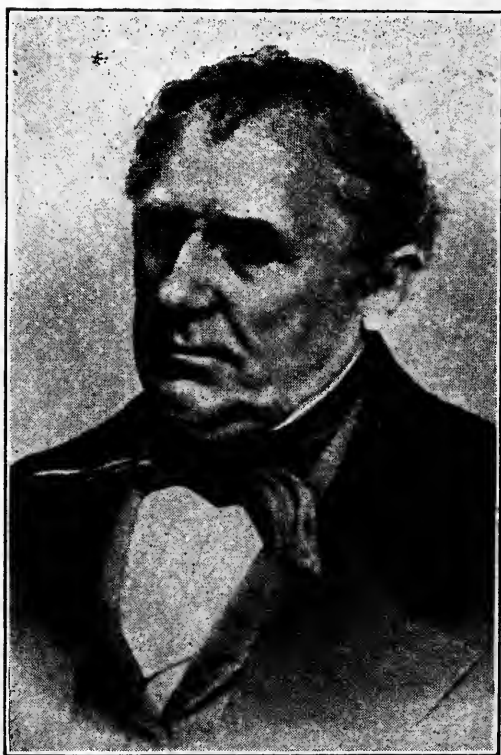
Work and Business

(Second Week in September)

LESSON III

Literature

(Third Week in September)

JAMES FENIMORE COOPER

One of the first writers of fiction in America was Charles Brockden Brown. He followed the fashion of fiction then in vogue in England. Ghost stories and tales, making use of supernatural material, were in style. During his time and prior to it, poets of America were languishing for the mother country. It did not occur to them that the Hudson River was as worthy the poet as the Thames or the Avon, or that the birds that caroled in the interminable forests of America made as sweet music as the black-bird, the sky lark and the nightingale of England.

JAMES FENIMORE COOPER We had to wait until the time of James Fenimore Cooper for a break from the old world. Cooper gives us the life of the pioneer, in the eastern part of our country. He was born in New Jersey in the year 1789. His father was of English extraction and his mother Swedish in descent. Cooperstown, on Ostego lake, a very beautiful estate, was acquired by his father, William Cooper, for their home. This region was so primitive in its nature that the wild beast and the Indian were as yet its inhabitants. Soon the log house, their first dwelling, gave way to a rather ambitious mansion, and in time Mr. Cooper went to congress.

All of his son's later experiences in the city, at Yale university, and in other places foreign to rural life, did not obliterate

the impressions that nature, in all its primitiveness and grandeur, had made upon his mind. He was dismissed from Yale, not because of any very serious escapades, but because he loved the out-door life very much better than class room exercises. His dismissal from Yale caused him to go on shipboard, as a sailor before the mast. There was no naval academy at that time, so that he had to take his training upon the ship. He visited London and Gibraltar, and on his return received a midshipman's commission.

He gave up the sea at the time of his marriage, as his wife greatly preferred that he should spend his life with her in the country, to going to sea. An odd accident changed the whole course of his life. One day, while reading a dull piece of fiction, he remarked to his wife that he believed he could write a better story than that. She dared him to try, and as a result he wrote a tale of English life entitled, "Precaution," which was very stupid for the reason that Cooper knew nothing of high life in England. He might have given up writing altogether had it not been intimated to him that he was very unpatriotic to choose an English theme for his first novel. This suggestion led to a second venture, which was successful. The revolution was a matter of interest to him, and so he chose Westchester county as his scene. He had heard John Jay tell the story of a spy who had served the American government most fearlessly and unselfishly. From this story he created the character of Harvey Birch, and thereby added a great character to the world's fiction. "A character," says Mr. Trent, "appealing profoundly to the general taste of the period for pathos and romantic contrasts." Mr. Pancost says of *The Spy* "that its publication was almost as memorable an event in our literary history as the publication of Irving's *Knickerbocker History of New York*." In a sense *The Spy* is a historical novel. The fact that it is Washington and no other with whom Harvey Birch has his memorable interview, undoubtedly adds to the charm and power of the book. Nevertheless, Cooper's knowledge of the type of man he was describing and the scenes in which the story was laid, had very much to do with it.

A position as a man of letters was now won for Mr. Cooper. Before the year was over, he was known favorably in both England and France. His next venture was *The Pioneers*, in which he described scenes familiar in his boyhood. Another venture was *The Pilot*. He had read Scott's *Pirate* and declared that it was written by a landsman, so he determined to write a sea tale that would reflect his first-hand experience of the sea. Long Tom Coffin and the pilot himself, and Paul Jones would alone have made the story noted, but to these was added the life of the sea, and in it Cooper did something that no other writer had really tried to do, thus giving America the distinction of creating real

sea fiction. This year chances to be the centenary of the publication of both *The Pioneers* and *The Pilot*.

After Cooper's success with *The Pilot* which had made him something of a lion in New York, he turned again to the battleground of the Revolution and wrote *Lionel Lincoln, or the Leaguer of Boston*. This book has all the accuracy of detail characteristic of the modern realistic novel. In February, 1826 Cooper gave to the world the best of all of his works of fiction, *The Last of the Mohicans*. As a story of thrilling adventure, it is worthy of high praise. Yet, this is only one of its favorable points, for to employ the words of a well-known critic, "It is full of the poetry of the forest, embodied in the great hunter, Hawkeye."

Cooper's fame was now at its height, and he could afford to visit Europe. From June, 1826, to November, 1833, he moved from country to country, the recipient of many courtesies which he did not receive in a very gracious fashion. Mr. Trent says, "He was too typical a democrat to make a favorable impression everywhere. He fancied that his success as a writer made it necessary to lecture to both the old world and the new on their particular weaknesses. Because of this fact, he grew to be very unpopular."

The time in which Cooper lived was not as distinct from our own time as one might think at first hand. Europe half feared and wholly misunderstood America during that period. Ignorant and prejudiced travelers were doing their best to make relations still more strained, very much in the fashion that they are doing it today. Cooper's frequent flings, both at his own country and Great Britain, only succeeded in making him enemies in both countries.

During these years of unfortunate controversy, Cooper wrote some of the best and some of the worst of his novels. The famous *Leatherstocking Tales* give us Cooper's best pictures of the life he sought to portray. These books, *The Deer Slayer*, 1841; *The Last of the Mohicans*, 1826; *The Pathfinder*, 1840; *The Pioneers*, 1823; and *The Prairie*, 1827, to name them in the order in which they should be read, are Cooper's greatest contributions to literature. In this series of novels, he has given us Natty Bumppo, or Leatherstocking, at five successive stages of his life. "We find him on his first warpath, humble and as one who had not been proved; we see him in the fulness of his marvelous skill and sagacity, and we see him finally when age has come upon him, his friends dead, his very dog feeble and toothless, his famous rifle, Kildeer, out of date and ready, like its owner, to be laid aside. To thus show the life and development of a single character in five successive novels is a memorable achievement and the success with which this has been accomplished is one of Cooper's highest claims to distinction."

Leatherstocking has rightfully taken his place in American literature as one of its greatest and most original characters in fiction. Leatherstocking appeals to us partly for himself and partly, like all great characters in fiction, because he is a type of the persons making up the particular civilization that the novelist is striving to paint. Shakespeare's *Hamlet*, Dicken's *Betsy Trotwood*, and Scott's *Marmion* are all great because they interest, first for themselves, and secondly, because they are typical of groups. Leatherstocking is ours. He passed his early life apart from civilization, always keeping in front of the wave of settlement. His life is connected with the subduing of the west. In *The Deer Slayer* he begins his career on Ostego lake, a very wild country. In *The Pioneers*, whose time is some sixty years later, the country about the lake had been taken up by settlers, so that the old hunter retreats complaining that he is forced out by the clearings. At length, in *The Prairie*, which carries us to 1803, a period just after the Louisiana Purchase, we are shown the train of settlers pushing past the forest land into the plains of the far west. In the advance of civilization, Leatherstocking is not a settler, but a pioneer. He is trying to get away from civilization, and chafes because the settler is always close upon his heels.

No small meed of credit is due Cooper that while other novelists had suggested the life of the sailor in such stories as *Robinson Crusoe*, and *Roderick Dandon*, by Tobias Smollett, and Scott in *The Pirate*, yet he is the first writer of genuine sea tales.

In the Leatherstocking stories, Cooper is the novelist of the great stretches of wood and timberland of the waste, and in *The Pilot*, he is the novelist of the sea in all of its wide expanse. He has created some characters that endure, and literary critics are not slow to admit that Harvey Birch, Pathfinder, or Long Tom Coffin stand worthily beside such characters as Adam Bede and Geanie Deans. He was not a master of plot. His plots are not well constructed, and they are very often improbable, but his place as a writer of fiction does not depend on his faults. There is, in his stirring tales of adventure, "dash and vigor," and some of his great dramatic scenes have not often been surpassed. Scenes that have been greatly admired are the wreck of the Ariel in *The Pilot*, the defense of the cave in the *Last of the Mohicans*, and the discovery of the body of Asa in *The Prairie*. Readers of modern fiction will undoubtedly complain that his movement is slow and the material padded. That is the usual complaint of the modern reader when turning to writers of fiction of a hundred years ago. Perhaps it is not entire justice to make these older authors responsible for this fault; rather, we should credit the more modern school with its elimination.

In conclusion, it is rather pleasant to contemplate that while

Cooper did not recover his popularity during his life time, public animosity decreased to such an extent that in 1851, it was possible to hold a successful memorial meeting in the city of New York, at which William Cullen Bryant delivered an appreciative address, Mr. Cooper having passed away on September 14, 1851.

QUESTIONS AND PROBLEMS

1. Why might the writing of Cooper make large appeal to the people of the western part of the United States?
2. What would eventually become of the pioneer in our life if the artist d'd not preserve him? Suggest some other form of art as well as fiction that would tend to preserve the pioneer.
3. Do you know of any novels, since the writing of Scott's *Pirate* and Cooper's *Pilot*, that describe sea life?
4. Are tales of adventure as popular today as material for fiction as they were one hundred years ago when Cooper wrote his best novels? If not, how do you account for the change in the taste of people?
5. Through access to books containing selections from American writers, such as Page, and other compilers, or what is better, actual contact with the novel itself, select the account of the wreck of the *Ariel* in *The Pilot*, or the defense of the cave in *The last of the Mohicans*, and read it to the class.
6. Which five novels comprise the Leatherstocking series?
7. Who wrote Adam Bede?

LESSON IV

Social Service

(Fourth Week in September)

Marriage and its Adjustments (Continued)

Adjustment does not imply perfection. The normal human being has imperfections. He is inaccurate in his thinking, clumsy in his conduct, and he is always subject to temptation. But, in general, he is good, sympathetic, and adheres to the fundamental standards of righteousness. A woman must not expect perfection in her husband, neither must the husband expect it in his wife. A perfect companion we might well imagine would contribute more discomfort than happiness to our lives.

"Perfect people too," says Jordan, "would be awfully tiresome to live with, their stained glass view of things would seem a constant sermon without intermission, a continuous moral snob of superiority to our self-respect."—Wm. G. Jordan: *Little Problems of Married Life*, pp. 11-12.

The home is a school; it educates men and women to better living, but it is not a reform school. A woman who marries a

man to reform him may be disappointed. In fact, marriage would soon fail if the home were so regarded. The home is a place to live and to live happily.

Frank Crane gives good practical advice. He writes:

"Remember, your husband is human. If you are to continue loving him you must love him for what he is, not for what he is going to be, or might be, or ought to be. Remember, your wife is not an angel, a divine waif, some superhuman creature of impossible goodness and sweetness, but

'A spirit, yet a woman, too;

A creature not too bright or good

For human nature's daily food!"

—Frank Crane: *American Magazine*, Nov., 1921, "Twenty Rules for a Happy Marriage."

SACRIFICE AND COMMON INTERESTS

When young people are married they must not expect to obtain all the joys of the new life without making some sacrifices. There are many liberties and privileges which single people enjoy but which, if practiced by married people, would destroy the unity of the home. This does not mean that the husband may not enjoy a rabbit hunt without his wife or the wife an afternoon party without her husband. Congeniality in their relations requires that they respect each other's social interests. Married life adds happiness to both husband and wife, but only in so far as each contributes his share and makes only reasonable demands. The husband and wife have now become one.

True love "is the resolute purpose in each to seek the good, or rather, to seek a common good which can be attained only through a common life involving mutual self-sacrifice. * * * It is the formulation of a small kingdom of ends in which each treats the other as ends, never as means only; in which each is both sovereign and subject."—Dewey & Tuft: *Ethics*, p. 580.

WHAT ADJUSTMENT IMPLIES

In this matter of making adjustments during the early years of married life care should be taken not to sacrifice individuality. True adjustment is mutual adjustment. It frequently happens that one or the other member of the union dominates in every respect to the extent that the weaker or less aggressive personality becomes a mere creation of circumstances. The fact that the man is head of the family does not imply that a woman may not have the right to live her own life.

Again Frank Crane writes: "There are three ways of looking at a woman. You can look up and call her (with more or less mental reservation) an angel, divine and etherial. * * * It is usually temporary and easily slumps into contempt, jealousy, and all kinds of morbidities, for it is in itself untrue and morbid.

"Secondly, you can look down on her. You can play the autocrat. You can emphasize your lordship and mastery. And no one but a petty soul could possibly enjoy doing this.

"Thirdly, you can look her level in the eye, as your equal, your pal, your friend and companion."

Proper adjustment is thus a union which respects the personality, the rights, the qualifications of each other. It is team work where each lessens the burden of the other by keeping up his own end, pulling his part of the load. It is a cooperation in which each contributes his best effort, his peculiar power unrestricted by the dominating influence of the other.

In short, proper adjustment is one of love, a union in spirit, in purpose, one which grows in mutual understanding as to rights, privileges, powers and obligations. It leaves a man as a man, and woman as a woman, to live as individuals, a full and complete life.

"The happiest marriages," says Jordan, "are those where there is perfect unity and identity of view in the great essentials; perfect freedom in non-essentials, and perfect harmony even in difference of view."—Wm. G. Jordan, *Little Problems of Married Life*, page 25.

This means, of course, that they stand as solid as a rock foundation in matters of loyalty and devotion to each other, their children and their home. They are united in matters of religion and in their larger social aims and interests; but in such matters as books, pictures, plays, places and persons, each respects the taste and personal interest of the other.

QUESTIONS

1. Give reasons to show that it is neither reasonable nor desirable to expect perfection in one's life companion.
2. Show that although marriage is a school, it must not be regarded as a reform school.
3. What evidence can you produce to show that a woman who cannot reform a man before marriage cannot do it after marriage?
4. Can you justify Frank Crane when he says "you must love him (husband) for what he is, not for what he is going to be, or might be, or ought to be?"
5. What sacrifice does marriage require of the individual?
6. What common interest does marriage develop in return for self-sacrifice which the individuals make?
7. What individual rights should marriage always respect?
8. Explain the meaning of Jordan's statement that there should be "perfect unity and identity of view on the great essentials, perfect freedom in non-essentials, and perfect harmony even in a difference of view."

TEACHERS' TOPIC FOR AUGUST

Through a mistake the teachers' topic for July was printed in both the May and June issues of the *Magazine*. The insertion of two topics in the July issue, will, we believe, guard against inconvenience to the associations.

The Prohibition Law and the Word of Wisdom

I. Some public officials believe that the majority of the citizens violate the prohibition law by making home-brew for family use.

II. Many violators of this law justify their conduct on the ground that the law is interfering with their personal liberty. These persons confuse liberty with license, and jeopardize their own future and that of their children through their blindness to the consequences of their own folly.

III. The soundness of the "Word of Wisdom" has been fully demonstrated by scientific investigation. Anyone who would, now-a-days, seek to demonstrate his freedom by committing suicide, would be declared insane. Yet this is only a more striking example of the principle upon which the devotees of so-called liberty act, when they wilfully violate the prohibition law. The wise citizen sees in the law a means of protecting the weak and the immature against temptation. He not only obeys the law but also lends the full strength of his influence in enforcement. He regards it as no more of a restraint upon his liberty than are laws punishing theft.

TEACHERS' TOPIC FOR SEPTEMBER

OBSERVANCE OF QUARANTINE REGULATIONS

Disease germs are the most fatal enemies of human life to-day. Quarantine rules are made to prevent, so far as possible, the destruction of human life.

The second great commandment, "Thou shall love thy neighbor as thyself" certainly forbids conduct that endangers the life of neighbors. The command, "Thou shalt not kill" is not restricted to killing with the sword or other weapons of violence. It applies equally to killing with disease germs.

It is the moral and religious duty of every one to take all precautions against contracting disease. If however, these precautions fail the duty is equally binding to prevent the spread of disease to others. Strict observance of the quarantine laws is meant to do this.

All cases of contagious and infectious disease should be reported promptly to the health officer in charge of the district, and isolation of the patient immediately established. In case of doubt as to the cause of illness, the family physician or health officer should be called without delay. Delay may mean increased suffering and possible death, not to the patient alone, but to many others,

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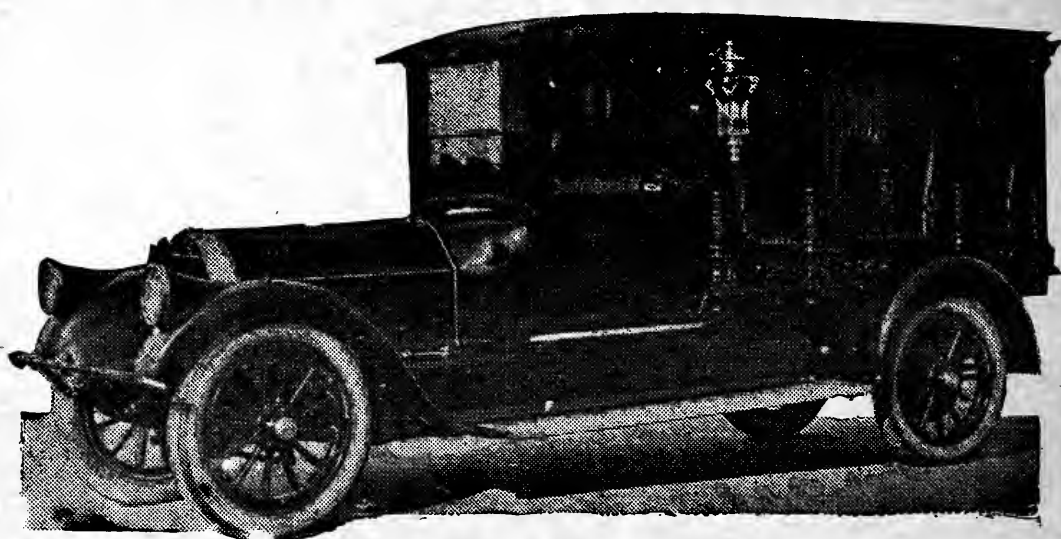
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THE RELIEF SOCIETY MAGAZINE

Vol. X

AUGUST, 1923

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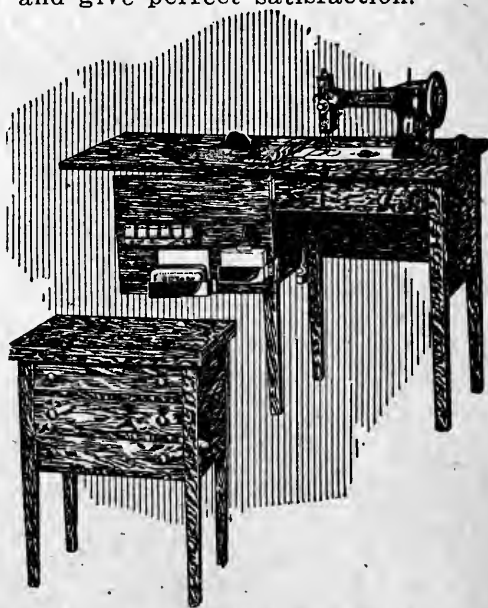
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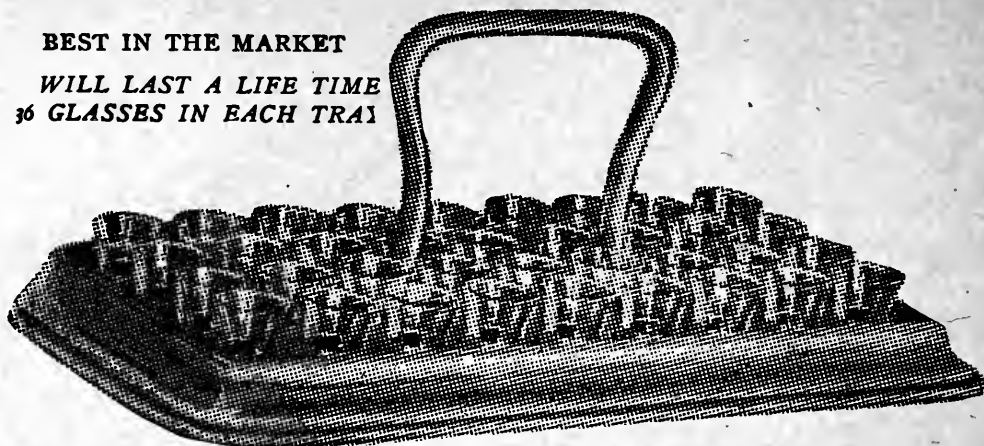
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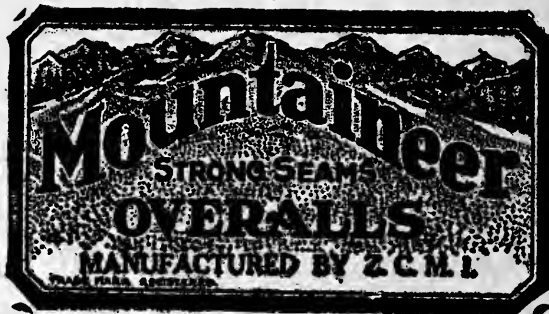
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Utah Mountains

The cuts this month include an unusual number of mountains. The first cut shows Dr. Dean R. Brimhall climbing Timpanogos in the winter. The second cut shows Provo Peaks, and Cascade, Mt. Flonette and Mt. Timpanogos. Of cascade, Dr. Brimhall writes:

"The name Cascade so far as I know is an old name, and is one that would naturally suggest itself to anyone rambling over the mountain. My hiking companion, Karl Keeler, and I liked it, because it seemed so true to the most beautiful part of the north and east sides. All the water that comes off comes in Cascades. It bursts out of the great limestone layers and tumbles from one shelf to another.

"There is absolutely no way to do justice to the sylvan beauties of the wild and precipitous country above the falls without a first hand acquaintance. The striking feature of it all is the cascades of water in summer and the cascades of snow in winter. The only way to verify this statement is by climbing and climbers are rare in such places. Few people know that a tiny Alpine lake lies at the head of one of the hollows above the lower falls."



**TIMPANOGOS
CLIMBED TO THE TOP IN WINTER**

PROVO PEAKS AND CASCADES

FLONETTE



TIMPANOGOS

Eliza Roxey Snow Memorial

The memorial shall be known as the Eliza Roxey Snow Prize Memorial Poem, and shall be awarded by the Relief Society annually.

Rules of the Contest

1. This contest is open to all Latter-day Saint women, but only one poem may be submitted by each contestant. Two prizes will be awarded—a first prize consisting of \$20 and a second prize consisting of \$10.

2. The poem should not exceed fifty lines, and should be typewritten, if possible; where impossible, it should be legibly written, and should be without signature or other identifying marks.

3. Only one side of the paper should be utilized.

4. Each contestant guarantees the poem submitted to be her original work, that it has never been published, that it is not now in the hands of any editor or other person with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

5. Each poem must be submitted with a stamped envelope, on which should be written the contestant's name and address. *Nom de plumes* should not be used.

No member of the General Board nor persons connected with the office force of the Relief Society shall be eligible to this contest.

7. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

8. The poem must be submitted not later than October 15.

The prize poems will be published each year in the January issue of the *Relief Society Magazine*. Other poems of merit not winning special awards will receive honorable mention; the editors claiming the right to publish any poems submitted, the published poems to be paid for at the regular *Magazine* rates.

All the entries should be sent to Alice L. Reynolds, Associate editor, *Relief Society Magazine*, 28 Bishop's Building, Salt Lake City, Utah, not later than October 15.

Editor's Note:—Affecting the matter of memorials for past Presidents, a memorial was recently decided upon, by the General Board, for Eliza Roxey Snow. Other memorials will be considered later.

THE Relief Society Magazine

Vol. X

AUGUST, 1923

No. 8

What Utah Does for the Deaf

Amy Whipple Evans

One beautiful morning this spring I strolled along an orchard path with a teacher, who was taking her group of happy, romping children out to gather flowers. The air was crisp and filled with the sweetness of the blossoming trees.

It was a joyous sight to watch the children as they ran about under the trees and out into an adjacent field of alfalfa, filling their little hands with flowers. I could scarcely realize that not one of these children could hear a sound. Yet that was so. For they were the first little first-grade pupils at our State School for the Deaf, at Ogden.

If these children had been born in the first part of the eighteenth century instead of the corresponding part of the twentieth, their lot would have been very much different. Instead of companionship, of being taught to speak and to understand the speech of others, of being trained in almost every branch of learning, they would be isolated, unable to communicate with others, uneducated, and legally in the same position as idiots and the insane. It was not till past the middle of the eighteenth century that the human conscience was aroused to the duty of educating the deaf.

The first school for this class of defectives was established in Paris, France, in 1758. Fifty-nine years later a similar school was founded in the United States. This was at Hartford, Connecticut, through the influence of Dr. Cogswell, who had a little deaf child.

When the group of children of whom I have spoken had finished their walk, I returned with them to Primary Hall. In this building live all the pupils in the primary grade. It is modern, fire-proof, light, and airy. There are two floors. On the second floor are the dormitories, one in the east for girls and one in the west for boys. Adjoining the sleeping rooms are two large wash-rooms, with a washbowl and a mirror for each child, places for a hairbrush and comb, a toothbrush, a towel, and a wash cloth.

Bathrooms open from the wash-rooms. Each child has its own bed, chair, and locker.

The children here are looked after by house-mothers, who take the place of real mothers to the children. They have entire charge when the children are out of the class-room. They oversee the dormitories and train the children in proper behavior and habits of order, health, and cleanliness. The boys and girls alike are taught to make their own beds, to keep their clothes and belongings in perfect order in their lockers, and to keep clean their wash-bowls and mirrors. After meals they take turns in washing and wiping dishes and in setting the table. They seem to enjoy their work.

Many, many things pertaining to the welfare and happiness of the child's life depend upon these women. Owing to the cut in the appropriation to the school by the last legislature it will be necessary to reduce the number of house-mothers.

On the first floor of this building are the living rooms and the class rooms. No sign language is allowed in Primary Hall. An effort is made to make the education of the children as normal as possible. They are therefore taught to speak and to read the lips of others. One of the most interesting classes I have ever visited was here in the first-grade room, which showed the method used in teaching deaf children to speak and read and write. During the entire recitation the teacher did not make a sign or gesture to make herself understood, but simply talked to the pupils. When, at the teacher's request, I asked the class questions, they understood me and answered very well, I thought. Of course, the problem in teaching the deaf is to teach them how to speak and how to understand the speech of others, and it is here in Primary Hall that this important work is begun.

When the work is completed in Primary Hall, the pupils pass on to the grammar grades, which are in one of the other buildings. I visited classes in geography, arithmetic, and the history of Utah. The teachers use the oral methods in the class, and the pupils respond in oral speech, though I understand that sign language also is employed by the pupils in communicating with one another. In this building too are dormitories, with house-mothers. A regular four years' high school course is offered by the school, including typewriting, agriculture, dairying, poultry-raising, and domestic art and science. The boys studying agriculture have the advantage of a small greenhouse, where they may study plants and raise them for transplanting. A pretty cottage gives the high school girls an opportunity to study home management in connection with domestic science and arts. These girls live in the cottage, and are taught how to plan and serve meals and to keep house generally. The cottage is inexpensively furnished. Many of the articles of furniture, such as tables, dressing tables, and dressers,

were made by the boys in the shop. Yet with its ferns and flowers, its extreme cleanliness, it is a charming place indeed. I observed that the girls learned some things her not included in the curriculum. One was economy. When the curtains became worn at the ends and could no longer be used at full length, the girls cut them down and made sash curtains of them. At another window they had put ends of cretonne together in a clever way.

Cooking is taught in the grammar grades. The girls bottle about nine thousand quarts of fruit and vegetables a year. The fruit and vegetables are raised on the school farm, which furnishes clean, wholesome foods of various kinds for the pupils during the year. The girls, in these grades, are also taught to do their own plain sewing and dress making.

A good-sized gymnasium gives opportunity for physical education for both deaf and blind. There is a large pool where all the children are taught to swim. On the floor of this gymnasium twelve girls, pupils of Mrs. Isabelle Ross, danced for me. Although they were unable to hear a sound, they danced with perfect rhythm and grace to the music. These girls often dance for the entertainment of the public at Ogden. They like to feel that they can interest those who can hear.

The school hospital must not be overlooked. It is a small building, off by itself, built about nine years ago, though it looks new—it has been well cared for. There are three wards—a boys', a girls', and an isolation ward. A small operating room and a sterilizer are among the conveniences. It is in charge of a nurse, who looks after all cuts, scratches and bruises that the children receive. Every child with a temperature above normal goes to the hospital. All bad colds are looked after so that they do not develop into anything serious.

Then there are the shops, where the boys are taught in the afternoons. In the carpenter shop are made by the boys such things as chickenhouses, cowpens, fences, and also furniture, are made by the boys. The tables, chairs and some bookcases in the school library were made here. So, too, were the large round dining tables in Primary Hall. A shoe shop, printing shop, and auto mechanic shop, with sloyd for the small boys, complete this branch of the school. The training in auto mechanics and shoemaking, however, will be discontinued next year because of lack of funds.

One recreational and educational feature of the school has been the May festival, held annually on the campus for the past ten years. These festivals have taken the form of historical pageants, alternating each year with the story of the blind and of the deaf. They have been written by Mr. Murray Allen, teacher of the blind and directed by Mrs. Isabelle S. Ross, head of the physical education department of the school. The pageant "portrays

the struggle of the deaf against intolerance and neglect to a position of happiness and achievement through the blessings of education."

The training the pupils have received in taking their various parts has meant much to them and has been wonderful to see. Recreational experts from Utah and from the east have pronounced these pageants the very finest of the class that they have ever seen. It is to be regretted that these must also be discontinued indefinitely because of lack of funds.

Going through the buildings of this institution—the classrooms, the dormitories, the kitchen, the bakeshops, the laundry, or any other department—one is immediately struck by the beautiful cleanliness and order of everything. The pupils are very cleanly, their clothing and shoes and whole persons are well cared for.

There are now one hundred twenty-eight pupils at the school. More than ninety per cent. of these are members of the "Mormon" Church.

The school was established at Salt Lake City, in 1884, but twelve years afterwards was moved to Ogden. Mr. Frank R. Driggs is superintendent; he has been at the institution over thirty years.

Out of one hundred graduates of the school, according to Mr. Driggs, there is only one of whom the school cannot be proud. All the others have become useful and happy citizens, an asset to the state. Some have gone on to higher institutions of learning, becoming specialists in their chosen vocations. One is a bacteriologist at the L. D. S. Hospital, and another is a valuable assistant to the state bacteriologist. Others have become teachers, being instructors in school for the deaf in Montana, Colorado, Kentucky, and Maryland.

In the trades they become contractors, printers, shoemakers and so on, but the chief occupation of the graduates is farming. About fifty per cent. earn their living in this manner.

There have been twenty-eight marriages among the graduates of the school. Of all the children that have resulted from these marriages, Superintendent Driggs said, not one has been deaf.

The Ogden school has always ranked high among institutions for the deaf. But owing to lack of funds, it will be impossible, Mr. Driggs thinks, to keep the school in the first class. "With forty thousand dollars less in four years," said the Superintendent, "it will be necessary to drop many things from our courses of study. With depleted courses, fewer teachers and supervisors, and other necessary changes, I fear we shall have to be content with a second class institution."

It is interesting to know that most large cities in the United States have churches for the deaf where religious services are conducted in sign language.

It is well to bear in mind that the really deaf are scarcely ever beggars. According to recent statistics ninety-seven per cent. of all the deaf in the United States are self-supporting—a statement that cannot be made of those who can hear. The American Association of the Deaf is working to suppress impostors who beg on the highways under the guise of the deaf. Many things may be said of the achievements of those who are handicapped by the loss of the sense of hearing, which makes one feel with Dr. Howe, the great teacher of Laura Bridgman, that “obstacles are things to be overcome.”

The Value of a Smile

By Alta Wellman Cunningham

“Laugh, and the world laughs with you,
Weep, and you weep alone,”
Is one of the truest axioms
That the world has ever known.
Don’t think you have all the world’s troubles
On your own narrow shoulders to bear;
If you’ll stop and look around,
You’ll find that others have their share.
Notice the deaf, blind and crippled;
Others sick, friendless, alone,
The widow with her brood to provide for,
Then compare their troubles with your own.
“Smile begets smile” is a saying
That nevertheless is true,
For each smile you extend to another,
The same will reflect back to you.
As you travel on life’s highway,
Greet each one you meet with a smile,
It requires but a little effort,
And you’ll find it well worth while,
If you find some one is down and out,
Don’t pass her by with a frown.
You’re not sure what life holds for you,
Some day you too may be down.

Editor’s Note:

We are pleased to publish, following Mrs. Amy W. Evans’ article on *What Utah Does for the Deaf*, the stanzas, “The Value of a Smile,” written by Alta Wellman Cunningham, a blind sister, who is the mother of three little children.

Technically the lines are not always perfect, but to employ the words of Browning “The Soul is Right.”

Of Interest to Women

Lalene H. Hart

Simple Deserts for Warm Weather

During warm weather when women are inclined to slight some of the household duties, the one problem of what shall we eat can not be put aside. But with just a little planning much of the worry and use of energy may be eliminated and yet good nourishing food provided. The value of fruit in the diet can not be overestimated. Because of its high mineral content, pleasant flavor and laxative nature, fruit should be served to every member of the family from baby to grandmother. Care should be taken, however, to serve it in the proper form to the person using it. Old people, who perhaps can not eat it in a solid form, will enjoy fruit juices and refreshing fruit drinks.

Fruit is valuable in that it contains a cellulose or fibrous tissue which is not digested, but which exercises the muscle lining of the digestive organs and furnishes bulk or ballast required for a well-balanced diet. In season it is inexpensive and easily prepared.

Endless combinations of fruit may be worked out by every housekeeper. To change the form of fruit deserts frozen mixtures of various kinds may be used. All kinds of small fruits and berries in just plain syrup ices, or with the addition of creams, are easily and quickly prepared. Gelatine desserts to be served with whipped cream or custard sauce may be quickly prepared from cut up fruit or fruit juices. Souffles, custards, whips, bavarian creams and fruit salads are all nourishing, attractive and easily prepared desserts. One need not be confined to the fresh fruits from the garden or orchard for variation. Where these are not obtainable the dried fruits on the market are very valuable as foods and can be utilized in as many ways as the fresh ones. Space will only permit of a few suggestive combinations which may be helpful in making many others.

Pineapple Mousse

1 tb. gelatine.	2 tb. lemon juice.
$\frac{1}{2}$ cup cold water.	1 cup sugar.
1 cup pineapple syrup.	1 quart cream.

Heat syrup, add gelatine soaked in cold water, lemon juice and sugar. Cool and strain and as mixture thickens fold in the cream which has been whipped. Put in mold, pack in salt and ice, let stand several hours.

Cocoanut Cream

$\frac{1}{2}$ box gelatine.	1 cup milk.
$\frac{3}{4}$ cup sugar.	1 ts. vanilla.
$1\frac{1}{2}$ cups shredded cocoanut.	1 pt. cream.

Soak gelatine in milk until soft, then set dish in hot water until gelatine is dissolved. Cool, add vanilla, cocoanut and cream which has been whipped. Stir gently until mixture is very thick. Put in molds and cool until firmly set. Serve with fruit juice or custard sauce.

Lemon Vanity

Soak one half box gelatine in one half cup of cold water one half hour. Pour on one pint boiling water, add two cups sugar and the juice of two lemons. Stir until all are dissolved. Set in cool place until it commences to thicken, then fold in the whites of three eggs. Beat with an egg beater until stiff and white, put into mold and set on ice until firm. Serve with whipped cream, jelly sauce, or thin custard.

Fruit Blanc Mange

Stew nice fresh fruit such as cherries, raspberries, strawberries or any of the small fruit, strain off the juice and sweeten to taste. Heat to boiling point, stir in corn starch wet with cold water, allowing two tablespoons to each pint of juice, cook ten or fifteen minutes, turn into mold and set away to cool. Serve with whipped cream and chopped nuts.

Sweet Rubin

1 qt. water.	1 pt. fruit juice.
1 cup sago or tapioca.	1 cup sugar.
1 tb. lemon juice.	

Wash sago, drain and let stand one hour. Add boiling water fruit juice and sugar. Cook until sago is clear. Pour into molds and set to cool. Serve with cream.

Chocolate Rice Meringue

Cook rice until tender in boiling salted water. To

1 c. rice, add	$\frac{1}{4}$ c. sugar.
1 tb. melted butter.	2 sq. melted chocolate.
$\frac{1}{2}$ ts. vanilla.	1-3 c. chopped raisins.
White of 1 egg beaten stiff.	$\frac{1}{2}$ c. beaten cream.

Pour in buttered baking dish and bake 15 min. Cover with

meringue made of 1 egg white, 2 tb. powdered sugar. Brown in oven.

Banana Salad

Peel bananas. Cut in quarters. Dip bananas in syrup of sugar and water that threads, then dip in chopped nuts. Arrange on lettuce cup and serve the following dressing:

2 eggs.	4 tb. butter.
$\frac{1}{2}$ c. lemon juice.	2 tb. sugar.
1-3 c. mustard.	Speck of salt.
$\frac{1}{2}$ c. thick cream.	Cayenne.

Beat eggs, add lemon juice slowly, add dry ingredients thoroughly mixed. Cook over hot water until it thickens. Add butter. Cool. Add cream before serving. Pears and peaches are delicious used the same way.

Fruit Salad

Flavor Lemon Vanity mixture with fruit juice. Cut in cubes or slices. Serve on lettuce with Fruit Salad Dressing. Fruit cut in small pieces or nuts may be molded in layers in the mixture.

Ice Cream

2 c. scalded milk.	1 egg.
1 tb. flour.	$\frac{1}{8}$ ts. salt.
1 c. sugar.	1 qt. cream.
Lemon or vanilla or both.	

Mix flour, sugar and salt; make smooth with little cold milk. Stir into hot milk and cook 20 min. Add slowly to beaten egg, to which has been added a little cold milk. Cook 3 to 5 min. Strain cool. Add cream and flavoring and freeze. Pack and let ripen 2 or 3 hours. All kinds of fruit sauces may be served with this as a variation.

Frozen Rhubarb Cream

1 qt. rhubarb juice and pulp.	1 c. sugar.
1 c. orange juice.	1 qt. cream.
Grated rind of 1 lemon may be added.	

Combine first four ingredients; freeze to mushy consistency. Add cream; finish freezing. Pack and let stand 2 hrs. before serving.

EDITORIAL

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

Motto—Charity Never Faileth

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

Vol. X.

AUGUST, 1923

No. 8

Call of the Hills

Away to the mountains! Away, away,
Where the freshening breezes play,
Where the wood-bird's song and the hum of bees
Are heard in the swaying forest trees,
Where the crystal streams forever play
In the beautiful canyons, away, away.

Away to the mountains! Away, away,
Forget the cares of life for a day,
Go list' to the melody of the stream,
The lark's sweet song or blue-jay's scream;
Then try to interpret what they say,
In nature's language; away, away.

Away to the mountains! Away, away.
And hear what their whispering voices say;
Rest 'neath the pine and fir tree grand,
Dance in the aspen's shimmering sheen,
Study the lessons they teach today,
In the mountains' retreat; away, away.

Away to the mountains! Away, away.
Commune with nature while you may,
Far from the city's toil and strife
And numberless cares of a busy life.

Refreshing your soul for a while today
With nature's music; away, away.

This poem, written by one of our Utah poets, and published in one of our local magazines some time ago, carries our editorial message for August.

Every individual should try in every possible way to live close to nature during the summer months. If we have facilities for riding out, then we should ride out and see and enjoy the loveliness of the landscape. If we lack facilities for riding, then we should walk as much as possible, and even those who cannot walk are not prohibited from seeing lovely sights.

In this intermountain region, nature has been most lavish. On every side mountains jut forth in rugged grandeur, canyons abound in trees and grass and flowers, and the mountain streams gurggle like a summer song that has no ending.

Much is being said about health at the present time. Every state has its public health department as has also the federal government. Contact with nature is one of the health-giving as well as one of the joy-giving forces of life. Let us commune with her often.

By-Products

The commercial value of by-products is evident. Not a few industrial institutions make their profit from the sale of the by-product rather than from their leading article.

By-products in the spiritual realm are of very great importance. Recently a lecturer visiting our state said, "Character has been styled a by-product of duty well done."

During the recent visit of President Harding, we had as guests in Salt Lake City four persons prominent in educational work in the state of Massachusetts. They had frequently been at meetings where the Chief Executive of the Nation was the guest of honor and the speaker of the evening. They had listened to President Harding on not a few occasions; yet they say that this is the first time that they have even known a gathering of this sort to be opened and closed with prayer. They characterized the meeting as most impressive. The organ recital, the anthem, the invocation and benediction, the unity and seriousness of spirit manifested by the audience were after all the things which gripped their souls. These were by-products, but to our guests, unused to secular meetings conducted in such fashion, they were the things of greatest import.

The Motherhood of Marcia

Helen Kimball Orgill

The Class Sorority Reunion went pleasantly on. Seven young matrons, with reminders of by-gone days, were jovially entertaining themselves. Drifting from one subject of conversation to another they finally spoke of certain girlish ambitions of some ten years previous.

"I wonder who of us is realizing the dreams of youth?" questioned Dorothy Garner, the brilliant student of the class.

"Most of us aimed at careers, but right in our hearts, I think we wished for love in a cottage," laughingly answered little Bessie Lovering.

"Yes, but I haven't given up music by any means," cried Gloria Strong, who had been reared in the lap of luxury. "And Fred doesn't want me to, either."

"And I am still interested in Civic Welfare," declared Stella Grey, assuming a pompous air. Indeed, none wished to be considered a sluggard in the eyes of the others.

"If I remember correctly," began Della Bernard, "Marcia is the only one who openly declared that nothing would please her more than to be the proud possessor of a large family of boys and girls."

All eyes were turned to Marcia Blain who chanced to be the only Latter-day Saint among them. She was tall and slender with violet-blue eyes and dark wavy hair. There was a certain air of distinction about her which the others did not possess. She was indeed a lady with some of the purest of the royal blood of Israel flowing through her veins.

But today Marcia did not meet their gaze with the old time enthusiastic defense of her ideals.

"Your'e living up to your early intentions Marcia?" said Bessie, "I'd call three children already, a pretty good beginning."

"And another one expected." There was a note of bitterness in Marcia's voice which her friends did not fail to notice.

"But believe me, it will be the last one," she finished.

"Oh, I don't blame you." They were unanimous in their sympathy, considering that she had done her part well.

But in spite of their attitude, how cowardly she felt, how disloyal to her cherished motherhood! She remembered, how during the university school days she had ever valiantly upheld the principles of her religious faith to these young girls of other denominations, winning the love and respect of each one, and

was this the end of it all? Her very words today had proved to them that her religion was too idealistic to be practical.

She was indeed too miserable to heed the earnest discussion which her words had occasioned.

"Of course, I want children," conceded Bessie, "that is, a boy and a girl. That is all the average person can afford to rear in these strenuous times."

"Yes," Gloria seemed to be thoughtfully choosing her words, "after I'm successfully settled in my musical career, I'd like one. It might interfere with our plans, before then."

"Don't feel bad, Marcia, four isn't such a large family," one tried to console her, "my grandmother had ten."

But Marcia's troubled look came from a deeper cause than her old school-mates discerned.

The subject was soon changed and farewells were being said. With forced gayety Marcia made her adieus, being anxious to feel the cooling breeze upon her throbbing temples.

Deciding to walk rather than take a street car she quickened her pace and soon felt the exhilaration of the exercise.

As she reviewed the conversation of the afternoon, her mind kept reverting to an incident of several days previous when she had informed her handsome young husband of her expectancy.

He had answered most irately, "Good land."

It was inconceivable that her Garth, who upon similar occasions had been her comfort and mainstay, should act in this way, when one kind word meant so much. It was true that he was hungry and tired at the time and tried afterwards to make it up but the sting remained.

When Marcia finally reached home, the sound that first met her ears was a croupy cough, emitted from the direction of the children's bed room. It was four-year-old Jimmy, taking his belated afternoon nap. This but added to her feeling of woe, for by living up to a household budget, the little fellow had gone without rubbers. Rubbers did wear out in such a short time when people were having difficulty in getting ahead, financially.

But soon baby Grace was burying her dimpled hands in "Muzzie's" hair and troubles were for the time being forgotten.

It was not often that the young mother was able to leave home for a whole afternoon, the girl who assisted with the house work attended school.

Assuming a cheerful mien, Marcia took possession of her little home again. But the equanimity of other days was decidedly disturbed. It was disconcerting to say the least for one to feel certain, deep-rooted ideals fairly rock and reel as if ready to fall in ruins.

As if in defense of herself Marcia thought of different ones of her acquaintances.

"Not many of them are having large families," she mused. "Even Erma Mason, the most fervently religious girl in the ward stopped at three."

But no peaceful decision could be arrived at.

Small wonder is it that the morrow being washday everything seemed to go wrong. The children were more troublesome than usual though their mother was sensible enough to know that they but mirrored her own mood.

But Marcia felt that the worst part of the day had arrived when at one o'clock amid a cluttered confusion of lunch, recently partaken of, and unstraightened house after the wash was over, Mother Blain entered immaculate in her lavender and white.

"I was on my way to Mrs. Bond's reception and thought I would just slip up the back way and say 'hello.'"

Mentally Marcia was not giving a very pleasant welcome, but she tried to be cordial. "Do come in the front room, away from all this," waving around the room. There was a slight quiver in her voice which the mother-in-law, being quick of perception, noted. In spite of the pleasant greeting, with her understanding heart she felt that all was not right with Marcia. The air seemed surcharged with a discordant something.

"How are you, dear?"

The kindly-toned voice expressed a world of sympathy and an evasive answer choked in the younger woman's throat. In a moment her troubles were being told with a tumultuous outpouring of the heart.

"Yes, my child, I think I understand," were the gentle words spoken. "But come now, you need a change. Slip on a fresh house apron and come home with me, for the afternoon."

Marcia looked bewildered. Half a dozen excuses shaped themselves but before they were uttered the mother-in-law continued: "I'll send Hannah over to straighten up for you and we'll phone Garth to come there for dinner tonight; now I'll help get the children ready."

Soon the little procession was winding its way through the back lane, little Grace clinging to "dramma's" fingers with Kathleen and Jimmie racing back and forth, full of the exuberance of childhood.

"You shouldn't have missed that reception, mother," reproached Marcia.

"O, that was of no importance," she answered with a small wave of the hand.

After performing the few tasks allotted the maid, the two

women went out to enjoy the cool of the late afternoon upon the front veranda.

"Of course," Mother Blain began, "times have changed and people have changed with them but the Latter-day Saints should at least remain true to their ideals. The Lord expects us to be different, for did he not say, 'Come out of here, oh, my people?'"

"Oh, I know it sounds all right, but there are many drawbacks and I'm beginning to think people are right in curtailing their families according to circumstances," said Marcia.

"How often I've heard my dear old mother tell of pioneer days," continued Mother Blain, with all their hard times each woman had one great ambition and that was to rear a worthy family to God. Circumstances seldom stood in the way, so determined were they to do the right. But modern ideas and times have had their effect and occasionally we forget that we have a birthright to guard; some, I'm sorry to say, are selling theirs."

"And one by one these grand old pioneers are passing to the great beyond. We need them to remind us to live up to our privileges," said Marcia very thoughtfully. "Yes we do," answered the older woman. "How would you and the children like to go out into the country for a couple of weeks with me? I know of an old house where boarders are welcome."

"Oh, nothing would please me more, but you know Garth and I had planned our vacation later in the summer."

"Well, go then, too. This is my treat, so you won't refuse, will you? We can fix matters up with Garth all right."

Marcia did not refuse; she was only too glad to get away from the household grind for a spell. Feeling all out of tune with the world and herself she welcomed any change that might mend matters. However, it was harder to part with Garth than she had imagined, for it was their first separation since marriage. But he cheerfully helped the little party off, never confessing the loneliness which obsessed him. After a few hours' ride through shifting scenes of country life the train pulled up at a small station. They were met by a jovial, middle-aged farmer, who escorted them to a two-seated buggy drawn by lead-grey mares. Their hearts were warmed at once by the hospitable manner of their host.

"You've picked the right time to come," he began when once they started to swing at an easy gait along the sandy road. "Strawberries are in full swing and the trees are red and black with cherries."

"O, goody, goody," cried Kathleen and Jimmy in chorus.

"I know we'll have a lovely time," cried their mother partaking of the enthusiasm of her offspring. How good it did seem in the days which followed to taste of the joys of country life.

But never was Marcia happier than when sitting out in the shade watching the children in their bare-foot glee and listening to the words of wisdom as they flowed from the lips of her mother-in-law. Having been motherless since early childhood she fully appreciated the kindly interest of this noble woman.

"For several years," she began one afternoon, "there has been a spirit of restlessness among the women of the world. They have begun to question the world-old platitude that motherhood is woman's noblest calling. The word 'career' begins to be more popular than 'mother.' Naturally our Latter-day Saint women have caught the spirit to a certain extent and a great danger threatens. Oh, how my heart thrills when I think of the lessons our Bee-Hive girls are receiving. I'm certain that the plans were Heaven-inspired. And in these girls lie the hope of motherhood in our Church."

In rapt attention Marcia sat, and as the words were finished her gaze shifted to a hill some two miles distant which rose higher than the surrounding ones. "I'm going to climb that hill this afternoon," she remarked, "when it gets cooler."

To her companion's questioning glance she answered, "I must have it out with myself."

Ah! wise young person that she was to have thus early learned such a great truth! Those who have reached the heights and found places in our halls of fame could never have done so had it not been for the hours which they have spent in solitude, feeling the throbbings of the universe, listening to the voice of Nature. Yes, Nature has messages for all of us if we would hie ourselves away from the "maddening throng," for she speaks her most eloquent language in the silence.

For about a mile Marcia followed a barbed wire fence which separated the sagebrush hills from the farm lands. Then she started off over the hills and was soon climbing toward her destination. As the ascent became steeper she had to break a trail through the underbrush, now and again. The walk was exhilarating and she enjoyed it immensely. Near the top, spying a flat boulder, she sat down upon it. Then glancing around at the rustic scene she was soon conscious of a certain cadence and rhythm which permeated this secluded spot. There was a gentle swishing of the bushes, in the breeze, interspersed with the melody of the winged songsters. Even the chirping sound of a cricket seemed to have a place in the harmonious whole and Marcia felt thrilled to know that she also belonged to the vast scheme of things. The problems of creation seemed more easily solved under such conditions. She felt that every plant, bird, or insect, recreates itself according to will divine.

Marcia was looking down the hill at some larkspur, growing

in the rank beauty of its primal freedom, and she thought, "No more right have I to eliminate the use of the God-given function of Motherhood than have those flowers, were it possible, to cease blooming." Then she poured out her soul in gratitude to the Creator of us all, that this awakening had not come too late; that she might yet fulfil her destiny and become a worthy mother in Israel. A feeling of joy and elation possessed her. How she longed to get home and take out her volume of *Perfect Jewels*, and read from the old masters. She was certain she could do it more understandingly now. Then glancing at the sun just dropping out of sight beyond the distant hills, she rose and retraced her footsteps.

When about half way back she met the children with their grandmother. All three were chattering at once, telling what had happened during mother's absence. But Mother Blain silently studied her countenance, she must have felt satisfied for she offered a silent prayer of thanksgiving.

While his family was away from home, the young father being of steady habits, spent most of his evenings at home in the little bungalow reading or working around the place. His mother had left two books, casually suggesting that he read them. One, whose title was, *Auto Suggestion* did not at first look enticing, but was soon absorbing his attention and interest. He was led to see the wonderful possibilities of what psychologists call suggestion in the study of the mind. Garth Blain had begun married life with the vision of as bright a future as could be desired. He had taken a position with an advertising firm which suited his talents well. His employers recognized his ability and gave every reason to believe that he would be advanced in the firm, but these promotions had never come. Others had been chosen in his stead. Garth could not tell why, had any one asked him, but the fact was that he had drifted into a rut.

Upon several occasions when he was discussing different phases of business success with friends and acquaintances the remark had been dropped, that "You can't raise a family and get anywhere now-a-days." The psychologists could have told Garth that heeding these statements, began the slump in his business career.

After reading the above-mentioned book he sat in deep thought. Then it came to him like a dash of cold water in the face of his lethargic consciousness that success is not measured by the number dependent upon a man, but rather by his point of view. He had known it before in a hazy sort of way, and in fact the book had said as much but this particular truth seemed to come from some divine source for his individual good. At any rate, he was impressed and determined to try out the principle,

not saying anything about it to anyone, which was a good thing, for Satan is ever on the alert to thwart, our "right about faces" in life. It is therefore best to keep him in ignorance as much as possible. So it was a wiser and happier Garth who met his dear ones at the station a few evenings later. After embracing each one in turn he looked intently at his wife, exclaiming, "I say Marcia, you're looking ten years younger."

Laughingly, she met his gaze and declared, "The best part of going away is returning."

A few months later Marcia was seated in an easy chair in the cozy, little living room. Serenely she was looking at a downy little head nestled in a crib, marveling over her happiness. Garth had received a promotion in the firm with prospects of another soon. The future indeed looked bright.

The door bell rang and a caller was ushered in. It was Erma Mason. After greetings were over, she continued, "I hope you'll forgive me for not coming sooner, Marcia, but I just couldn't. The sights of these little new borns fill me with, what shall I say? Well, jealousy for one thing. You know the greatest unhappiness in my life is caused from the fear that perhaps I shall have no more."

"Erma, is that true? Do you really want more?"

"Why Marcia, did you think differently?"

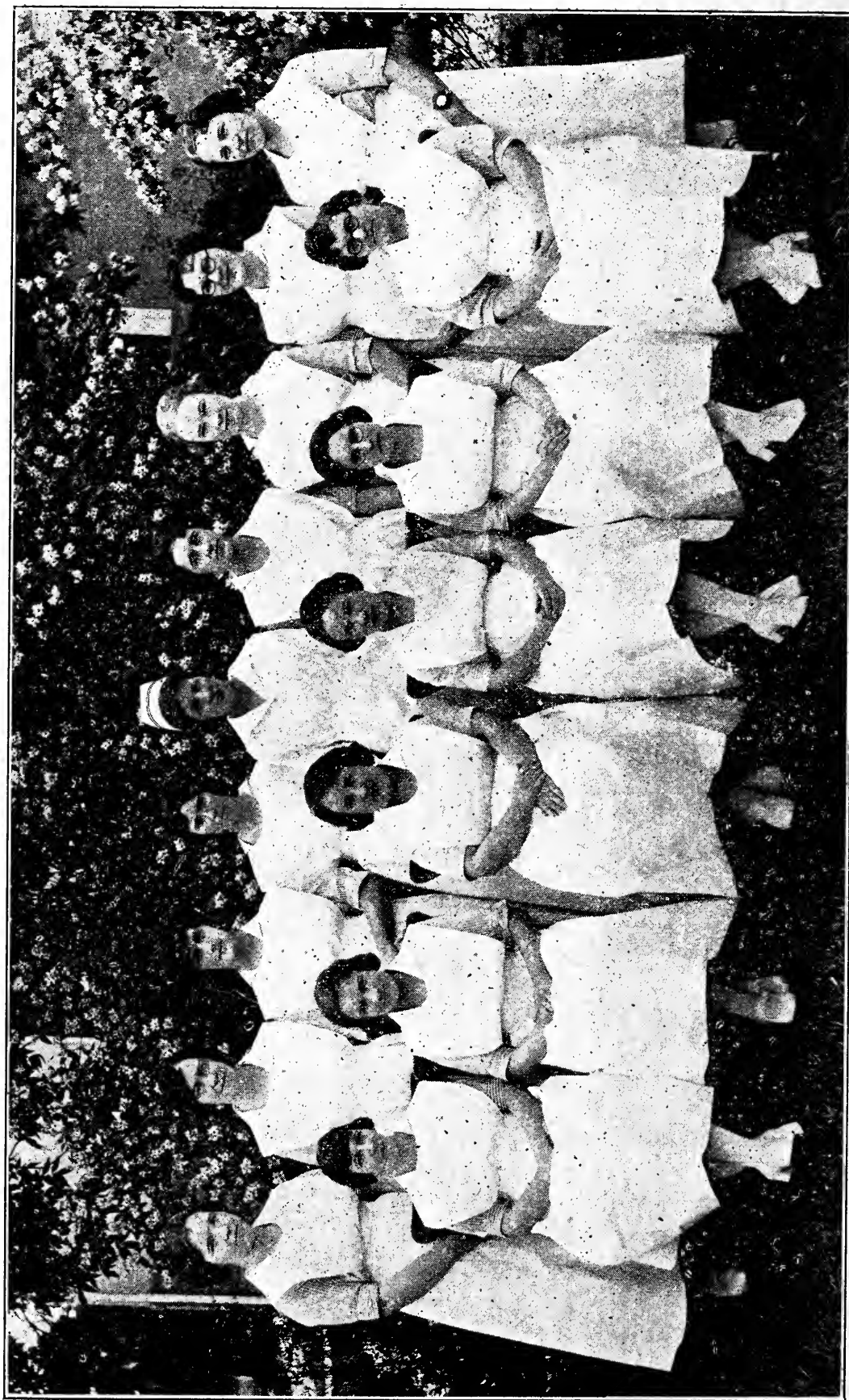
Surprise was registered in both countenances, but Erma never guessed what this confession meant to her friend, for through it a shattered ideal was rebuilt.

Be a Friend

Be a friend. You don't need money,	Be a friend. You don't need glory.
Just a disposition sunny;	Friendship is a simple story.
Just the wish to help another	Pass by trifling errors blindly;
Get along some way or other;	Gaze on honest effort kindly;
Just a kindly hand extended	Cheer the youth who's bravely try-
Out to one who's unbefriended;	ing;
Just the will to give or lend,	Pity him who's sadly sighing;
This will make you some one's	Just a little labor spend
friend.	On the duties of a friend.

Be a friend. The pay is bigger
 (Though not written by a figure)
 Than is earend by people clever
 In what's merely self-endeavor.
 You'll have friends instead of neigh-
 bors
 For the profits of your labors;
 You'll be richer in the end
 Than a prince, if you're a friend.

—Anonymous. Selected.



RELIEF SOCIETY NURSE CLASS, 1923

Relief Society Nurses

Relief Society Nurses Receive One-Year Certificates

Fourteen Relief Society nurses, completing a one-year course at the Groves L. D. S. Hospital, were awarded certificates Wednesday evening, June 23, 1923, at the exercises held in the Relief Society reception room at the Bishop's Building. The nurses committee had attended to the preparation of the room, decorating it in roses. At the appointed hour Ethel R. Smith, of the General Board, played a march and the nurses with Miss Josephine Eagar entered the room and took the seats assigned.

Counselor Jennie B. Knight acted as chairman for the occasion. The following program, which proved both pleasing and profitable, was carried out:

The opening number was the hymn, *America*, sung by the congregation. Prayer was offered by Dr. Margaret C. Roberts who, in 1898, began the first nurses' course. A report of the work of the class was made by Miss Josephine Eagar who has had charge of the young women at the L. D. S. Hospital. This was followed by a violin solo by Prof. Kenneth Roylance. Miss Geneva Frost, of Riverton, presented a paper on the value of the Relief Society One-Year Training Course. Mrs. Lillian H. Coles entertained with two readings. Two numbers, with violin obligato by Prof. Kenneth Roylance and piano accompaniment by Miss Emma Ashton, were rendered by Mrs. Lizzie Thomas Edward, the musical director of the General Board.

The address to the graduates was made by Elder Melvin J. Ballard of the Council of the Twelve, who reminded the nurses that whatever knowledge they may have is but a small portion of the marvelous knowledge of God, and he admonished them in cases where they are at a loss to know what were best to do to seek the Lord for guidance rather than to experiment.

President Clarissa S. Williams made a brief address to the nurses, telling them to honor their calling. She reminded them that they should not desire to seek in any way the honors of the three-year graduates, and trusted that everything they did would be in honor. She then presented the certificates to the nurses as they filed past her to the music of the piano.

Elder B. F. Grant, superintendent of the L. D. S. Hospital, before offering the benediction expressed his satisfaction in the fact that the Relief Society had established a nurses' course in connection with the L. D. S. Hospital, and said that he thought it was one of the best pieces of work that the Relief Society was doing.

At the close of the program light refreshments were served in an adjoining room and the graduates had an opportunity to visit with those who had assembled for the evening's exercises.

In order that the readers of the *Magazine* may have some information in detail in relation to this class, we are publishing herewith the report presented by Miss Josephine Eagar:

*Annual Report of the Relief Society One-Year Course in the
L. D. S. Hospital*

I present to you the annual report of the third graduating class of the Relief Society one-year training course for nurses, at the Dr. W. H. Groves L. D. S. Hospital.

Beginning August 1, 1922, our enrollment was 6. August 2, 1922, eleven more young ladies reported for duty, making a total of 17. December 31, 1922, the number enrolled was 16, one having completed the time required in the hospital and one having returned to her home on account of physical ailments and one extra entering. During the first two weeks of January, 1923, four more had completed their work with us and returned to their homes, leaving an enrollment of 12. January 15, 1923, eight more girls were admitted, giving us a total of 20, two of whom had finished the required time with us during the month of February, giving us on March 1, 1923, an enrollment of 18.

At present we have an enrollment of 14, a loss of four since March, all of whom have returned to their homes, some on account of physical ailments and others due to inability to adapt themselves to the work.

Tonight we are graduating these 14 young ladies, ten of whom will complete their work in the hospital within the next few weeks, some having to remain longer on account of sickness, while the other four will not have finished until December of the present year.

During their stay with us these girls are privileged to spend their time in the hospital, doing practically the same work as the regular training school girl during her first year of training and are under the same regulations. In addition to their regular class work, arrangements are made whereby every girl is privileged to attend some religious service on Sunday and Mutual Improvement meetings while in session. Twice a month we have been highly honored by an invitation to join with the three-year girls in listening to some of the best speakers in the city on religious and other interesting topics, as well as some very enjoyable musical programs.

Our morning devotional exercises have been a source of great pleasure to us, at which time, we joined in song, reading and prayer. One of the to-be-remembered events of the year was our Christmas eve social. We hope that the coming year may

bring us a number of social occasions, for we have felt the need of more such activities in the home.

We feel very much indebted to a number of the doctors who have given their time in lecturing on vital subjects pertaining to our work, and for their devoted attention in time of sickness, we appreciate also the consideration and courtesies extended to us by the hospital management.

We have been visited only a few times by the members of the General Board of the Relief Society, due no doubt, to the fact that a great many things demand their attention.

You will notice, by referring to your program, that only one member of this class is a permanent resident of Salt Lake City, the others coming from different parts of Utah, as well as other states where doctors and nurses are scarce and where much of the caring for the sick is done by any person who is willing to assume that responsibility. How much better these girls will be able to meet these conditions, we are able to judge only by the favorable reports that have reached us about former graduates.

In their close associations together the girls have put forth their best efforts, each having been a stimulus to the other, both in their studies, and in their work in the hospital. They have been conscientious, dutiful and energetic. I have enjoyed very much my association with these girls, and trust that they will go on seeking knowledge along the lines that will better prepare them for their chosen calling. May they have joy and deep satisfaction in their work, which will come only by earnest and persistent efforts, coupled with faith and dependence on Him who is ever ready to help those who seek Him.

—Josephine Eagar.

Appended to Miss Eagar's Report is a List of the Names of the Relief Society Nurses With Their Respective Homes

Miss Maybelle Collette.....	Smithfield, Utah
Miss Margaret Cutler.....	Burley, Idaho
Miss Geneva Frost.....	Riverton, Utah
Miss Melva Gilbert.....	Arcadia, Utah
Miss Carrie E. Hall.....	Showlow, Arizona
Miss Mildred Hansen.....	Elsinore, Utah
Miss Jessie A. Hassell.....	Mammoth, Utah
Mrs. Hazel B. Henrie.....	Panguitch, Utah
Miss Jewel Howze.....	Meigs, Georgia
Mrs. Bessie Johnston.....	Idaho Falls, Idaho
Miss Vera Lettie Lingren.....	Blackfoot, Idaho
Miss Margaret Nielsen.....	Oak City, Utah
Mrs. Anna S. Petersen.....	Omaha, Nebraska
Mrs. Kathryn Simmons.....	Salt Lake City, Utah

Items About Woman

MASSACHUSETTS TEACHERS VISIT SALT LAKE

Miss Mary McSkimmon of Brookline, Massachusetts, was a visitor in Salt Lake City, June 26th and 27th of this year. Miss McSkimmon is the president of the Federation of Teachers' Organizations of the State of Massachusetts.

The *Journal of Education* has this to say of Miss McSkimmon: "Massachusetts teachers have a real Federation of teachers' organizations in the state including the State Teachers' Association.

"The membership is 15,000 due-paying members. It has always been a harmonious association though there are divergent interests.

"Its success is due in large measure to the president, Miss Mary McSkimmon of Brookline, one of the most efficient elementary school principles in the country, and one of the most accomplished women teachers in New England, ranking in professional appreciation with the women college presidents.

"Miss McSkimmon is the only person in America who has been president of a State Association with thousands of members, who has been re-elected year after year."

Other Massachusetts teachers visiting Utah on their way to the National Education Association meeting held in Oakland and San Francisco, were Miss Annie Carlton Woodward of Summer-ville, Miss Ada E. Chevalier of Brookline, and Miss Mary E. O'Connor of Taunton. These women are all prominent teachers of the Bay State.

MRS. HARDING VISITS UTAH

We congratulate Utah in having as a guest on the 26th and 27th of June, the first lady of the land, Mrs. Warren G. Harding. This is the fifth occasion of a visit of the wife of the president of the United States to Utah. Mrs. U. S. Grant was the first. She was here October 3, 1875. Following her came Mrs. Rutherford B. Hayes, Sept. 5, 1880. Mrs. William H. Harrison, May 9, 1891, Mrs. Woodrow Wilson Sept. 23, 1919.

ANOTHER WOMAN ENTERS BRITISH PARLIAMENT

Another woman has been elected to the British Parliament, Mrs. Hilton Phillipson. Like Lady Astor and Mrs. Margaret Wirthingham she succeeds her husband in the House of Commons. What is of interest in this particular case is that Mrs. Hilton Phillipson was elected on a conservative ticket while her husband was a liberal candidate.

MRS. CATT RETURNS FROM EUROPE

When Mrs. Carrie Chapman Catt returned from the meeting of the International Woman Suffrage Alliance lately held at Rome, when Mussolini declared for suffrage of the women of Italy, she was given a dinner in the big ballroom of the Baltimore Hotel which was broadcast by Weaf and heard all over the state of New York.

Mrs. Catt stated that the only good thing that had come out of the war, so far as she could observe was the resolve which had led the women to "stand up and fight for themselves."

The attendance at the congress in Rome convinced Mrs. Catt that the women's movement is the only united one in the world.

While Mrs. Catt declined to be re-elected president of the International Woman's Suffrage Alliance, she is still the president of the Pan-American Association for the Advancement of Women.

MRS. KNIGHT AND MRS. LYMAN RETURN FROM EAST

Mrs. Jennie B. Knight, Counselor, and Mrs. Amy B. Lyman, General Secretary, have recently returned from a five-weeks' trip in the East. While away, they attended the meetings of the National Conference of Social Workers, celebrating the fiftieth anniversary of the meeting of that organization. The attendance broke all former records. Practically 4,000 delegates from many countries being in attendance. Speakers of rare ability were there, and subjects of vital importance to social workers were presented daily.

Mrs. Knight and Mrs. Lyman also attended a board meeting of the National Council of Women which was engaged in preparing a program for the next meeting of the International Council of Women to be held in the United States. They reported that subjects of vital interest to that organization were being considered in this meeting.

They also visited a goodly number of social institutions throughout the East. They bring back a very glowing report of the work done at Mooseheart. They visited Relief Societies in the Eastern, Northern, Central, and Western States Missions.

Lady Astor is encouraged at the support her prohibition bill is receiving. The bill aims to prohibit the sale of liquor to young persons.

A good deal of publicity has been given to Miss Catherine Clay of Newark who studied for more than a year at Barnard College and took a degree, meanwhile caring for her home and three small children.

A movement to modify the curriculum of the English girls' school has been considered. The critics of the present course of study suggest the elimination of Latin and Greek from the intermediate course. They state that these studies were introduced to make the girls' schools correspond with the boys' schools. History and geography will be greatly reduced and emphasis placed on a thorough study of English and other modern languages.

The governor of Idaho has appointed Irene Walch Grissom as Poet-Laureate. We know of the ability of Mrs. Miller of Colorado, and judging from the poem submitted and published from the pen of our Idaho Poet-Laureate, she, too, is a woman of poetic gift. Perhaps a Utah woman might be found who would honor such a position, if we went in search of her.

THE SHEPPARD-TOWNER ACT

The Sheppard-Towner Maternity Act, which the United States Supreme Court now declines to disturb, places at the disposal of the States fixed sums to be distributed annually for five years. It apportions them on a basis of population. It stipulates that a State shall get its share when it appropriates a like sum from its own treasury for the same use. The money of course will go to educate women in maternity and child hygiene. If all the States accepted the federal offer, the national government would spend in the five years \$7,680,000. We are especially pleased that Utah has qualified.

Mrs. Olive Streechley, former secretary to Lady Astor, M. P., in outlining the work of the British women in politics, said:

"In our agricultural districts it is more than obvious that the granting of the vote has awakened the farmers' wives to a most gratifying extent. During Lady Astor's campaign we found that the women on the farm could tell every point in her career."

MISS CUMMINGS GOLF VICTOR OVER MISS FARLANE IN FRANCE

Chantilly, France, June 25 (Associated Press.)—Miss Edith Cummings, of Chicago, scored an easy victory over Miss Mae Farlane of England, 9 up and 7 to play, on the first day of the women's international golf championship here today. She will meet Mlle. Gaveau, for several years champion of France, in the second round tomorrow.

"Home, Sweet Home"

We regretted to omit from the May issue of the *Magazine* matter relating to the centenary of the writing of John Howard Payne's justly famed song, "Home, Sweet Home," but the Mothers' Day material crowded it out.

At the time "Home, Sweet Home" was written, the author was living in Paris, near the Palais Royal, the old French palace noted for being the residence of Cardinal Richelieu. In 1907 he lost his mother. The memory of her had much to do with the train of thought and feeling that resulted in the writing of the song.

"Home, Sweet Home" was first sung about the middle of May, 1823, at the Covent Garden Theatre, London. It was introduced into a play called "Clari" and sung first by Miss Marie Tree, sister of Ellen Tree, afterwards Mrs. Charles Kean. The song "took fire," resulting in the sale of more than one hundred thousand copies within the year. In this sale, Payne did not share. He was cheated by both the publisher and manager, his name not even appearing on the title page of the song.

He did not hear it sung in his own country until 1832, nine years after the date of its composition; but he did hear it sung under most pleasing circumstances in the city of Washington during the administration of President Millard Fillmore. A distinguished audience had gathered to hear Jennie Lind. In the auditorium were President Fillmore, Daniel Webster, Henry Clay, General Scott, and Howard Payne. We include the description of this event by Gertrude M. Ridgway, as published in *The Outlook*.

"The closing song on the program was *Greetings to America*, written expressly for Jennie Lind by Bayard Taylor. The applause was most enthusiastic, and Daniel Webster emphasized it by arising and making a profound bow to the singer, who turned toward Payne and sang, 'Home, Sweet Home.' The audience was electrified and gave full expression to its enthusiasm at the end of the first line."

At present Gali-Curci is including it in her program with marvelous effect. Two or three versions of the song are extant. We present three, the first being the original draft by Mr. Payne:

'Mid pleasures and palaces thought we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there

(Like the love of a mother
Surpassing all other),

Which, seek through the world, is ne'er met with elsewhere.

(There's a spell in the shade

Where our infancy played),

Even stronger than time, and more deep than despair!

An exile from home, splendor dazzles in vain;
 Oh, give me my lonely thatched cottage again!
 The birds and the lambkins that came at my call,
 (Those who named me with pride,
 Those who played by my side),
 Give me them, with the innocence dearer than all!
 The joys of the palaces through which I roam
 Only swell my heart's anguish—
 There's no place like home.

HOME, SWEET HOME

'Mid pleasures and palaces though we may roam
 Be it ever so humble, there's no place like home:
 A charm from the skies seems to hallow us there.
 Which seek through the world is not met with elsewhere.

Chorus

Home, home, sweet, sweet home,
 Be it ever so humble there's no place like home.

I gaze on the moon, as I trace the drear wild,
 And feel that my parent now thinks of her child;
 She looks on that moon from our own cottage door,
 Through woodbines whose fragrance shall cheer me no more.

An exile from home, splendor dazzles in vain
 Oh, give me my lowly thatched cottage again;
 The birds singing gaily that came at my call;
 Give these, with sweet peace of mind, dearer than all:

If I return home overburdened with care,
 The heart's dearest solace I'm sure to meet there,
 The bliss I experience whenever I come
 Makes no other place seem like that of sweet home.

Farewell, peaceful cottage! farewell, happy home,
 Forever I'm doomed a poor exile to roam;
 This poor, aching heart must be laid in the tomb,
 Ere it cease to regret the endearments of home.

—Words by John Howard Payne.

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

An exile from home, splendor dazzles in vain!
 Oh, give me my lowly thatched cottage again!
 The birds singing gaily that came at my call!
 Give me them!—and the peace of mind dearer than all!
 Home, home, sweet, sweet home!
 There's no place like home!
 There's no place like home!

—John Howard Payne, Washington, Aug. 10, 1850.

Milk as a Food

By C. Y. Cannon, *Department of Animal Husbandry Brigham Young University*

A good many people have an idea that milk is nothing more than a drink, and that outside of the little cream that is obtained from it, there is no food values in it.

In each one hundred pounds of average milk there is found:

87 lbs. of water
4 lbs. of butter fat
3 $\frac{1}{4}$ lbs. of casein and albumin (protein)
5 lbs. of milk sugar
3 $\frac{3}{4}$ lbs. of ash (mineral matter)

It therefore consists of 87% of water and 13% of solids or dry matter.

When the water is taken from the milk, this water is bound to have no more value than water taken from any other pure source. We then find that the food value of milk is locked up in the 4% of butter fat, the 3 $\frac{1}{4}$ % of protein, the 5% of sugar, and the 3% of mineral.

Undoubtedly everyone considers turnips a good food. No one would ever consider buying them as a drink, and yet turnips contain more water and a great deal less food value than an equal weight of milk. Fresh tomatoes, carrots, beets, cabbages, onions, squash and other vegetables are found to have more water in them pound for pound than milk.

A knowledge of the place milk occupies among foods must be gained before one really begins to appreciate it. Food should do two big things in the body; one is the furnishing of energy for the body processes and movements and the other is the supplying of materials for new growth and for the maintenance of the body balances so as to insure health. Value of food for the first purpose is usually measured by the energy in it, while for the second purpose it is usually measured by the protein content. The following tables give an idea of the relative value of milk from these standpoints.

From the energy standpoint:

1 quart of milk is equal to
7 oz. of steak
4.3 eggs
8.6 oz. of fowl

From the protein standpoint

1 qt. of milk is equal to

12.5 oz. of steak

9 eggs

14.5 oz. of fowl

Combining these two measures of food value into one table, Greaves says that one quart (two pounds) of milk is equal in value to

2 lbs. of codfish

3 lbs. of fresh fish

2 lbs. of chicken

4 lbs. of beets

5 lbs. of turnips

2 lbs. of potatoes

6 lbs. of spinach

7 lbs. of lettuce

4 lbs. of cabbage

8 eggs

There is another factor of vital consideration in selecting a food other than the factors of energy and protein, and that is the food balance or nutritive ratio. Proper nutrition can only be obtained when a sufficient amount of the flesh-forming, as well as the heat-producing foods, are present, whether it be for growth, the restoration of material consumed by the labor of brain or body, or for the supply of heat to make up for the loss of heat through external cold.

Milk supplies all of the elements necessary for these things. By examining again the composition of milk you will note that protein supply is furnished by the casein and albumin, the fat by the butter fat, the carbohydrates by the milk sugar, and each in such amounts that the balance between the flesh-forming foods and energy-producing foods is almost perfect.

The mineral balance furnished by the milk is more nearly perfect than that furnished by any other food. Qualitatively, the ash of milk contains the same ingredients found in all animal matter. Quantitatively, it follows very closely the composition of the young at the time it is taking the milk.

By comparing the cost of milk as a substitute food for meat and for eggs we find that

<i>Milk at</i>	<i>Is as cheap as sirloin steak at</i>	<i>Or eggs at</i>
7 cents a quart	16.3 cents a pound	17.6 cents a dozen
8 cents a quart	18.6 cents a pound	21.1 cents a dozen
9 cents a quart	21.0 cents a pound	22.6 cents a dozen
10 cents a quart	23.3 cents a pound	25.1 cents a dozen
11 cents a quart	27.9 cents a pound	30.2 cents a dozen
15 cents a quart	34.9 cents a pound	37.7 cents a dozen

One must remember that the above values are given for average milk, but it ought to be understood that milk varies considerably from the average in the quantity of solids found in it. The State law places a minimum on the percentage of fat and the total solids that should be in milk when sold. That minimum for Utah is 3.2% of butter fat and 12% of total solids. Milk may vary upwards until there may be as much as 6% or 7% of fat and over 15% of solids. As a food the latter kind is very much more valuable.

Dr. A. F. Woods, President of Maryland College, says,

"Milk, more than any other food, combines most completely, and in the most favorable form, at the lowest cost, all the elements needed to promote growth and sustain the human body. Milk has absolutely no substitute for growing children. It deserves to rank, therefore, as our most important and necessary food."

Note: The above article touches only one phase of the milk question. The author hopes to discuss other phases at a later date.

My Heart is in the Desert

Nina Burnham McKean

All the desert seethes and shimmers
'Neath the noon day's burning sun.
Cruel mirage floats and glimmers;
Brilliant, green-hued lizards run.

Night fall finds the desert sleeping;
Full moon, low hung, molten gold.
Anguish, deep; too deep for weeping,
Weighs my heart with woe untold.

Barren desert, sun-scorched, burning—
Flames of love my soul consume:
Purple shadows, tender turning;
Dead, my love 'neath cactus bloom.

Notes from the Field

Amy Brown Lyman

PROGRAM OF AUXILIARY GROUP CONVENTIONS FOR 1923

(To be held in connection with the regular quarterly conferences)

Dates

- July 28-29: Alberta, Curlew, Lost River, Raft River, Summit.
Aug. 1- 2: Taylor.
Aug. 4- 5: Emery, Lethbridge, Millard, South Sanpete, Gunnison, Snowflake.
Aug. 7- 8: St. Johns.
Aug. 11-12: Big Horn, Juab, Oneida, Wayne, Los Angeles.
Aug. 18-19: Bannock, Blackfoot, Blaine, Malad, Shelley, South Sevier, Teton.
Aug. 25-26: Bingham, Burley, Garfield, Idaho, Pocatello, San Juan.
Aug. 28-29: Young.
Sept. 1- 2: San Luis, Bear Lake, Bear River, Boise, Franklin, Panguitch.
Sept. 4- 5: Kanab.
Sept. 8- 9: Montpelier, Portneuf, Twin Falls, Rigby, St. George.
Sept. 15-16: Morgan, Roosevelt.
Sept. 19-20: Uintah.
Sept. 22-23: Duchesne, North Sanpete, Parowan, Star Valley,
Sept. 29-30: Carbon, Deseret, Fremont, Sevier, Union.

Following the October general conference: Benson, Hyrum, North Sevier, Tooele, Wasatch, Beaver, Cassia, Tintic, Woodruff, Yellowstone, Moapa, Maricopa, Juarez, St. Joseph.

Separate conventions are to be held in the following stakes, the dates to be given later in a separate program:

Alpine, Box Elder, Cache, Cottonwood, Ensign, Granite, Jordan, Liberty, Logan, Mt. Ogden, Nebo, North Davis, North Weber, Ogden, Oquirrh, Pioneer, Salt Lake, South Davis, Utah, Weber.

INSTRUCTIONS

Arrangements for the holding of Stake Group Conventions during 1923 have been made with the approval of the General Authorities of the Church. These group conventions will be similar to those held in 1922, with the Relief Society, Sunday

School, Y. M. M. I. A., Y. L. M. I. A., and Primary Associations of each stake participating. It is expected that all stake and ward officers and teachers of these organizations will be in attendance, as indicated by the program.

The Stake Presidency will have general charge of the convention as at regular quarterly conference, and all presiding authorities, the priesthood, and general public are invited to attend.

Meetings are arranged that will offer practical and definite assistance to each association, and it is hoped that each of these meetings will be favored by the attendance of a fair proportion of priesthood authorities.

The regular quarterly conference sessions are for the benefit of the entire stake membership. The stake chorister will supervise and direct the music for such general sessions.

It will be noted that at certain periods five auxiliary organizations will be holding separate sessions at the same time, and it is hoped that there will be definite understanding among all organizations as to what rooms shall be used and by whom, so that confusion and loss of time may be avoided.

In order for the general representatives of the auxiliary organizations who will be in attendance to do effective work at the convention, it is necessary that all stake and ward organizations be completely organized, and, so far as possible, that there be no duplication of office.

TIME OF MEETINGS

Saturday

- 10:00-11:20 a. m.: Regular Quarterly Conference Session.
11:30-12:45 p. m.: Joint Auxiliary Stake Board Meeting, including stake presidency, high council, and ward bishoprics.
12:50- 1:50 p. m.: Relief Society stake Board Meeting.
2:00- 3:20 p. m.: Regular Conference Session.
3:30- 5:30 p. m.: Separate Auxiliary Stake Board Meetings. (Excepting Relief Society which will hold a Stake and Local Officers' meeting.)
8-10 p. m.: Social for all stake and ward officers and teachers of all auxiliary organizations, under supervision stake recreation committee M. I. A.

Sunday

- 9:00-10:30 a. m.: Separate Auxiliary Meetings.
10:30-12:00 noon: Joint Sunday School and Primary Session.
12:00- 1:00 p. m.: Stake and Ward Music Committee Meeting.
2:00- 4:00 p. m.: Regular Quarterly Conference Session.
Sunday Evening: Mutual Improvement Association Meeting.

PROGRAM OF RELIEF SOCIETY MEETINGS

Saturday, 12:50 to 1:50 p. m.

Relief Society Stake Board (Stake Board only)

- I. Questionnaire, to be filled in by General Board member during session.
- II. Miscellaneous.

Saturday, 3:30 to 5:30 p. m.

*Relief Society Stake and Local Officers
Bishops Especially Invited*

(Officers and especially invited guests only)

- I. The Family.
- II. Ward Questionnaire.
- III. Discussion.
- IV. Work and Business Meeting.

Sunday, 9:00 to 10:30 a. m.

*Relief Society Stake and Local Officers
(Officers only)*

- I. How to create atmosphere for a Relief Society meeting.
- II. Elements of a Lesson.
- III. Testimony.

Note: In addition to the special Relief Society meetings, the Relief Society stake board members will be expected to attend the joint auxiliary stake board meeting, Saturday, from 11:30 a. m. to 12:45 p. m.

Union Stake

In all the wards in Union stake interesting programs were given on Relief Society annual day, commemorating the organization of the Relief Society. The Union stake also reports that several successful *Magazine* parties have been held at which choice poems and selections from back volumes of the *Relief Society Magazine* were given. Games in keeping with the occasion were played, and in one ward, a song was especially composed. A unique contest was conducted. Each association of the stake was asked to submit ten reasons why every Latter-day Saint woman should be a *Magazine* subscriber. These reasons were judged and the organization awarded first prize received three subscriptions, the society awarded second prize received two subscriptions, and all others were presented with one yearly subscription. These prize subscriptions were placed in the homes of non-members of the Church. As an incentive to increase attendance, the board has decided to present a silver vase to the ward

having the highest average annual attendance (it must be above 50%). The vase will be held by the winning ward for one year, and each year thereafter it will be presented to the ward which merits it. After scoring for three years, the ward with the highest average attendance will receive a complete set of Church works: Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

Western States Mission



DENVER BRANCH RELIEF SOCIETY

The accompanying picture of the Denver Branch Relief Society, has been sent to Relief Society headquarters, together with an interesting report of the activities of the branch. The letter, in part, reads:

"One of the greatest privileges the women of the Church of Jesus Christ of Latter-day Saints enjoy is membership in the Relief Society organization. It is in this organization that they have the opportunity of expressing their great love for human kind and for their God. This spirit of love and service actuates the Denver branch Relief Society, and during the past season this spirit has brought happiness and joy to the lives of each officer and member of this organization.

"The class work is conducted the same as in the stakes of Zion. The lessons are presented as outlined in the *Relief Society*

Magazine. During the sewing and social Tuesday, several quilts, rag rugs and baby layettes have been made. Clothing has also been made and prepared for distribution to the needy. The Relief Society members assisted by the missionaries make their monthly visits to every Latter-day Saint home in Denver.

"The Denver branch Relief Society conference was held Sunday, December 17. A full report of their work was given by the officers of the organization. Splendid musical numbers were rendered.

"On March 17, the Denver organization celebrated the Relief Society anniversary day by conducting a special program in the Denver chapel. Several social affairs have been conducted during the winter for the purpose of raising funds for the relief work. On February 14, the Relief Society bazaar was held. Dainty articles of needle work, hand painted china, as well as practical articles, were made and donated by the members. Supper was a feature of the affair. The Relief Society cleared \$125 on this occasion. Mrs. Mary A. Van Schoonhoven is president of this society."

Maricopa Stake

The Maricopa stake is conducting attendance contests, the winning ward to receive one dozen Relief Society song books at the end of the year. The Papago Indian Relief Society women, about twenty-five in number, and some of their children, were the guests of the Maricopa stake board on May 9. Every member of the stake board and the Relief Society Second ward presidency, laden with sandwiches, doughnuts, and ice cream, visited them. Everyone present enjoyed the refreshments and the program of songs, reading, and folk dancing.

The president of this branch, Ellen E. Tiffany, gave birth to a baby boy, her twelfth child, early in May. On the occasion of the Relief Society party, she received many useful and beautiful presents from the visitors and from the native women.

Samoan Mission

Mrs. Thurza Adams, president of Samoan Mission Relief Societies, in a letter to the General Board, reports the unusual occurrences of the Relief Society annual day. The accompanying picture shows Mrs. Adams and her three small daughters on the raft referred to in the following description of their experiences:

"Representatives from two other branches met with the organization of Pesega at the latter place for a program appropriate for the Seventeenth of March, to be followed by a general feast. A number of Relief Society women were present, despite the

threatening weather, and we proceeded with the business of sustaining the officers, reading the minutes of the meeting of a year ago, collecting the annual fund, which practically everyone paid, and an interesting program was carried out. Just before the close of the service, rain began falling as it does in the tropics only, and in possibly half an hour or less as much had descended in veritable sheets as Utah receives in six months. The water rose rapidly, until we could see that we would soon be marooned in the house we were in, for the water crept up the cement pillars upon which the building sets, at a rapid rate. Soon the entire lawn



MRS. ADAMS AND THREE CHILDREN ON RAFT

which serves as grounds for Mission Headquarters, was covered like a lake, only high objects like coconut trees, buildings, etc., being seen. At the close of the meeting a couple of native boys brought a raft constructed from old lumber that was floating away, and on this we were ferried, two or three at a time, nearly a hundred yards across the lot to the Mission House. As soon as possible, the feast was spread in the large native house across the street, belonging to our Samoan missionary, Aupiu, and the sisters surrounded the banana-leaf table upon which were heaped the various foods of Samoa. All in all, the day was very successful, and certainly it was quite unusual."

St. George Stake

Mrs. Sariah Anna Workman is one of the venerable women of St. George stake. She is ninety-one years of age, and has been an active Church worker all her life. She was president of the Relief Society of Virgin ward, of the St. George stake, for

twenty years. Mrs. Workman was born at Amhurst, Ohio, February 18, 1832. She lived in Kirtland, Ohio until she was seven years of age. About this time the Saints moved to Jackson county, Missouri, her father serving in the migration as a captain of a company. Later in Carthage, Illinois, Mrs. Workman became well acquainted with the Prophet Joseph Smith, as her father was closely associated with him. Mrs. Workman lived with her grandmother Johnson in Nauvoo until the Saints came west in 1848. On July 1, 1849, she was married in Salt Lake City to John Eager. From this union eight children were born. She became a widow in 1864, and soon after her husband's death, she moved with her brother, Nephi Johnson, to Virgin, Utah, where she made a home for her children. Her first home in Virgin was a rough dugout. She was called to endure the hardships of pioneer life. In 1866 she was married to Andrew Jackson Workman and five sons were born to them. Mrs. Workman can look back upon her life with satisfaction, for in rearing her large family, in building up her community, and in laboring in the Church organizations, she performed a great service and achieved a useful career.

Oquirrh Stake

On June 3, 1923, the Oquirrh stake was organized, which is a division of the Cottonwood and Pioneer stakes. Mrs. Emma S. Jacobs was sustained as president of the Relief Society of this new stake.

Sevier Stake

The Relief Society board of the Sevier stake reports that some of its members recently visited an especially interesting meeting at Glenwood ward. Glenwood is a small ward but the Relief Society has a membership of sixty. On the occasion of the stake board members' visit, there were sixty-one members present, including the visitors; also thirty babies. A splendid meeting was held and after the program, refreshments were served to all present.

Northwestern States Mission

The Relief Society of the Moscow, Idaho, branch has submitted the accompanying picture to the Relief Society Magazine, together with a report of its activities. The Moscow branch is a part of the East Washington conference of the Northwestern States mission. This society was organized October 30, 1921, and since its organization, it has held weekly meetings and followed the outlined lessons in the *Magazine*. This branch has done a little charity work, and has sewed clothing for distribution among those in need, and it has furnished a sacrament tray for the

branch. This year the society collected one hundred per cent. annual dues and nearly all of the members are *Magazine* subscribers.



MOSCOW, IDAHO, BRANCH RELIEF SOCIETY

ers. There is no meetinghouse in Moscow, so the Relief Society sessions are held in the homes of members. Mrs. Lucy B. Sudweeks is president of this active little organization.

Boise Stake

The Boise stake board has made special plans for the summer work for the Relief Society. The board has requested that at least two demonstration classes be held in each organization during the coming summer, on food, health, and clothing. The preparation of foods, the ways and means of promoting and preserving health, and the making of clothing at home, are some of the topics suggested. One of the wards has formed a nursing class under the direction of the Red Cross nurse, and other wards have held demonstration classes in the making of hats, and other articles of clothing. One of the wards co-operated with the Red Cross and formed a "Kiddie Camp" to which all under-nourished children were invited to come for examination. Numerous mothers brought their children to this camp and learned some of the fundamentals of health and diet. Practically all of the Relief Societies in this stake held clinics at which numerous children were examined and the parents advised as to the care and treatment needed to promote the health and development of the children. The doctors in the communities were very generous in giving their time to these clinics, and in many instances where it was necessary, the doctors performed operations and gave other medical attention, without charge.

Guide Lessons for October

LESSON I

Theology and Testimony

(First Week in October)

HABITS AND CUSTOMS IN HEAVEN

PART I. HABITS.

The word "heaven" carries with it the idea of a place of happiness, in fact, heaven and happiness are in a sense synonymous, with the difference that in the heaven idea the place element dominates while in the happiness idea condition is most thought of. We think of going to heaven, but we think of being happy.

Our heaven is inseparably associated with heavenly beings. Without these beings the place takes on the aspect of a home with no one there.

Heaven is thought of as a place of salvation and salvation has been sagely declared to be a condition beyond the power of one's enemies. (See *Compendium Gems*, page 276.)

It must be remembered that man has two kinds of enemies, the objective and subjective. God can place man beyond his objective enemies, but the man must free himself from his subjective enemies. Wrong attitudes and bad habits are his chief subjective enemies.

The place thought of as heaven would be a place of discomfort to any one whose habits were out of harmony with the inhabitants of heaven. The habit of untruthfulness would so chagrin its possessor that he would flee from a place where truth speaking was the habit of everybody, and we cannot think of heaven as a home of the habitual falsifier.

Our chief concern, then, as to heaven is not *where* we are going to, but *where* shall we be when we get there; with what kind of beings would we enjoy ourselves?

Conflicting habits make happiness out of the question. The clean cannot be happy in the presence of the unclean, nor can the latter have joy in the presence of the former. The prophet Joseph Smith stated a great truth when he said: "If you wish to go where God is you must be like God;" *i. e.*, have habits like His.

Our desire might well be lined up in this order: First, to be like the Lord; second, to be *where* he is, third, to be *what* he is, *i. e.* have God power, responsibility, etc. (See *Compendium* page

283.) The first desire will lead us to "learn of his ways" that we may "walk in his paths" which would consist in finding out what the Lord's habits are and in forming habits like his. The second desire will call for a companionship of the Lord's Spirit that will give one a sense of his approval here and an assurance of compatible association with him hereafter.

Just as fast as we know good doctrine we have a habit-knowledge, and just so fast are we saved from our inferior selves by our superior selves, and made fit for being placed beyond the power of our objective enemies, which is all in keeping with the great law stated by the modern Seer, "A man is saved no faster than he gets knowledge."

FOUR HEAVEN HABITS.

1. The habit of being in an on-the-altar attitude; a constant, complete consecration of the self, not the consecration such as Satan offered with a selfish condition attached, nor the consecration such as was made by Ananias and his wife with a reserve to lean on (see Pearl of Great Price, Book of Moses, 4:1; also Acts 5:11) but the consecration like that of Jesus full, complete, unconditional; full of confidence, void of hesitancy (see Pearl of Great Price, Book of Moses 4:2),—the consecration of a Lydia Knight giving up her teams to aid the emigration of others while she waited with her fatherless little ones.

The habit of having this on-the-altar attitude is not only a heaven habit, it is a heaven-making habit. How much of heaven was brought to the home by the refusal of a young man to join a fraternity because one of his on-the-altar habits was to be lovingly responsive to the counsels of his father. There was no need of a "you must not do it" nor the "you ought not to do it," but just the loved filled expression, "I would prefer that you do not."

2. The habit of unselfish service is a heaven habit. Not for his own sake did the Son of God plan his descent from the counsels of the Trinity, the power of a creator and the companionship of celestials to be born in a stable, hunted by a murderous monarch, taught carpentry by a foster-father, and from his mother learn the scriptures of which he was himself the author; to conform to the requirements of a pagan government; to be misunderstood in his teachings, unappreciated in his work, rejected by his race, betrayed by an associate, killed for doing good.

It was not because of *His* needs but because of the needs of others that he went through it all and asked as a recompense only that which he left when he came into mortality, the presence of his Father. Just the place and the power that was his in his father's kingdom (see John 17:5).

3. Prayer is a heaven habit. That the parents of Jesus taught him to pray there can be no doubt, but that his praying habit had a foundation seems evident from his declaration recorded in John 5:18-22. The frequency with which Jesus prayed put prayer as one of his habits.

4. Sabbath Day observance is a heaven habit. The creation of the earth was planned in the councils of the Gods. It was no experiment. The periods and processes were predetermined and before the work began the celebration of the finish was programmed (see Pearl of Great Price, Book of Abraham 5:4-8).

Observing the Sabbath was one of the habits of the Christ (see Luke 4:15), and if he was in the habit of doing what he had seen his Father do we must conclude that this planet is not the only one on which a holy day is observed. The Sunday observance habit is a process of bringing the conditions of heaven to the earth. The Lord Jesus, may we not conjecture, hallowed the Sabbath by plan, observed it before he took upon himself mortality, and was in the habit of attending meeting on the hallowed day while he dwelt among men.

In Recapitulation: A heaven habit is a habit of heavenly beings. Our heaven habits make heaven possible for us. The forming of heaven habits saves us from our subjective enemies, our inferior selves. Heaven habit-knowledge, or doctrine-knowledge transmuted into habit is the knowledge that saves us as fast as we get it. Without heaven habits no one can be at home with heavenly beings.

The habit of having an on-the-altar attitude; the habit of rendering unselfish service; the habit of praying, and the habit of observing the Lord's Day are four heaven habits, or habits of heavenly beings.

QUESTIONS AND PROBLEMS

1. In the light of this lesson what is a heaven habit?
2. What would God's heaven be to a person who had none of the habits of the Lord?
3. Quote Joseph Smith on becoming like God.
4. Name four habits possessed by heavenly beings.
5. Show that Christ had the habit of being in an "on-the-altar" attitude.
6. What evidence have we that unselfish service is a habit of heavenly beings?
7. Prove that the habit of prayer is a heaven habit.
8. Give evidence that the observance of the Sabbath was one of the habits of Jesus, in both his pre-mortal and mortal state.
9. What was the result of trying to live in heaven with the unheavenly habit of accusing the brethren? (see Revelation 12:10.)

Work and Business

(Second Week in October)

LESSON III

Literature

(Third Week in October)

THE LITERARY CONTRIBUTION OF NEW ENGLAND

It was inevitable, after the Declaration of Independence which gave the American people political liberty, that there should be intense striving for intellectual emancipation. The tendency to suppress that had marked the Puritanic period, robbing life of its color, its natural exuberance of feeling, and its tendency towards humor, was sure to be protested sooner or later.

During the days of Benjamin Franklin, all eyes were upon Philadelphia as a literary center. Later, Irving, Cooper and Bryant drew attention to New York. Just passing the first quarter of the nineteenth century, the first outburst of poetry in New England occurred, and we were face to face with what has been styled the New England Renaissance. The souls of the young were crying for a fuller expression of the life that reverberated within them, and they found in Ralph Waldo Emerson a man who could voice their impulses.

The Puritan had scraped the paintings from his church windows, he had cast the wood carvings and all suggestions of decoration out of his church, not alone because of forced economy, but from a deep-seated feeling that these things were sinful and indicated that he was indulging the flesh. The same impulse that led him to eliminate his stained glass windows also prompted him to refrain from any contact with the literature of exact finish and beauty then being produced in England.

To Henry Wadsworth Longfellow, whose spirit was meek and mild and whose life was in all respects above reproach, it was given to be the revelator of some of this beauty and to so combine it with Puritan morals that it could give no offense.

There is scarcely a poem of Henry Wadsworth Longfellow's that does not hold within it some moral maxim that has for its purpose improvement of conduct, yet that moral gem is so surrounded by beauty of feeling and language, that it loses largely its peculiar Puritanic flavor. In a sense it is like a sugar-coated pill, one is preached to and admonished but the admonition is served in such delectable form that one is not conscious of a bitter taste.

One of Longfellow's greatest contributions to our literature comes from the fact that he went abroad and came in contact with the literature of Spain, France, Italy and Germany and made it part of our own literature. This was not an easy thing to do, but Longfellow had just the cast of mind that could extract the beauty and worth of feeling from European art, and so incorporate it into American literature that the American of Puritanic birth and training could accept of it without offense.

No study of Longfellow can be satisfactory that does not take into account the sincerity, serenity and sweetness of his nature. He was the embodiment in his life of the things his writings teach. Whatever his gift of song, his gift to the world of an untarnished life is what, at our angle, we value most.

Longfellow's writings carry his autobiography in far greater detail than is the case with most of the poets. He was born in Portland, Maine, and, in a poem called "My Lost Youth," he speaks of "The beauty and mystery of the ships and the magic of the sea." He was surrounded, as were Bryant and Cooper, by the interminable forests of America and, like them, revelled in the grandeur of nature.

He early became connected with Bowdoin College and was a student in that institution with Bancroft, the historian, Franklin Pierce, who was afterwards President of the United States, and Nathaniel Hawthorne.

After graduation from Bowdoin, he accepted the position of professor of modern languages in that college. Longfellow was always popular as a professor and soon his fame reached the halls of Harvard University. He was asked to accept a chair for similar work at Harvard, and, feeling that he needed greater preparation, he again went abroad. It was at this time that he lost his beloved wife, Mary Storrer Potter, whose death, in 1835, was his first great sorrow. His reference to her in the poem "Footsteps of Angels," when he pictures spirits from the other world visiting this, reading:

"And with them that Being Beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven."

has been read by many admirers.

He went to Cambridge and found lodgings in the old Craigie House, overlooking the Charles river, which was the headquarters of the British soldiers and finally of Washington during the period of the American Revolution.

Later he became engaged to Miss Frances Appleton, the daughter of a wealthy publisher of Boston. Longfellow had become so enamored with the old Craigie House that his father-in-

law helped them to obtain it for their home. Here his children were born and here in this house they used to pounce on him from the upper story into his study. We are all of us familiar with the lines,

"From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair,"

A second time he was called to part with his life's companion. A tragedy from which he never fully recovered took Mrs. Longfellow from him. She was doing something to amuse the children, when the flame of a lighted candle caught her dress, made of a very light substance, and before anything could be done she was burned so badly that death resulted. Eighteen years after, in thinking of her, Longfellow wrote, as his mind turned to one of our Colorado mountains:

There is a mountain in the distant West
That, sun-defying, in its deep ravines
Displays a cross of snow upon its side.
Such is the cross I wear upon my breast,
These eighteen years, through all the changing scenes
And seasons changeless since the day she died.

Longfellow's poetry is simple and was just the kind needed by a people breaking from Puritan life.

It is said that when he visited England he was invited to dine with Queen Victoria. As she parted from him after their visit, she remarked, "We shall long remember your visit, Mr. Longfellow, all our servants read your poems." Some people have suggested that this remark of Queen Victoria was not wholly complimentary to Longfellow. It did, however, state the thing as it is. It is children and the people, who are not in any sense of the word students of literature, who love Longfellow. In other words, Longfellow has taught the masses to read poetry. They have entered into the gate through him.

It is not easy to estimate just what Longfellow's contribution is to children. He took the place in earlier times that was later held by James Whitcombe Riley and Eugene Field. It is a common experience even today to hear the little tots in the grades repeating the line of *Hiawatha*.

The poet was the son of a cultured New England lawyer. His father's people came to America in 1676, and his mother had descended from John and Priscilla Alden whose romance is given to us in the *Courtship of Miles Standish*.

To summarize, then, Longfellow's special contributions to literature, we should say that he pierced the gloom and

terror of Puritan severity and harshness and let in beauty and charm, and to do this he depended not only on his own inherent nature, but on his accumulations from Europe, where he came in contact with the beauty and romance of the old world. He is simple, readily understood. He has embodied in practically every one of his poems some of the moral axioms that would explain to people of Puritanic life and virtues the reason for the existence of poetry.

Previous to and during Longfellow's time there were many people who could not understand Emerson's famous maxim that "Beauty is its own excuse for being." Longfellow has taught all English speaking people to love poetry and his poems have been translated into many foreign tongues. He is one of the children's poets of America.

The next lesson will discuss his poetry and prose more in detail.

QUESTIONS AND PROBLEMS

1. Consult some manual of American literature, or a volume of Longfellow's poems, containing a biographical sketch, and find out the date of his birth.
2. What body of water was Longfellow in close contact with in his early youth?
3. In what two colleges did he hold a professorship of modern languages?
5. If you were visiting the state of Massachusetts, in what city would you seek the home of Longfellow? Have one of the class members read "Footsteps of Angels."
5. Do you know any people today who think poetry is useless, unless it contains some moral maxim?
6. How do you feel toward poetry that is beautiful yet may not contain a stated moral idea?
7. Which sort of poetry do you prefer?
8. Read to the class "The Arrow and the Song," and also "A Psalm of Life." What moral lesson is included in each of these poems?

LESSON IV

Social Service

(Fourth Week in October)

MARRIAGE AND THE SOCIAL INTERESTS

Human beings are by nature social. They are happiest in the presence of friends. Even the pleasure of the companionship of husband and wife does not satisfy entirely the desire for human contact. Unless this desire for social life and friendship

is satisfied there may be growing feelings and expressions of discontent. Home will have a real charm to those only who are not compelled to remain always within its four walls. It becomes a prison to those who are not permitted to get out and away from it occasionally. This applies to those of many years of married life as well as to those who have lived with each other but a short time. A man in order to continue to love his wife should occasionally see her dressed in something other than her kitchen apron. She is interesting and beautiful at home, but she is also interesting and beautiful among friends, chatting and laughing and relieved of the cares of home life for a few hours. To laugh and sing and dance with friends is natural and necessary to complete living.

The Choice of Friends

The best friends of married people are the friends of both husband and wife. Such friends strengthen the bond of union. A husband will admire and love his wife the more if his friends also love and admire her, for after all, his judgment of her qualities are influenced greatly by what his friends say and think of her. To have friends express their admiration of his wife means that she is in reality that wonderful creature that he had imagined her to be.

And how happy it makes a woman feel to have her friends say that he is the very man they should have picked out for her, and that she and her husband make an ideal match. Such remarks as these generally come from those who are interested in the happiness of both husband and wife. They are their most valuable friends. There are, however, friends of husband or wife who do not become intimate friends of both.

A period of childhood and young manhood and young womanhood normally develops friendship which is of great value to the individual and should be retained if possible. Such friendship affords opportunity to retain in memory the happy days of youth.

Of this period Jordan writes:

"The old friendships carry with them a sentiment, deep-rooted in the past, a sweetness, a tenderness, a loyalty, a communion of memories and experiences that cannot be duplicated in after life. They are like old books that we have loved for years. The binding is worn and smoothed by our hands and by dear hands stilled forever; the inscription with the date is growing fainter for the eyes to decipher but easier for the heart to read; there are passages that helped and inspired us still loyally retaining our pencilled lines so we could turn to them in perfect confidence whenever we desire."—William George Jordan's *Little Problems of Married Life*, p. 169.

Relatives

Friendships based on relationship have also special advantages for it combines the ties of nature with many years of intimate association. As years go by this form of attachment should grow stronger. It is sad, indeed, to hear of married people who, through negligence or carelessness, sever their relationship with their parents and their brothers and sisters. The pleasure which comes in visiting the home of their father and mother and the joy which the young married people bring into the lives of their aged parents in such visits cannot be overestimated.

Such association deepens and strengthens family union; it ties together the old and the new home, but more than all else it is important in the common interest and mutual sympathy which it creates between the husband and wife.

Here is the opportunity for a man or woman to find new friends of real value, and friends, too, who can render great service. The common and careless remark about the unfriendly mother-in-law and father-in-law is not only untrue in the main, but the attitude which such expressions create in the minds of young people is actually mischievous.

The mother-in-law has many times become a real loving mother to her young son-in-law or daughter-in-law. Happy indeed, is the young man who has added to the parental love already enjoyed the sympathy and respect of second parents, the father and mother of his wife. Such friendship strengthens profoundly the attachment between the young husband and wife.

But in the marriage relation great care must be taken not to permit relatives to interfere with the slow and sometimes uncertain adjustment which is taking place between the young husband and wife. A passage of scripture, sometimes, however, misinterpreted, has in a certain sense a real appreciation: A man must forsake father and mother and cleave unto his wife. There are many delicate experiences which young people have in their attempt to adjust themselves to each other which relatives cannot fully understand. It is, therefore, well for young married people to live by themselves.

"The secrets of your marriage," says Frank Crane, "should be as sacred as if you had sworn at an altar not to divulge them. No person except your God, not even your mother, is entitled to know them. It is husband and wife against the world. They twain are one flesh. The permanency of your temple of love depends much upon the inviolability with which you keep your holy of holies. Set the angel of reserve with a flaming sword at the gates of your Eden. The back door friend has more than once proved an unmitigated curse. * * * It is a law of na-

ture that when the fruit is ripe it ought to drop, to separate itself from the tree. Your chances are better if you 'forsake father and mother' also brothers, sisters, aunts and uncles and 'cleave unto' him."

Precautions

Although a social life is essential to the happiness of married as well as unmarried people, it is certain that people who have assumed the responsibilities of a home must not let social interests absorb too much of their time, attention, and energy. The very love that exists between husband and wife may be sacrificed in this way as quickly as any other. In the larger cities where the opportunities for social life is much greater than in the smaller town, married people frequently make serious sacrifices in order to maintain their social standing. Their time is consumed entertaining and being entertained, in studying how they may obtain admittance into social circles.

This strenuous social life has caused many married people either to have no children or to put those which they do have in the hands of nurses. Such a life is unnatural and results in the loss of the love which binds parents to children and children to parents. It weakens the bond between husband and wife and robs the home of its sacredness.

QUESTIONS

1. In what way does the social interest support the marriage relations?

2. What effect does proper social life outside of the home have upon a woman's attitude toward her own home?

3. What is the value of retaining old friendships?

4. Why should a friend of your husband also become your friend?

5. Why should a woman maintain friendly interests with her husband's parents?

6. Show, that the common criticism of the mother-in-law is without justification and is mischievous.

7. Why is it important that during the early period of married life the young people should be permitted to work out their own problems without the interference of relatives?

8. Give reason to show that excessive social life outside of the home may undermine the home.

9. What are the results when parents continually turn over their children to nurses for care and attention?

TEACHERS' TOPIC

"The Glory of God is Intelligence."

Education.

1. Need of Education.

(a) Man—To enable him to support his family.

(b) Woman—To enable her to be an efficient mother and homemaker.

2. Necessity for Religious Education.

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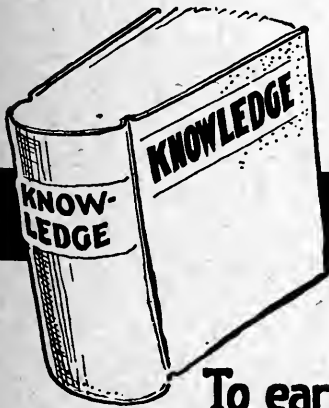
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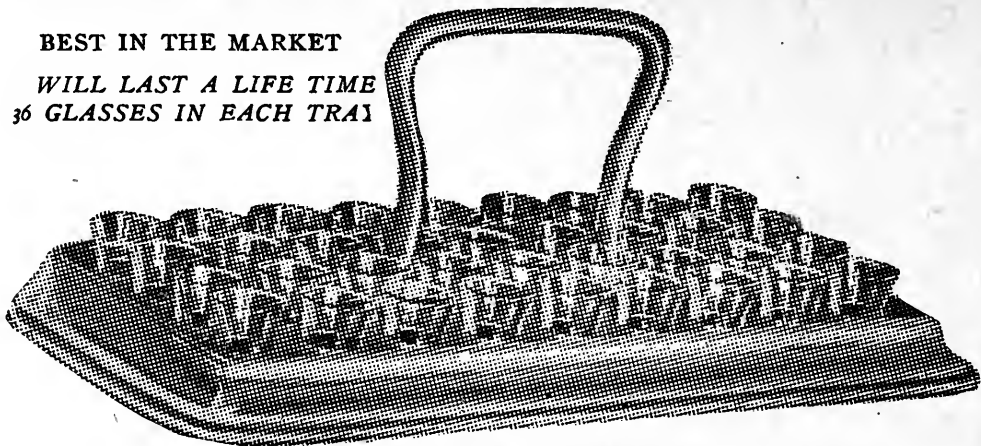
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Cumorah

Ruth May Fox.

Away! Away with your ancient lore,

We have one Bible, we'll brook no more;

The cannon of scripture is all complete,

The wisdom of ages lie at our feet;

Since Science has turned her gilded key

All that has been, all that shall be,

Will swiftly unfold, no need appears

For new revelation, for prophets or seers.

So said the wise, with a haughty smile,

While the youthful seer their lips revile;

The meek and lowly saw dreams fulfilled—

"The Lord is God," every doubt was stilled.

But right is might, 'spite the world's dark frown,

As ever Truth wears a jeweled crown;

Though viciously hurled from her rightful throne,

Triumphant she comes into her own.

Behold, ye scoffers! yon sacred mound

The site of an ancient battle-ground,

Where nations, forgetful of God and man,

Fought to the death. Their red blood ran

'Til a race was drained; one man alone

Survived the carnage; with sorrow prone

Moroni buried the records deep,

With a prayer to God that the earth should keep

Them safe for the remnant of the land,

Should a few be spared of that stricken band;

That the faith of their fathers, their woes, their pain,

Might preserve the children from sin's deep stain.

Look once again at Cumorah's hill

Where the morning beams their radiance spill

On Joseph's face; through the golden light

He looks on the form of an angel bright,

With the sheen of heaven, who gives him the plates—

The golden leaves which open the gates

Of mystery. The records teem

With words prophetic—a living stream

Concerning this land—Moroni's land

Which God preserved with an outstretched hand,

That here His banner might be unfurled

Which should wave good cheer to a failing world.

The Book goes forth on its shining way

Nor earth nor hell its power can stay.

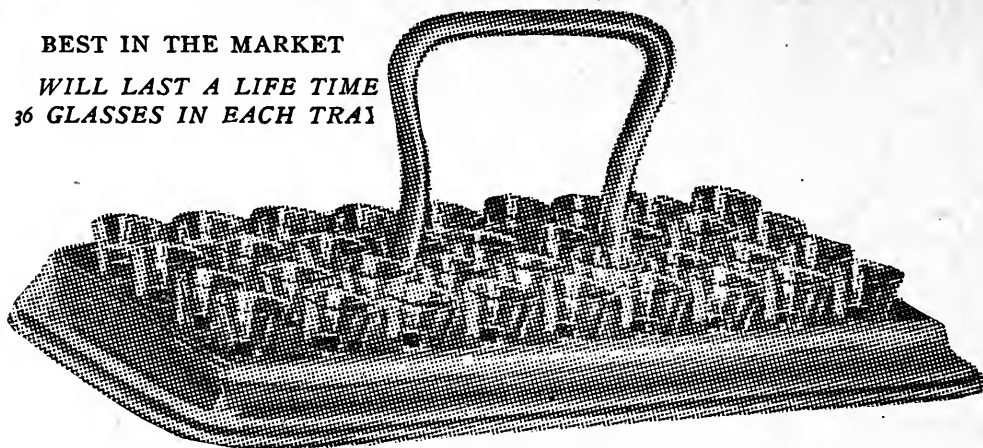
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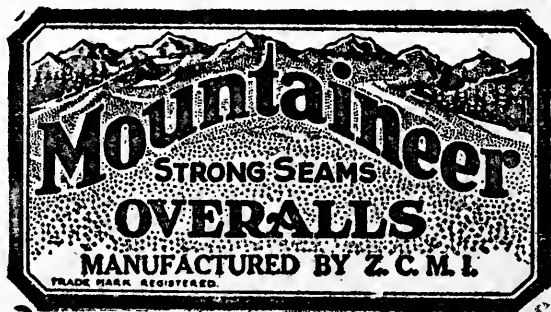
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Ruth May Fox.

Away! Away with your ancient lore,
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The cannon of scripture is all complete,
The wisdom of ages lie at our feet;
Since Science has turned her gilded key
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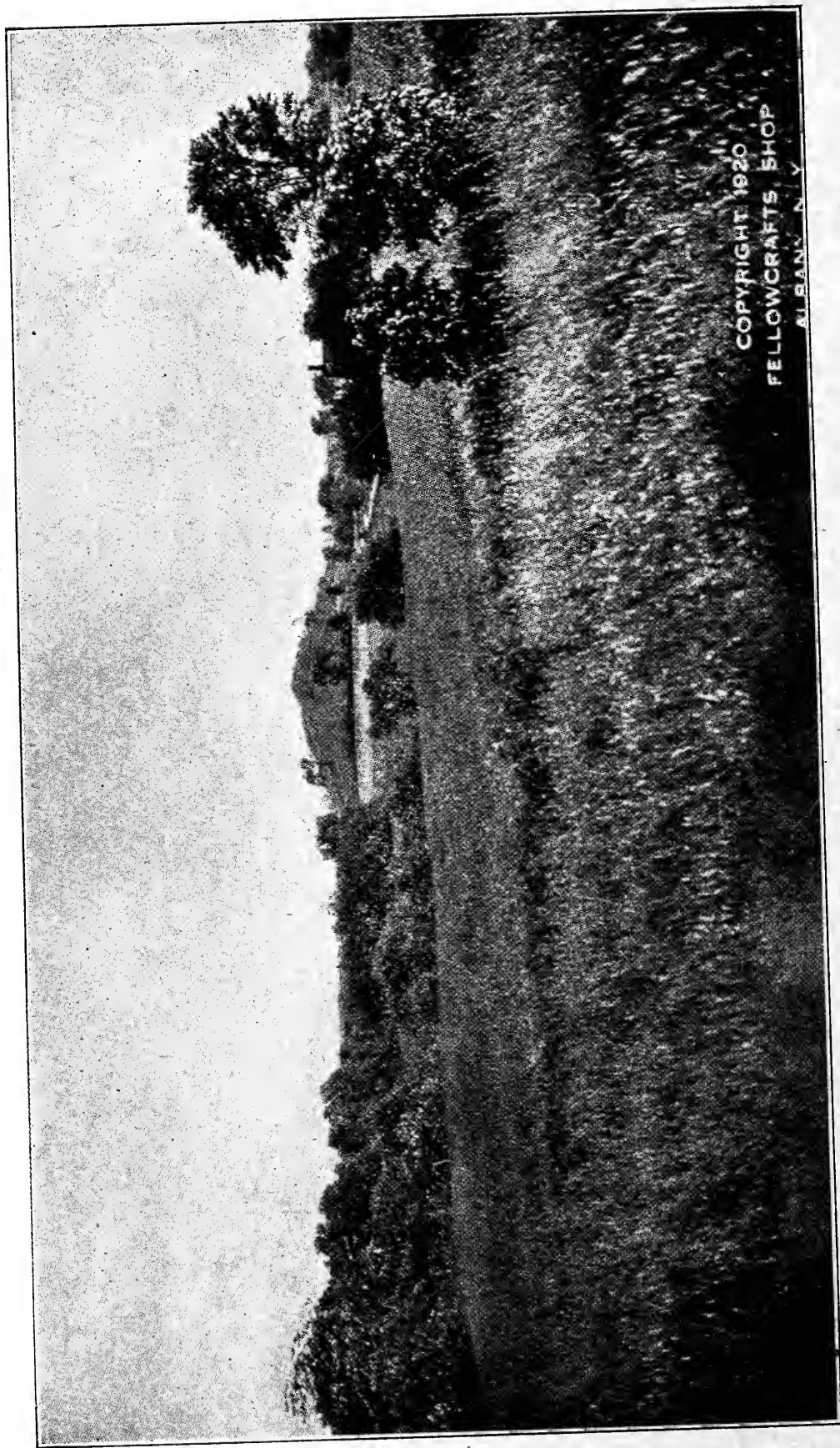
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While the youthful seer their lips revile;
The meek and lowly saw dreams fulfilled—
"The Lord is God," every doubt was stilled.

But right is might, 'spite the world's dark frown,
As ever Truth wears a jeweled crown;
Though viciously hurled from her rightful throne,
Triumphant she comes into her own.

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The site of an ancient battle-ground,
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THE HILL CUMORAH

THE Relief Society Magazine

Vol. X

SEPTEMBER, 1923

No. 9

The Book of Mormon Tested

Alice Louise Reynolds.

"And when ye shall receive these things, I would exhort you that 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."—Book of Mormon, Moroni, 10:4.

His Mother Gave Him The Book of Mormon.

He was a little boy living in Ogden, Utah, born just five years after the pioneers entered the valley.

He learned to read when he was very young, and although he was only seven years of age when the Book of Mormon was given to him by his mother, he had read *Sindbad the Sailor* and other stories that are the product of imagination.

It was in the summer time when the book was first placed in the little fellow's hands, so he seated himself in the shade of the log cabin and began to read it. He had read but a few pages when he said to himself, "This book is not like the other books I have read; this book is true. It is from God!" The conviction of the truth of the book that took hold of the child has never left him. Although he is a man considerably past middle life at the present time, a man of large experience and of many varied testimonies, yet he says the Book of Mormon holds a unique place in his experience which is held by no other book. More than that, he tells us that the feeling that came to him that the book is true and of God is always present whenever he reads it. Other books of scripture carry with them something of the same feeling, but not in the same measure or degree as does the Book of Mormon.

This man is one of the very best known men among the Latter-day Saints. Were I to go into the details of his life, there would be comparatively few of my readers who would not identify him. He has electrified audiences all over the Church and in the mission field with the power of his testimony. He

was once asked, by the president of a mission, to visit a family where the wife had joined the Church, but where the husband was still skeptical. He talked most of the night with the man who pondered in his heart the things he heard, and as a result, joined the Church. His son, then a mere lad, listened to the conversation of that night with rapt attention. Later in calling the incident to mind he said to me, "That, too, was the night of my conversion as well as that of my father." This family moved to Utah and both the father and the son are occupying prominent places, one in the Church, the other in the State.

The driving force behind this man, who was the little boy in Ogden, is like unto the force that was kindled within his soul as he sat by the log cabin reading the book that his mother gave him.

His Sweetheart Gave Him the Book of Mormon

Two or three years ago a young man came from the mountainous districts of Central Europe to Utah. He was not a member of the Church of Jesus Christ of Latter-day Saints. His mother and a number of his sisters, and possibly a brother, had joined the Church. When he was a lad he went to live with an uncle, who was very prosperous, so that his association with the members of his own family had not been as close as that of his brothers and sisters.

He loved his mother, and brothers and sisters, but was not a little embarrassed over the fact that they had joined the so-called "Mormon" church. When he came to Salt Lake City it was not because of the sympathy for, or interest that he had in the "Mormon" people, but merely because he wanted to be with his mother. On the day of his arrival, his sister met him with a friend. He could not speak English, so there was no communication between them. He was well trained in a certain line of work, and so he induced his sister's friend to go with him and explain matters to a well-known business house in Salt Lake City with the thought of his obtaining a position. He obtained the position he sought, and became convinced that his first duty was to learn English. As a result, he entered a school that was very close to his place of business.

The friend also was near by in her studio. Frequently the young man came into her room to ask her to pronounce the words of his lesson. On one occasion she suggested that she would be glad to have him read to her and she would correct his pronunciation when faulty. He promptly agreed to the arrangement and his expression was full of pleasure at the suggestion,—an expression that did not fade until she handed him the Book of Mormon.

Then she said he looked at her in a most indignant manner, and as if he would liked to have said, "Don't you think it most unkind to take advantage of me in my helplessness by giving me that book?"

However, he began reading the book and in time became very much interested. The reading of the Book of Mormon completed, she gave him the book of *Doctrine and Covenants* to read. At the conclusion of the reading of these two books, the young man was ready for baptism. He says that the Book of Mormon conveyed to him the truth of the Latter-day gospel.

The resentment that he felt to the young woman for placing this book in his hands turned to admiration, which ripened into love. About one year and a half ago these young people were married in the Salt Lake Temple, much to the satisfaction and gratification, not only of themselves, but of a devoted family.



The kodak pictures were taken of the Hill Cumorah on July 19, 1916. The persons appearing in the "snaps" are Mrs. Amy Brown Lyman, General Secretary; Mrs. Jeannette A. Hyde, business manager of the *Magazine*; Mrs. Emma A. Empey, member of the General Board, and Miss Emily Smith, daughter of Mrs. Juliana L. Smith and President Joseph F. Smith.

An Angel From On High

The centenary of the first appearance of the Angel Moroni recalls a gem of "Mormon" Hymnology, written by Parley P. Pratt.

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Sealed by Moroni's hand,
It has for ages lain,
To wait the Lord's command,
From dust to speak again.
It shall again to light come forth
To usher in Christ's reign on earth.

It speaks of Joseph's seed,
And makes the remnant known
Of nations long since dead,
Who once had dwelt alone.
The fulness of the Gospel, too,
Its pages will reveal to view.

The time is now fulfilled,
The long expected day;
Let earth obedient yield,
And darkness flee away;
Remove the seals, be wide unfurled.
Its light and glory to the world.

Lo, Israel, filled with joy,
Shall now be gathered home,
Their wealth and power employ
To build Jerusalem;
While Zion shall arise and shine,
And fill the earth with truth divine.

Items About the Book of Mormon

Moroni, the heavenly messenger, first appeared to Joseph Smith on the night of September 21, 1823. The angel informed the boy that "there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants."

On the 22nd day of September, 1827, Moroni delivered the plates to the Prophet Joseph.

The first edition of the Book of Mormon was published in 1830. This edition consisted of 5,000 copies.

The Book of Mormon has been translated and published in fifteen languages. These languages are: English, Danish, French, German, Italian, Welsh, Hawaiian, Swedish, Dutch, Maori, Samoan, Spanish, Tahitian, Turkish and Japanese.

The book has been translated in Hindustani and modern Jewish but not yet published in these languages.

The first American edition of the Book of Mormon was published in Palmyra, New York, 1830.

The first Utah edition was printed and published in Salt Lake City in 1871.

The Danish translation was published at Copenhagen, Denmark, in 1851.

The Welsh, at Myrthyr, Tydvil.

The French, at Paris, in 1852.

The German, at Hamburg.

The Italian, at London, England, in 1852.

The Hawaiian, in San Francisco, in 1855.

The Swedish, in Copenhagen, Denmark, in 1878.

The Dutch, in Holland, in 1890.

The Spanish, in Salt Lake City, in 1886.

The Maori, in Auckland, New Zealand, in 1889.

The Samoan, in Salt Lake, in 1903.

The Japanese, in Tokio, in 1909.

The Spanish edition circulates in twenty-one Latin-American republics.

EDITORIAL

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

Vol. X

SEPTEMBER, 1923

No. 9

The Book of Mormon as a Best Seller

Thirty years ago the American public was astonished by the statement that a popular volume of fiction had sold at the rate of a quarter of million copies in three months. That sort of thing was new in America at that time. It has occurred somewhat frequently since. The last few years has probably witnessed the sale of a quarter of million copies of the Book of Mormon. The book is not yet in the class of the best sellers, but it is rapidly moving toward such a place. It does not seem to us extravagant in any way to suggest that during the next hundred years the Book of Mormon will become one of the best sellers among American books; indeed, it is not impossible that it may become the best seller.

The Book of Mormon as a Literary Product

It is difficult to call to mind a book that has been more frequently scoffed at than has the Book of Mormon by its would-be critics. Yet the standard history of American literature, the *Cambridge History*, has devoted considerable space to the book under the caption, "New Bibles". While the author of the chapter insists that the advent of the book was quite unnecessary, quoting "Mormon" authorities to the effect that it agrees in all essentials with the Bible, therefore, he argues, there is no excuse for its

existence; yet, so potent has the book become in the ninety-three years since its first publication, in 1830, that men of letters writing a history of the literature of the nation have been forced to include it, which means that University students, all over the land, will learn of the book as a literary product.

The Scholar and the Book of Mormon

The 21st of September of this year marks the centenary of the appearance of the Angel Moroni to the Prophet Joseph Smith; a visit which eventually resulted in the coming forth of the Book of Mormon. The first edition of the Book of Mormon was published in 1830. Since that time many persons have attempted to discredit the story of the Prophet Joseph concerning the origin of the Book. These critics have been very numerous in college circles. Whether the critic has appeared within the confines of the college, among those who are classed as learned or among those classed as the unlearned, they are all in the same predicament. They deny the story of the origin of the book as set forth by Joseph Smith and the witnesses; yet they fail utterly to establish any other origin.

With the attitude of many scholars in mind, we recall the admonition of an elderly gentleman who said to some people who were very greatly disturbed over what their opponents were saying about them, "Don't fear an opponent who changes front every day; it may be tremendously irritating, but it is an acknowledgment of the weakness of his position." This remark strikes home with singular force as it applies to the critics of the Book of Mormon.

Within the decade an incredibly large number of theses have been written by graduate students in American Universities, on the Book of Mormon, most of them having as their objects, first, the refutation of the story as told by Joseph Smith and the witnesses of the Book of Mormon, while their second aim has been to establish the origin of the book. Many and most ingenious have been the theories presented. The confusion found in the ranks of the skeptical must give comfort to those who know that the Book of Mormon is of divine origin.

This winter a story came to us from the University of California which is typical of attempts made by students in other colleges to explain the origin of the book. A student presented a thesis which, as usual, denied the story of the origin as maintained by the Latter-day Saints, and which also admitted that the idea that the book had any connection with the Solomon Spaulding Manuscripts had been exploded. The writer then proceeded to give Sidney Rigdon credit for the authorship of

the book. Very likely he established the thesis to his own satisfaction. His argument may have been as the case required—reasonably exhaustive.

At the close of the presentation, one of the Utah students asked the writer if he knew what Sidney Rigdon had said on this matter. He replied, he did not. He was then informed that Sidney Rigdon's testimony was to the effect that he became converted to the faith of the Latter-day Saints through reading the Book of Mormon.

What has the next century in store for us? Will students in our colleges and universities continue a work which has proved so futile in the past, or will they read the book in a spirit of truth-seeking and be converted to the fact that neither Joseph Smith or any other man of modern times is responsible for the origin of this book, but that it is what it purports to be—a story of the ancient inhabitants of this continent and God's dealing with them, even as the Jewish scripture is the story of the Israelitish people, and the dealing of the Lord with them?

Tapestries

Grace Ingles Frost

As to and fro my needle flies,
A canvas close to weave
With sheen of threads that harmonize,
My mind does oft achieve
The art more radiant in hue,
For it weaves tapestries of you.

No flower that ever blooms to fade,
Can vie with colors that are laid
Across the fibres of my heart,
With rhythmic touch and blend,
And when complete in every part,
I view my work, O Friend!
Fain would I find a thread more true,
To weave my tapestries of you.

The Scenic West and Its Natural Resources

It is said that the Swiss people were oblivious to the beauty of their country until the tourist went in and discovered the beauty for them. It seems rather certain that the people of southern Utah in the region of Zion's Canyon, Bryce Canyon and Cedar Breaks have not appreciated in full the beauty of that region, and that history is daily repeating itself, in that people are constantly going into that country who are loud in their praises of the beauty of color and form found in these lovely canyons of southern Utah and northern Arizona, including, of course, the Grand Canyon of Colorado and the Kaibab Forest.

We are personally acquainted with a physician now practicing in one of the cities of northern Utah who, as a boy, herded cows in and around Bryce Canyon, who never dreamed that there was anything superior about it. It is said of the man after whom the canyon is named that he suggested that it might be very beautiful to look at, but that it was most inconvenient to herd cows in as they usually succeeded in getting lost. Other expressions similar to this might be quoted were it necessary to support the idea that the growth of appreciation for the natural beauty of these places has developed rather slowly.

At this writing we have in our state Dr. Cowles, a plant ecologist, from the University of Chicago, who is giving a course in the summer school being conducted at Aspen Grove in Provo Canyon. Dr. Cowles is widely traveled, both in the United States and in Europe. He has been this summer to Zion, Bryce and Cedar Breaks, and the Grand Canyon of Colorado and the famous Kaibab Forest. In speaking to Mr. E. S. Hinckley, who is especially interested at the present time in making manifest to people some of the beauties of this western country, he said, "You people don't advertise your state enough. So far as I am personally concerned, I should put the scenery of southern Utah, including the Grand Canyon of Colorado and the Kaibab Forest, ahead of anything for scenic beauty I have yet noted."

Evidence is not lacking that this country is coming to its own, so far as its natural beauty is concerned. The press of the East has been more generous than usual, in playing up the scenic beauty of Utah, and the recent visit of the late President Harding to the south has drawn the attention of people all over the country to some of the wonder spots of the West. Of course the automobile, the railroads, and the splendid roads that have

been built through the state and into the canyon, must not be ignored as they are important factors in drawing to the attention of people the beauties so long hidden in the mountain fastnesses in remote parts of the state.

What is true of the south is true in very large measure of all the state. There is not the superb coloring in many of the canyons of the north that is found in these canyons of the south, but there are always other features to commend them, such as beautiful trees, flowers of many hues, and attractive waterfalls. In these particulars the canyons of the north resemble very much the mountainous country of Switzerland.

The canyons of Utah as a whole are a sesame of treasures that delight the eye and the heart of all who come in contact with them.

Not long ago, Mr. Paul L. Newmyer, in addressing a business group of Salt Lake City, featured the resources and beauties of Utah in the following items:

Utah

Has iron ore enough in one county to relay every mile of railroad in the United States and rebuild every steel structure in the country.

Has salt enough, in one county alone, to supply the present population of the world with a quarter of a pound a day for over a hundred years.

Has the largest open cut copper mine in the world, and other copper properties not yet developed.

Has the largest body of salt water in the world.

Has the largest fresh water lake west of the Mississippi.

Will raise enough fruit in 1923 to supply every person in the United States with a half-pound each.

One county alone in Utah will this year ship 15,000 cars of fruits, vegetables and sugar.

Zion National Park and Bryce Canyon are among the world's greatest scenic wonders.

The State has already discovered more than 500,000,000 tons of coal, enough to supply the present population of the state for 50,000 years.

Utah has black marble enough to build a column 1.7 feet thick from the earth to the moon.

Has granite and sandstone enough to rebuild every structure in the United States and Europe, and that is of the finest quality.

Has enough cement stone to build a highway from New York to San Francisco fifty feet wide and a foot thick.

Has onyx enough in one county to build a counter and a

shelf for a soda fountain long enough to accommodate 950,400,000 people at one time.

Has over 4,000,000,000 feet of timber ready for the saw.

Has one-third of the nation's arsenic; one-fifth of the nation's silver; one-sixth of the nation's lead; one-eighth of the nation's manganese.

Is the leading alfalfa seed producing state in the Union.

Is the world's largest smelting center.

Has one mining camp from which \$130,000,000 has been paid in dividends.

Has one hundred and seventy seven known minerals.

The value of the farm crops of 1922 was \$26,665,000.

It was in Utah that irrigation was first made a success by the Anglo-Saxon race, in either North or South America.

There are over 4,000,000 acres of dry farming land awaiting the plow.

Utah has water power enough to operate, with electricity, 1,000,000 factories and light every city and town in the state.

Utah has over 1,000,000 acres of land under irrigation, and with proper development can double the acreage.

Utah has, untouched, mountains of silica for the manufacture of glass.

Utah has the greatest silver mining camp in the world.

Utah has oil shale deposits, undeveloped, to supply the present gasoline demand of the United States for years.

For the ten years, 1910-1920, Utah gained in population between twenty and thirty per cent. Only five other states in the Union had a greater gain in the ten years. These states are Arizona, California, Idaho, Wyoming and Michigan. During the same ten years only one state, Arizona, showed a smaller movement from the farms to the cities. (U. S. Census, 1920.)

The Best for Me

Bertha A. Kleinman

There is a best for everyone, though long the trail to find it,
There is for each a rising sun, though dark the night behind it,
There is a summit all may reach, though beetling crags forbid it,
A rainbow splendor spanned for each, though drenching mists have hid it;

There is a cross that all must bear, nor high, nor low may spurn it,
And lo! a crown that each may wear, albeit years to earn it.
There is a best that waits to bless nor heaven can bequeath it,
Till hearts are shorn of selfishness and chastened to receive it.

Harding Praises Hardy Pioneers of Utah Town

(New York Sun and Globe, Thursday, June 28, 1923)

Before leaving for Idaho, President Harding spoke at Cedar City, a small community in Utah, many of whose members had never before beheld a President of the United States.

Mr. Harding spoke as follows:

"Ladies and gentlemen:

"If it were not so late I should like to wait for a few moments, because the man who operates the radio amplifying device has not as yet returned from the trip, and I wanted you to see one of the marvels of modern science as exhibited in the amplifying of public speech. It is not very often that those so far from the larger centers have such an opportunity, and I thought you would enjoy the experience. A speaker talking before one of these devices (indicating) can have his voice carried from this platform to the farther edge of your city and be heard distinctly. However, it is not in operation for the moment.

"I will take the opportunity to say how pleasing it is to us to be so cordially greeted by so large a representation of the citizenship of southern Utah. We have had a very wonderful day today—wonderful in many ways. We have come to have a new love for the beautiful; we have found a new charm in the marvelous works of nature; we have seen exhibited the results of her convulsive moods, and then we have seen the effect of her relentless force operating throughout the ages in the canyons and gorges and other aspects of Utah's magnificent scenery. With it all, I think we have come to have, perhaps, even greater reverence for the Creator, a new wonderment at His purposes, and a new curiosity to know when we ourselves are going to fully understand God's purposes. It has been an enthralling day.

"One of the things that has entertained most has been to see how men and women will toil with all their might and with all their hopes on a little strip of land, asking Mother Nature to yield to their desires. I have come to the conclusion that it is due to something more than the mere ambition to subsist and make a home. I believe the more impelling purpose must be an inherent one in man to have something he can call his own and a place where he can see the results of his handiwork. (Applause). After all, that is about the greatest inspiration there is in life. It so happens that we have too little of such inspiration in the great working centers of population, but out here in the great valleys a

man turns his hand to toil, sometimes successfully, sometimes with disappointment, and yet always he has time to appraise the thing that he has done and to find a pride in his work.

"If I were going to give a message to the boys and girls who are listening to me at this moment I would tell them always to have a pride in what they undertake to do in life, for pride in accomplishment is always impelling humanity onward.

"Oh, it has been good to see you, and I wish I could leave with you an adequate impression of the happy and wonderful day we have had. It is good to come so far from the great centers and find this distinctly American population working hopefully and confidently in the making of a greater America. (Applause.) You are doing your part handsomely, and I offer you my congratulations and pay you my tribute. I cannot tell you how proud I am, as President of the United States, that you are carrying forward your splendid work." (Applause and cries of hurrah for Harding.)

At this point Mr. Randell Jones called the President's attention to the fact that there were present a number of the original pioneers of Iron County, whereupon the President said:

"I am glad to salute the pioneers, and I should like to shake hands with each one of them, as I should like to shake hands with all who are present, if time permits. The pioneers, let me say, make a strong appeal to me. I know something of the type of men who make successful pioneers. I saw them go out from my own community in Ohio to build up the wonderful West, particularly that portion embraced within the states of Missouri, Iowa, Kansas and Nebraska.

"I saw some of them possessing a little material store in life cut adrift from everything, build their covered wagons, place all their belongings therein, as well as their families, and start Westward the march of the "Star of Empire" to build a new empire of the West. It took courage, and only the fit survived and made a success of it. I know the sturdy stuff of which the pioneers were made. I pay you pioneers of this section my greatest respects for the foundation which you laid in building this magnificent community of southern Utah.

"Now I should meet the pioneers."

The pioneers present thereupon were greeted by the President and Mrs. Harding.

"You live in a wonderful State, and you people of Utah are truly 'empire builders.' Senator Smoot was telling me today that the resources of Utah are so great and her industries so varied that although a wall were built around the State, shutting it off from the world, yet the people could live within and for themselves alone. But you do not want to do that. You are citizens of

the greatest republic in the world, and the Republic wants you to be a part of it. I like to tell you, for I believe it with all my heart, that all of the Republic is concerned in the common welfare of America. It is impossible to have a great country where one section prospers at the expense of another; we cannot have a fortunate country where one class of its citizenship is doing well while another is suffering. We can only have a happy, contented and thriving people when the common weal is, in fact, the common weal and everybody is a participant in the common good fortune.

"I wish you your share of the common good fortune of the United States of America. (Applause.) I wish you every good that can come to you. If I am the first President to visit your section, I am going to give some of my successors such an impression of you that they likewise will want to come. I am sure they will enjoy their visit, as we have done today.

"I thank you all for your cordial greeting and this manifestation of your interest and friendship. It is, I can assure you, more than cordially reciprocated." (Applause.)

Two Prayers

Lafayette Hanchett

For five days prior to the visit of the Presidential party to Zion National Park, it seemed as if the elements had conspired with the evil one to make the visit impossible.

The wind gods drove their chariots through the air with forty mile gales; the dirt and dust rose in vast clouds.

The good "Mormon" people of Iron and Washington counties raised their voices in prayer, asking that the President of the United States be permitted to see the world wonders within their borders in both comfort and safety.

When the Presidential train was leaving Salt Lake City, the wind was still raging across the southern desert—but it suddenly stilled—the morning dawned, bright, beautiful and quiet. The President came, journeyed safely to the great canyon, and returned to his train; as he climbed the steps of his private car, a silent prayer of thanks went up from the gathered throng—the prayer of the day before had been answered.

The President had ended his speech to the group hovering about the train—he entered his car; the door closed and the curtains were tightly drawn, and then the great day seemed over, when the silence was broken by a woman's voice in song—first, one or two, and ten—twenty, then a hundred or more

joined. There was no official conductor; no paid chorus; no orchestral accompaniment; just these honest country people singing. It grew upon me that this was not a song; it was a prayer, welling up from the hearts of these good women, when the words, "God be with you, 'til we meet again" came timidly, sweetly and tremulously from a thousand throats. I have heard the great music of Wagner rendered by the artists of Munich, and have been enraptured by the masters of song in Grand Opera at Paris, and have thrilled when the voice of Caruso lifted in majestic grandeur above a singing congregation of twenty thousand, in Madison Square Garden, as he sang "America." But never have I been so deeply touched as I was by the voices of these good people that night as they sang "God be with you, till we meet again," for it seemed as if He who sets the great stage of Life, had set this scene, and had turned streams of moonlight down through the foliage of the great old trees, and here and there, had so shot a moonbeam, that it touched a bowed and grizzled old head, from which a quavering voice joined devoutly in the refrain.

It was not a song; it was a prayer.

Editor's Note.—The above article was sent by Mr. Hanchett to President Heber J. Grant with the request: "Do me the favor to read this." President Grant was so impressed with the beauty of Mr. Hanchett's tribute, that he wired it in full to President Harding, then at Tacoma on his way to Alaska.)

Mrs. Warren G. Harding

On the 27th of July, of this year, Mrs. Warren G. Harding wrote from Seattle, Washington, thanking President Clarissa S. Williams for the flowers presented to her while in Salt Lake City, on behalf of the Relief Society. Her letter reads:

"The beautiful corsage bouquet which you and the Latter-day Saint Relief Society sent me during my visit to Salt Lake City gave me much pleasure, as did the kind wishes with which it was sent, and I would be grateful if you would convey to your members our cordial thanks.

"With warm appreciation of your thought, I am

"Sincerely yours,

"Florence Kling Harding."

Ten days had not elapsed from the time Mrs. Harding wrote this letter until she was crossing the continent, bowed in grief, accompanying the remains of her beloved and distinguished husband.

The Relief Society was glad to honor her as the first lady of the land, and to show her such appreciation as was in its power, while she was a guest in our midst. The impulse to extend all kindness and all possible sympathy to her has deepened with her sorrow.

The mission of the Relief Society from the very beginning has been a mission of succor and comfort. Its idea has been to relieve distress of whatever name or nature that distress might be, as far as it is able. There is nothing that the members of this organization would not do to give comfort to Mrs. Harding in this hour of bereavement to her. The prayer of its members is that our Heavenly Father will be merciful to her and will send her the comfort she needs in this hour of sore trial.

The World's Needs

The world needs knowledge. See to spread
The store you glean from Wisdom's pages;
The thoughts of seers that now are dead
Must go to brighten future ages.

The world needs faith. How hard to trust,
When all the earth's full of deceiving.
Let word be true and act be just;
Help us once more to faith believing.

The world needs sympathy to deal
With grieving, suffering, sorrowing brothers:
To help us realize, to feel
The poignant grief afflicting others.

The world needs love to heal the wounds
Inflicted in hate's awful hour.
May love's refrain absorb all sounds,
And hate's mad jargon lose all power.

—D. H. Sherman, in *Ohio Educational Monthly*.

Boy of my Dreams

Ruth Moench Bell.

"Well, I guess I'll go to bed," Curtis Langley yawned, as he looked at the clock, whose hands indicated nine.

Catherine Langley did not glance up from her needlework, though she smiled demurely. Every evening for ever so many years, she had heard her husband make the same remark in the same way at the same time.

"The moonlight is wonderful on the terrace," Catherine observed. She drew a soft, cream-colored shawl about her and crossed over to the French windows. A flood of moonlight streamed in, as she drew the curtains aside and switched off the lights. "Wouldn't you like to sit out there or walk in it for a few minutes? It is still early, you know."

"The air is getting so darn nippy," Curtis yawned again. "Not to-night! I think I'll go to bed." Curtis picked up the shoes, which he had taken off earlier in the evening. His coat still hung over the back of his chair. He would leave it there. It was easier to find it in the morning when he left for work. Shoes in hand, he walked in his sox to the bed-room door and then turned, as strains of music came floating in.

Catherine had opened the French windows. An orchestra was playing a dreamy waltz.

"Oh, can't you hear it, dear?" Catherine cried. "They are dancing at the Bijou."

"Yep, does sound good," Curtis yawned again and went in to the bed-room.

"Let's dress and run over for one little waltz or two," Catherine coaxed.

"I'd have to shave and have a bath," Curtis grumbled. "You run over if you're so crazy for a dance. There's sure to be some one there you know."

"Curtis, alone?"

"Why not? It's only around the corner. You're safe. Nobody'd get you."

"What makes you so sure?" Catherine smiled sweetly. And then under her breath added: "Dear Boy of my Dreams, come back to me to-night."

Glancing up at a photograph on the piano, Catherine, her voice a caressing murmur, her fingers trailing lingeringly over the keys, began a tender little love song.

"Hang it all, Catherine, can't you find time for that sort of thing in the day time?"

"I've finished," his wife observed and went into her dressing room, standing for a minute between the draperies, which covered the door, awaiting the next remark, a remark which she knew would be the beginning of something very different that evening. It came and she disappeared at once between the curtains. "By the way, wasn't that gas bill too large, this month?" Curtis came back to the sitting room, his suspenders hanging down over his trousers.

"How much is it?" Catherine inquired from her dressing room.

"The bill is in my pocket." Curtis fumbled about in his pocket and brought out, not the gas bill but a note which he read with varying expressions.

"Hullo, what's this?" he murmured to himself. "This isn't the bill. Where did this come from? What does it mean, anyhow? 'One who knew you as a boy, because of that early regard, gives you this chance to win your wife's love,'" he read.

Curtis dropped down into his chair and re-read the note. "One who knew you as a boy, because of that early regard, gives you this chance to win your wife's love or release her honorably to him."

"That sounds interesting," Curtis observed to himself, with some amusement. "Another of those triangles, huh? Only, it's got into the pocket of the wrong fellow. A little melodrama. Some fellow's going to get some stage stuff worked into his affairs. Somebody else in love with Catherine, with Catherine?" He threw back his head and laughed, secure in a domestic peace which nothing had ever disturbed. He turned the note over quiscally in his hand. And then his countenance changed.

"Great Scott," he exclaimed under his breath. "This isn't meant for me. What the devil—" he examined the address again. "Curtis Langley. I'm Curtis Langley, all right." With a new interest, he resumed reading: "Many a night after you have gone to bed, we have spent the evening together."

Curtis glanced anxiously at the curtained door through which his wife had gone a few minutes before.

"Tonight, at the masked ball," the note continued, "she has promised to come to me forever. I prefer there shall be no stain on her name; and for that reason, give you this chance. The duplicate of the costume I am to wear, you will find in the hall wrapped and addressed to you." Curtis read more rapidly, "I am to call for her soon after nine. You may put on the costume and keep the appointment and I will call one hour later. Acceptance of the

challenge implies compliance with the conditions, 'honorable release'."

The note was signed, Gareth.

"It isn't true. It is some fool nonsense." Curtis Langley reflected, crumpling the note in his hand.

A picture of his wife rose before him, a picture of her as she had appeared standing by the French windows, that evening, so daintily charming of person, so serene and untroubled of soul. Catherine wear a mask like that to cover deceit? Catherine disloyal to him? Catherine cheap and common? Though he had not realized it before, it suddenly came to him that if he had been an artist striving to paint the perfect Madonna, Catherine's face would have been the one he would have chosen to depict. He roused himself with an effort. "Honorable release," a poetic name for divorce. Curtis shuddered as the word crossed his brain. All the things he had regarded as too vulgar and remote to enter into his thoughts seemed suddenly at his threshold. This thing could not be true.

He adjusted his suspenders, got up from the chair and went to the door of his wife's room, her private dressing room. It was a room he rarely entered. He disliked draperies so much. He parted the curtains now and looked in. Then he drew back amazed. Catherine, exquisitely gowned, was dressed for the ball.

He had never seen her so beautiful. Then his own theory smote him. "Women were only lovely when they loved." Catherine was lovely because she loved—who was the fellow?

Curtis crossed the room to her desk. Men who made love to other men's wives, the mere thought was revolting to him, always wrote letters and never had sense enough not to send them. The desk was open and he began rummaging through its contents. There it was, a bundle of letters tied with a silk cord.

"Perfumed and tied with a ribbon," he muttered to himself. "Nothing omitted, of course. If it is true, if those are his letters to her, if they must stage a thing of that kind," he concluded, "we'll end it in the usual, cheap, melodramatic way."

Curtis took his pistol from the table drawer. It was the weapon of a coward, he had always maintained. If it were used now to finish three who had made a muddle of their lives, it would have served its purpose. He laid the pistol down beside the bundle of letters and took one from the pack. He would not act in the dark. He would know what he was doing before he made any move.

"Carissima," the letter began. He snorted with contempt. "Carissima." Latin. He had studied Latin himself once; but had never found it necessary to make use of the cumbersome tongue.

"When you sang, last night," the letter went on, "I listened to you entranced."

"Catherine sang?" Her husband murmured to himself. "She used to sing before we were married. And she is singing now for him. I, too, listened to her entranced."

"The house was under your spell," he read on and reflected that she always used to have them under her spell. It was the poetry in her soul or something about her voice that got them. He read on: "I wondered how I, a mere man, had dared to lift my eyes to yours."

"Yes, I wonder a little myself," Curtis muttered, clenching his fists in fury. "While the house applauded and would not be satisfied and you returned humbled, not exalted by their joy, I wondered if it could be true that I had sat by your side and held your hand in mine." Curtis caught his breath: "Jove, has it gone as far as that?"

"A mist of holiness enveloped you like a veil and I felt that I should never dare to touch you again, even with reverence. And my touch must never 'profane.' Keep me alive to this light that leads me on. Keep me alive—alive to the truest.

"Forever yours,
"Gareth."

He folded the letter thoughtfully and laid it down. It was true then another man loved his wife, loved her truly, he was obliged to admit that. Perhaps deserved her more than did the husband who had slipped into a sodden indifference and accepted her as a matter of course. He remembered that he, too, stood somewhat in awe of her in those early courtship days. He seemed to recall that she had been striving, of late, to restore that former comradeship of the soul. But he had been so deep in his groove, and the groove withal had been so comfortable, that now he merely grunted his disapproval and remained behind his paper wrapped in easy silence.

"She has mellowed with time and I have mildewed," he thought with bitterness.

Curtis replaced the letters on his wife's desk and then a partly finished letter in her handwriting attracted his attention.

"Dear Dream Hero," the letter began. "How is it a woman could never make her husband her 'dream hero'," he cried. "I can no longer stifle my raptures alone," the letter went on. "I have cried out to the stars: 'Give him to know that I am near. Give him to feel the warmth of my human presence as one is aware of the the moon rays, the star gleams, the radiance of a rose, even though one turns and speaks not.'" Yes, it sounded like Catherine, always poetical, always the idealist. He read on; but to him I am only a personal convenience, a housekeeper, who smooths the domestic

cares to his fancy, who tempers the accounts to his purse, who nods with interest when he glances up from his paper with a comment, who makes no demur—when he yawns and goes to bed ”

“It does not seem like Catherine to expose my shortcomings to another,” Curtis considered, “she has seemed the soul of loyalty.” The conclusion of the letter smote him: “I have taken my joys alone. There is nothing lonelier.”

“I might have gone out with her a time or two,” he reflected. And then a vision of her as she looked in the ball gown rose before him. This Gareth, whoever he was, would see her as he had seen her just a few minutes before. He must stir himself while there was time.

He found the package in the hall, as the note had stated. If he put it on, he was in honor bound to release her honorably, in case he failed to win her love again.

Curtis Langley put on the “silly costume,” as he had dubbed it. Perhaps it was not so bad an idea after all. Under cover of the mask and with Catherine thinking him the—what was it she had called this other, this man who was not her husband? Oh, yes, it came to him, “Boy of my Dreams.” He, too, had been “the Boy of her Dreams” once, he knew that. They had been as foolish about each other as most lovers. And now he must try to revive the old love, make her admire him as she used to do.

A glance into the mirror, as he adjusted the costume, was not reassuring. He had slumped miserably, he could see that. A person might be “fat and forty,” and yet not look “fat and forty,” and flabby of brain and muscle besides.

He was pulling up the hood of the domino, when a voice from Catherine’s door smote on his ears with poignant pain.

“Curtis,” Catherine was standing in the doorway, “I can’t let it go any further. Even a dream kept from you, is a deceit.”

“I may as well tell you that I know all,” her husband turned to her.

“Not all, dear.”

“I know enough! Catherine, if you had only told me that you were tired of being my household convenience. If you had said: ‘Give me my freedom. Let me sing again, and win again a live mate for the—the sort of person I have become. If I could only sit here in my loneliness and think of you serene of soul, as you have always seemed, unsullied by deceit. If you had only left me the image of yourself, as I thought you, to worship and follow to my grave. My honor and yours were in your hands’.”

“I know, dear,” she was more appealing than ever in sweet humility. “A man’s very soul is in a woman’s hands. That is why I have been blaming myself. I—I think I lulled your soul to sleep with—creature comforts. You know my own soul slept also.

There were no children—and nothing to wake us up, no sharp crisis.”

“You seem to have provided that.” He observed curtly.

“I—I met my crisis some time ago, when I realized where the current of ease was taking us. We were drifting nearer and nearer to the harbor and farther and farther from each other.” Catherine was pleading intensely.

“You seem to have put in an oar with startling effect,” he was steeling himself against the desire to crush her in his arms, crush out the lies and deceit that even then did not show, crush out, perhaps, the very life that was not for him.

“Don’t sneer, dear,” Catherine went on. “I used to look at you achingly as you sat over your paper and wish that you might glance at me now and then and imagine the space without me. I longed so to be necessary to you before the tide carried me away.”

“And so you found this ‘Gareth’?”

“And so I found this Gareth. I read the letters and found my way back to love and romance and the belief in all that is fine and true and happy. Night after night when you had gone to bed I would sit here and visit with this ‘Boy of my Dreams,’ I sang to him, walked in the moonlight with him, waltzed with him.”

“Catherine,” her husband burst out threateningly.

“Then I tried to rouse you, Curtis. I tried to win you back, dear. I realized that you had not always been indifferent. I knew that if you had slipped it was because I had failed you in some way.”

“Catherine!”

“When I re-read the letters, I could see that we had come a long way from the land of our dreams, you and I. We were hurrying along toward the Long Silence, hurrying away from each other. Some day, one of us would leave the other lonely, so lonely because of the companionship we had missed, the companionship that could then never be.”

“Catherine, you tell me this, just after you are out of my reach?”

“But, Curtis, can’t you see; I only did this to win you. I tried every other way.” She reached out her arms to embrace him; but he held her aloof.

“You could clasp me in your arms, knowing that in a few minutes, he will be here to claim you,” he cried indignantly.

Catherine laughed softly: “But Curtis, don’t you understand? He is here, now, here at last. I have won. I can feel his real presence at last.”

Curtis was splendid in his rage. “For heaven’s sake, Catherine, speak out what you mean. Where is the fellow?”

“I am trying my best to tell you. For some time he has been

only a dream. Now he has come true again, come back to me. Don't you see, dear? There is no other. There never has been another, just the Curtis Langley you became, and Gareth, 'the Boy of my Dreams'."

Curtis caught her by the wrist savagely. "Don't lie to me, Catherine; anything but to have that to remember. And don't laugh." He caught her roughly by the shoulders. Tremulously happy, Catherine looked up at him. "That's right, crush me, you big, glorious, ridiculous boy."

"Catherine, I'll not be responsible if you flatter and mock. I may do anything," he cried, flinging her from him out of immediate danger.

"Oh, won't you see, dear?" Catherine begged joyously. "Won't you see? I'm not mocking. I love your ridiculousness, dear, anything but your indifference. But if you must have the truth; I am tired of Curtis Langley. I am leaving Curtis Langley. I have always loved Gareth, and now, if you will, I shall always have my Gareth. Oh, I shall keep him so close to me he can never again slip away."

For answer, Curtis pulled open the table drawer and took out the pistol. But she put her hand on his. "It isn't loaded, dear. I saw to that. I hoped you would want to shoot me. Surely you know that you are Gareth. Surely you remember that you called yourself that in the days of our courtship. Don't you remember your own letters? You wrote every one of them. Why, if you had looked at the dates you would have known. You wrote them in the days when we meant to be everything to each other; when you meant to do big things; but never anything happier than just loving me. And I let go of you somehow, and let you slip so far away, I called in vain for you to come back. When I re-read your letters one lonely day, I knew we must do something to get back to each other. I lived with my memory of you for weeks and weeks and grew happier and happier. But even that, not shared with you, seemed a deceit. Many a night after you had gone to bed I dressed for a dream dance with you and you flattered me, told me I looked lovely, and danced divinely and that you loved me dearer and dearer. I sang to you, while you were away, wrote to you; but I could not wake you up. You were buried so deep under a—a crust of indifference that I—I couldn't reach down and touch you at all. And so I made this plan."

Curtis caught her madly by the shoulders. "You," he cried beginning at last to sense it. "You, it was you, wrote the note I found in my pocket?"

"I couldn't rouse you any other way, dear."

"And this masquerade costume?"

"I thought maybe I could open my heart to you if you were

masked so I couldn't see your face. I couldn't have borne your smiles and a sneer, in case I failed."

"And this letter that fell out of the magazine, the letter to the Boy of your Dreams?"

"I couldn't have told you all that except in a letter."

He caught her to him and then held her at arm's length. "Catherine, there is another. What has made you so beautiful, then?"

"Can't you see, dear," she buried her face in his shoulder, "it is just loving my 'Dream Boy,' the dream boy that became real."

Curtis held her closely, with a warmth he had not shown for years. "I don't care how many dream boys you love," he cried, "just so I am the only real one. But I've been in the mood all evening to crush somebody's blamed neck."

"I know. One of the dear, funny things about you is the way an idea sticks in your head once it gets there. It is so hard to get out. The indifference came out hard, ever so hard. And now I hope the love will stick just as tight. You see, there is only one 'blamed neck' to crush. And if you don't mind, I'd rather do the crushing myself." And she flung her arms happily about him as he held her to him.

"I think I'll have to take out a little of my spite on you to settle my own account," he laughed. "Catherine, you are an actress, poet and singer, to say nothing of being a real woman. You may stage anything you like, but don't let me lose you again even in play. Here, what about that dance," he interrupted suddenly. "What do you say to a dance. It is only about ten. Sing me something while I bathe and shave and dress."

From the door he called back mischievously, "I promise to listen entranced."

"You needn't do that," Catherine cried, as her hands rippled over the keys, "just always be 'The Boy of my Dreams'."

Longings

Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise a little more;
Let me be, when I am weary, just a little bit more cheery;
Let me serve a little better those that I am striving for;
Let me be a little braver when temptations bid me waver;
Let me strive a little harder to be all that I should be;
Let me be a little meeker with the brother that is weaker;
Let me think more of my neighbor and a little less of me.

—Author unknown.

Of Interest to Women

Lalene H. Hart.

LUNCH BASKET SUGGESTIONS.

As the time for the opening of school approaches, the busy mother has many things to remember and make ready. One thing that is often neglected and not considered in the plan is the lunch basket. It is a household problem and becomes more or less of a burden in many instances. It should be planned for the same as other meals of the family, in order to save as much time and energy as possible and still have good, nourishing as well as appetizing food.

A lunch well planned and carefully packed does not become monotonous. Variety and the element of surprise is the key note to success in packing daily lunch boxes or baskets of which the carrier does not tire. In cold weather include something hot if possible, a soup or beverage; something substantial of course; a relish for an appetizer and variety; something sweet to satisfy the sweet tooth and always a bit of fruit of some kind. Pack everything in waxed paper to keep it fresh and palatable.

In the selection of the basket its care and convenience should be considered. There are many kinds used, from the paper bag to the more elaborate "kits" with various compartments. A small one containing a thermos bottle with a capacity of one cup is a good and convenient size. Many kinds and sizes of paper cups, spoons and small plates are used then thrown into the waste basket without further thought, but whatever kind is used, care should be taken to keep it sweet and sanitary. It should be as compact as possible so that the burden of carrying it will not outweigh the value of the nourishment the child is to receive from the food itself.

What to put in the basket is most important. There are just as many kinds of lunches as there are people who prepare and eat them. There is an idea that only one kind of sandwich made of bread two or three days old, constitutes the lunch. No wonder the school child throws half of his lunch over the fence and then goes to the corner store for cheap candy and sweet cakes. On the other hand, a dainty sandwich with piquant and appetizing filling will tempt the appetite when other things will not.

There are endless varieties and combinations of both bread and fillings for sandwiches that would keep the housewife busy

making a different kind each day. The extreme in variety, however, is not practical as it would waste both time and material. It isn't always necessary to provide special material. Small portions of food left from other meals that otherwise may be wasted, combined with other ingredients, often make very tasty sandwiches, such as bits of bacon left from breakfast, chopped with an equal portion of chopped dates, moistened with mayonnaise and used with or without lettuce.

Bread just old enough to cut easily without breaking or crushing is best for sandwiches. It may be white, whole-wheat, rye, salt-rising, made with or without raisins, nuts or prunes. When the fruit or nut breads are used only butter or lettuce and salad dressing need be used. Egg, meat, fruit, marmalade, cheese, olive, pimento may be used in numerous ways both singly or in combination, for fillings. Care in combining flavors that blend is essential. Some combinations are good such as peanut butter, a small berry jam or jelly, chopped raisins and pecans, prunes, figs, marshmallows and cherries; peanut butter mixed with lemon juice or mayonnaise and sliced bananas; dates and green peppers chopped and mixed with mayonnaise.

Cookies, tarts and turnovers are always good, and can be kept on hand. There are as many varieties of these as sandwiches. Cream puffs and popovers filled with firm fillings such as chocolate cream or gelatine mixtures, can be used for variety. Care must be taken in the packing of these that they are not crushed and made mussy. Occasionally home made candy, stuffed dates, candied fruits as pineapples, cherries, etc., or ginger, will be a surprise and will furnish sweets enough to satisfy the appetite so the child will not want candy, too much of which is used during school days. Gingersnaps with chocolate peppermints used as filling like sandwiches, is a change in sweets.

A few recipes may be helpful in suggesting many possibilities for the busy housewife:

Bambury Tarts.

1 c. raisins	1 egg
1 c. sugar	1 cracker
1 lemon, juice and rind.	

Chop raisins, add sugar, egg slightly beaten, cracker rolled fine, and lemon. Roll pastry 1-8 inch thick and cut in pieces 3 1-2 by 3 in. Put mixture on one part and fold the other over it, press edges together. Brush over with cream or melted butter. Bake 20 minutes in slow oven.

Boston Cookies.

1 c. butter	1-2 ts. salt
1 c. sugar	1 ts. cinnamon
3 eggs	1 c. coarsely chopped nuts
1-2 ts. soda	1-2 c. currants
2 tbs. water or milk	1-2 c. raisins chopped
3 1-4 c. flour	1 ts. B. P.

Cream butter, add sugar gradually, and eggs well beaten. Add dry ingredients sifted together and water. Add floured fruits and nuts. Beat thoroughly. Drop by teaspoonfuls on a buttered sheet. Bake in moderate oven.

Madelines.

Make plain cup cakes. When cool, remove the centers with a sharp knife and fill with jelly, fruit creams, or french custards; replace the top and ice. These keep moist a long time, and are delicious for lunches.

Fig Biscuit Sandwiches.

Chop 1 c. figs, add 1-2 c. cream. Place in double boiler and cook slowly on back of stove until cream is all absorbed. Cool and spread between crisp, thin, buttered, baking powder biscuits.

Prune Turnovers.

Soak prunes several hours, drain, remove pits and sprinkle with nutmeg and a little lemon juice. Make rich baking powder biscuits. Roll to 1-4 inch thickness. Cut pieces about 4 inches square. Fill with prune mixture. Pinch the edges together at the top. Brush over with cream. Sprinkle with sugar and bake.

Four Things to Do

Henry Van Dyke

Four things a man must learn to do,
 If he would make his record true:
 To think without confusion, clearly,
 To love his fellowmen sincerely,
 To act from honest motives purely,
 To trust in God and heaven securely.

Items About Women

New York University Honors Women

A bust of Frances Willard has recently been unveiled in the Hall of Fame of the University of New York. Other women who are memorialized in the Hall are Harriet Beecher Stowe, Mary Lyon, Emma Willard, Alice Freeman Palmer, Maria Mitchel and Charlotte Cushman. Of this group, Miss Willard was a reformer, Mrs. Stowe an author, Mary Lyon, Emma Willard and Alice Freeman Palmer were educators; Maria Mitchel an astronomer, and Charlotte Cushman an actress.

Miss Olive Jones of New York, President of the N. E. A.

It is pretty much an unwritten law in the National Education Association that the presidency of the association shall fall to a woman every alternate year. In harmony with this policy, Miss Olive Jones of New York was elected president at the session of the National Education Association recently held in Oakland and San Francisco. This is the first time the office has fallen to a New York woman.

Utah Woman Finds Place on School Board

We congratulate Provo in the appointment of a woman on the Board of Education of that city. Mrs. Margaret P. Maw has had experience both as a teacher and as a business woman and will no doubt render valuable service in the position which has come to her through the resignation of Mr. Arthur N. Taylor. Utah is behind in this matter. Two years ago the state of Pennsylvania had five hundred women serving on school boards.

Dr. Henry C. Cowles Visits Utah

Dr. Henry C. Cowles, of the University of Chicago, is giving work at the Alpine Summer school, at Aspen Grove. It was known that Professor Cowles was bringing a group of his students to Utah to study plant life in this very exceptional environment, but the surprise came when the party arrived and it was discovered that the group consisted of eighteen women.

Daughters of the Pioneers

In a number of cities of the State, the 24th of July celebration was staged and put over by the Daughters of the Pioneers with signal success. The *Magazine* extends congratulations to these women for their excellent community work on the occasion of the

76th anniversary of the Pioneers entering the valley of the Great Salt Lake.

Politics and Twins

Recently the Indianapolis Star published a line which reads, "The great need of France, now as always, is less politics, and more twins." It usually takes a woman to make a matter quite complete. Utah can furnish both the politics and the twins. We congratulate Senator and Mrs. W. H. King on the birth of a son and a daughter, July 17.

Enfranchizing the Italian Women

The work of enfranchising the Italian women seems to be progressing very satisfactorily. The people of Latin origin both in Europe and America seem to be somewhat backward in this particular; consequently, we congratulate the Italian women on what at present seems to be an almost certain fact—her enfranchisement, in the very near future.

Finnish Woman Serves Fifth Term in National Parliament.—

Miss Annie Furuhjeln, who is now serving her fifth three-year term as a member of the Finnish Parliament, has probably had a longer experience than any other woman in a national law making body. The Finnish Diet is a body of two hundred persons, at present having a membership of twenty women. Miss Furuhjeln is at present interested in a bill asking for the appropriation of funds for the instruction of Swedish girls in home economics.

The American Passion Play

California is full of enthusiasm once more, as it begins the training for what has been called "America's Passion Play," to be put on near Hollywood now for the fourth time. The play was written by the late Mrs. Christine Wetherill Stevenson, of Philadelphia, and like the Passion Play of Oberammergau, held every ten years, in Bavaria, Germany, concerns the Christ. Mr. Herberg Grimwood will play the role of Christ, and Helen Freeman will be seen again in that of Mary Magdelene.

Convention Held at Seneca Falls

A convention was held at Seneca Falls, July 20 and 21, commemorating the seventy-fifth anniversary of a first Equal Rights meeting ever held in the world. This convention was called by Lucretia Mott and Elizabeth Cady Stanton. On July 22, memorial exercises were held at the grave of Susan B. Anthony at Mt. Hope cemetery at Rochester, New York. On the evening of July 22, a pageant of the convention of 1848 was re-enacted on the bank of the Seneca River. Fifty women in the costumes

of seventy-five years ago impersonated the participants in the first equal rights convention, with Mrs. Claude Christopher as Elizabeth Cady Stanton, Mrs. Edward B. Gould as Lucretia Mott, Miss Helen Addison as Martha C. Wright and Mrs. Milton Sanderson as Amelia Bloomer, then a milliner in Seneca Falls, who originated the garment which still bears her name.

Dr. Chew in Utah

Dr. Ng. Poon Chew, managing editor of an American-Chinese daily was a guest in Utah during the month of July. He states that there are approximately four hundred Chinese women studying in American Universities at the present time.

Living Wisely and Well

SAN FRANCISCO, JULY 3, 1923

By Heber J. Sears, Department of Hygiene, University of Utah

THE CONVENTION IDEA

Although not entirely new, the convention idea is growing by leaps and bounds, and is pregnant with splendid possibilities.

Modern modes of transportation have made possible the coming together of workers in the different fields of endeavor from even remote parts of the globe. Think of the futility of calling a world conference of educators a hundred years ago! In San Francisco today there are assembled in one convention educators from sixty different nations.

The convention is a feast at which each participant throws his knowledge into the common pot, from which we may all feed.

The convention is a stage on which each actor has a "try-out." He may be hissed off the stage or he may make good and play an important part in the drama of life.

The convention is a laboratory where a theory may develop into a fact, or be destroyed by the acid test of practical experience.

The convention is a parade where each brings his idea symbolized by a torch. His torch may be obscured by brighter lights, it may be entirely extinguished, or it may be fanned into a flame that will illumine the world.

The convention is a clearing house of information—good checks in the form of ideas get the stamp of approval, bogus checks are thrown back to the depositor.

The convention may be likened to a melting pot, a threshing floor, or to a buffing wheel for the polishing of ideas.

The convention is a battle-ground, an arena from which many a hobby-horse emerges riderless.

Tired Mothers

A little elbow leans upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers folding yours so tight;—
You do not prize this blessing over much;
You almost are too tired to pray tonight.

But it is blessedness; A year ago
I did not see it as I do today,—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.
And now, it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And, if some night, when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curling head from off your breast;
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipp'd,
And ne'er would nestle in your palm again;
If the white feet into their graves had tripped,
I could not blame you for your heart-ache then.

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear its patter in my home once more;

If I could mend a broken cart today,
Tomorrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the dainty pillow next my own,
Is never rumpled by a shining head;
My singing birdling from his nest has flown,
The little boy I used to kiss is dead!

Mrs. May Riley Smith,
quoted in *Millennial Star*, Vol 48.

Notes from the Field

Amy Brown Lyman.

Eastern States Mission



BUFFALO BRANCH RELIEF SOCIETY

A Relief Society organization was effected January 4, 1923, at Buffalo, New York. Mrs. Elea M. Browning was sustained president of this branch. There are nineteen members enrolled, and meetings are held weekly in the homes of the various members. In March, this society held a bazaar and social. Over \$40 was cleared from the sale of articles which were donated by friends and members. This branch is now making clothing and knitting stockings to be distributed to those in need. A picture of the Buffalo branch is printed herewith.

Raft River Stake

Owing to the removal of President Celia A. Harper to Ogden, Utah, the Raft River stake Relief Society was reorganized May 21, 1923. Mrs. Harper has served as president of the stake Relief Society since 1917. Her work has been of a high character, and she has been faithful and devoted to the Relief Society and the Church. Mrs. Harper was given an honorable release, and the good wishes of her Relief Society co-workers and her many friends in this stake, were extended to her.

Mrs. Abbie C. Ottley was selected as the new president of the Raft River stake Relief Society.

Western States Mission.

Mrs. John M. Knight, president of the Relief Society of the Western States Mission, reports that she has just returned from visiting various branches of the mission. Mrs. Knight visited the Relief Societies in Lincoln, Omaha, Grand Island and Pilger, Nebraska. Mrs. Knight reports that these Societies are all in a flourishing condition.

Woodruff Stake

Two years ago the Woodruff stake Relief Society asked the various members to report the number of chapters of scripture which each had read during the week. During the year, 1922, five wards reported a total of 4,354 chapters of scripture read.

Morgan Stake

The Morgan stake Relief Society had their annual temple excursion June 13, at the Salt Lake Temple.

Kanab Stake

The Relief Society *Magazine* is in receipt of the following sketch of Mrs. Emma S. Brown, of Fredonia: "Mrs. Emma S. Brown was the president of the first Relief Society of the Fredonia ward, which was organized in 1893. She held the position for twenty-five consecutive years, and during the period of her presidency, an excellent organization was developed. Under her direction a Relief Society house was built. Mrs. Brown was a most worthy president and was always ready to serve those who were in distress, not only because of her position, but because of her sympathy, kindness and generosity. Her daughter, Mrs. Eva Brown Hortt, has succeeded her as president, and is carrying on the good work of her mother. Besides her public service, Mrs. Brown reared a family of twelve children. She is still active as postmistress at Fredonia. Mrs. Brown is seventy-two years of age."

Liberty Stake

The Liberty stake Relief Society board has issued a bulletin or a comparative report of the activities of the various wards. The report lists the various wards, and gives statistics showing the per cent of enrollment and attendance at the different meetings, the per cent of L. D. S. families visited, and the amount of welfare and temple work done.

In addition to the work of the visiting teachers, the Liberty stake has visited the sick and homebound. Several meetings were held at the County Infirmary, the Sarah Daft Home and the L. D.

S. Hospital. Flowers, fruit, candy, etc., were distributed during the year and special gifts were made at the holiday time.

New Zealand Mission.



AUCKLAND BRANCH RELIEF SOCIETY

President Ida A. Taylor and secretary Miriam A. Taylor have been released from their positions in the Relief Society of the New Zealand mission. Mrs. Taylor, together with her husband, President George S. Taylor, called at the Relief Society office on their return to Salt Lake City. Mrs. Martha Jane Wright will succeed Mrs. Taylor as president of the Relief Society. Mrs. Taylor reports that President Angus T. Wright and his wife arrived in New Zealand in June and found the weather disagreeably cold. June is one of the New Zealand winter months.

During Mrs. Taylor's presidency, she has worked faithfully and untiringly in the interest of the Relief Society. She reports that the women have been interested in the meetings and that they have made a study of the lessons in the *Magazine*. There are thirty-three Relief Society organizations, two of which, one at Auckland and one at Thames, are European organizations. The other thirty-one are composed of the Maori women. The secretaries of all these Relief Societies speak English and are able to make their reports and write letters in English. Mrs. Taylor arranged for the lessons which appear in the *Magazine* to be translated into the Maori language. The translations were printed in the mission magazine, *The Messenger*, and in this

way the outlined Relief Society lessons were discussed in all the organizations.

Recently the Auckland branch Relief Society, which has thirteen members, held a bazaar. The chapel was decorated beautifully, and the several booths vied with each other in making a display. From the sale of useful articles of clothing, sweets, etc., £12 (about \$60) was realized. The Auckland branch holds meetings weekly and the women are active and interested in the work. A picture of the Auckland branch is printed herewith.

California Mission

Mrs. Margaret K. Miller, president of the California mission Relief Society, in company with her husband, Dr. John T. Miller, is leaving shortly for a trip around the world. Prior to her departure Mrs. Miller visited several of the Relief Society branches of the mission. She reports that the Relief Societies are fully organized and are doing splendid work.

Tongan Mission

Mrs. LaVera W. Coombs, president of the Relief Societies of the Tongan mission, reports that the Tongan mission is progressing nicely, considering the handicaps under which it labors. She states that one difficulty is the lack of text books. The Bible is the only Church book printed in the Tongan language. The mission has just completed a splendid new chapel, to which the Relief Society donated almost \$400.

Juab Stake

The Relief Society women of Juab stake have been working on articles to be placed in a loan closet. Already, several sheets, pillow cases, towels, gowns, etc., have been made and will be used by the Relief Society in assisting in sickness and maternity care.

North Weber Stake

The North Weber stake Relief Society informs us that the 1922 report shows a pleasing increase over the record of the year before in every respect. The wards are all interested in the lesson work and there has been an exceptionally large attendance of officers at the union meetings. Quite a number of the wards have enlisted the services of the young women, with splendid results to the Societies. During the year, the Relief Society stake board gave a bazaar which netted the Relief Society about \$1,200.

President Martha H. Tingey.

The Relief Society extends its sincere sympathy to Mrs. Martha H. Tingey, General President of the Young Ladies Mutual Improvement Association, in her bereavement, caused through the loss of her honored and beloved husband, Bishop Joseph S. Tingey.

We feel sure that our Heavenly Father will be mindful of her and her children in this hour of separation, and we extend to her our heart-felt love and sympathy, and importune Him for her constant care and well-being. May His richest blessings be her portion and the portion of her loved ones.

Mrs. Julina L. Smith.

Our hearts go out in sympathy to Mrs. Julina L. Smith, who was counselor to President Emmeline B. Wells, and so long a member of the General Board of the Relief Society, in the bereavement that has come to her through the loss of her daughter, Mrs. Julina Smith Peery.

The death of a mother, leaving a family of small children is particularly sad, therefore, we feel keenly for the bereaved husband and little children at this time, and take this opportunity through the columns of the *Magazine* to extend our sympathy to all Mrs. Perry's family.

May the choicest blessings of our Heavenly Father rest upon them, and may they find comfort in the promises that the Lord has made to those who are bowed down in grief, because of the loss of loved ones.

THE ELIZA ROXEY SNOW MEMORIAL POEM

There seems to be a misconception in the minds of some persons who read the announcement concerning the Eliza Roxey Snow Memorial poem. The idea is not to write a poem with Miss Snow as the subject, but to write a poem on any fitting theme that may suggest itself to the writer. To ask contributors to write a poem on Eliza R. Snow only, worthy as was her life, and confine them to that one topic, would at once defeat the purpose of the memorial, which is to stimulate the writing of good poetry. All poets have their favorite themes, and do better work when permitted to select their own subjects; therefore persons competing for the prize may select any subject they desire.

Put a Christian in the presence of sin and he will spring at its throat, if he is a true Christian.—*Wendell Phillips.*

The Word of Wisdom

Lucy Wright Snow

On February 21, 1833, Joseph, the modern seer and prophet, received a remarkable revelation known as "The Word of Wisdom," the substance of which deals with man's temporal salvation. The revelation not only especially points out the errors of intemperance both in food and drink for the human body, but embodies wonderful promises to those who will study it and live up to its teachings; namely, that the weak and sick shall receive their health, also great treasures of knowledge, even hidden treasures for their guidance and benefit.

The Latter-day Saints have been in possession of this valuable document ninety years, during which time its validity has been tested thousands of times with the result that thousands of souls have testified to the verification of the promises made therein. It has been read and commented upon extensively throughout the world and many great health institutions have been organized which by adherence to its principles even in part, have been able to alleviate thousands of suffering human beings from their many and varied ills, while those who have followed its teachings diligently, have not only been able to cure their physical ills, but have kept their minds and bodies in a state of health, and gained hidden treasures of knowledge that have raised their standards of living, increased their faith and multiplied their joys, in proportion to their understanding of and obedience to its teachings.

An effective outline covering the promotion of general health for all people, and even cattle, will be found in the Word of Wisdom, while those who need special advice or individual healings will find their remedies under the heading of "Hidden Treasures," providing they themselves command them by obedience to the general outline and prayer for further light, but it must be the "prayer of faith, nothing wavering," if the desired blessings be granted, for no blessings are obtainable, except by obedience to the law upon which they are predicated.

The human body requires the most careful measured amounts of food, air and water to assist in the process of its earthly existence or onward march to its final perfection. In the wisdom of the Lord, work and exercise are also necessary, as in the case of Adam being cast out of the Garden of Eden, thereby making it imperative for him to earn his food by the "sweat of his brow."

High blood pressure, torpid liver, auto intoxication, headache, nervous exhaustion, and other manifestations of digestive disturbances can many times be traced to over eating, or eating im-

properly balanced rations and lack of exercise, without which the body perishes for lack of oxygen.

Brigham Young once prophesied that the time would come when stoves would be eliminated from our kitchens. That time seems to be close at hand. Science having discovered the truths set forth in the Word of Wisdom, educators are advocating the use of more uncooked foods, or foods in their natural state, such as fruits and every herb in its season. Noted dietitians are **pointing** out the value of these foods for the vitamins and mineral salts they contain, and physicians advise the curtailment of meat and cooked foods, candies, and such rich concoctions as are made up only to tempt the appetite.

Nervous exhaustion and self pity too often become the disease of the woman past forty simply because she begins to lead a too sedative life, lives on meager diet, usually stimulative, or over eats while her body starves for the vitamins nature calls so loudly for, and she takes on excessive flesh.

Mother Love

While waiting her turn at the grocery the other day, the Woman witnessed a pathetic example of one variety of mother love.

"Mommer, I want some crackers."

"All right, Dearie, Mommer will buy you some."

"Mommer, I want a dog."

"All right, Precious, Popper will buy you one.—No, Darling, you cannot have any more crackers.—Well, just two, then."

"Mommer, I want to go home."

"Yes, Dearest, we're going in just a minute. Now you mustn't take any more crackers."

Darling takes three this time.

Sudden assertion of authority: "Albert, you cannot have any more crackers, not a single one. I mean it."

Display of Darling's sweet temper; he reaches for the nearest object and batters it on the counter. It is a bag of eggs.

"Madam, your little boy has broken this lady's eggs."

"Oh, did he? That's all right; I'll pay for them. Darling, you must look what you are doing. You thumped the wrong bag."

—*New York Sun.*

Airplane a Lusty Infant

For a nineteen-year-old infant, the airplane is quite husky, thank you. It was on December 17, 1903, now nineteen years ago, that Orville Wright astonished the world by flying, at Kittyhawk, N. C., in a crude biplane, for all of fifty-nine seconds at the rate of thirty miles on hour.

Many years before that the American writer, J. T. Trowbridge, had taken a fling at the flying proposition in his humorous verse, "Darius Green and his Flying Machine," which the elders of today used to read with wonder in their old school books. Darius was a Yankee lad, with ambition, just as are many boys of today, and had enough persistence to try out his ideas, even if he did meet with disaster.

Darius' intention to "astonish the nation and all creation" by flying over the Fourth of July celebration, came to grief when he landed in the barnyard amid the ruins of his "flying machine." But Mr. Trowbridge lived long enough (he died in 1916, at the age of eighty-nine years) to see the "idee" of the Yankee lad become a successful fact when worked out by the Buckeye boy.

The problem had engaged the attention of thinkers, usually styled "visionaries," for many years. Back in the middle of the last century Duechemin had published a work dealing with the pressure on planes at different angles. Lilienthal in the '80s and Langley in the '90s had confirmed the earlier ideas of Duechemin. On the work of these pioneers the Wright brothers, Orville and Wilbur, the latter now deceased, predicated their own efforts, and they won out against all scoffers.

Today the airplane has been brought to such perfection that it can remain in continuous flight for forty-eight hours, or travel at a speed of 200 miles, or carry twenty men for long distances. It is regularly utilized in the carriage of mail and other freight, as well as in regular passenger service both in this and foreign lands. And it's only nineteen years since that first brief, successful flight was made back in North Carolina!—*Los Angeles Herald*.

Patriotism

In an article on "Patriotism and Public Spirit," in your June 7 issue, the writer says: "Patriotism is the highest of all virtues, consummating all virtues of any genuine human significance." Edith Cavell did not agree with him. As she went to her death, she said: "Patriotism is not enough." Who doubts the patriotism of every German who obeyed the Kaiser's call to arms?

The writer calls the tomb of the Unknown Soldier "the most sacred spot in America." What about Mount Vernon, the Independence Hall and Gettysburg? He decries the professor who teaches his class: "They do it better in England or Germany or Switzerland; we Americans are so provincial." Why should national conceit be any more admirable than personal or family conceit? Why not admit that we have been too much absorbed in our own affairs and have been provincial, just as you might admit that you were too short or that your family were not singers?

Some things Great Britain does much better than we. She gets through an election and gets to work in two weeks with a new Parliament. We wait thirteen months and let the "lame ducks" legislate against the people's will. Why not learn something from her when much of our political machinery is so notoriously clumsy and needs revision? Germany before the war had her cities far better governed than ours. She had better city planning, relying on experts and not on haphazard development; she had cleaner streets, more public galleries, gymnasia, better building laws, etc. Why not admit it as you would admit that your neighbor was a better musician or better farmer than yourself? Switzerland led us in the initiative and referendum; Australia, in the Australian ballot. Why not avail ourselves of every bright idea that any one in any land has thought of?

Said Goldwin Smith: "Above all Nations is Humanity." This has become the motto of many college clubs. Would that it were written in golden letters on the walls of every schoolroom. Said Emerson: "The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity."

—Lucia Ames Mead, *Journal of Education*.

'Tis to Hope

Gertrude P. Knapp

O, it's hope, hope, hope,
When there isn't any hope,
And it's keep on fighting to the end!
Just double up your grit when you feel like losing it,
And peg away till matters start to mend.

O, It's smile, smile, smile,
When you haven't any smile,
And take the blows of fortune in the face;
Go ahead and see it thru with the nerve and heart of you
Put your soul into the running of the race!

—*March Nautilus.*

Guide Lessons for November

LESSON I

THEOLOGY AND TESTIMONY
(First Week in November)

Habits and Customs in Heaven.—Part II.

A. Preparing and ordaining individuals for special missions, is a custom in heaven. The Prophet Jeremiah 1:4-5 :

“Then the word of the Lord came unto me saying;

“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.”

Other great characters, *Compendium Gems*, page 285, paragraph 3:

“*Foreordination of Man.*—May 12, 1844. Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was.”

B. The sending of special messengers to earth to perform a special mission is a custom in heaven.

1. The angel of the Lord to Adam; *Pearl of Great Price*, Book of Moses, 5:6, 7, 8.

“And after many days, an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

“And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth.

“Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.”

2. The visit of the angels to investigate and act in case of Sodom and Gomorrah. Genesis, 19: 1-2, 15-23.

“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground:

“And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet; and ye shall rise up early, and go on your ways. And they said, Nay: but we will abide in the street all night.”

"And when the morning arose, then the angels hastened Lot saying, Arise, take thy wife and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

"And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him, and they brought him forth, and set him without the city.

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

"And Lot said unto them, Oh, not so, my Lord:

"Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die;

"Behold now, this city is near to flee unto, and it is a little one; Oh, let me escape thither, (is it not a little one) and my soul shall live.

"And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

"Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

"The sun was risen upon the earth when Lot entered into Zoar."

3. Gabriel to Mary, Luke 1: 26-27:

"And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth.

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

4. The many messengers of the Dispensation of the Fulness of times. Doc. & Cov. 128: 20-21.

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna detecting the devil when he appeared as an angel of light. The voice of Peter, James and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

"And again the voice of God in the chamber of old father

Whitmer, in Fayette, Seneca county, and at sundry times and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels from Michael or Adam, down to the present time, all declaring their dispensations, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little—giving us consolation by holding forth that which is to come, confirming our hope.”

Doc. & Cov., Sec. 110: 11, 12, 13, 14:

“After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

“And after this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us, and our seed, all generations after us should be blessed.

“And after this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet who was taken to heaven without tasting death, stood before us, and said—

“Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he, (Elijah) should be sent before the great and dreadful day of the Lord come.

“To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.”

September of the present year marks the one hundredth anniversary of the appearance of the angel Moroni. It is suggested that the prophet Joseph’s testimony concerning this event be read, *Pearl of Great Price*, pages 88 to 96, and that the hymns, “What was witnessed in the heavens?” as the opening hymn, and “An angel from on high,” as the closing hymn be sung.

QUESTIONS AND PROBLEMS.

1. Give a list of the special messengers of this dispensation.
2. What does the sending of so many special messengers in this dispensation indicate?
3. What is your personal testimony of the mission of the Angel Moroni?

LESSON II

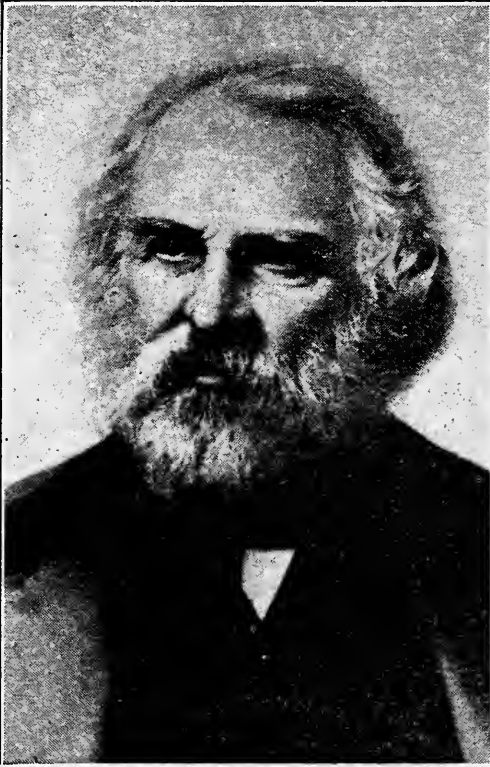
Work and Business

(Second Week in November.)

LESSON III

Literature

(Third Week in November.)



A convenient and not unusual way to make a study of Longfellow's poems is to classify them as didactic, poems of the affection, and poems more imaginative. He also gives us a group of nature poems as well as his famed narratives and translations. Among his didactic poems the "Psalm of Life" is at the head. Among the poems of the affection, "The Village Blacksmith" and "The Old Clock on the Stairs" are representative. A good illustration of his imaginative poems are "The Midnight Mass for the Dying Year," and "The Skeleton in Armour." Among his nature poems, "The Wreck of the Hesperus," "The Rainy Day,"

and "The Day in Done," are significant.

Longfellow's gift of sympathy, both in his writing and his dealings with his fellow men was one of his very striking characteristics. The essence of his poems of imagination and affection, as well as much that is best in his nature poems, is born very largely of this gift of sympathy.

No survey of Longfellow's writings would be complete that did not place emphasis upon his narratives. After six centuries of artistic writing contributed by the English, we learn to know how very rare a good narrative poet really is. Among the English poets the names of Chaucer, Scott and Tennyson stand out pre-eminently as writers of narrative poems. Longfellow has no superior and scarcely an equal among our American writers, as a writer of narrative poetry. "Evangeline," "The Courtship of Miles Standish," "The Tales of a Wayside Inn," are among the most pleasing stories in verse to be found in the literature of our mother tongue.

"Evangeline," a story of the love of a young couple settled in Acadia, in the village of Grand Pre, develops in-

to an intense tragedy. The nature setting is beautiful and carries with it the charm of the primeval woodland. It is related that Longfellow and Hawthorne were at a dinner where the story of the expulsion of the Acadians, including the expulsion of Gabriel and Evangeline, was related. The guests immediately recognized the value of the story as literary material, and felt that Hawthorne should make use of it. Time passed and the novelist made no use of it. Finally, Longfellow asked permission to use it, and when "Evangeline" was written Hawthorne congratulated him very heartily on his achievement. Longfellow's reply to his friend's very warm note was to the effect, "that he had written a poem that many people would call prose, but had Hawthorne made use of the material he would have written a prose tale that many people would have called poetry." Some commentators on Longfellow have said that he put into the characters of this poem much of the sweetness of his own nature.

"Hiawatha," also a narrative of merit, is unique in its rhythm and carries with it the atmosphere of Indian life that has been exalted into the realm of poetry.

Enamored as he was with the literature of Europe, Longfellow made use of the verse forms he came in contact with there, as well as the material he amassed. His poetry has proved to be more vital than his prose, and yet it is only fair in passing to say something of "Outre-Mer" and "Hyperion."

"Outre-Mer" resembles in style the "Sketch Book" of Irving, although it is more boyish in its sentiment. It records the poet's reminiscences in France, Spain and Italy. "Hyperion" has been very properly called a prose romance.

In our last lesson we were made acquainted with the fact that Longfellow lost the wife of his youth in Europe. She died in Rotterdam. A line of his tells us that he "bowed his head and would fain have been bound up in the same sheaf with the sweet blue flower." In his grief and yearning he turned to German romanticism, and as a result gave us "Hyperion" which is, among other things, an account in prose of his years of lonely wandering after the death of his young wife.

Longfellow's intensely human traits made large appeal to all who came in contact with him. Many people called at his home and he entertained them with very great patience. Among his last callers were three or four boys of the public schools of Cambridge, who were received by him on that occasion in the very pleasantest fashion.

Longfellow was very popular among the Harvard students. At one time when the students were in a ferment of agitation he was asked to see what he could do to bring about a state of tranquility. He stepped out on a balcony to address the students who were seething below and when they saw him some one in the un-

ruly group exclaimed, "Let's listen to Longfellow—he has always been our friend."

Longfellow's emotional life maintained an even tenor for the most part, but he knew sorrow and there are some flashes of humor from him. A friend approaching him after the death of his second wife suggested that he hoped he would be able to bear his cross, to which remark he replied, "But what if one is stretched out on that cross."

No one can fail to see the quiet humor lurking in the "Courtship of Miles Standish." An example of his ready repartee is found in a story that tells us that at one time Mr. Longfellow was introduced to a man by the name of Longworth. He smilingly retorted—

"Worth makes the man, the lack of it the fellow."

In the latter part of his life, as the end approached, he got a good deal of consolation from his translations. When he was a student the ease of his translation had been noted. After Bryant had lost his wife he turned to the translations of the Greek poet Homer; after Longfellow's second deep sorrow he rendered into English verse Dante's immortal epic "The Divine Comedy."

On the 50th anniversary of the Class of 1825, which class was Longfellow's graduation class, he read a poem, written for the occasion, called "Morituri Salutamus," a few stanzas of which we include.

"O Caesar, we who are about to die
Salute you!" was the gladiators' cry
In the arena, standing face to face
With death and with the Roman populace.

O ye familiar scenes—ye groves of pine,
That once were mine and are no longer mine,—
Thou river, widening through the meadows green
To the vast sea, so near and yet unseen,—
Ye halls, in whose seclusion and repose
Phantoms of fame, like exhalations, rose
And vanished—we who are about to die,
Salute you; earth and air and sea and sky,
And the Imperial Sun that scatters down
His sovereign splendors upon grove and town.

Ye do not answer us! Ye do not hear!
We are forgotten; and in your austere
And calm indifference, ye little care
Whether we come or go, or whence or where,
What passing generations fill these halls,
What passing voices echo from these walls,
Ye heed not; we are only as the blast,
A moment heard, and then forever past.

This poem will undoubtedly find an echo in the hearts of many students whose college days are far behind them. It has been called his twilight song, yet for another seven years he was permitted to make the air melodious with his singing.

When Tennyson died his admirers could find no more fitting tribute to him than his own lines to the Duke of Wellington. It is hard to find a tribute to Longfellow more apt than his own tribute to the poet found in the "Arrow and the Song" which we include:

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song from beginning to end,
I found again in the heart of a friend.

QUESTIONS AND PROBLEMS

1. Read "The Village Blacksmith" and tell why it has made such large appeal to its readers. Is the emotional element of that poem such as would appeal to a select group or to a large number of persons?

2. Select the words in the poem "The Rainy Day" that suggest a rainy day.

Are they true to a rainy day as you think of such a day?

How has Longfellow referred this rainy day to life?

What do you think of the comfort he offers to those sad of heart, in the last stanza?

3. Turn to the poem "Morituri Salutamus" and select the passage dedicated to his old professors. Do you think he himself was an appreciative student, meriting the appreciation he had from his own students in later life?

4. Which of Longfellow's poems is your favorite?

5. Have somebody read a few lines from "Hiawatha" and a few lines from "Evangeline" and note the difference in the movement of the verse of these respective poems.

How old was Longfellow when he died? In what year did his death occur?

7. Read to the class if your time will permit either *King Robert of Sicily* or *The Birds of Killingworth*.

LESSON IV

Social Service

(Fourth Week in November)

THE HOME AND ITS MATERIAL OBLIGATION

Upon the financial condition of the family depend its com-

forts, social opportunities, education and general welfare. As its income increases better houses can be built with finer and more comfortable furniture, more books can be bought, opportunities for higher and more thorough education for the children present themselves. In one sense the material condition of the family is the foundation upon which all the higher interests and values of the family depend.

This does not imply that wealth is in itself a guarantee of family welfare. Financial conditions are essential but not the sole condition. Some of the other conditions we have already discussed. The task of providing the family with the necessities of life is a sacred obligation. The revelation of the Lord adds significance to this responsibility.

"And again, verily I say unto you, that every man who is obligated to provide for his own family, let him provide and he shall in nowise lose his crown; and let him labor in the church.

"Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." Doctrine and Covenants, 75:28-29.

The Husband's Part

It is man's duty to provide the family with the necessities of life. He that will not provide for his family, says the Lord, is worse than an infidel. These are strong words but their significance cannot be doubted. When a man marries and undertakes to rear a family he has undertaken a serious responsibility and is expected to meet the obligations to the best of his ability. In his struggle to do this it should be understood by himself, as well as by his wife, that whatever his work may be, if it is necessary to human welfare and the community requires it, it is honorable. And in doing such work to the best of his ability he is serving, not only his family but the community as well as keeping a commandment of God. In the gospel of Jesus Christ we have always been taught to regard work as honorable and the worker as worthy of his hire.

The Joy of Work

It is unfortunate that so many men feel that the work which they are doing is not worth while. Such an attitude deprives them of the real joy of labor. In requiring that man should earn his bread by the sweat of his brow, God surely did not intend to impose a curse of drudgery upon him. Work is a blessing not only because of the material things procured through it, but because of its wholesome effect upon the mind and body of the worker. But this effect comes only when the work is really enjoyed, when the worker feels that he is really contributing something to human welfare. Man by nature is active and loves to

take hold of the world's work. If he does not, it is generally because of poor health, discouragement and other conditions which may have deprived him of the normal incentive to work. Much can be done by the family and the community to encourage men to be more happy in their vocation.

Woman's Part

In the average home the woman performs the duty of wife, mother and housekeeper. Besides the moral and educational influences which she must wield, her task is to prepare the food and the clothing and assume general charge of the household duties. In doing this she is a producer in a real sense. In fact, she has the double function of producing and distributing the necessities of life. The other members of the family depend upon her for the preparation of food and clothing but they also depend upon her for a fair distribution of the material goods to each of them. So important is this responsibility that it usually absorbs the entire time of a woman, leaving hardly time enough for rest and social recreation. This is especially true when she is the mother of a large family.

Appreciation of Woman's Work

The value of a woman's work is not always fully appreciated. A woman who is engaged with household duties has generally no way of measuring the worth of her service other than by the direct expression of appreciation of other members of the family. Unless those who are thus immediately served by her do not respond, the woman "feels that she has failed to do something really worth while. If her work is not valued, she feels that it is not valuable."—Dewey & Tuft: *Ethics*, pp. 286-587.

The difficulty lies in the nature of woman's work. In this age of specialization, of scientific methods, and of quantitative measuring of results, it seems to some minds that woman is an unskilled laborer, a jack of all trades. Since a good dinner and a clean house is the only thing that is tangible to the unreflecting mind, woman is thought to be simply a cook and a house cleaner. The great spiritual and moral values which she produces in the character of her children can not be easily measured. On the other hand, men and women who make success as writers, teachers, musicians, or artists receive the social applause, while the woman who succeeds as wife and mother generally receives special mention only at her funeral and when the last rites are being performed. These conditions must change, if woman is to continue to serve in the home, now that she feels her independence and recognizes powers within herself equal to those of men. As a result of the woman's rights movement and her voice in politi-

cal and educational matters, the home is receiving more attention. Woman is beginning to insist upon recognition not only as a housekeeper but as a companion to man and as a mother of children. She is asking for more relief from the simple routine duties which can be done by unskilled workers or by machinery. She is asking for a voice in her husband's business. She wants to be considered as her husband's partner in the management of the farm.

Men are, on the other hand, beginning to feel more and more their duty to their home. They are beginning to feel a direct responsibility in the rearing of and caring for children. The extension of education into matters of home life is developing an appreciation for woman's service. The shorter hours of labor which is giving men more time at home has a tendency to place more home responsibility upon their shoulders.

QUESTIONS AND PROBLEMS

1. In what ways is the happiness of the home dependent upon the material income?
2. Is wealth an absolute guarantee to family welfare? Explain the reason for your position.
3. Explain the commandment of the Lord concerning men's duty to provide for their families.
4. If a man puts forth an earnest effort and yet his income is not large enough to meet the needs which are felt by his wife to be essential, what is his duty in the matter?
5. What effect does it have upon a man who works hard to support his family and yet hears his wife complain of their poverty?
6. What is the advantage of feeling that the work we are doing is worth while?
7. Why do some people not fully appreciate woman's work?
8. How does education tend to make woman's work more fully appreciated?
9. Will the shorter working day have any effect upon the condition of the home? Explain.
10. Under what conditions may a married woman be justified in undertaking work outside of the home?

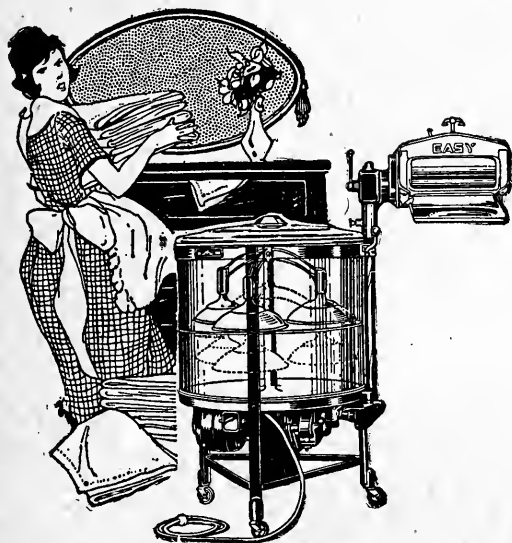
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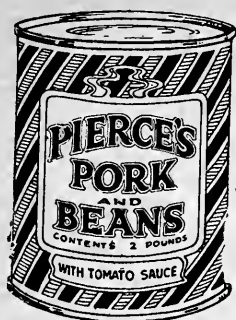
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THE RELIEF SOCIETY MAGAZINE

Vol. X OCTOBER, 1923 No. 10

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Room 20 Bishop's Bldg. Salt Lake City, Utah

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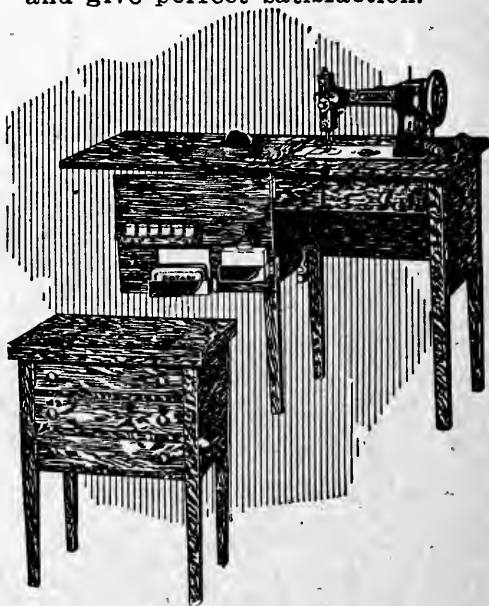
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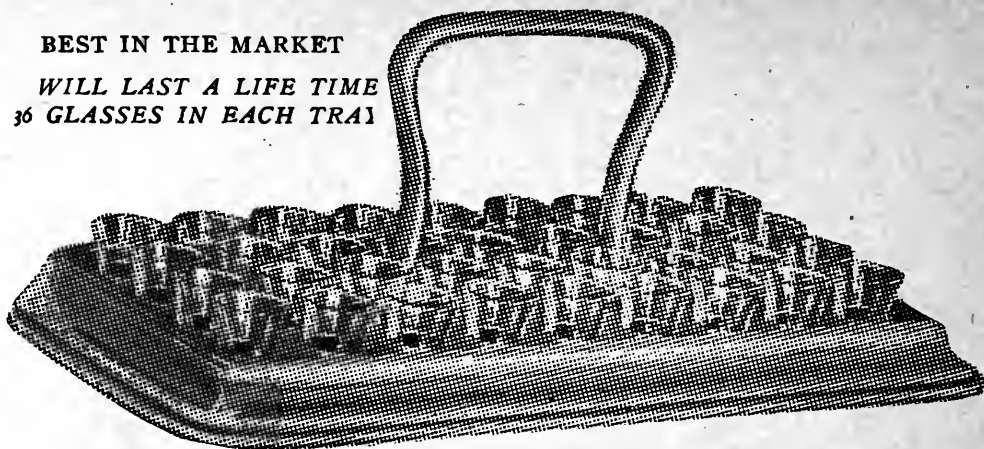
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A Temple in Canada

Helen Orgill, Alberta Canada

Sing aloud, ye souls immortal!
From your dwelling 'mid the stars,
Waiting for the Temple ordinance
To be freed from prison bars.

Heaven's veil seems nigh to bursting,
You have prayed and waited, too,
And your God in mercy hearkens,
All the praise to Him is due.

Amongst northern rolling prairies,
But in sight of Rockies high,
Lo, behold another Temple
Looms majestic to the sky!

Here the remnant sons of Laman,
Now are gathering to the fold,
Heirs of Heaven's choicest blessings
Which the Gospel will unfold.

Then, O sing, ye souls immortal!
For the work will roll along.
Let hosannahs rend the heavens,
Praising God in joyful song!

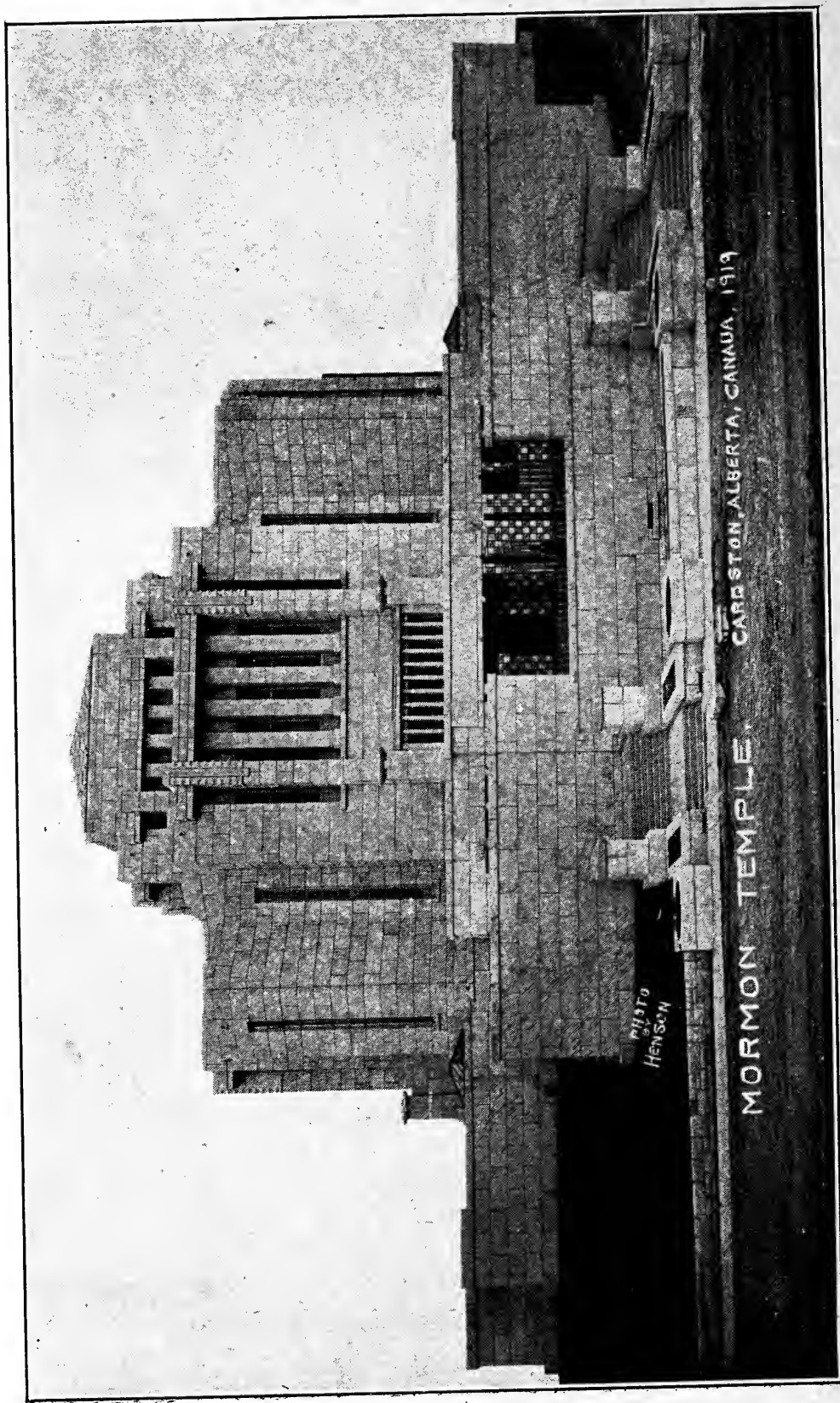


PHOTO
HENSEN

CARDSTON, ALBERTA, CANADA, 1919

MORMON TEMPLE

THE Relief Society Magazine

Vol. X

OCTOBER, 1923

No. 10

The Canada Temple

Alice Louise Reynolds

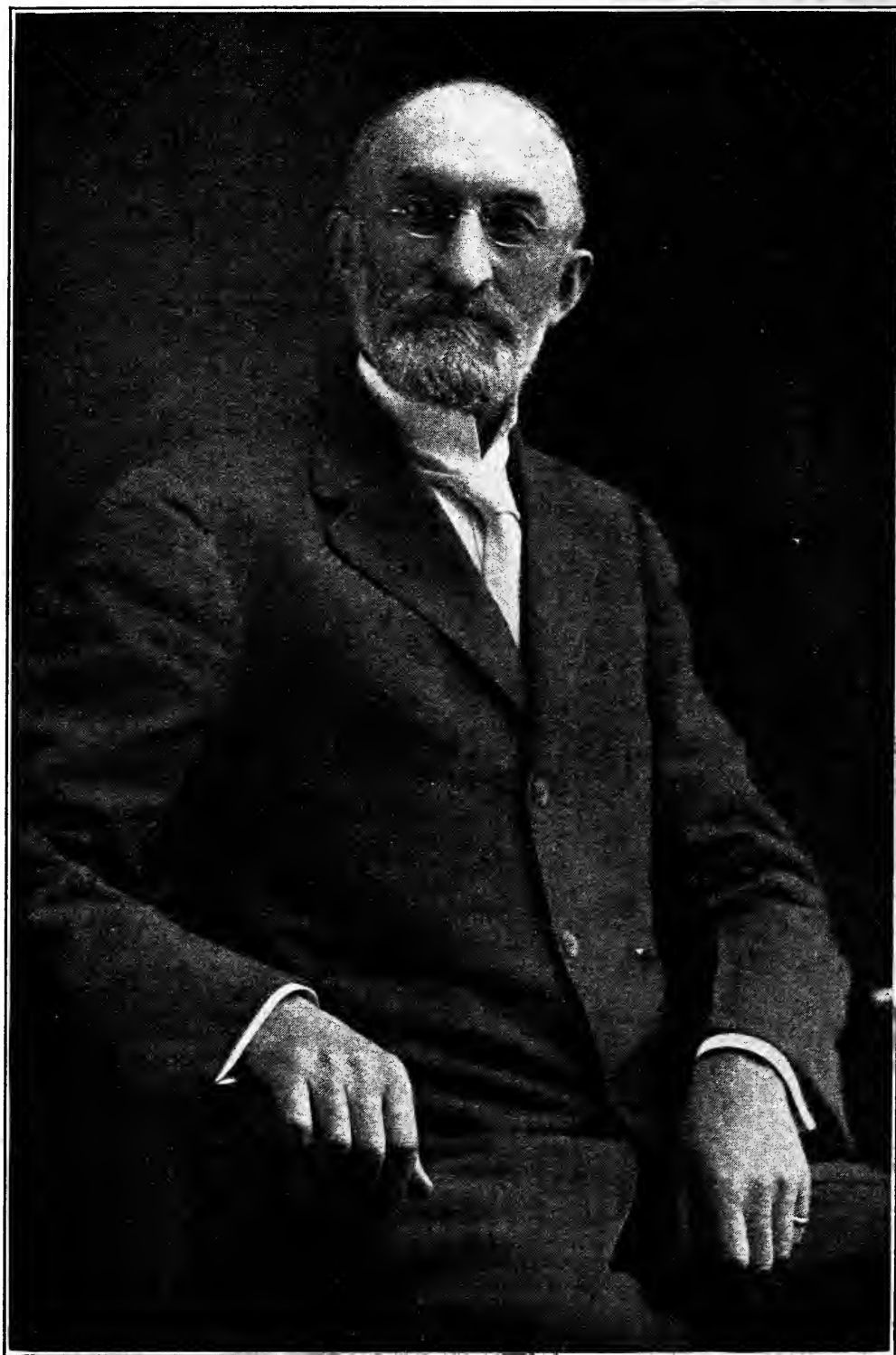
For the first time, a foreign flag waves over a Latter-day Saint temple. This foreign flag is the emblem of a great empire, whose proud boast is that it is the greatest empire that the world has seen since the dawn of history; for, said their statisticians, at the time of the coronation of Edward VII: "The British sovereign reigns over more people than did the Emperor of Rome or the ruler of any other empire of ancient times; the British Empire covers a greater area than has ever been covered by any preceding empires, and its wealth is the wealth of the Indies, of Australia, Canada, New Zealand, South Africa and Great Britain, not to mention her coaling stations that are of no mean significance."

It is the boast of the United States that she has given to the world the greatest republic that has ever been known; hence, it comes to pass that the Latter-day Saints have a temple in the world's greatest empire, and also a number in its greatest republic, a fact, we take it, that is not without significance in the growth of the great Latter-day work.

To the Latter-day Saints, the significance of a temple lies mainly in the fact that it offers, through its ordinances, to the living, to the dead, and to those yet unborn, blessings of great import that can come to the children of the Lord in no other way; consequently any material conveniences that will enlarge the scope of opportunity for temple work is heralded with great joy and rejoicing by the people of the Lord.

However great our delight may be, as we think of the principal reasons for rearing of temples, we should not lose sight of the fact that such buildings serve civilization in many ways.

Whatever criticism may be hurled at the Middle Ages, on one thing we are agreed, that the Middle Ages produced for us cathedrals of great architectural magnificence, so that one of the glories of Europe lies in the cathedrals built in past centuries. No one, we take it, will deny that the "Mormon" temples have architectural significance, and we must believe, as the days come and go and a greater number of these buildings are reared throughout the land, that their beauty will be more commonly recognized, and that it shall be said in the future that the Latter-day Saints have made a distinct contribution to the architecture of America, through the building of temples throughout the land.



PRESIDENT HEBER J. GRANT

President Grant's Dedicatory Prayer

Following is the dedicatory prayer offered on the occasion of the dedication of the Alberta Temple at Cardston, Alberta, on Sunday, August 26, 1923, by President Heber J. Grant, the President of the Church of Jesus Christ of Latter-day Saints.

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 choice 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, did 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 bestow 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 in thy cause all the days of their lives, from the time of the restoration of the Gospel of Jesus Christ until the day of their martyrdom, and that they were faithful even to the sealing of 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 lead 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 for the Apostles, in this last dispensation; and for each and all of the faithful men who have ministered as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presi-

dency of thy Church—thy servants, Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins. 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 chord 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, and the Presiding Bishopric. We particularly pray for thy choice blessings to be with President Charles W. Penrose and Elders Reed Smoot, Orson F. Whitney and David O. McKay, who are unable to be present on this occasion.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church, and over the various quorums of the Priesthood, whether of the Melchizedek or of the Aaronic Priesthood.

Bless those, O Father, who have been called to preside and throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world the restoration to the earth of the plan of life and salvation.

Bless these, O Father, who have been called to preside and labor in this temple and also in other temples that have been erected to thy Holy Name in the land of Zion and in the Hawaiian Islands. We thank thee for all 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 the same sweet Spirit which is present in all of the temples that have heretofore been erected may abide with all those who shall labor in this holy house.

Bless those who preside and who labor in the Church schools which have been established from Canada on the north to Mexico in the south, and in the far off islands of the Pacific Ocean.

Bless, O Father in Heaven, all thy servants and handmaidens who hold responsible positions in the various auxiliary organizations of thy Church, whether as general, stake, ward, or mission officers; in the Relief Societies, in the Sunday Schools, in the Mutual Improvement Associations, in the Primary Associations, and in the Religion Class organization. Bless each and every one who is laboring for the benefit of the members, as well as the members themselves, in these associations.

We thank thee that thy servant, President John Taylor, and many other residents of the Dominion of Canada, came to a knowledge of the gospel and remained steadfast to the end of their lives. We thank thee, our Father and our God, for those now living, who embraced the gospel in this choice land and others who have emigrated from the United States and other

countries to Canada, and that they are now to have the privilege of entering into this holy house and laboring for the salvation of their ancestors.

We thank thee, O God, for the inspiration by which thy faithful and diligent servant, President Joseph F. Smith, was moved upon to direct the construction of a temple in this favored land; and that he had the privilege of visiting this spot of ground upon which this temple now stands, and dedicating the same 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 Charles O. Card, the pioneer in this section and after whom this city was named, and for the faithful and diligent men who have labored in the presiding offices in the stakes of Zion established here in Alberta.

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 now under the fostering care 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 fathers.

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

We acknowledge thy hand, O God, our Heavenly Father, in the fact that one of the benefits of the great world war, through which the nations of the earth have recently passed, is the opportunity afforded the Jews to return to the land of their fathers.

We beseech thee, our Father in heaven, that the victory which came to the cause of the Allies may lead to increased liberty and peace throughout all the nations of the earth.

We pray that thy blessings may be upon kings, rulers and nobles, in all nations, that they may minister in justice and righteousness and give liberty and freedom to the peoples over whom they rule.

We thank thee that the spirit of justice and righteousness has characterized the rulers in the British Empire, and we humbly beseech thee that the people of this great nation and the peoples of the world may overcome selfishness and refrain from strife, 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 beseech thee, O God in heaven, that the people of Canada may ever seek thee for guidance and direction, that thy declaration that the American continent is a land choice above all other lands, and thy promise that it shall be protected against all foes, provided the people serve thee, may be 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 Father in heaven, for the splendid treatment that has been accorded by the officials in the Dominion of Canada to those of thy people who have immigrated to this country, and we humbly pray thee to aid thy sons and thy daughters who have taken upon them thy name, so to order their lives in righteousness and truth that they may retain the good will of the people of this country and merit the same because of their good works.

We thank thee, O God, that thy Son, our Redeemer, after having been crucified and having laid 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, 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 thee 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 bear the sins of 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 erected by thy people in this

last dispensation. We thank thee for the words of our Redeemer spoken in that temple:

“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 by the testimony of thy Holy Spirit thou hast manifested thine acceptance of the several temples that have been erected from the days of Kirtland until this present time.

We also thank thee for sending thy servants, Moses, and Elias, and Elijah, to the Kirtland temple, to confer upon 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 dispensation of the fulness of times.

We thank thee that, through the visitation of Elijah 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 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 which we possess, that thou dost live, and that thy Son Jesus Christ 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 servant Joseph.

We beseech thee, O Lord, that thou wilt stay the hand of the destroyer among the descendants of Lehi who reside in 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 in 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 love for thee and thy Son, and increase in diligence and in faithfulness in keeping the commandments which have come to them through the gospel of Jesus Christ, and that many of them may yet have the privilege of entering this holy house and receiving ordinances for themselves and their departed ancestors.

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

Bless thy people in all parts of the world. Continue to remember thy Saints 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 all that could have been expected.

We especially pray thee, O Father in heaven, to bless the youth of thy people in Zion and in all the world. Shield 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 the pitfalls and snares that are laid for their feet. O Father, may our children grow up in the nurture and admonition of the Lord 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 the truth.

We now thank thee, O God, our Eternal Father, for this beautiful temple and the ground upon which it stands, and we dedicate the building, with its grounds, 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 to the holy purposes for which it has been erected.

We beseech thee to enable us so to guard this house that no unclean thing shall enter here. May thy Spirit ever dwell in this holy house and rest upon all who shall labor as officers and workers herein, as well as upon 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. Protect this building from the powers and elements of destruction.

May all who come upon the grounds which surround this temple, whether members of the Church of Christ or not, feel the sweet and peaceful influence of this blessed and hallowed spot.

O God, our Heavenly and Eternal Father, sanctify the words which we have spoken, and accept of the dedication of this house, and these grounds, which we have dedicated 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 thy Son may see fit to manifest himself and to instruct thy servants, and in which thou shalt delight to dwell.

All this we ask and do in the authority of the Holy Priesthood and in the name of thine Only Begotten Son, Jesus Christ our Redeemer. Amen and Amen.

NOW IS THE TIME

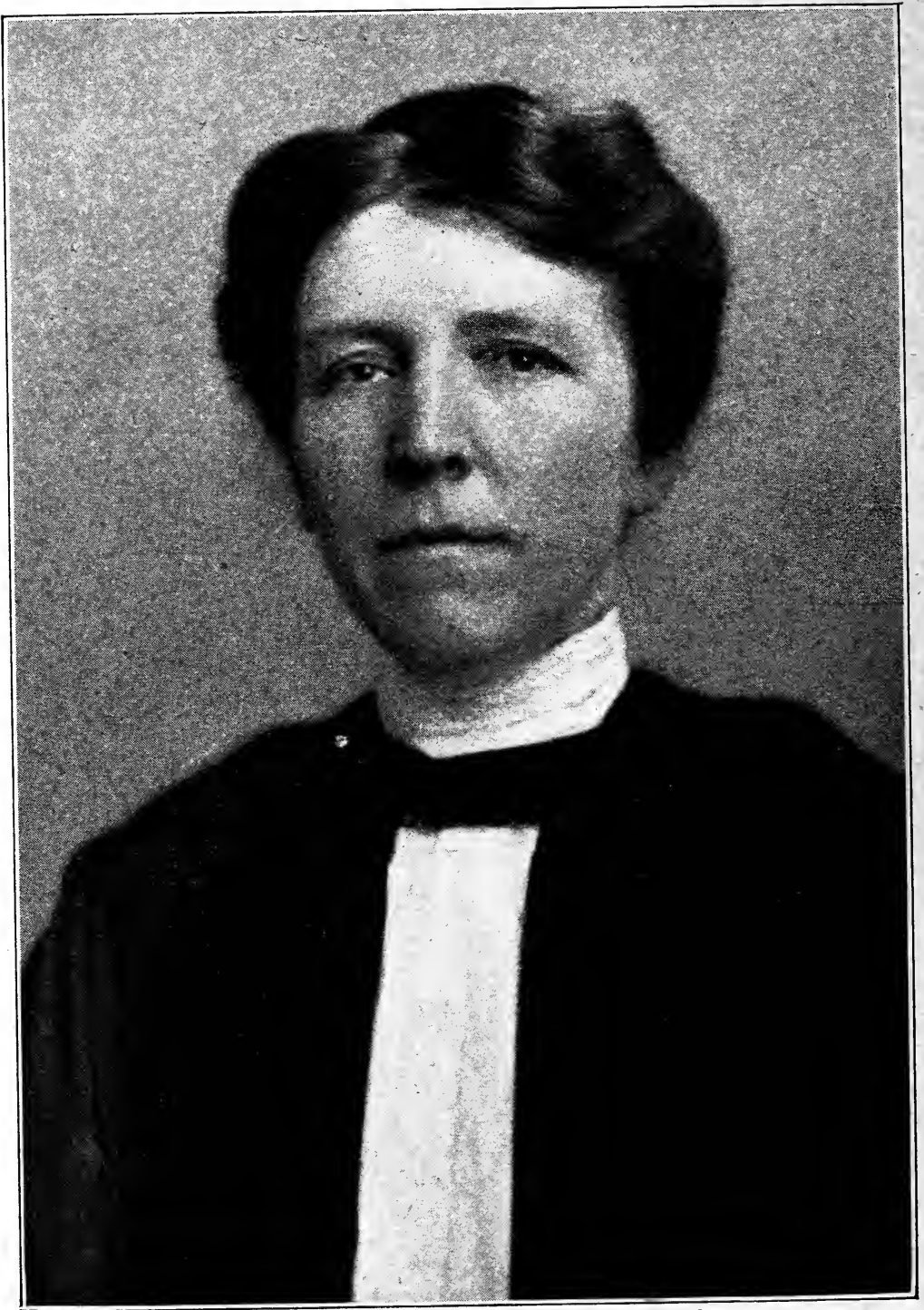
Annie G. Lauritzen, Oakland, Calif.

Now is the time to write and to rhyme
 Serious thoughts in a serious way;
Now is the time to work and to think,
 To think, to work, and to faithfully pray.

Now is the time to say a good word,
 Put kindness and hope in the words we say,
Help lighten the burden of all oppressed
 Whom we chance to meet on life's highway.

Now is the time to do a good deed,
 If you'd be liked and loved some day;
Now is the time to scatter the seed,
 For flowers of love that grow in love's way.

Now is the time to be cautious and wise;
 Precious the moments that make up the day;
Here are the watchwords for him who would rise,
 Constantly, faithfully, "Work, think, and pray."



ADA LOUISE COMSTOCK

Ada Louise Comstock

New President of Radcliffe College

When Radcliffe College opened its doors, this fall, it was under a new executive, Miss Ada Louise Comstock. The new president is a woman of varied experience. She began her college work in the University of Minnesota, where she studied from 1892 to 1894. Later she changed to Smith College, where she received a bachelor's degree in 1897. She undoubtedly had chosen teaching as a profession at that time, for the next year she spent at the State Normal School, at Moorhead, Minnesota. The following year found her at Columbia University, where she obtained her Master of Arts degree in 1899.

From 1903 to 1904 she was a student at the Sorbonne in Paris. Through her attendance at the University of Paris, she combined in her training the advantages of the American College with the cultural advantages to be found in Europe and European institutions. When she returned she accepted a position on the faculty of the University of Minnesota in the English department of that institution.

That she has executive ability was early discovered by those who associated with her; for from 1907 to 1912 she served as Dean of Women, on the faculty of that university. During 1911 and 1912 she was honored with the position of Alumna Trustee of Smith's College, and later Smith, her Alma Mater, induced her to become Dean of Women in that college, a position which she held until 1923, when she received the appointment of President of Radcliffe College.

She has been the recipient of an unusual number of honorary degrees. In 1912 Mount Holyoke College conferred upon her the degree of Litt. D. In 1921 the University of Michigan honored her with the degree of LL. D., and in 1922, Smith followed the example of Mount Holyoke and Michigan, and conferred upon her the degree of L. H. D.

Miss Comstock comes to her new position well prepared. For a quarter of a century she has been active in educational work. The position of Dean of Women, both at the University of Minnesota and at Smith College, have no doubt given her a great deal of experience that will assist her as the executive of a college. That she is gifted as an executive is abundantly testified to from the fact that she has so frequently been selected to assume the role of head of various organizations. In 1921 and 1922 she served as president of the American Association of University Women. In the summer of 1920 she went abroad as one of the five official

delegates of the American Association of University Women to the first biennial conference of the International Federation of the Association of University Women, and also in 1922 she was again one of the five delegates sent from the American Association of University Women to the International Federation conferences at Paris. She is at present a director of the International Institute for Girls, in Spain.

Ada Louise Comstock has been before the public eye as conspicuously as any woman in education in this twentieth century. She is a woman of power, with ability to master situations. She has attracted enough attention through her work to receive honorary degrees from three American colleges which, of itself, is abundant testimony of her scholarship, her power as an educator and as an executive.

Mother as a Teacher of Religion

John Quayle

An abundance of faith in Diety is the blessed portion of womankind. Woman's intuition, which so often points the way in moral and material matters, also gives the assurance that a kind Father rules in the heavens. Do you know a man who has not felt this sweet assurance to his betterment?

In motherhood a woman's nurturing hand seems to impart her potent faith in a new and more assertive manner. "Come here, dear, that will soon be all right," she says to her child as the little one comes sobbing to her after some painful mishap. And in her soothing words and caress there is the ever present assurance that this is God's world, that He is good, life is sweet, and along life's pathway are many joyful lessons. In a thousand ways she plants the seed of faith in her own. The spirituality gained through mother is beyond price.

No man, however great, has risen to heights of spiritual attainment that have surpassed the teachings of a good mother. Men may forget them, and degrade themselves, but the teachings of mother are sublime. How often the tribute is paid to mother when men of prominence are heard to say, "I have an abiding faith in God—a faith that has endured since it was planted within me at the knee of my mother."

To the "Mormon" people there is an added significance to the faith which our mothers impart, for it is by this faith that we shall light the shadows which fall from the mountain of Babylon in our midst. It is this faith which can remove that mountain, for we can impart living faith to the world.

EDITORIAL

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Motto—Charity Never Filleth

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RELIEF SOCIETY MAGAZINE

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

Vol. X

OCTOBER, 1923

No. 10

Our Obligations to the Dead

Recently we had a visit from Dr. Edward T. Devine, of New York, the noted social worker, who holds out to us the possibility of the abolition of poverty, disease and crime. There may be persons who will question such a possibility, but most enlightened people will agree that if these things cannot be abolished, they can, at any rate, be greatly reduced.

The putting over of such a program, to employ the phraseology of the present day, will require the best work of the best people in every community in the entire land.

The dedication of the temple in Canada reminds us, in no uncertain way, that we have serious obligation to the dead as well as to the living. The bondage of the dead may not be the bondage of poverty, disease or crime, but it is a bondage just as real, for it is the bondage of gross spiritual darkness that cuts off those thus bound from the presence of their Maker and their Redeemer. If they shall, in the course of time, be released from their prison house; if, in the future it shall be given them to stand in the presence of their Maker and their Redeemer, it will be because those of us who are living shall be zealous in entering into the temples of the Lord and performing, on their behalf, the gospel ordinances.

This, too, is a most ambitious program. The Latter-day Saints stand at the parting of the ways; on the one hand are the living who need their constant ministrations in matters both temporal and spiritual; on the other hand, there are the

"great uncounted dead" who are to be redeemed. Surely, never before has there been opportunity for such manifold service. Surely there is no Latter-day Saint living who has time to fritter in useless occupation.

Women and Higher Education

Oberlin College, in the state of Ohio, has the unique distinction of being the first college in the United States to open its doors to women on equal footing with men. One of the first women to take advantage of this then very extraordinary occurrence was Miss Lucy Stone, afterwards widely known as Lucy Stone Blackwell. In course of time she was graduated from the college. During her last year at Oberlin, she wrote a paper that excited the admiration of the faculty. They were proud of her achievement, and wished very much to have it read at the commencement exercises, but, being wholly unused to the thought of a woman on the platform, they tried to arrange to have it read by one of their own number. When Miss Stone became acquainted with the plan, she protested the injustice of the whole affair, saying that if she was to be denied the privilege of reading her own paper, she would not consent to its being read by anyone else.

Some time after this event, Miss Stone was invited to deliver the commencement address at Oberlin College. She was asked while there how she felt the movement for the emancipation of women was progressing, and she replied, "It is certainly making progress, for when I first began campaigning for women's rights," and Miss Stone always emphasized the educational phase of her subject, "it was customary to throw rotten eggs at me; now at least, the eggs that are hurled are fresh eggs."

It is a far cry from the time when Lucy Stone was refused permission to read her own paper in the commencement exercises at Oberlin College, and the day in which we are living. In this issue we present a brief sketch of the life of Miss Ada Louise Comstock, who has recently come to be the new president of Radcliffe College. Today the majority of the colleges in the United States confer degrees on women, and even so conservative an institution as Yale admits women to its graduate school. There is scarcely a college in the United States that has not one or two women on its faculty—Columbia, Cornell, Chicago, Michigan, Minnesota, University of California and Stanford University, all have women associated with their faculties, and even conservative Harvard has a woman in its medical department, while Florence Rena Sabin is professor of astronomy in Johns Hopkins University.

It is about one hundred years since girls were first admitted

to high schools in the United States; now there is a veritable army of young women studying in the thousands of high schools in this country.

It is particularly gratifying to note the number of women who have received honorary degrees of late years. The supposition is that no honorary degree is conferred except in recognition of real achievement. Conspicuous among those who have recently received honorary degrees are Madame Curie, Edith Wharton, Mary Emma Woolley, and Ada Louise Comstock.

At a recent meeting of the National Education Association, held in San Francisco and Oakland, one of the speakers made this reference to scientific research: "Within eight years," said the speaker, "it has been learned that there are 3,000,000 stars, and one woman has catalogued more than 200,000 stars." There are probably some people living today who think it entirely inappropriate for a woman to study astronomy, but there are fewer people now than ever before who hold such an opinion. A large group of forward-looking and enlightened people are grateful for America's three astronomers among women, Maria Mitchel, dead, and Ann J. Cannon and Florence Rena Sabin; and above all else they are grateful for the fact that one woman has been able to catalogue 200,000 stars that form a part of the great universe of which we are also a part. Great as has been the advance made by women in higher education, we feel that it is the future that is big with promise.

Utah's School Buildings

Dr. James E. Talmage relates that when he was a young man in his early teens, he was performing an educational mission through the state of Utah, as an assistant to Dr. Karl G. Maeser. He said that President John Taylor admonished Brother Maeser that he go through the state and tell the people that the time would come when the best buildings in their localities would be their school-houses. Turning to Elder Talmage, President Taylor said, "You young man, prophesy to the people and tell them these things." Elder Maeser and Elder Talmage went on their mission and delivered to the people President Taylor's message. Elder Talmage informs us that the people heard the message but were skeptical, due, no doubt, to the fact that the school-houses throughout the country at that time were, as a rule, unattractive and shabby, notwithstanding the fact that they were making great sacrifices for the education of their children. He said he knew from the expression on the people's faces that they did not take the message to heart.

This incident was related to us during a recent visit to the

Gunnison stake, where the conference convention was held in the new high school building, which is not only attractive, but gives evidence of being up-to-date in lighting, ventilation, decoration, and in the matter of being built on the ground floor.

The day that President Taylor saw in vision has arrived. Everywhere over this broad land are educational buildings that are palatial in their architecture and appropriate in all their appointments and furnishings. This feature of our educational development has been commented upon time and time again by educators from various parts of the United States who have assembled in Utah for special conventions, as well as by those who have been brought from abroad as special lecturers. Utah has just reason to be proud of her school buildings.

America's Educational Magnanimity

It is a very usual experience at the present time to open one of the current magazines and find either through word or cartoon very strong intimations that Europe feels that the United States is not performing her part in assisting to rehabilitate her since the war.

Whatever may be the opinion of individuals or even of nations in respect to this matter, we feel that all must recognize that America has shown a very high degree of magnanimity in restoring the new wing of the library at Louvaine. This wing has been financed, designed and built by Americans. Few outrages perpetrated during the world's war incensed the public mind more than did the destruction of the Library at Louvaine, which deed Cardinal Mercier said was done "in a fit of criminal folly." Only one wing of the Library is completed and this one wing is but one-fourth of the total construction, which was planned by the American architects Warren & Wetmore. The remainder is to be built by 1925, at which time the University will celebrate its fifth centenary.

The building is in the style of the Flemish renaissance architecture, which is in keeping with the spirit of the old university. One-half million volumes have been supplied for the new building from one source and another, and at the opening ceremonies it was announced that through a gift from the Educational Foundation, funds would be supplied that would make possible the purchase of 1,200,000 more volumes.

The ravages of war which are always inspired by a spirit of hatred and revenge are being replaced by a spirit of magnanimity carried from the new world to the old. What is so deeply regretted is the fact that it is quite impossible to restore books and manuscripts that were destroyed in a moment of wild fury. But

at least what can be done has been done through good will and generosity, which has led many people to contribute to this worthy cause. We would ask our European friends who are inclined to be distressed in their feelings at what they please to term America's aloofness, not to forget that she has stretched her hand across the water and is making possible the reconstruction of one of the greatest Libraries that the world has ever known.

PROVING HIS POINT

The old Scotch professor was trying to impress upon his students the value of observation.

"No," he complained. "Ye dinna use your faculties of observation. Ye dinna use 'em. For instance—"

Picking up a pot of chemicals of horrible odor he stuck a finger into it and then into his mouth.

"Taste of it, gentlemen," he commanded, as he passed the pot from student to student.

After each had licked a finger and had felt a rebellion through his whole soul, the old professor laughed in triumph.

"I told ye so!" he shouted. "Ye dinna use your faculties of observation! For if ye had observed ye would ha' seen that the finger which I stuck into the pot was na the finger which I stuck into my mouth."—*Chicago Tribune*.

AIN'T IT FINE TODAY?

James Whitcomb Riley

Sure, this world is full of troubles—
I ain't said it ain't,
Lord, I've had enough and double
Reason for complaint;
Rain and storm have come to fret me,
Skies are often gray;
Thorns and brambles have beset me
On the road—but say,
Ain't it fine today?

It's today that I am livin',
Not a month or so ago,
Havin'; losin'; takin'; givin';
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow;
It may rain—but say,
Ain't it fine today?

The Great Teacher

Alfred Osmond

Resist not evil with the arm of force
To flame the fiercest passions of thy foe
And grant fair love an undeserved divorce
From charms of life that virtue would bestow.
The potency that strikes the baneful blow
Is but a minion of the fiends of hate
Whom God and Nature will to overthrow,
In spite of all the thunderbolts of fate
That war is hired to hurl against the good and great.

The paths, converging in the silent tomb,
Lead to the open highways of the soul,
Conducting life from transitory gloom
Toward a shining and exalted goal,
In quest of union with that larger whole
Which fills the broad immensity of space,
Depriving death of its mundane control,
By meeting all its horrors, face to face,
And greeting with a smile the happy human race.

Great Teacher of all races of mankind,
If we would give our hearts and hands to thee,
Unlocking all the treasures of the mind
To clear the visions of our destiny,
What transformations would we quickly see
In all the mission fields of human life.
What nation that has won her liberty
Would hesitate to sheath the sword of strife,
Or hush the heart to hear the sounds of drum and fife?

The lilies of the valley should not lie
All crushed and crimson with our brother's gore.
The soul of honor, that can never die,
Would not be exiled from its native door.
The waves of hate that dash against the shore
Of human misery would cease to roll,
For doves of peace would rise and, circling, soar
From northern icebergs to the southern pole,
To cheer the human heart and save its sinsick soul.

—Journal of Education.



Mrs. Harriet Perry Whiting

Alice Louise Reynolds

College Hall, of the Brigham Young University, was filled to capacity. It was the occasion of the Commencement of this year. The opening exercises were over and all interest was centered on the graduates, who filed across the platform to receive their diplomas and degrees, the young men in black suits, the young women in gowns of many colored hues.

Suddenly the line of march was arrested, President Harris had stopped one of them—a beautiful young woman who was approaching President Grant, for he was placing the diplomas and degrees in the hands of the graduates.

The surprise occasioned by the interruption cleared away when President Harris, addressing the audience, said, "When the nation wished to honor the men who had given their lives in the world's war, it selected an unknown soldier, and through the tribute paid the unknown soldier, paid tribute to every other soldier that fell in the great world's war."

"This young woman," said President Harris, "is the daughter of a widow. She is the youngest of a family of sixteen, a large number of whom, at some time or another, have attended the Brigham Young University. In honoring this mother, we pay tribute to all widowed mothers who have striven in the face of adversity to educate their children."

Mrs. Whiting was asked to stand up, and, as she arose she

was greeted with a round of applause not frequently heard, even in College Hall.

A few days ago it was our good fortune to call on Mrs. Whiting. As we entered her yard, we observed that she sat with the same young woman who, in June, was garbed in her graduation gown. Now both mother and daughter were busily engaged in wrapping peaches to send to a married daughter in a far away Idaho town, where peaches are scarce. As I approached them to greet them, the young woman misunderstood my visit; she thought I had come to talk with her about school, and immediately proffered the information that she was returning to school this winter, having already checked a number of her courses. She and her mother were not a little surprised when I told them that I was not on school business at all, but had come for an interview on behalf of the *Relief Society Magazine*.

Mrs. Whiting informed me that she had been a widow for sixteen years. As we chatted about her family, I learned from her that she had had sixteen children, fifteen of whom are living. We discovered in the survey made that thirteen of the fifteen had at some time or other, attended the Brigham Young University, and that six had been graduated from that institution—some from the High School, two from the Normal School, and that when the youngest who is now a junior in college, shall have completed her course, it will mean that four of the number have completed college courses, while several others have done one or two years' college work.

This is not Mrs. Whiting's only achievement on behalf of her children. As well as sending them to school, some to the Springville high school, and practically all of them for a period long or short, to the Brigham Young University, she has supported two of her sons while on missions. When I inquired of her how it had been possible, I did not receive the first answer from her. The first answer was an interruption on the part of the daughter, who said, "Our farm is intact; father left us forty acres and we still have a forty-acre farm."

The mother said, "We have been able to do what we have done by helping one another. My eldest daughter taught for fifteen years before she was married, and she made it the practice of her life to send to her brothers and sisters who were in school, \$5 a month each, the year around."

"We had our home and living here on the farm," she continued, "and I always did the sewing for the family, for the boys as well as the girls. When my husband died, we had a few head of stock, which I sold, putting the money into the bank. One winter when I had a son on a mission I made five hundred pounds of butter and sold it. I have always made butter and have always found a ready market for it. When my son came home, I said,

'Well, son, you have finished your mission and we still have a little money in the bank.' to which he replied, 'I fear otherwise, mother, for I have had to write a number of checks recently that you do not know of.' When we went to the bank, we found that the recent checks issued had created an over-draft."

"My children always kept house or 'batched,' as they called it, while in school. We would go over to Provo in the fall, before school opened, and rent the necessary rooms, and then take the furniture over and place it. Each week as they went back and forth they carried with them their supplies. I baked their bread and pies and cakes. In the summer, I put up the fruit and vegetables they used in the winter.

"Whatever has been achieved in educating the children and keeping the boys on missions, has been through the coöperation of the family and the blessings of the Lord. And now that it is all over and my children are practically all married and settled down in life, my little grandson, who is now living with me, frequently says, 'And now, Grandma, you must put me through school. You know, you put all the others through'."

Educational Items

Few educational leaders have been as much in the limelight during the past few weeks as has President Ray Lyman Wilbur, of Stanford University. People generally were loud in praise of his finished addresses at the National Education Association, for he is an orator of the first order. The effect of his addresses had not died away when news came that he had been elected president of the American Medical Association; also, he was one of the first doctors appealed to for consultation during the illness of the late President Warren G. Harding.

HARVARD'S VISION

A good many people who have had the privilege of visiting the Washington Elm, the old tree under which George Washington took command of the American armies, will feel sorry to learn that the tree is dead. Many school children have visited it in the past and there are many people in the United States who were looking forward to the opportunity of seeing the tree in the future. Much as we regret the fact that the tree is no longer living, we deeply rejoice that somebody connected with Harvard University had the vision, some forty years ago, to take a slip from its branches, plant it and care for it, so that it is now flourishing on the Harvard campus.

CHARLES W. ELLIOT RECEIVES MEDAL OF HONOR FROM CIVIC FORUM

The medal of the Civic Forum has been awarded in the past to Goethals, Edison, Bell and Hoover. These gentlemen belong to the scientists' group, consequently the teaching fraternity extends hearty congratulations to President Emeritus Charles W. Eliot, who is the first of its group to capture the medal.

Mrs. Dorothy Melissa Riggs Stewart, who was the first teacher in Provo, hired by a board of trustees, died July 12, 1923, at her home in Provo City.

From Dr. David Starr Jordan's address on "The University and Moral Teaching" delivered at the N. E. A. San Francisco, we select the following very significant paragraph. "The university has about four roads open to turn its youth to righteousness," said Dr. Jordan. "These roads are: the contagion of personality, the inspiration of intellect, the arousing of enthusiasm for intensive work, and the devotion to helpfulness towards others. As for the first, to turn our youth towards righteousness, we must show them how righteousness looks when it is lived; as to the second, a great teacher always leaves a great mark on every student with whom he comes into real contact; as to the third, great investigators breed investigators—there is an intellectual heredity among scholars as well as a physical one, as every serious worker recognizes.

"The university can exert a tremendous influence for moral life, but only through the unflinching devotion of its members, and this influence must be exerted spontaneously, even unconsciously, by men alien to all forms of vulgarity and vice, and in thorough sympathy with the best in mind or morals in the idealism of youth."

Camilla Clara Mieth Cobb

First Kindergarten Teacher in Utah

Reinhard Maeser

"We look back upon the past and draw from it our heroes and our idols. And it is right that we should do so, insofar as these heroes and idols are worthy of our esteem and gratitude."

Utah's educational history could not be accurately written unless there appeared upon its pages the name of Camilla C. Cobb, she who was our first Kindergarten teacher in this state. She came of parents whose lives were devoted to the education of

youth, her father being the presiding official of the leading school in the city of Dresden, Saxony, Germany. It was in this school that Dr. Karl G. Maeser taught, and it was the eldest daughter of this principal whom he married.

Camilla early inclined toward the profession of teaching, and though only twelve years of age when she left Germany, she had already learned many of the ways and methods employed in the early training of the child. Her innate love for children and humanity is what made her the successful teacher that she was.

It was in 1877, in a little room adjoining the chapel of President Brigham Young, situated just back of the Eagle Gate, that Mrs. Cobb began her work as Kindergarten teacher in Utah. She had taken lessons from an eminent teacher in New Jersey, some time before, and it was while studying in New Jersey that she was one day visited by Mr. John W. Young, who was so impressed with her superior ability in this work, that he at once suggested to her the need of her services in Utah. Upon her return to the territory, about a year later, she was at once employed to teach the children of Mr. Young, but he later generously opened the school for the admission of others.

A letter, dated February of this year, and written by one of the boys, now a prominent Utahñ, who attended her school, says: "To my mind, you have done more for the uplift of the child than any other woman I know; first, because you introduced real Kindergarten work into the state; second, you were associated at the head of the largest child organization in the Church—the Primary association; but these are not alone the reasons why I say you have done more than others; but because of your interest in every child whom you called by name."

Camilla Clara Mieth Cobb was born in Dresden, Saxony, Germany, May 24, 1843. She was baptized in 1855, left Germany for America in 1856, with the Maeser family, arrived in Utah, September, 1860. She married James T. Cobb, and is the mother of six children, only three of whom are living.

She lives at 208 Canyon Road, Salt Lake City. One would hardly suspect from her appearance, her lively, cheery manner that she had passed the eightieth mile-stone on life's journey. The letter already quoted from, further says: "You are one of the youngest ladies in the land. Your voice over the phone sounds like the voice of a girl of eighteen. Lift up your head and rejoice because of your great work, for thousands will bless your name forever."



Blame the Schools

Frederic Allison Tupper

The worm will turn eventually. Even the frightened rabbit, when cornered, will kick, eventually. To all the amateur educational critics, to all the educational quacks and charlatans, whose chief stock in trade is unlimited, unthinking, and utterly unreasonable abuse of the public schools there will come an answer—eventually, so, why not now?

“F. C. Sears,” so our contemporary, the *Greenfield Gazette and Courier* reports, “a professor at Massachusetts Agricultural College, at Amherst, who recently completed a four-years’ term on the school committee, relieves his feelings in verse as follows:—

Is your child’s digestion bad?
Blame the schools!
Is he sick, morose or sad?
Blame the schools!
Do your children learn to fight?
Do they lie awake at night?
Do they fail to do what’s right?
Blame the schools!

Do your boys smoke cigarettes?
Blame the schools!
Are your girls all suffragettes?
Blame the schools!
Do your children’s shoes wear out?
That’s the school board’s fault, no doubt!
Are your children getting stout?
Blame the schools!

Is the noon recess too short?
Blame the schools!
Do they need more time for sport?
Blame the schools!
Is the noon recess too long?
Oh, that plan is surely wrong,
They should spend the time in song!
Blame the schools!

Is your child a nervous wreck?
 Blame the schools!
 Are there pimples on her neck?
 Blame the schools!
 Blame the schools for what they do
 And for what they don't do, too.
 They should seek advice from you!
 Blame the schools!

Are your children getting thin?
 Blame the schools!
 Do they choose the path of sin?
 Blame the schools!
 Do your children work too hard?
 Are they playing 'round your yard?
 Do they play the wicked card?
 Blame the schools!

Do your children's teeth decay?
 Blame the schools!
 For the tax you have to pay,
 Blame the schools!
 For the teachers they have hired
 And the ones that they have fired,
 Tell the board they make you tired!
 Blame the schools!

Is your daughter's eyesight bad?
 Blame the schools!
 Is your son a little cad?
 Blame the schools!
 Do your children learn to swear?
 Is there something in their hair?
 Is their trouble anywhere?
 Blame the schools!

If your daughters are too bold,
 Blame the schools!
 If the winters are too cold,
 Blame the schools!
 If you feel like being witty
 Here's a title for your ditty,
 "Damn that stupid school committee
 And the schools!"

—*Springfield Republican.*

Something to Think About

By Heber J. Sears, M. D., Department of Hygiene and Preventive Medicine, University of Utah

Education is that training which results in physical, mental and moral health. Having these, with the Spirit of God, one has everything. Lacking these, one has nothing. All education should tend to fit us for the duties of life and increase our appreciation of the best there is in life. It should train hand, heart, and brain. Education is obtained out of school or college as much, and sometimes more than in school or college. The test of its value is: Does it equip for life and make life fuller and richer? We have made wonderful advancement in our educational system in the past half century. We are threading our way out of darkness into light, but there are three types of education which must be brought to the fore if we are ever to have a superior race. They are Health Education, Character Education, and Education for Parenthood. Within this magic circle lies our greatest hope.

Without health we are unable to enjoy life, hence health-education is fundamental. Learn about history, geography and arithmetic if you have time, but learn to grasp the health ideal. Diseases are not cured by drugs and medicines, but by the establishment of a health ideal. We have bodies as well as minds.

Without character a human is of less value than an animal. Health is important, but is it second to character. All our training of every description should ultimately tend to develop character. The heart as well as the head should have its full share of culture. Teach chemistry, mathematics, and physics if you have time, but teach men to be men and women to be women in every sense of the word.

Parenthood is the real business of life. It embraces all the real duties, requires the best of health, demands a worthy character, and calls for the highest ideals. Yet of all the branches of training this one is most neglected. We trust too much to the guidance of instincts and desires—following the rainbow road. Study music, art, and literature if you have time, but study first how best to fulfil the sublimest function of all—parenthood.

Every child has a right to be well born. A thorough training and a proper understanding of the obligations and responsibilities of parenthood would abolish poverty, disease and crime. The building of reform institutions is not striking at the root of the problem. To attempt to legislate people into good citizens is a travesty. To educate them sanely is our only hope.

The Vampire

Annie Pike Greenwood

"Sausage again!" Jim lifted the dish mentioned, impatiently, scorning to help himself, but passing it to the hired man. "First bacon and then sausage, and then bacon and then sausage, with a hundred and twenty-five hens on the place. I should think with all your boasted knowledge of hens you could at least make them lay in the springtime."

"You know, Jim," his wife spoke gently, "that the hens have had nothing but oats all winter and spring, and hardly enough to keep the breath of life in them. No matter how much knowledge I might have, I can't make them lay on that."

"Maybe if you'd clean that filthy house out the hens might lay."

"You know I can't leave the two babies to do that, with the chicken-house so far away."

"You've got two boys here that can do it for you."

"Not without my being with them."

"Then they are as worthless as I thought them."

He hesitated a moment, then decided to take a sausage. There were plenty of buck-wheat cakes and potatoes.

"I gave you those hens when we came on the farm because I thought you would do something with them, but you have proved your inefficiency there as elsewhere."

His wife did not answer him nor raise her eyes from her baby's head. She was trying to ignore what was worse to her than bodily blows.

Jimmy came into the room smiling so that he showed the vacancies where he had shed his two upper cuspids. "Mrs. Grow just said that now Vance's have their auto we will be the next to get one."

His mother, sitting apart to nurse the baby, answered him with a smile, "We are not in the same class with the Vances, Jimmy."

"I don't know what you mean," commented Jim roughly, not looking up from the magazine spread before him on the breakfast table.

"Why I mean," said his wife still smiling, "that Vances have been here several years longer than we have, and they completely own their own farm."

"They came here just two years before we did, and they were so poor that the neighbors had to feed them," contradicted

Jim with an ugly twist of his mouth. "But Mrs. Vance got out and rode the corrugator, and she has taken a hired man's place ever since she has been in Idaho."

"She hasn't had any babies since she came here, and she didn't work outside last summer," she spoke defensively, the smile gone from her face.

"Yes, she did. Last fall when you were in the hospital she cut clover all night."

"For one night, perhaps."

"For three nights, and she has taken a hired man's place every summer before. It depends on what kind of a wife a man has whether he succeeds on the farm." The words were spoken with vicious force, and the side glance he directed at his wife was a stab.

She answered no more, but bent eyes, in which she was trying to conceal the tears, on her nursing baby's face. Having at length controlled their moisture, her gaze traveled about the tiny room where it rested, at first unconsciously, on the hired man's boots. They were slimy green, with fresh manure. A feeling of bitter revulsion swept over her. She glanced at Jim's feet. They were somewhat cleaner, but in the hollow of each shoe was manure. Her eye next caught the worn-out linoleum, littered with **sagebrush scraps**, their only fuel for heating and cooking. It was impossible to keep it off the floor. Although it was late May, a fire was burning in the room, and a chill wind rushed and roared around the house.

Little Hal two and a-half, wriggled down from his high-chair, and running to the baby began tugging at its little hand. "Don't do that, Hal," said the mother in an undertone.

"Coot 'ittle hanny," said Hal, churning it up and down the baby protested with squeals.

At that moment the veiled hostility which had been occupying nine-year old Jimmy and seven-year old Paul broke into open warfare, Paul protesting with a loud, "Jimmy, now, you leave me alone!"

To which Jimmy responded, "I ain't doin' anything to you. You keep putting your foot on my chair!"

"Well, you pinched me!" was Paul's rejoinder.

Jim rose up in his chair, grabbed the two urchins by the collars, and bumped their heads together. "You two hyenas! It's plain to be seen that you are Grays. [That was their mother's maiden name.] But dod-gast your ornery hides, I'll take it out of you, if I have to kill you. Settle down there, now. Sit up and eat, or I'll break every bone in your bodies." He turned to his wife. "If you are not capable of controlling these children, I'll get someone who can manage them."

Hal, somewhat abashed by the discipline of his brothers,

ceased pumping the baby's hand and regarded his father with doubtful eyes. Quiet settled in the room, broken only by Paul's sniffs as he rubbed his head. Jim looked up from his magazine and addressed the hired man: "Well, Tom, Uncle Sam didn't get you in this war, but if we have another war they'll take us all."

The hired man crowded a pan-cake into his mouth by the simple expedient of folding it neatly several times, and then pitch-forking it into the open cavern of his face. While he was disposing of it he murmured semi-intelligibly, "If Uncle Sam ever wants to get me in any war he'll have to come after me, and he'll have a hard time if I see him fust. I'll fight my own battles, and let the gover'ment fight its. The gover'ment never done nothin' fer me, and I don't owe the gover'ment nothin' as I kin see. When John Rockefeller takes to sharin' up some of what he stole so that I kin git my hunk, maybe I'll help the gover'ment, but while this gover'ment lets fellers like him steal from us fellers, it can do its own killin'."

"I see," said Jim, looking absently into his magazine, "You are a socialist."

"Right you are. When the gover'ment does what I think it ought to, I'm willin' to help, but I ain't sheddin' my blood in no rich man's war."

Jim was absorbed in his magazine while the hired man was speaking. His wife looked at him with flashing eyes. Why didn't he order the man from the table, A traitor even though the war was over, and even though they needed his help so badly! How strange it was that Jim could go on reading and not tell the man to take himself and his manury boots off the place. Yet she knew that Jim was sincerely patriotic. It was no excuse that the hired man did not know better. His very ignorance should be rebuked by those who did know better.

Jim rose from the table and turned to her. "I am going to turn a head of water down, and I don't want any more belly-aching over your garden not coming up for lack of water. Jimmy can see to it." His eye caught sight of Jimmy's worn shoes, which also bore traces of slimy green. "You dod-gasted idiot!" he yelled; jerking the boy from his chair, "if I ever see such shoes on you again, I'll tune you up with a black-snake whip. Go clean 'em!"

The mother would have liked to protest that the child's shoes were in no worse condition than Jim's own and the hired man's but with a dumb ache in her throat she kept still.

When the door had closed on Jim, the mother spoke, "Jimmy, I want you to go out and wait for the water to come down into the garden. When it comes, you can turn it in and begin irrigating, you do it so nicely, and Mama will come out as soon as possible."

Jimmy thrust up his chin. "I ain't a-goin' to do it. You can

water your garden yourself. I'm goin' with Papa to spread manure." With a bang he was out of the front door.

"Paul, you don't know how to irrigate, but you can watch for the water and let Mama know when it reaches the garden."

"If I go out to the garden I'm a-goin' to irrigate or I won't watch for the water. I know how to do it just as well as Jimmy."

"No, Paul, I don't want you to turn the water in; you can't manage it. But just run to the house and let Mama know."

"I'm a-goin' to irrigate myself!" With this defiance Paul slammed the back door.

Their mother was not angry with them. She sat the baby in his go-cart and gave little Hal some string with which to play. Her depression was too deep for anger. How could she feel even indignation at her little boys when the example of their father's treatment of her was before them all the time?

She went upstairs to open the beds to air. Before a window she paused and looked out upon the farm. Jim and the hired man were spreading manure, though the wind was doing its best to discourage them. Jimmy was with them. As she looked out upon the eighty acres they had won from the sage-brush her heart swelled in rebellion. "Oh, you horrible farm! You cruel, cruel farm! Isn't it enough that you must take the best years of our lives in such hard, unremitting labor, that you must also take from me the love of my husband and boys? It is you who are doing it, for no one loved me more than they before we came to this terrible struggle with the frontier. I stood all this through the war because I looked upon myself as a soldier in the battle that the world was making for the right, and I would not be a slacker, no matter how my heart was breaking. There are hungry people now—starving people—but none of them are in a worse state of starvation than I am. I cannot live under these conditions any longer. I cannot help another human soul until I know how to help myself out of this degradation into which the farm has sunk me."

She burst into tears, her head pressed to her forearm, and just as suddenly she stopped and flung her head up. "I will not accept defeat. This vampire of a farm shall not suck my life dry and ruin my husband and children. There must be a way out, and I must find it."

She had no heart for breakfast. Energetically she went about her work, her thoughts busier than her hands, while her cheeks burned with resolve. She washed the dishes, mixed bread in the bread-mixer. "Jim does love me, for no other farmer on the tract would think of buying his wife a bread-mixer or a cream thermometer or aluminum when they are as hard up as we are." Then she swept and mopped the house throughout, made beds, bathed the baby, baked pies, killed, picked and cleaned a chicken, dampened the clothes for ironing—she had

been interrupted the night before, and unable to do it—got dinner, sat through it with a preoccupied air which no sarcasm on Jim's part could disturb, washed the dishes, put away such clothes as did not need ironing, and mended stockings and underwear, then ironed all afternoon, after which she got supper and washed the dishes. Then there was the mending of the ironed clothes after the children were undressed by her and put to bed. And all day long she had run out and set the water in the garden in spite of Paul's indignant protests, and had watched its progress throughout the day; also waiting on the baby at frequent intervals, and entertaining little Hal. It was hard to race back and forth from the garden to the house in the wind with the fear that Hal might do some damage during her absence. But it had to be done, for she would no longer venture asking either of the boys to do anything for her. Their insubordination was growing all the time, and she was not sure yet just how to deal with it. She preferred to do nothing until she did know. You women who have city conveniences, do you realize what it means to work all day and during that day pump innumerable buckets of water at a cistern some distance from the house, and carry them into your kitchen yourself?

At supper time, from Jim's conversation with the hired man, she judged that he was going to take a trip to Twin Falls on the following day, and that he would be gone for a week. He was too surly to volunteer any explanation to her, and she asked none.

In the night the plan came to her. She had not slept till that moment. Relieved, she sank into slumber. She had thought that she was too tired to dream, but unhappiness kept the sub-conscious mind awake with its fears. She dreamed that out of the brown acres of the farm she saw emerge, instead of the expected crop, a beautiful, seductive vampire, and that she was witness to its drawing the life-blood from each of her loved ones, from Jim down to the tiny baby. She fought like a tigress, but to no avail, and at last she felt the hot lips pressed to her own throat, and she sank—sank—sank—

"For mercy's sake what are you screaming about?" were Jim's words that woke her as she sat up rigid in the bed.

"Oh!—it isn't true—it isn't true!" she gasped.

Her throbbing heart gradually stilled, but she could not sleep again.

Next morning she said, "May I go to town with you when you go to the train?"

"What the deuce do you want in town?"

She did not answer him nor look at him.

"You know you could never be ready with all those kids in time."

She knew that he meant it for a refusal, but she went to work

getting the children ready. When the team was hitched to the wagon she went out and climbed over the wheel to the wagon-bed, spread blankets, and seated herself and children. Jim was in the barn. When he came out his look was one to kill, but she ignored him completely.

"If that woman is determined to go, we'll have to put the back seat in," he was addressing the hired man.

So the back seat was put in and she took it without a word, telling Jimmy to get up beside her and put his arm around Hal while she held the baby. Paul remained in the bottom.

They were just in time for the train. After it had pulled out she instructed the hired man to drive her to the town butcher-shop. At the shop she gave the baby, who was just waking from the long, lulling drive, to Jimmy and got out. She hoped there would be no one within, but there was one man who did not seem disposed to leave, so she was forced to speak before him.

"Mr. Bickford, I want to dispose of a hundred hens. They are pure-bred Barred Rocks, and there aren't any finer chickens in Idaho, but I must sell at once. I have been selling them for a dollar and a half apiece, but I will sell them to you for fifty cents apiece if you will take them tomorrow. They are not fat, but they will make fine layers, with some feed."

The butcher rubbed his bib with his fat hands meditatively. "Why, I'm awful sorry, Mrs. Appleton, but I ain't got nowhere I could keep chickens. My wife's on a visit, and I wouldn't have time to take care of them. You say they ain't fat, so I couldn't ship them for I wouldn't get nothing for them. I'm awful sorry. If I hear of anyone that's looking for hens I'll be glad to put them next to you. Is there anything else I can do for you?"

She ordered some boiling meat and as she was leaving, the other man in the shop stepped up to her. "My name's Wrench. I heard what you said about the chickens. I am just moving out on the Davy farm—perhaps you've heard. I think I would like your chickens. May I come out and take a look at them? I am coming that way—we don't live so far from you—and if it is all right I will go now. I am on horse-back. The roads are too bad for the car."

When Mr. Wrench saw the hens he at once wrote her a check, and said he would come next day to get them. After supper Jimmy was dispatched with a note to a shack half a mile away. Then she began packing. "If the answer isn't favorable I shall have all summer to unpack, and if it is, I can be on my way at once."

Before dark Jimmy returned, but not alone. He had gone on a pony, and two women came back beside him in a buggy. Daughter and mother they were, both homely, big-boned, capable, and smiling. "Well, my land, Mrs. Appleton!" said daughter, "of

all the sudden people I ever heard about you are the suddenest!"

"It seems sudden, doesn't it?" smiled Mrs. Appleton. "I've been wanting to visit my folks for the whole six years that we have been here, and I can't stand it any longer."

"You poor thing!" said mother, "haven't you seen your folks for six years?"

"Longer than that. You know we spent three years in California. Do you think you can come and keep house for me until I get back?" They would never dream with what suspense she awaited their reply.

"Well—what do you think, Lizzie? Can we do it? I'd hate awful to refuse, Mrs. Appleton. You've always been so neighborly to us."

"You know there's the cows and chickens, Ma, but I could ride down and take care of them each day. We wouldn't try to set no milk for cream—just feed the milk to the pigs. Joe won't be back for a month, anyhow, and maybe longer. Why, yes, Ma, I guess we can do it."

"If I don't get back when you want to leave, Jim can get some one else." It was a bold statement, and if they had but known, the first words of her proclamation of emancipation from the vampire.

"You want to leave the two boys?"

"Yes; I would love to take them, but I can't manage more than the two babies."

Jimmy and Paul gazed in consternation at their mother. She was planning to leave them! She had been their willing slave; their adorer; their shield in time of trouble. And now she was going to desert them with as little compunction as she would leave the chickens.

"Well," was Lizzie's comment, "sometimes it does boys good to have their mothers go. I know Joe never appreciated Ma till they had taken her to the hospital."

"That's true," smiled Ma. "That's gospel true. I never could get him to water the garden when I was to home, but after they'd taken me away he watered it so much that he drowned it out!" Mother and daughter laughed together, while Mrs. Appleton, busy over her trunk, looked up to smile. Jimmy hung his head, and Paul wiggled about consciously.

"When was you thinking of going?"

"Tomorrow."

Both boys looked shocked and seemed about to speak, but the presence of the two neighbor women over-awed them. When the women were gone, they set up such a wail that the mother heart had difficulty in hardening itself against them. She tucked them in bed with a quiet kiss, and firmly, but tenderly again assured them that nothing could change her plans with regard to

them. They were to be left behind. Paul cried himself to sleep, while Jimmy sullenly covered his head with the covers, and kicked Paul occasionally, "for making that row."

The next day Mr. Wrench came and got the chickens before Mrs. Appleton left. She kissed her two boys tenderly, her heart aching for them, and the hired man drove her into town with her two babies. She knew the hired man was puzzled concerning her, but she did not care.

A week later Jim came home. There is no word in the English language which exactly expresses his state of mind when he found his wife gone and the neighbor women in her place, and only twenty-five chickens left. There was no explanation from his wife except what the boys and the neighbor women could give him. It must be admitted that the neighbor women were somewhat surprised that he knew so little concerning his wife's plans, but when he observed this, he took pains to make it appear in his conversation with the boys that he had been long aware that his wife might go at any moment on account of her homesickness.

Two days after Jim's return came a note to him:

"Dear Jim:—You have always said that the chickens are mine, so I am sure that you will not think that I took anything to which I had no right when I sold some of my hens to Mr. Wrench. We have enough feed for the twenty-five that are left, and perhaps you will be able to get some eggs now.

"Your Wife."

That was all. Jim read the letter, and then he turned to Jimmy and said almost tenderly, "Well, Jim, so the old lady's left us."

Paul began to sniffle. "I wish I'd minded Mama better; maybe she'd a-taken me with her."

If Jimmy was thinking the same thing he said nothing, but he looked disconsolate.

"Come on, boys; you can come with your Pappy. Mama's gone, but you've still got your old Dad."

The boys next received a letter from their mother, and from then on a daily letter arrived for which they watched more and more eagerly. Jim read these letters aloud to Paul at the little fellow's request.

It was three weeks after she had left that she received this note from Jim with check enclosed:

"I did not know that you wanted to make a visit with your folks. If you had told me I might have made some arrangements so that you could have gone home right. I sold Bessie today for \$200. I could have made another \$100 on her by keeping her six months more, but I suppose you would rather have \$200 for clothes now than \$300 later. Take good care of the babies."

Bessie was the colt he had raised himself, and with whom he had never expected to part. He loved her almost as much as he did one of the children.

She wrote and thanked him for the check, and told of the purchases she had made with it, and her pleasure in them. She also sent one boy a set of dominoes and the other a checker-board and checkers. This brought a letter from Jimmy:

"Dear Mama:—I am riting to thank you for the checkerbord and Paul says to thank you for the dومانos. We wish you were home agen. Papa and I clenod the henhnse yestaday and Paul tride to help. The hens are laing. Papa trayded some oats for some wheat screenings for them and that is why they are laing, Papa says. Papa told a man that came with the screenings that he is going to sell out; he don't like you to be on a farm it is to hard. We wish you would come home. Paul says to tell you that he doesn't try to erygate your garden any more; I watch the water and everything is growing fine. I wish you were here.

"Your loving son,
"Jimmy."

At the end of six weeks Jim wrote asking her what she thought about selling the farm. He said that he now realized the injustice of all that had been put upon her, and that whereas he would like nothing better than to stay on the farm, if she wanted to leave he would gladly go.

A note enclosed from Jimmy told how "Ma" and "Lizzie" had been forced to return to their shack because Joe had come back. Jim couldn't get anyone to take their place, so he was cooking for the boys, himself and the hired man. She knew how Jim would hate that.

She wrote to Jim that he was not to consider her in any way with regard to the farm, but to suit himself whether he sold out or not. So far as she was concerned the only thing that she had against the farm was that the strain of hard work seemed to change people and make them less loving to each other.

Through all her letters to Jim and the boys she never once intimated whether she had any intention of returning to the farm or not. She discussed neither their future nor her own. Her letters were cheerful, humorous, never giving one inkling of the home-sickness which she felt for them. She was banking all upon this experiment, and she dared not weaken.

The baby took sick and she neglected to write to any of them for almost a week. He had been in real danger, and when she wrote it was to tell them so, but also to reassure them. She knew it would take two days for her letter to reach them, and two days for a return reply if they answered immediately.

On the morning of the fifth day she waited anxiously for the postman, and when a step came on the front porch she flung the door open expectantly. It was Jim. He smiled uncertainly at her.

She wanted to fly into his arms, but instead she said quietly, "Why, Jim!—come in."

He entered the little vestibule, hat in hand, and set his satchel on the floor. "Mary," was all he could say, with his arms held out to her. Nothing on earth could keep her out of them then. Nor could she have restrained her tears. He raised her lips to his kiss and she saw that his own eyes were moist and his face white.

"How thin you are!" she touched his cheek, yearning over him.

"Why wouldn't I be, Mary?—I've been in Hell. Mary, can you ever forgive me? I can't forgive myself. Are you coming back until I can get things settled to sell out, or would you rather wait here?"

"I'm coming."

It was only a few days later that she stood once again in that upstairs room where she had wept so bitterly. Jim had come up to find another pair of overalls, and paused beside her, his arm around her waist, as she gazed out of the window. Billowy waves of green alfalfa were ruffled by the breeze, and farther on were the wheat and oats. "It is beautiful," she said.

"I can get \$150 an acre for it. Considering what we still owe on it that will give us a clean profit of \$10,000. That is pretty good, Mary, for six years. We couldn't have saved that much in the city." But his tone was not as animated as his words.

She had never discussed the sale of the farm with him. Now she spoke, "No, Jim, we will not sell the farm. But we will try to get out of the farm all that it has taken out of us. This is the place to rear our children. It is the place for our old age. It is bound to be a success financially as soon as Idaho has better marketing facilities, and that will come. Whether it will be a success otherwise depends entirely upon ourselves."

Jim lifted her lips to his, and she heard him singing happily in the yard as he harnessed a team to the hay-rack. She knew what her decision meant to him. She stood looking out upon the beautiful acres a long time. "You adorable vampire! You have taken all you are going to from me. I am not lulled into any false sense of security where you are concerned. But I have triumphed once and I shall triumph again. It may take a different method every time, but it is worth it. And I feel certain that the day will come when it will be settled for good whether our farm is to be a vampire or a ministering angel. I have an idea that the fate of the vampire depends on me."

Notes from the Field

Amy Brown Lyman

Southern States Mission.

The *Relief Society Magazine* in is receipt of the accompanying picture of the Richmond branch Relief Society of the South-



ern States mission. The annual report shows that there are fourteen members enrolled in this society, including the officers. Meetings have been held regularly, and the attendance has been good throughout the year. This Society has collected considerable funds for charitable purposes, and has been able to assist some of the needy families in the community.

Franklin and Oneida Stakes.

Mrs. Catherine R. Athey, executive secretary of the Idaho Anti-Tuberculosis Association, has written to the Relief Society General Board, expressing her appreciation of the work done by the Franklin and Oneida stakes. Part of her letter reads:

"I have just returned from a trip to Franklin county, Idaho, of which Preston is the county seat, and my first thought has been to tell you of the splendid health work which the women of the Franklin and Oneida stakes have carried on for the past two years.

The Relief Societies have sold the Christmas Seals and have

received their percentage of the money to be used for health work. They have conducted a good campaign in the health crusade, weighing, measuring and inspecting the school children. They have also helped develop a dental clinic which is a real success. The two health rallies which they have had, the last one of which I have just attended, were the best possible educational efforts. We have always had good assistance from the Relief Societies, but these are out of the ordinary. The Idaho Anti-Tuberculosis Association is deeply grateful for the support which the Relief Society has given us in the sale of Christmas seals and in our health work."

Blaine Stake.

Blaine is one of the first stakes to avail itself of the opportunities for medical help offered through the provisions of the Sheppard-Towner bill. During the middle of the month of August, a clinic was held for three days in Carey, Idaho. The town was carefully canvassed, so that persons knew the clinic was to be held. Cards were issued and, as a result of the careful planning and careful organization, 158 women and children had medical examinations in three days. It was very evident from the results of these examinations that the advantages of the Sheppard-Towner bill have come none too soon. The president, Mrs. Laura Adamson, the president of Carey ward, and her corps of workers are to be congratulated on their activity in this respect. Steps were taken during the conference-convention, to have the work of the clinic function in other places in Blaine stake.

Mrs. Laura P. Adamson, president of Blaine stake, was the recipient of a genuine surprise Sunday morning, August 19, during the session of the ward and stake officers' meeting, preceding the regular meeting of the conference convention. Mrs. Adamson was somewhat indisposed on that morning, consequently, she was prevailed upon by her friends to rest. However, it became necessary to summon her to the meeting, and her husband, President Adamson, was appealed to in the matter. He told her that there was a good attendance of stake and ward officers and, as many of them had come from distances averaging from sixty to one hundred miles, they felt that, if it was not entirely inconvenient to her, they would like to hear a few words from her. When she came into the room, one of the group, on behalf of the stake officers, with many words of appreciation for her devotion and efficient work, presented her with a silver wrist watch imbedded in a beautiful silver watch case. At the conclusion of the presentation of the watch, a young woman read a poem dedicated to Mrs. Adamson and then the president of one of the wards of the stake presented her with a stork bundle. Mrs. Adamson was very deeply affected by the expressions of love and appreciation for her. We have learned since

leaving Blaine stake that a daughter was born to President and Mrs. Adamson on the day following the presentation of the watch and the stork bundle.

Logan Stake.

On Friday, May 18, 1923, on the occasion of the fifty-fifth anniversary of the Logan stake Relief Society, the stake board entertained the Relief Society officers of the various wards at a "Get Acquainted" party. The reception committee arranged for tags which had written thereon the name of the woman, her office and her ward, to be pinned on all the women present. This plan helped materially in introducing the workers to one another. A program of music and games was carried out, after which refreshments were served. A special guest of the occasion was Susan J. Smith, who was one of the first Relief Society officers of the stake. Mrs. Smith gave an interesting talk on the work of the first Relief Society in Logan. During the afternoon, she was presented with a gift, as a token of love and regard in which she is held by the Relief Society women of the stake.

The visiting teachers of the Logan stake were entertained by the stake and ward officers on Friday, August 3, on the lawns of the B. Y. College. About two hundred and twenty-five women were present and enjoyed a program of games, community singing, and a well presented one-act play. The community leader, Professor W. O. Robinson, assisted in the afternoon's entertainment, and had composed a song for the occasion. Delicious refreshments were served.

Counselor Ida T. Quinney, of the Logan stake Relief Society board, was called to accompany her husband on a mission to Canada. Her husband, Joseph Quinney, Jr., is the newly appointed president of the Canadian mission. The Relief Society women decided to perform temple work on her record as a testimonial to her of the love and esteem in which she is held. The regular Relief Society temple day in March was set apart for this purpose and one hundred and twenty-five women attended the temple on that day.

Garfield Stake

A clinic has been held recently in Antimony, Utah, where examinations were made of mothers, infants, pre-school children and school children. Dr. W. W. Barber of the Child Hygiene Bureau of the State Board of Health, and two women nurses conducted the clinic. They were assisted by the Relief Society women and their efforts were greatly appreciated by the community.

Deseret Stake.

The Deseret stake Relief Society reports that each ward in

the stake has been visited this year by a stake officer. Several new members have been added recently to the stake board, making one member responsible for each department. In the stake board meetings, the members have made study of the Doctrine and Covenants. Certain chapters are read during the month and are discussed at the beginning of each meeting before taking up the regular business. The class work this year is carried on successfully in all of the wards. The Abraham ward has found study difficult because of its small library, and has arranged to secure books from the public library of Salt Lake City.

The women of the stake are congratulating Alice L. Gardner, president of the Relief Society Stake Board, on the birth of a baby girl, born May 10.

Central States Mission.

The St. Louis branch Relief Society has forwarded a picture



to the Relief Society headquarters. The *Magazine* takes pleasure in publishing the picture and expresses the wish that this organization may continue to flourish. The officers of the St. Louis Relief Society are Fannie L. Thurman, president; Annie DuPont, first counselor; Ida L. Winters, second counselor; Nellie R. Shult, secretary; Myrtle Flockinger, treasurer. This Society has an enrollment of thirty-seven members and it is holding meetings weekly, where the outlined lessons in the *Relief Society Magazine* are discussed.

Blackfoot Stake.

In carrying out the provisions of the Sheppard-Towner Act, the Relief Society assisted the Idaho State Board of Health in conducting a health conference. The Blackfoot stake board expressed to the Board of Health its desire to assist in promoting

the maternity and child-welfare movement, and, as a result, this community was one of the first to have such a conference. Over two hundred mothers and children were registered, examined and given special instructions.

The Blackfoot stake is planning to assist the other community agencies in securing a nurse to work in the schools of the county. The stake is planning this health work in addition to the maternity and infant welfare.

Maricopa Stake.

IN MEMORIAM

On July 23, 1923, Mrs. Ellen E. Tiffany, president of the Papago ward Relief Society, was called by death. She served faithfully in the capacity since her appointment, eight years ago. She was called to this office and other responsible positions in the ward soon after her husband, Asa Tiffany, was called on a mission as bishop of Papago ward. Mrs. Tiffany was greatly beloved by the women of the stake and particularly by the Indian women with whom she labored so earnestly and lovingly during the last years of her life. Mrs. Tiffany is survived by her husband and twelve children, the oldest are twin girls of sixteen years, and the youngest a baby of two months. Her life of devotion and service to her family, her Church and her community will be long remembered and her memory will ever be an inspiration and an influence for good.

THE WAY OF PARENTS

[WRITTEN FOR THE JOURNAL OF EDUCATION]

I trudged to school on my two cold feet and carried a dinner pail;
He glides to school in a limousine with two "spares" tied to its tail.
Yet I'm pretending to understand the thoughts of my little elf—
Like other folks in this changing world, I'm fond of fooling myself!

I worked all day in blistering fields, nor got a cent of pay;
He dodges the "cops" from morn to night, in search of a place
to play.

And yet I "father" him right along, and swagger, "Yes, I know,"—
This world of his is another world from the one where I had
to grow.

I fed the beasts at morn and night; did many another chore.
To dress and breakfast and find his books is his limit—sometimes
more.

While I fondly pray that he, some day, may rise much higher
than I,

I have robbed the boy of everything that I was aided by!

—*Strickland Gillilan.*

Guide Lessons for December

LESSON I

Theology Lesson

THE SPIRIT OF THE LORD

(First Week in December)

In this lesson our aim shall be to consider the value of the Spirit of the Lord as a source of understanding and as an influence shaping our lives.

A. *A Source of Illumination for the Race.*

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

Accepting this scripture as true, and believing in the doctrine of opposites to the extent of a conviction that there is a being using his power against the power of God, we may safely assert that there is a spirit in man and the spirit of the Evil One giveth it misunderstanding.

Man, then, finds himself between two opposing influences with the freedom of choice, but this freedom of choice is a gift—a gift denied by one and given by another of these centers of power, God and Satan. Had Satan succeeded in putting over his plan for our earthly existence we could not have become free agents, but would have been without the Spirit of the Lord, and our condition under his "constitution" may be judged by contemplating the words of President Joseph F. Smith. (See *Gospel Doctrine*, page 76.)

The great universal function of the Spirit of the Lord is to "light men and guide them through mortality." (For the distinction between the Spirit of the Lord and the Holy Ghost, see *Gospel Doctrine*, page 82.)

Through the illumination of the Spirit of the Lord mankind will be led to the understanding that

Generosity pays better than greed;
Kindness is stronger than cruelty;
Forgiveness is sweeter than revenge; and
Freedom is a better governor than force.

B. *Progress.*

1. The Spirit of the Lord a Spirit of Order.

Understanding without orderly application is akin to faith without work, ideas without expression. "My house is a house of order, and not a house of confusion." (Doctrine and Covenants,

132:8.) This scripture may have a physical as well as a spiritual application.

2. The Spirit of the Lord a Spirit of Discovery.

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters, and I beheld the Spirit of God that it came down and wrought upon the man, and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land."—Book of Mormon, I Nephi, 13:12.

The student attitude of Columbus aided the inspiration of the Almighty just as it did in the case of Joseph Smith seeking to discover which of the churches he should join, when all were confusion in relation to God ideas. Every step forward made by men, of scientific investigation, is prompted by the Spirit of the Lord. The discoveries which have cut down the death rate among children, inventions which have made it possible for man to do more in one day than he could do at one time in a month, to travel farther in one hour than he could in a day, to communicate with more people in a minute than he once was able to do in a lifetime—all these things are due to the promptings of the Spirit of the Lord, responded to by man.

It is encouraging to note that some of the greatest of these truth-finders, who may not unfittingly be called scientific saviors, acknowledge the source of the illumination which made their achievements possible.

3. The Spirit of the Lord a Spirit of Freedom.

"And it came to pass that I beheld the Spirit of the Lord that it wrought upon the Gentiles, and they went forth out of captivity upon the many waters."—I Nephi 13:13.

4. The Spirit of the Lord a Spirit of Thrift.

"And I beheld the Spirit of the Lord that it was upon the Gentiles and they did prosper."—I Nephi 13:15.

It is significant that the people who came to America for religious freedom, *i. e.*, seeking God, have prospered, and the gold hunters have not prospered.

5. The Spirit of the Lord is a Spirit of Peace.

Promptings to conciliation are from the Lord, but feelings of subjugation, thoughts of peace at any price, are out of harmony with the Spirit of Him who drove the speculators out of the temple and ordered Satan to get behind Him. On these grounds we can understand what He meant when He said, "I came not to bring peace into the world," for He knew that peace was far behind His mortal birth.

6. The Spirit of the Lord a Spirit of Service.

Since companionship of the Spirit of the Lord is full of free will, it is above compliance or forced faithfulness. It is never servitude. It has in it the jog of privilege. It is helpfulness with

preparation; it is leadership with love; it is masterful as well as meek; it is the service that springs from within, draws strength from above and builds gratitude below. It is the service spoken of by the Savior when he taught that to be master of all meant to be a servant to all, a service as irresistible as the sunbeam and as certain of success as truth is of triumph.

7. The Spirit of the Lord a Spirit of Sacrifice.

Sacrifice begins where convenience leaves off. From the giving of a smile or a kind word to the standing aside that another person may pass on, or, the giving of one life that another may live. The promptings of the Spirit toward sacrifice is an urging towards one of the best investments in the universe. He who was wisest in the choice of values said, "And if I be lifted up from the earth, I will draw all men unto me." (John 12:32-33.) Few may be called on to die for others, but all are called to live for others, and in so doing we but follow the great Exemplar.

C. *Four Things that Especially Encourage the Spirit of the Lord:* "Sincerity, kindness, charity, and purity of thought."—Doctrine and Covenants 121:42-45.)

QUESTIONS AND PROBLEMS

1. State the universal functions of the Spirit of the Lord.
2. Correlate the statements of President Joseph F. Smith on the Spirit of the Lord with the thoughts expressed in the hymn beginning, "Know this, that every soul is free."
3. Discuss the proposition, "There is a spirit in man and the spirit of the evil one giveth it misunderstanding."
4. Mention the seven headings of this lesson given under the heading B—Progress.
5. Read or quote Doctrine and Covenants, 121:42, 45.

LESSON II

Work and Business

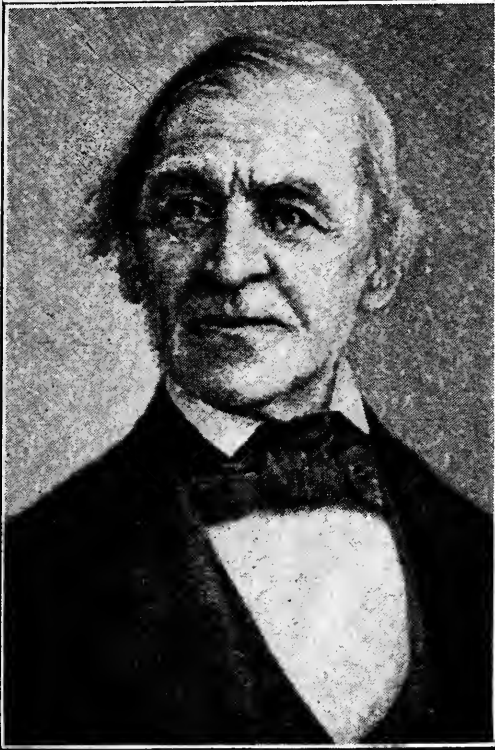
(Second Week in December)

LESSON III

Literature

(Third Week in December)

RALPH WALDO EMERSON



RALPH WALDO EMERSON

Ralph Waldo Emerson defies analysis but the effects of his work seem permanent. It has never been an easy thing to tell why one individual entrances and another fails to impress. We only know that such a thing occurs just as we know that the sun shines and gives off heat.

Ralph Waldo Emerson was born into a world where spirituality was failing in its essence. There was much of the letter and little of the spirit. The youths of New England were struggling to break the bonds of the past, for they really considered themselves in bondage. They were spiritually starved when Emerson appeared as the physician of their souls, explaining to them what they thought

and felt, and feeding them with that which nourished the spiritual nature.

Mr. Pancoast pays him this tribute, that "he was the most representative person of the new movement called *Transcendentalism*. He was the most influential in shaping its form and character. To say the best what men all around one are laboring more or less ineffectually to define and put into words, is to become a prophet in one's own country. Emerson did this, and perhaps this personal power to stimulate and inspire and make the vague more tangible and effective, was the greatest element of his work.

In a lecture delivered at the last session of the National Education Association, at San Francisco, David Starr Jordan refers

to the great teacher by saying, "A great teacher always leaves a great mark on every student with whom he comes into real contact," Judged by this rule, Ralph Waldo Emerson was one of the greatest teachers of which we have record.

Hawthorne said, "that his mind acted upon other minds of a certain constitution with a wonderful magnetism and drew many men upon long pilgrimages to speak to him face to face."

Lowell, who belonged to a somewhat later generation, says, "He brought us life, and was to generous youth the sound of the trumpet that the young soul longs for." "The cause of this power," says Pancoast, "lay in the fact that Emerson found the right word for ideas and enthusiasms which the men about him were laboring to put in tangible form. He stood and spoke for the peculiar temperament and for the intellectual traditions of New England as modified and enlarged by the new spirit of his age."

Another of his contemporaries said that to pass him in the woods on a summer morning was like the passing of an angel. One of the greatest tributes ever paid to Emerson was at the centenary of his birth. People struggled then, as they have always struggled, to explain what it was about him that put him above and beyond others, and in an attempt to do this thing one of the speakers said, "When a young man I went to a lecture and there I listened to a man who had seen Mars. I was intensely enthusiastic over the fact that a man had seen Mars, but later this thing paled into insignificance, for when I saw and heard Ralph Waldo Emerson I knew that I had seen and heard a man who had communed with God." The idea was prevalent among his admirers that he was very close, always, to the Divine Source.

To be sure the practical minded were a trifle suspicious of him, and Dickens tells us that when he was in America he was assured, "that whatever was intelligible would certainly be transcendental," and even Lowell, who was a very good mixture of the practical and idealistic, poked some fun at the transcendentalists, stating, "that not a few impecunious zealots adjured the use of money, unless earned by other people, professing to live on the internal revenues of the spirit. Communities were established everywhere where everything was to be common but common sense."

Those who admired Emerson would regard these criticisms as either designed to create fun, or as being from those who having eyes see not or having ears hear not, so far as Emerson was concerned.

Our author came of a very distinct line. He could count among his ancestors eight ministers, both on his father's and on his mother's side. Undoubtedly as a young man he expected to hold up the family traditions in this respect, but he could not accept the doctrine taught by his church in relation to the sacra-

ment, consequently he made a frank statement to his congregation in relation to his belief and resigned his position.

Emerson was born in Boston, in 1803, very close to the place where Benjamin Franklin was born. His life was the life of a thinker, a lecturer and a scholar. It ran along rather smoothly and was uneventful except in the intellectual realm.

Emerson wrote both essays and poetry, giving to all he wrote an indefinable charm that can be felt and sensed but which does not admit of description. The thing that makes his poetry valuable is the thing that has made his essays valuable—flashes of light and wisdom couched in epigrammatic language, coupled always with an appeal for the dominance of the over-soul, which merely means the soul. That which made Emerson mighty was his constant struggle to reveal the spiritual that he saw in nature and in life. One thing he was reasonably successful in doing was to refute the charge of gross materialism that has been hurled at the American ever since the beginning. A Frenchman said of him, "In this North America, which is pictured to us as so materialistic, I find the most ideal writer of our times."

Emerson "longed constantly for a better world and a grander generation"—

"Men of mold,
Well embodied,
Well ensouled."

He had faith in the power within men that lifts them upwards.

"In city or in solitude,
Step by step, lifts bad to good,
Without halting, without rest,
Lifting better up to best."

Emerson had unwavering faith in the life beyond, and in anticipation of death, he wrote:

"When frail Nature can no more,
Then the Spirit strikes the hour;
My servant death, with solving rite,
Pours finite into infinite."

These excerpts from Emerson's poems will give us an idea of his manner of writing. It was he who preached the gospel of "plain living and high thinking. He also argued for ambition, suggesting that we hitch our wagon to a star.

Emerson was not inclined to argue. He felt that the truths he voiced were self-evident. Constantly people were asking him to prove his statements, and just as frequently he replied, "Prove that which is self-evident! What use is there to prove that the sun shines, that the night is dark, etc.? These things are apparent to all." And so it was with the spiritual truths that were so clear to Emerson. They were apparent to him and to many others who listened to him, yet it is also fair to say that there were people who

could not always recognize that the things he said were self-evident.

Emerson deeply loved nature and his essay on Nature is full of passages that the lover of nature revels in.

Emerson, of course, had his short-comings as a writer. As a poet he was not musical, consequently it is an easy matter to come across bad lines in his verse. There is an unevenness in all of his writings but it is impossible for one who ascended the heights to maintain so loftly a position always, even though that position be attained by means of the spirit.

In all of Emerson's activities, whether he contributed as teacher, lecturer, poet or essayist, it is intellectual brilliancy and scintillation of light that marks his course. He was a veritable comet who dragged behind him a path of light, often times in the midst of much darkness.

QUESTIONS AND PROBLEMS

1. Give the date of Emerson's birth and the date of his death.
2. How old was Emerson when he died?
3. In what year was the centenary spoken of in the lesson held?
4. Have somebody read the "Concord Hymn" to the class and tell the occasion for the writing of the hymn.
5. What does Emerson mean when he speaks of "embattled farmers"?
6. What does he mean when he speaks of a "shot heard round the world"?
7. Have the poem "Rhodora" read to the class. What does Emerson mean when he says, "Beauty is its own excuse for being"?
8. Select a passage from Emerson's Essay on Nature that impressed you as being especially beautiful, and read it to the class.
9. Discuss the passage read, if time will permit.

LESSON IV

Social Service

(Fourth Week in December)

THE HOME AND ITS SPIRITUAL OBLIGATION

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law

which was temporal; neither any man, nor the children of man, neither Adam, your father, whom I created." Doc. & Cov., Sec. 29:34. The above revelation indicates that the Lord is concerned with man's spiritual welfare and his salvation, not so much with "material and temporal, neither carnal nor sensual." He views the problems of the home and the family in the light of the eternal destiny of man. When the Lord commands his servant to "set in order his family, and see that they are more diligent and concerned at home, and pray always," least, "they should be removed out of their places," he was concerned not merely in overcoming the present strife, and making temporary adjustment, but in their eternal welfare and happiness.

The family relationship is sacred for it is eternal. And God's commandments concerning its welfare are eternal. In fact all the revelation concerning temporal affairs as viewed in their religious significance, are necessary to the salvation of man.

Spirituality the Great Aim

The lessons which have preceded and which have dealt with the ordinary problems of home life are spiritual insofar as they function in preparing the sons and daughters of God, physically, mentally and socially to meet the great spiritual and moral demands of life. Marriage implies more than mere physical comfort. Unless it inspires a higher and better life, it is not all that God intended it should be. Such interests as book learning, music and dramatics, have their place, but they must not be permitted to push to one side the deeper spiritual and sympathetic elements. It is the duty of the home to develop the tender and refined emotions and spiritual feelings. If faith in God and love of humanity does not develop in the home they will likely not develop anywhere.

"Homes are wrecked," says Cope, "because families refuse to take home-living in religious terms, in social terms of sacrifice and service. In such homes, organized and conducted to satisfy personal desires rather than to meet social responsibilities, these desires become ends rather than agencies and opportunities.

"They who marry for lust are divorced for further lust. Selfishness, even in its form of self-preservation, is an unstable foundation for a home."—Cope: *Religious Education in the Family*, pp. 1-2.

What Spirituality Implies

Spirituality must first show itself in the home. Unless the spirit of worship, of love, of faith, of prayer is found in the family circle, it is likely not to be found elsewhere. It is common knowledge that the criminals and moral delinquents of all kinds are the products of homes that do not have a proper spiritual

atmosphere. Love between husband and wife, parents and children, mutual helpfulness, kindness and sympathy constitute essential elements in the spiritual atmosphere of the home.

Spirituality Extends Beyond the Home

The spiritual duty of the family extends beyond its own circle. As members of the Church, we have a message to the world. Every member of the Church is a teacher and preacher of righteousness. It is a wholesome attitude of mind for the younger members of the family to feel that some day the virtues, the standards, the principles of faith which the home inspires will be carried by them out into the world to bless the lives of humanity everywhere. It is proper for every father and mother, every son and daughter of Zion, to look forward to the time when he or she can play a more active part in saving human souls. Whether the service is in the missionary field or in the local organizations of the Church makes little difference. All who work in the cause of truth and of virtue, all who remove ignorance, sin, and suffering are in God's work, their mission is spiritual.

QUESTIONS

1. What did the Lord mean when he said that all his laws are spiritual?
2. Show that the highest aims of life are spiritual.
3. Do all the practical problems of family life have spiritual significance? Explain fully?
4. Explain why God considers the important relations of life as more than merely temporary?
5. What does Cope say regarding the importance of the family being based upon a religious foundation?
6. Show that unless spirituality is developed in the home it likely will not develop elsewhere.
7. Is faithful attendance to church a sign of spirituality? What else may be considered as an indication of spirituality?
8. Why is it important for every member of the family to feel that he is expected some day to teach and preach the Gospel?
9. What can a woman with a family of little children do to advance truth and righteousness outside of her own home?

Teachers' Topic for December

SPECIAL SIGNIFICANCE OF CHRISTMAS TO THE LATTER-DAY SAINTS

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- (b) The calling of the Prophet Joseph Smith into service.
- (c) This, the fulfilment of the promise of all ages.

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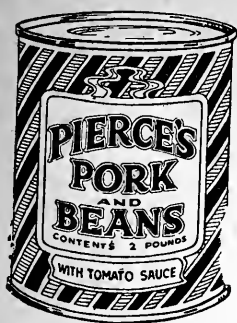
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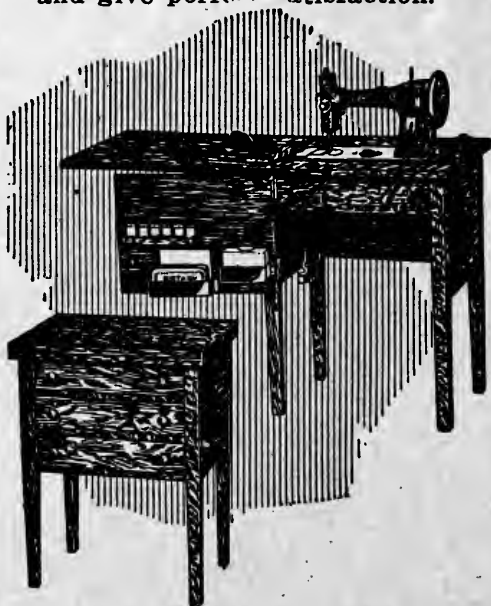
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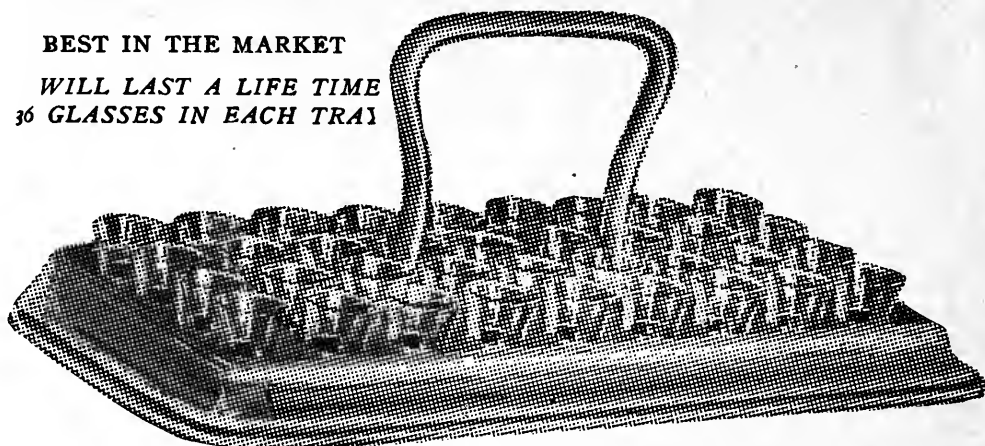
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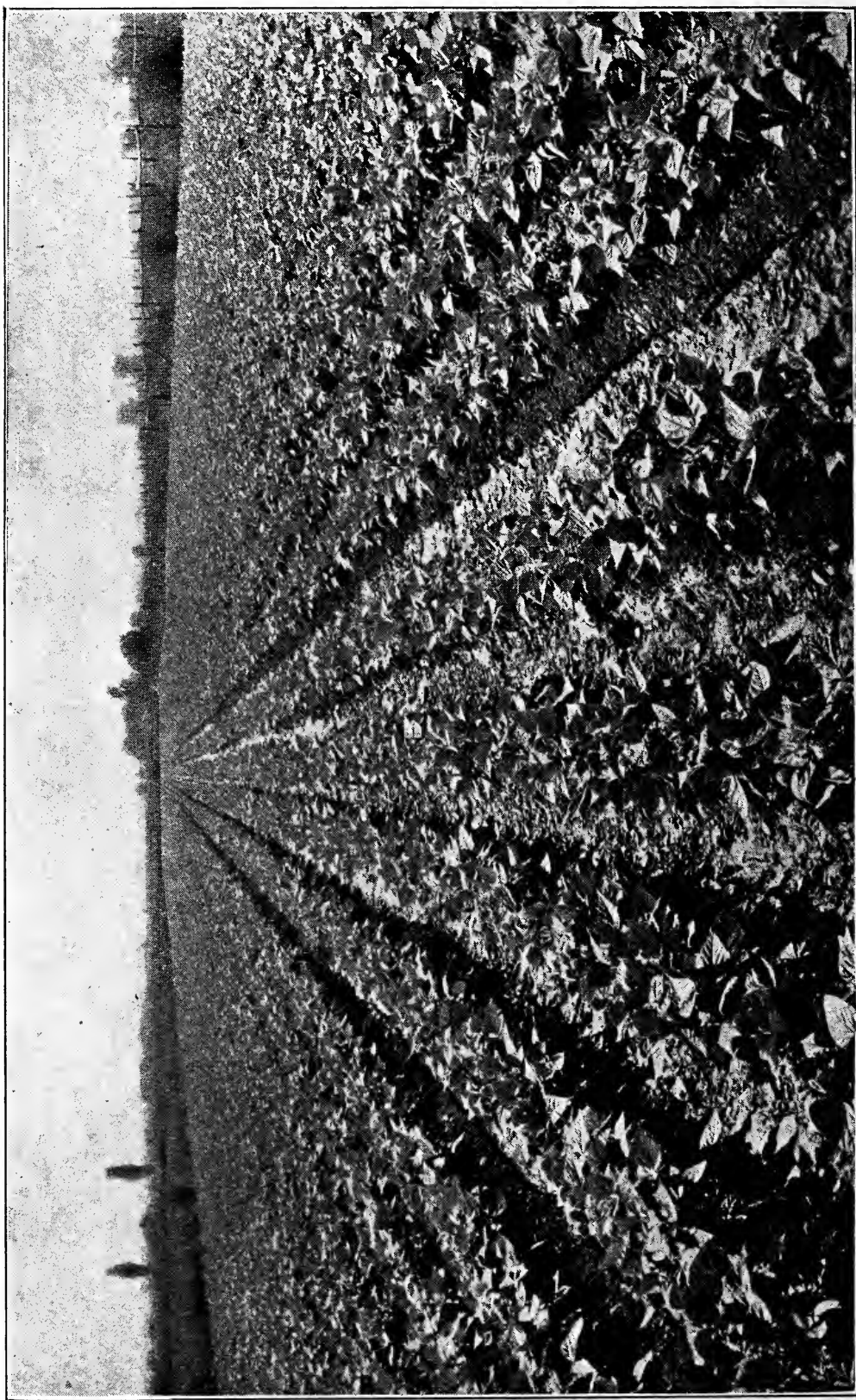
*By Alfred Osmond, Head of the English Department of the
Brigham Young University, Provo, Utah.*

Bind up the sheaves. The heavy heads of grain
Are filled with extracts from the soil and air.
The Summer sunshine and the Autumn rain
Have nourished them with tenderness and care.
The golden crowns of glory that they wear
Are heralds that the harvest time is here,
Inviting all to come and freely share
Their ample blessings which will charm and cheer
The cold and cruel days that poverty would fear.

The brushwoods, on the brown and purple hills,
Adorn themselves in scarlet robes of flame,
As Nature with her frigid hand distils
The liquor that from juicy rootlets came.
Mistake it not. The crimson blush of shame
Could never glow with such unconsciousness,
Nor rid her feelings of the sense of blame
That mars the fairest forms of loveliness
And leaves the mind of guilt in darkness and distress.

The branches, laden with their luscious fruits,
Have lost the listlessness that made them wave;
And, bending low towards sustaining roots
'Neath burdens which have sprung from earth to save
The lives of millions of the fair and brave,
Hang passive in the silence so profound
That one but hears the laughing brooks that lave
Their shining pebbles, and with gurgling sound
Flow gently on the course to which their lives are bound.

Bind up the sheaves. The Autumn days are here,
And soon the snows of Winter will be falling.
But love and laughter fill our hearts with cheer,
For comfort makes the cold seem less enthralling.
The banks of snow and ice, that will be walling
Our lives from their adventures in the wild,
Have not the frigid force to be appalling
To him who learns and loves to be a child
That fancies have made free and phantoms have beguiled.



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THE Relief Society Magazine

Vol. X

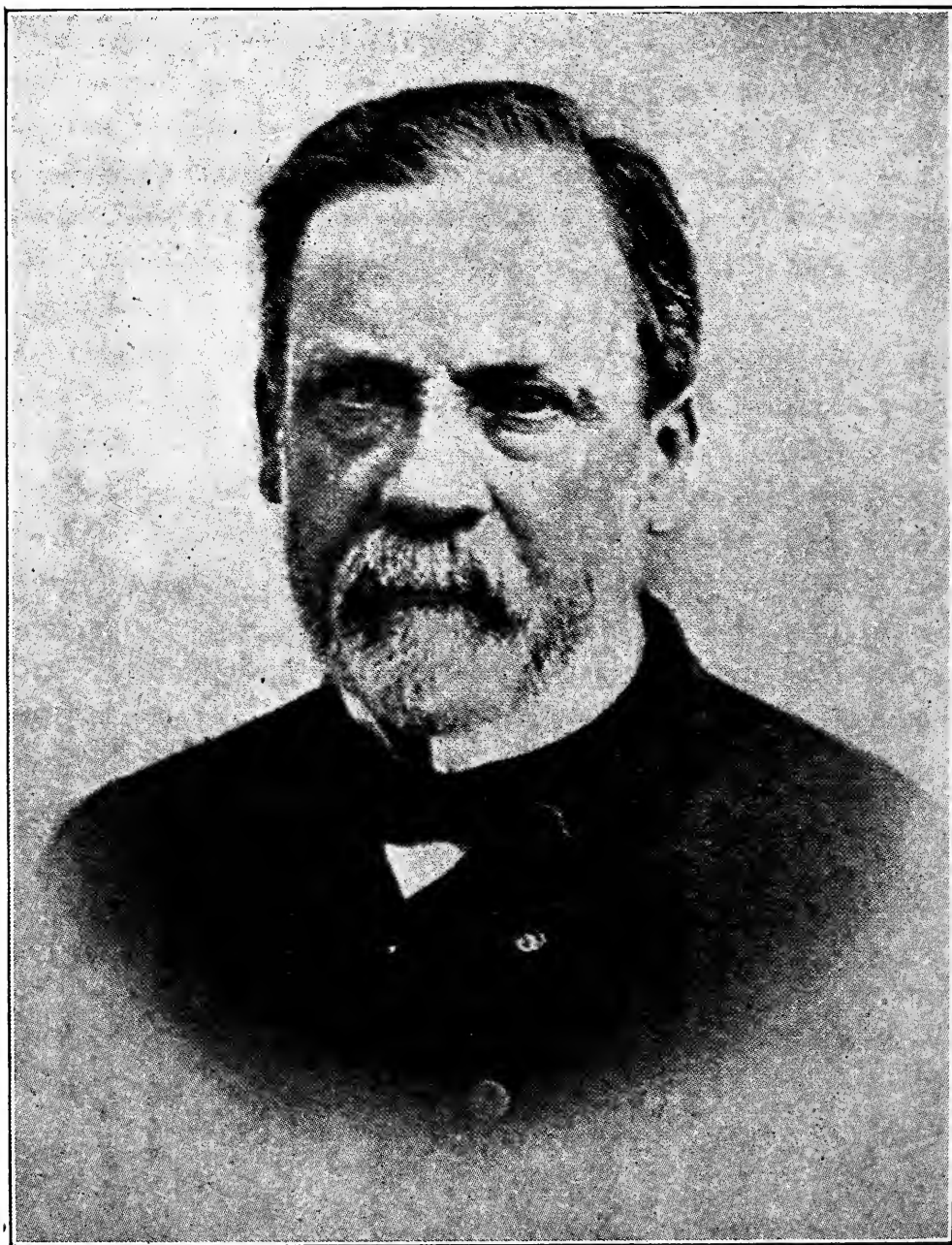
NOVEMBER, 1923

No. 11

Names

Myron E. Crandall Jr.

Some names are writ in water ;
Some burned by faggot brand ;
Some sketched on fame's escutcheon ;
Some traced on shifting sand ;
Some etched in deeds of service
All o'er a world so vast ;
Some scribbled in dishonor
Across a shiftless past ;
Some are inscribed in letters
That never dim with age ;
Some penned by stern recorder
Upon a darkened page ;
Some painted on bright canvas ;
Some cut on trophy shield ;
Some blazed in deeds of glory
On war's red battlefield ;
Some carved in fadeless marble
On pillars in life's mart ;
And some are deeply graven
On tablets of the heart.



Louis Pasteur, whose centenary has been celebrated throughout the world during the past year.

Pasteur's Contribution to the Relief of Human Suffering

By Dr. F. S. Harris, President of the Brigham Young University.

When we look over the history of the world we find that there are a few men and women who stand head and shoulders above everyone else in their contribution to the relief of their fellows from drudgery and suffering. One of these is Louis Pasteur, the hundredth anniversary of whose birth has been celebrated throughout the world during the last year. To him more than anyone else is probably due the credit for finding means of eliminating sickness and disease from the world; he discovered the cause of diseases and thereby allowed us intelligently to fight these enemies of mankind.

During all the thousands of years prior to Pasteur's time many false theories were advanced to account for diseases, and treatments have varied from the use of charms and incantations to the subjecting of the patient to the most terrible suffering in the hope that the diseases would be driven away through such torture. Those who treated diseases groped about like blind men who depend upon the feel of an occasional guide post but who for the main part have no clear vision of the road before them. Of course, as there were thousands of people thinking about them, many things were found out concerning disease and many successful remedies were developed; but for the most part they were ineffective because they were merely guesses as to what ought to be good and not remedies based on facts of an undisputable nature.

Into such a world on the 27th of December, 1822, was born Louis Pasteur. He was of as ordinary parentage as almost any of us. His grandfather was a French serf, until he purchased his freedom, and his father was a tanner. So humble was Pasteur that when he was offered a position as teacher at a salary of 300 francs, or \$58. a year and board, he accepted, but modestly told them that he thought the salary was more than he could honestly earn.

Because the facts discovered by scientists are of such a worldly nature it is often thought that scientists do not have the tender family and religious natures that other people possess. This is not a fact, and the life of Pasteur is an excellent refutation of this idea. Out of his salary of \$58. a year he somehow managed to save enough to help educate his sister. He was always kind and thoughtful of his parents and his married life was of the happiest sort.

If God places his children here on earth to fulfil a definite purpose, there can be no doubt as to why Louis Pasteur was born at the time he was. Pasteur always considered that his ideas were heaven-sent and he always bestowed them to the world as such. His faith in the divine nature of the messages which were sent through him to the world was not shaken in spite of the discouragement and even scorn showered upon him by the most learned men of his time. He remained religious and indifferent to philosophical implications which others thought his discoveries proved. During the most perplexing period of his life he said, "God grant that by my persevering labors I may bring a little stone to the frail and ill assured edifice of our knowledge of those deep mysteries of life and death where all our intellects have so lamentably failed.

Led by such kindly thoughts it is small wonder that Pasteur started a work which has proved of such a vast benefit to the human race. His first discoveries were, of course, only feelers which started him toward the ones of greater importance which followed. His first great interest in bacteria and other minute organisms was in connection with those causing wine to spoil. After studying these germs he became convinced that they were not produced spontaneously, or without parents, as had been previously held. This was denied by the greatest scientists of Pasteur's day, but their denial did not shake Pasteur's faith. He plodded onward with his investigations and finally secured such overwhelming proof of the truth of his idea that all but a few bigotted individuals were convinced. With this proved, Pasteur had the key to the preservation of perishable products. From the facts he worked out in this regard has come the idea of Pasteurizing milk, grape juice, and similar products. Who can guess the number of thousands of lives of infants and children who use a large porportion of our milk supply, that have been saved in our cities by Pasteurizing milk? Typhoid fever could not be fought or guarded against until after Pasteur had proved that there were definite organisms causing different diseases. Huge quantities of fruit juices were spoiling every year until after Pasteur showed how to avoid this loss by heating to kill organisms living in the juices and preventing others from entering it.

Pasteur next proved that a silkworm disease which was threatening to destroy the silk industry of France was due to bacteria which were transmitted only when healthy worms came in contact with diseased ones, or touched objects formerly touched by diseased ones. With this information the great silk industry of France was saved.

Pasteur now believed that all diseases might be due to bacteria

or other minute organisms and he set about to prove it. His health had given way beneath his excessive work before he discovered the silkworm disease and he was never strong thereafter. After the silkworm investigations were finished his friends urged him to quit work but as his mind was still active he knew that his mission here on earth was not yet fulfilled. The dreaded disease, anthrax, was at that time killing thousands of head of cattle and other animals. Pasteur was very tender-hearted and hated to see animals or men suffer and finally die of disease. In fact, when he had to vivisect animals he always used an antiseptic, and he is said never to have shot a bird for sport. At the risk of his life, he and his assistants examined the animals which had died of anthrax and discovered great numbers of a certain type of germs which have since been called anthrax bacteria. After correctly concluding that these organisms were the cause of disease Pasteur was inspired by the idea that the severe or fatal cases of the disease could be warded off by immunizing the animals with some of the germs whose vitality had been partially or wholly destroyed. From this inspiration has developed many of the methods now used for preventing diseases.

Figures gathered in 1867 showed that of the maternity cases in hospitals, one woman out of every 29, or 3.4 per cent, died of puerperial fever. This was a dreadful condition in the mind of Pasteur, and he had applied his wonderful powers to its solution. By 1879 he had proved that this as well as many other diseases was due to bacteria. Thanks to him we have today only about one death from childbirth in each 1200 cases, or about 0.08 per cent as compared with the former high rate.

The above are, of course, only a few of the many important discoveries made by Pasteur. But let us examine the sequel to these few. A true conception of the cause of disease was now at hand. The Egyptian darkness which had prevailed in the field of medicine heretofore was now turning to dawn. The young Englishman, Joseph Lister, was trying to improve the appalling mortality experienced by surgeons. At that time practically every person who had an amputation of the hip joint died as contrasted to 8 or 10 per cent today. A hundred fifty years ago over 25 per cent of all soldiers wounded in war died as contrasted to about 5 per cent today. Even under the best hospital conditions if a limb must be amputated from 40 to 65 per cent of the patients died, while now we do not have over 5 per cent of deaths from such operations. Blood poisoning nearly always set in where there was a very serious wound of any sort and death soon followed. Surgeons never thought to sterilize their instruments in going from one patient to another because no reason was seen for doing so. Consequently the surgeon

spread germs from patient to patient in many cases. Dangerous germs were in practically all cases unknowingly put into wounds and consequently few if any persons with wounds in the abdomen or who had to be operated on in this region recovered. The surgeons were not to be blamed for this horrible condition because they had no means for suspecting the source of the trouble.

When Pasteur put forth his ideas of the bacterial origin of diseases Lister immediately saw the connection with surgery and he was soon advocating the sanitary methods of treatment which have made modern surgery and wound treatment so safe.

Another scientist who took up the work begun by Pasteur was Robert Koch, who not only showed that there were definite germs present in different diseases, but he also grew these germs outside of the bodies of animals and was able to produce the diseases at will by injecting some of these organisms. Many other faithful workers have helped to develop our wonderful knowledge of diseases and how to control them.

We are now acquainted with a great list of disease germs and methods of combatting them. It is necessary to mention only a few to acquaint us with the tremendous importance of the work begun by Pasteur and still being carried on. Most of us know of the horrors of typhoid fever, pneumonia, tuberculosis, erysipelas, diphtheria, tetanus, bubonic plague, dysentery, whooping-cough, rabies, relapsing fever, yaws, cholera, syphilis, and leprosy, the organisms of which are known. Scientists are still searching for some of the more evasive ones such as those causing scarlet fever, measles, mumps, chicken pox, typhus fever, yellow fever, and a few others. But knowing that these organisms exist we can guard against them and not merely trust that we shall be lucky enough to avoid these scourges. We have a definite starting point from which we can fight even these invisible germs.

The elimination of danger from such diseases as those mentioned in the above paragraph is largely responsible for the fact that in the last sixty-five years in which records have been kept of deaths in Massachusetts the average length of life has been increased 15 years or in other words, why the average person at the former period lived only to about 40 years of age instead of 55 years today. In the last ten years the average length of life of all persons in the United States has increased from 50 to 55 years. This great improvement has, of course, greatly reduced the deaths of our children, because the children are in the majority, and many of the diseases are hardest on the younger individuals.

In conclusion we must admit that the work which the humble Pasteur began has been of vast importance to every one of us. It has made operations relatively safe; it has made it possible for us to protect ourselves and our children from attacks of noxious

diseases, so that we may now expect to live several years longer than formerly; it has made the production of agricultural foodstuffs more certain so that we do not need to pay so much for our foods in order that the farmer may realize his reasonable profits; it has given us a more sound basis for protecting our perishable foodstuffs from deterioration; and it has given us a little better insight into the magnitude of the works of our Father in heaven.

The world needs more such men as Pasteur who do their best to "conquer the earth." We need more men whose sole aim is to help make the world a more pleasant place for our earthly abode. We need more men who can receive and interpret the messages which God is trying to communicate to his children.

Faith

By Nina B. McKean

O let me see, great God above,
The light, the path, the way.
I cannot walk in darkness more,
I need the light of day.

I grope through gloom to find the light,
Why dost thou hide thy face?
I am alone, alone and lost,
Far fallen from thy grace.

The shadows drear fall over me,
They close around my heart.
My cry strikes on the empty air;
When will the clouds depart?

But look, oh, soul of little faith,
The path lies 'neath thy feet;
Stay not, nor plead to see beyond
The realm where angels meet.

Rejoice, for God has spared you this,
Consumed you would be,
Your soul from guilt must purify
Before your eyes can see.

EDITORIAL

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

Motto—Charity Never Faileth

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

Vol. X

NOVEMBER, 1923

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Thanksgiving

Through the columns of the *Magazine*, we have recognized three centenary celebrations that have been to the fore during the past year. The first, the writing of the words of "Home, Sweet Home" by John Howard Payne; the second, the celebration, that is being noted in this country particularly by the scientific magazines of the birth of Louis Pasteur; the third, the most important to us, the centenary of the appearance of the Angel Moroni to the Prophet Joseph Smith.

Perhaps there is nothing for which we have more cause to be grateful, and render thanksgiving unto the Maker of heaven and earth than the great contribution that has been made to our lives, during the past one hundred years, through men of genius.

John Howard Payne has given to us in his "Home, Sweet Home," a group of words that have stirred the emotional life of a world now for a century. He has immortalized home, the foundation of society, the place where we go for such heartening and succor as only fond parents can give.

We are indebted to Louis Pasteur chiefly because he discovered bacteria, which led to the germ theory of disease. Prior to this discovery, plagues had covered the earth, and villages and cities had periodically given up a heavy toll in death to diseases that seemed unconquerable. In a recent editorial we referred to the fact that there are social workers among us today who really dream of a time when disease shall be abolished. When that glorious day shall have arrived there will no doubt be many

factors that will contribute to so glorious a result, but one of those factors will surely be the contribution of science that comes to us through the discoveries of great and inspired men, and in this class, Louis Pasteur will surely be counted. The dream of the abolition of disease is already partly realized, for the dread attending such disease as small pox, diphtheria, typhoid and yellow fever, diseases once so fatal, is now almost a thing of the past.

Much is said these days about the world lacking spirituality, and about enthusiasm being at a very low ebb. This is in no wise the fault of our Creator. The world has been flooded with spiritual light during the past hundred years, but the trouble is "the light shineth in darkness and the darkness comprehendeth it not." The visit of the Angel Moroni to the Prophet Joseph Smith resulted in giving to the world a volume of religious literature that makes very clear the mind and will of the Lord concerning his children here on earth, and also presents a spiritual solution for many of the most vexing problems that our natural life is daily thrusting upon us. There need be no spiritual darkness; there need be no lack of hope if we would live in the light that is radiated and in the spirit that emanates from such a book as the Book of Mormon, and from such other fundamentals as Moroni revealed to the prophet Joseph. Our Father in heaven realizes that in order to make our lives complete, the spiritual must give meaning to all that is worth while in life, else the hearts of men will fail them.

Art the Agent of Religion

A potent agency in carrying to the world a religious message is art. Art carries the message into places where the teacher and the preacher are forbidden, and where the printed leaflet would not be acceptable. No people have understood this matter better than the Roman Catholics. Undoubtedly much of their success and much of their increase in number is due in no small measure to the fact that practically all doors are open to them through the medium of art. Almost all people adorn their homes with pictures of Catholic paintings, or make collections of such pictures. Magazines are profuse in the use of their art products, particularly at the Easter and Christmas season. Many people sing songs, read novels, witness dramas, and motion pictures that grip the imagination and the feeling, through the presentation of Roman Catholic life in artistic fashion.

We find no fault with the Roman Catholic or Greek Catholic churches on this account. They are living up to their opportunities, but what we do suggest is that other religious bodies possessed of great art possibilities turn their attention to this matter

and live up to their opportunities also. The traditions of the Latter-day Saints go back for a hundred years; their history is rich in art material; their idealism is intense. There is no reason why they should not turn to the enriching of their own lives and those of their fellow men by carrying forth the latter-day message through so rich a medium as the various channels of art present.

We have already complimented the Relief Society on its activity in the presentation of various pageants throughout the Church. We wish to compliment the Sunday Schools for their vision at this season in preparing, first, a pageant to be presented at the evening session of the October conference; and secondly, we extend felicitations to the Granite stake and all other stakes in the Church that are making use of their possibilities at the Thanksgiving season in the presentation of life through the medium of pageantry. In like manner we wish to extend congratulations to the Genealogical Society of Utah to the tabernacle choir, its directors, and all concerned for their commendable activity in presenting on Oct. 6 an oratorio that carries its message to the world. The Latter-day Saint Church already has an enviable record in the musical line. It has traditions to perpetuate and standards to maintain. As we write this article, the possibilities from all sides crowd upon us and we feel like using the Scriptural phrase, "The field is white already to harvest, let us thrust in our sickles and reap."

Moonlight on the Lake

By Ida R. Alldredge

The Sun had set behind the western hills,
And twilight deepened into night,
When suddenly, beyond the waters blue,
There shown a brilliant light.

At first I wondered what the light might be,
But as it rounder, brighter grew,
I knew that it was evening's lantern hung
Up in the sky so blue.

The moonbeams danced and sparkled on the lake,
Like myriads of bright jewels there,
And through the lacy pine boughs brightly gleamed
Upon the cold, calm water clear.

Far up the rugged hills, on either side,
The pine trees stood, and all was quiet,—
A perfect spot to soothe one's troubled soul,
With pleasant dreams till morning's light.

Ruth's Thanksgiving

Elsie Talmage Brandley

Ruth Conroy stirred uneasily in her sleep. There was a mental alarm clock somewhere within the recesses of Ruth's curly brown head, and it warned her that 6:30 had arrived. It was disquieting to have such a warning when the girl longed so ardently for another hour of slumber, but the imaginary ringing was insistent. Ruth arose and automatically staggered toward the window to raise the shade, and the instant that was accomplished, her drowsiness vanished and a great flood of glorious springtime swept over her.

From the cherry tree, outside the window, came a chorus of chirps and trills which warned Ruth that their annual hopes of quarts of cherry preserves were being reduced to their annual disappointment on that score by the warbling robbers-red-breast, but the beauty of the spring morning was so effective that she forgot to resent the thievery. She stood there so long that the seven o'clock factory whistles were blowing before she had even commenced to dress, and she had to hasten lest Marian and Tom should be late for work.

As Ruth descended the stairs she was assailed by the unpleasant aroma of last night's supper. It was vaguely sickening, and as she threw up the windows, she made several decisions.

"It's perfectly disgusting that Marian thinks she has to serve a midnight meal to the whole crowd after every party or show. I don't notice any of the other girls entertaining so lavishly, and it simply has to stop. Marian doesn't take one ounce of responsibility about the work, meals or money in this house, and there must be a change. I'll not be imposed upon any longer."

Going to the kitchen, she commenced somewhat resentful preparations for breakfast. At 7:30 she went to the stairs and called, "Marian! Tom! It's time to get up. Breakfast is nearly ready."

Breakfast was entirely ready, and the living-room swept and dusted before Tom came down. He and Ruth sat down to eat, well knowing that waiting for Marian meant a scant breakfast, bolted in appalling haste.

Ruth's resolution was still strong upon her, and she unburdened herself to Tom, who was nearly twenty-two, but still seemed to this older sister, the wistful-eyed boy of twelve, who had been entrusted to her care upon the death of their widowed mother ten years before.

"Tommy," she said quietly, "something has to be done in this family about cutting down expenses. We can't keep up this pace, and still hold onto the old home, here. If you and Marian have to have as many clothes as you have had this last year, and can't give up a show now and then, we'll have to sell the place and live in furnished rooms—so there!"

Tom proved argumentative:

"Why, Sis, we ought to get along rather well on what we have, I should think. I'm making over a hundred a month, Marian gets eighty, and your salary is seventy, with a raise in sight. If we can't manage on that much, for three of us, there's something wrong with the management, I'd say."

Ruth flushed and arose from the table. She vanished in the general direction of the kitchen, but returned very soon with her little black book of figures.

"Perhaps there is something wrong with my managing, but I want you to cast your eyes over this. In six months you and Marian have not turned in over twenty dollars to the house fund. You've bought theatre tickets and flowers and silk shirts galore, while Marian has had enough gloves and stockings and veils to have bought three or four really serviceable dresses. The house-keeping has been done out of my seventy-with-a-raise-in-sight, and I've not enough left to have my oxfords re-soled."

"Murder, Sis, I didn't know it was as bad as that. I've got my June check coming tomorrow, but it's pretty well sewed up already. I owe Slim Wakefield quite a wad for gasoline. He furnishes the car if we other guys buy the gas. I've charged a suit at Stacey's, but he might let it go for another month. Marian ought to come through with at least fifty dollars this month, and then I'll slow up. Honest, I will, Ruth."

Ruth's eyes filled with tears. She loved this brother with all her heart, and Marian was the dearest sister that ever lived. They were both young and full of life, and really should have pretty clothes and good times like the rest of their crowd.

"Don't worry about it, Tommy boy. We'll get along all right. I hate to trouble you about it, for I know how hard it is for young people to be bothered with money matters. It used to nearly drive me frantic when I was twenty and had to keep us all on what I earned and the little dividends from Daddy's stocks."

"You've been a brick, Sis, and after this month I'm going to see that you get a better deal."

Tom, having finished a delicious breakfast, was inclined to ward generosity, and Marian burst into the room just in time to hear the last of his remark.

"Good old Tom!" she cried. "Will you put in a word for me, too? I need a good deal as well as Ruth does."

"What you need is a good deal of discipline, young lady," he returned. "Drop into the office at 5:30, and I'll walk home with you."

"Can't do it, old boy. I'm going shopping tonight after work."

"Well, so long. Cheer up, Ruth. Every cloud has some kind of lining, you know."

Tom was off to work and Ruth began clearing up the breakfast table.

"Marian," she said doggedly, "You mustn't buy expensive things to eat like you did last month. It's absurd for us to have crab and shrimps and tomatoes out of season—especially when I don't get a bite, and have to pay bills."

Marian's pretty mouth drew up in a discontented pout.

"Oh, Ruth!" she exclaimed petulantly, "Don't forever be harping expenses! Just because you've always liked messing around with budgets and expense-savers, you needn't think everyone clamors for that life. I have to buy crabs and lettuce and tomatoes because they are the only things I can fix nicely to serve, and you refuse to stay up later than ten o'clock, so I don't get any help from you. It's a sort of tradition in the crowd that I will serve them a salad after the show, and I can't disappoint them."

Ruth was helpless in the face of Marian's argument. Marian always had the last word, and her sister had learned, many years earlier, that the one way to stave off a quarrel was to fall into silence at the beginning of any warm discussion.

Marian had eaten for breakfast an orange and one slice of toast, and was taking a final shine off her nose before the hall mirror.

"I want to talk to you, Ruth, but it will do just as well tonight at supper. And, by the way, you'd better ask one of your friends to go to that recital with you. I have a date."

"You are going out rather often, Marian. Is your date with Douglas again?"

"Mercy, no! He's a mere child. This time it's a real man—one you used to know. He dropped in to see you last night, but you were putting the laundry to soak, so I knew you'd be ashamed to have him see you so disheveled. I took him out walking and we met some of the bunch and took in a movie. That's why I used tomatoes. They all came in afterwards, and we had salad and bread and butter."

"Dropped in to see me? Who on earth could it have been?" Ruth's curiosity was burning. Men who dropped in to see her were so scarce now as to be extremely novel.

"Oh, you'd never guess, Sis! He's as handsome as a movie star, and polished! All the girls fell for him in concert, but he seemed rather devoted to insignificant me. It was Alan Lee, and he's a full fledged doctor, come back here to practice. Sorry I can't help with the dishes, Ruth, but I'm almost late now."

The door slammed and Ruth was left alone in the house—alone in the room which only last night had held Alan Lee.

She felt sick and faint. Alan Lee was home again. She would see him, touch his hand, and chat casually of various subjects. She would see him come into this house, all smiling and boyish and lovable, to take Marian out somewhere. She knew how manly and fresh he would look, for it was only four years ago that he had come there to take Ruth out somewhere, and he had looked boyish and lovable then.

Ruth's heart ached with a queer heaviness. Alan Lee had dropped in to see her last night. But he had not seen her. Instead he had seen Marian, pretty, stylish, clever Marian, and now perhaps he would never care to see Marian's old, tired, shabby sister again. Queer that it should seem so tragic, Ruth thought. There had never been a word of love between them. They had been friends for fifteen years, but that was all. He had sent her pink roses when she was graduated from High School, but that was all. He had been the dim figure in the dim dreams she had dared to dream of a future, but that was all.

A glance at the clock bade her fly. She had but twenty minutes to wash her hands and get over to the school house where, for six hours and a half, she would teach the first-grade children to read. "I see Mama. I see Kitty. Mama sees Kitty. Kitty loves Mama."

All day long it seemed that she could see before her a crazy phantom page of primer writing which read: "I see Alan. Alan sees Marian. Alan loves Marian. Will Marian love Alan?"

At supper that evening Marian explained to her sister that she had picked out material for a new dress.

"My blue taffeta was a wreck, and I simply had to have a new one. I saw a beauty at Gardner's but it cost sixty dollars, so, of course it's out of the question, but I can buy the material and trimming for twenty, if you'll make it. You will won't you, Sis? There's a dear!" Marian flew around the table to give Ruth an impulsive hug, for Ruth had nodded quietly. It seemed to her that conditions might be more bearable if she faced them squarely, and made clothes for Marian to wear when she went out with Alan Lee.

After washing up the supper dishes, she went upstairs to bed, for there was a dreadful weariness within her. Sleep would not come, however, and she lay wide awake until after Alan Lee's

words to Marian had floated up from the porch, and in at the window.

"Don't forget Friday night, Marian. I'll be up at eight for you. And tell Ruth she might at least be around to say hello to a fellow after four years."

By Friday the new dress was done, and Marian was radiant. She was young and undeniably pretty, and she was going to the theatre, in a new dress, with a man who was more interesting than anyone else she had ever known. She was letting Ruth fasten her dress and suddenly she asked, "Why didn't you ever fall in love with Alan? He told me that he'd have asked you to marry him if you'd have given him any encouragement."

Ruth did not answer immediately. She waited long enough to make sure that her voice would be steady.

"What a strange question, Marian. Alan and I were merely friends, and once I told him that I could never marry anyone until you were grown up, and capable of taking care of a home yourself. Now you are grown up, but I'll confess I've not been very successful in teaching you housekeeping."

"Why should I bother about cooking and sewing, as long as my good old Sis can do it so quickly and well. But I'm glad you had that idea long ago. Otherwise you might have been engaged or married, and Alan would never have looked at me."

The doorbell rang sharply.

"Ruth, you'll have to answer it. I'll be down in ten minutes."

So Ruth opened the door to admit Alan Lee. They shook hands and laughed, but Ruth felt that she was wearing a mask which laughed to hide the weariness and pain underneath.

Alan had changed very little. He was more mature and at perfect ease, but about him still lingered the old attraction, the same spontaneous boyishness, and Ruth felt that she had aged ten years to his five.

"It is pretty fine to come back to the old town, Ruth," he assured her. "Even if it does take a week to get one glimpse of an old friend."

"I've been so busy, Alan," she faltered, "I have my days free after half past three, so I try to do a little sewing for Marian, and the cooking for all of us. It keeps me busy."

"You try to do altogether too much, I can see. You look tired, Ruth, and you shouldn't look that way, at your age. Let Marian shoulder part of the responsibility. She needs it."

Marian bursting into the room precluded the necessity of an answer. In a minute the two were gone, and again Ruth was alone.

Spring budded and bloomed into mid-June and Alan Lee was a constant caller at the Conroy home. Marian seemed to grow

prettier everyday, and Ruth felt that she must look forty years old beside the youthful loveliness that was Marian's. She felt old, too, and for the first time in her life, dreaded the heat of the summer and the work of preserving and pickling which came with it.

Alan perceived her growing listlessness and pallor, and determined to take matters into his own hands. He took them on a particularly sultry day, near the first of July, and the taking included a call upon Ruth in the afternoon. Marian never got home until six, and he wanted a confidential, uninterrupted talk.

He found Ruth white and sick over a pan of raspberry preserves, and his austerity vanished. He had come prepared to be extremely dictatorial, but a sudden tenderness overwhelmed him, and his voice was all too sympathetic for Ruth's ragged nerves. She sank into a chair and burst into childish sobbing. Alan was indignant.

It's criminal for you to be slaving this way for those two who are perfectly able to relieve you of most of the burden of this place. I don't blame Marian, not a bit. You've brought this upon yourself—always shielding Marian, always doing her work for her. You've never demanded anything of her, and what's the result? A nervous breakdown for you, and an inadequate idea of housekeeping for Marian. Now Ruth, I'm going to be very firm—for your sake, and Marian's, and my own. You haven't asked my advice, but I'm giving it anyway, and I might send in a bill."

Ruth smiled wanly, but said nothing. She was half afraid of what Alan might say, but she loved his masculine, dominating way. It had been years since anyone had made a decision for her.

"Listen, Ruth, carefully please. You are in need of rest—complete rest with no worry. Marian's vacation begins on Monday, and instead of going to the mountains for two weeks, she must stay here and take care of you. I'll explain to her how absolutely necessary it is, and I'm sure she won't object."

"But where do you come in? I understood you to say it was for your benefit, too, Alan."

"It is, Ruth, for my ultimate benefit. Do you realize that Marian is nearly twenty years of age, and she has never baked bread yet? She is an attractive, splendid girl, but to a man as old as I am she is sorely lacking in certain qualifications. I want to see how much housekeeping she can learn in two weeks. That's rather vague, but I don't care to be more explicit just yet."

Ruth understood, perfectly. Alan Lee was in love with Marian, but could see her failings.

"He wants her to learn to cook and keep house for him. A

man is always practical," she soliloquized, and for the sake of Marian's future happiness she resolved to try the plan out.

Alan did the necessary explaining to Marian. Ruth never knew just what he said, but it must have been straight talk, for Marian gave up her long anticipated trip to the mountains with never a word of regret.

The orders of Doctor Alan Lee were that Ruth should do nothing but rest and read, and he dropped in twice a day to see that instructions were not violated. As part of the rest cure, he took her out on several of his country trips, early in the morning in the cool sweetness of the summer evenings. Sometimes he took lunch for both of them, and they ate together beside some little singing brook, or beneath the cool shade of a wayside grove.

The rest cure was having prompt and visible effect on Ruth. She grew rosier every day, and gained three pounds the first week. It was so delicious to be cared for, so new to have Tom and Marian taking the burden of the housekeeping upon themselves that Ruth enjoyed every moment of it. The one disquieting feature of it all was that Marian was learning too readily. She cooked things well, and tried out new recipes with astonishing success. The house looked neat and clean, and each of the few times when Ruth had peeped surreptitiously into cupboards and into the refrigerator, she found them as clean and orderly as her immaculate heart could wish. That meant that Marian was showing herself remarkably adapted to home-making and Ruth could see that Alan was observing her aptitude with increasing joy and satisfaction. That was the one fly in an otherwise sweet and healing ointment. Alan was glad that Marian was learning, glad that her schooling would soon be over and he could claim her as his own capable and efficient wife. Never once, did he express himself as enjoying Ruth's company on his trips or at their cozy little meals together. Always his first question, as indeed practically every question, was as to Marian's progress. Did Ruth think her sister was learning to cook? Could Marian manage a household budget properly? Would Ruth feel safe in turning her out as a student of her teaching? And as the days went by, Ruth could answer more and more truthfully, "Marian is getting along beautifully. She puts heaps of interest and enthusiasm into her work, and never seems to get bored or weary."

At such replies Alan Lee smiled with such a wealth of glad anticipation that Ruth's heart stung with the new sharpness of the old pain. It was harder than before to face the prospect of Alan as a brother-in-law. How could she endure the years ahead, if it held for her only a chance to share in the joy and happiness which would be poured out so abundantly for Marian and Alan?

At last Marian's vacation came to an end, but the vigilance of Dr. Alan Lee continued.

"It's this way," he explained to Ruth, "you are still weak, though you feel much better than you did a month ago. What you need is a good, long, consistent rest, and you are going to get it, or I'll know why. Marian has made wonderful strides in her house-keeping lessons, but she is far from efficient even yet, so she must relieve you of all the heavy work in this house until—well, let us say Thanksgiving.

Ruth's heart sank within her. Alan was getting definite in his plans concerning Marian. He had mentally set the day for Thanksgiving! And what would the lonely old sister have to be thankful for? Not one single, solitary thing, unless she could muster unselfishness enough to be thankful that her sister was to marry the man they both loved. Ruth admitted the fact to herself without equivocation. She loved Alan years ago, she still did love him, and she had every intention of loving him forever. However, she said nothing of her intention to the cool, good-looking man at her side. She merely looked at him, and her pulse quickened in spite of herself.

"By the way, where is Marian? I have a visit to make out near the lake, and I called up an hour ago and told her to chuck three sandwiches into a bag, and I'd take you both along with me; after my call, we'll go down and row on the lake. There's a glorious moon scheduled."

"Yes, Marian told me you phoned. But are you sure you want me along? I'm such a chronic invalid now that I'd hate to spoil a gay outing."

"Of course, we want you. Don't we, Marian?"

This to the younger girl who had appeared at the door just then.

"Why, most certainly we want you, Ruth. I've put a jar of jam in the lunch-box that I made all myself. I'm getting along beautifully as a home-maker!"

She and Alan twinkled at each other from their eyes, and once again Ruth felt that cruel little stab that seemed to come so often, lately.

The little trip was perfect, and they all three enjoyed it to the utmost. Marian claimed that it made up for her whole lost vacation, and Ruth felt ten years drop away as she laughed and chattered with the others.

The following day, Marian went back to work, but not until she had dusted the rooms prepared breakfast, washed the dishes and put a rice pudding in the oven to bake for Ruth's lunch. Day after day was a repetition of the first one, and Ruth was forced to confess that life was easier because of Marian's help-

fulness. Alan had forbidden her to start her teaching, lest it set her nerves all awry again, so she determined to make herself useful in one way even if other ways were denied her.

Full well she knew that Marian would be needing a trousseau before long, and hour after hour she spent hemming table linen and scalloping pillow-slips. It was all to be a surprise for her sister, and as September drifted hazily into October, and that into November, the piles of snowy bridal things grew higher and higher. The girl could see for herself that by Thanksgiving Marian would be capable and efficient enough to suit the most demanding husband.

Two days before that holiday Marian approached her sister with a demure hesitancy and a suggestion that they might invite Alan Lee to dinner, if she had no objection.

"I think he wants to talk to you and Tom."

Ruth hoped valiantly that her voice betrayed nothing of the ice around her heart as she bade Marian invite him, by all means.

Alan came, greatly delighted at the prospect of a real home Thanksgiving dinner once again. He ate ravenously, from turkey to plum-pudding, and Tom enjoyed the guest as much as he did the meal.

They all lingered around the table after further eating was impossible, and during a lull in the general conversation, Alan began to speak in very serious tones.

"I want to put a question to each one of you. The answer is of great importance, at least to two of us, so don't consider it flippantly. First you, Tom. Do you regard your sister, Marian as competent to run a household without Ruth's help?"

Tom smiled broadly. He had smelled a rat long ago.

"She cooked this dinner all herself. If that isn't recommendation enough for any man, it's because the man is a nut. I thank you."

"And you, Ruth. Are you willing to pronounce her ready for graduation in house-keeping?"

Ruth was conscious of a slight irritation. It seemed a bit too materialistic, this way Alan had of rating house-keeping ability as the supreme virtue in a wife. Her voice was almost stony as she replied, "Marian is quite able to manage a home, I'm sure."

The younger girl sat with glowing eyes and smiling lips as Alan continued to speak.

"Last spring when I got back here, I came straight to you, Ruthie, with the hope that Marian had been trained to step into the family major-generalship. You were too busy to see me, and a few days later, as you wearily shook my hand, you looked older

than your years would justify. I could see that you considered yourself heaven's own appointed drudge in this house, so I set about and planned three steps in a cold-blooded campaign. First, I would take Marian out awhile and give you a chance to discover your real feelings toward me. Second, I would take Marian into the secret, and show her how necessary it was for her to learn the "heavies" around here before you would ever consent to leave her to them. Third, I would wait until you could see that Marian and Tom no longer need you, and then try to convince you that I do need you. Ah, Ruth, I've needed you for years. You won't make me wait much longer, will you, dear?"

Ruth was stunned into temporary silence, but Tom ecstatically bounded around the table to clap them both on the shoulders.

"My blessing upon you, old dears. Count on me for best man."

Marian was equally impetuous. She kissed them both and assured them that she would have fallen for Alan, herself, if he hadn't been so frightfully aged.

When Ruth finally spoke it was with a voice of golden gladness. She was very lovely just then, for all the pent-up love of many years was blazing from her eyes.

What she said was,

"Alan! I thought there wasn't a single thing in the world for me to be thankful for this year, and there's everything!"

Marian started toward the kitchen with the pudding plates, and Ruth never knew that the little sister was shedding lonely tears as she went.

Nurse Aids' Class

In January there will be another opportunity for young women of the Church to enter the L. D. S. Hospital for a one-year course in training in the Relief Society Nurse Aids' Class. Young women between the ages of 18 and 35, who have had an eighth grade education (or the equivalent thereof), who can present a doctor's certificate showing their health to be good, and a recommendation of character from the ward Relief Society president, are eligible to this class. Ambitious girls who desire to take advantage of this fine opportunity to qualify themselves to give nursing service in the home and community, should communicate at once with Mrs. Amy Brown Lyman, General Secretary, 28 Bishop's Building, Salt Lake City, Utah.

Old Man Clegg

It was Thanksgiving day; I had unloaded case after case of oranges. It was almost noon, soon we would hear the whistles, so welcome to one unloading at a wholesale fruit dealer's. The manager came to me and having, what I considered then, an impulse of generosity, said with some reluctance, that I might take two hours off for dinner if I so wished. I thanked him, but my inner soul burned with a feeling of injustice; why shouldn't I have the whole day at home?

As I treaded wearily homeward, my thoughts wandered rebelliously, What have I to be thankful for? I toil every day, and receive a remuneration for an ordinary fare, our rent, and just enough clothes to keep us covered. The pleasant sunshine only added more bitterness to my feelings, and a stronger desire to be free for the day.

In this mood I entered the house: my wife met me with her ever affectionate smile; God bless her, she never complains, and I noticed that dinner was spread in the dining room, with extra leaves in the square extension, which meant something special. She, with her lips very near to my ear, whispered that she had invited Old Man Clegg from across the way to have dinner with us. This pleased me, as I have always considered it a duty to be kind to the lonely.

We were seated at the table; everything was steaming hot, pouring off a luxuriant smell from the roast chicken, which was enough to make any one intensely hungry. Partly from a sense of duty, and yet mechanically, I asked the old man to return thanks. His voice rang with intense sincerity, while he offered up thanks for every thing, and as I glanced around the vase of geraniums, into his supremely intelligent and divine face, my conscience began to smart.

Dinner passed on very pleasantly. The others seemed to enjoy every morsel, especially our ten-year-old boy, Joe, who called for his third dish of plum pudding, which his mother refused him, for she was already worried over the amount he had devoured. But my thoughts were in a state of perplexity; what could a poor old, lonely man, deprived of all the comforts of life, have to be so very thankful for. When all had finished eating, I suggested that Mr. Clegg favor us with some of his pioneer experiences, and Dorothy, clapping her hands, said, "Start when you were a little boy."

Giving an affirmative nod, and an appreciative smile, as if pleased with the consideration shown him, slowly and thoughtfully he began:

"Well—my childhood, in old Virginia, was one unbroken

dream of sunshine, so of course that needs no history. When I was twenty-two I married my Marian, and I don't think a couple more devoted to each other ever lived. After office hours, we would enjoy ourselves in our little flower garden, and soon the whole yard appeared as a wilderness of roses. In five years we were blessed with three children, the oldest a boy, and the other two, girls; and their jovial voices, within the vine-covered walls, made it home indeed."

"Then came the time that we heard of our blessed gospel; never will I forget when we were converted, how our very souls were filled with the spirit; and with great happiness, we parted with our little home, and started with a train of converts to cross the plains to Utah. This was in the summer of 1852."

"We all had our hardships to contend with; still, in the evenings we had merry times, joining in the singing and the simple dancing."

The old man sat staring into space, he seemed to be living again the past; we were listening attentively, and then, recovering his self possession, he went on, "It was during one very warm afternoon, we were jogging along slowly, when one of the oxen took fright which caused a stampede. Our baby was asleep in the back of the wagon, and after things quieted down, we found that she was badly injured, and three days later we were obliged to leave her little lifeless body by the roadside. My poor wife was almost stricken to her bed, but, as I looked into her dear face, I was thankful, yes, thankful that she was still with me, and silently I offered up a prayer that she would always be near me, even to the end of my existence.

"We arrived in the valley of Great Salt Lake, and as time went on, the rough edges of our sorrow seemed to wear off; and in a short time we were the proud possessors of a small but commodious log cabin. With the exception of the Indians, who used to intrude themselves upon us and help themselves, happiness in this cabin reigned supreme."

The tears glistened in the old man's eyes, and I could see that he had something sad to impart, but with only a deep sigh he continued, "One night after working all day at the neighboring farm, I was late coming home; the children came to meet me and very excitedly told me that their mother was terribly ill. I rushed to her side and found her in a delirium with fever. Frantically I ran for the elders and the old doctor, living a short distance from our place, but it seemed her end had come, for all they did was of little use, for she passed away!—I will not bother you with pathetic details, but will say that the good elders after strenuous efforts, impressed upon me that I still had two lovely children who depended upon me.

"Devoting all my time to my Bob and Bessie, I soon

came to realize that I had a great deal to be thankful for; the comfort they were to me, words could never tell, for I felt that I must be both father and mother to them. How well I remember Bessie's little arms about me holding me in fond embrace; and Bob, dear little fellow! One memory picture of him stands out more clearly perhaps than any of the others. I had punished him for teasing his sister and then a few minutes later, I listened to his childish prattling with a little friend about his own age. They were disputing over their dads, and Bob boasted that I was the strongest and best Dad in all the world. How my heart was filled with admiration, I could not resist seizing him and smothering him with kisses—yes, life was quite cheerful with those two loving little souls near me, and thus it passed on, uninterrupted by any real sorrows.

"It was haying time, Bess was now seventeen; she came to me with a hug, an every day occurrence, and looked timorously into my face. I noticed she was trembling and began to feel a little alarmed. After a pause she told me how dearly she had always loved me, but, there was someone else she also loved, and he was waiting in the other room to see me. Thinking it was only Bert, her sweetheart from childhood, and knowing his true character, I only intended to try and persuade them to wait a little longer. But to my amazement, he was a perfect stranger, and wanted to take my Bessie away. I afterwards learned that they had been meeting for two or three weeks secretly.

"I could not think of Bessie leaving me to marry out of the Church, which to me is life itself; so I cautiously and kindly explained how such a marriage would be impossible, and with all their coaxing, I would not yield, for I thought that I was doing right.

"Bessie said no more, and I thought she was reconciled, but when I came home the followinig evening, my Bessie was not there; only a short note to say that although she loved me dearly, she could not live without him. I never heard from her for three years; but for several years past, the first of the week brings me a letter filled with love and tenderness. At first a check was enclosed, but I informed her that I was making a fair living with my pen, which also served to keep me company.

"When Bessie left, how I clung to Bob, and Bob was true blue; I could not have asked for a better and more thoughtful boy, and although I sometimes felt very despondent, I would try to assume cheerfulness for the sake of the boy, until we became almost inseparable, just like a couple of old pals.

"One of the neighbor's boys started coming to the house, and before very long he was a frequent visitor. I did not care for his appearance, yet I did not wish to judge harshly, so I said nothing.

"Then Bob started to remain out nights. I was worried and lonesome, too, but I tried to convince myself that he needed younger companions, and thinking only of his happiness, and trusting him, I did not complain.

"He did not mend his ways, but instead his hours of returning home at night grew later, until I began to use all my parental influence, but without avail. Finally the odor of liquor that scented the house when he came in nearly drove me to distraction.

"At last the climax came; it was in the wee hours of the morning. Bob was still out, and as he had no mother to wait for him, I felt in duty bound to remain up until he came in. I met him at the gate; he was staggering shamefully and I was displeased with him and overcome with disgust. Without considering, I gave him a tongue lashing, not in profane language, but I appealed to his pride, and to the shame he had cast upon his dead mother. Oh, if I had only waited until the next morning when my boy was himself, how much different things might have been for me, for my boy was always kind and gentle and never stooped to any cruelty. But it seemed under this influence, some vehement power had hold of him, and to my horror, he blurted out, "To —— with you, and Mother, too!"

"Nothing could have hurt me worse, I could not control myself, I slapped him as I would a very disobedient child. He was filled with rage, and, seizing a club, he struck me over the head; I felt dazed and everything turned black.

"When I was able to drag myself to the house, I found everything topsy-turvey, and Bob, my boy, had left me, yes—never to return alive for he was killed under the breakbeams of a train a week after he left.

"Of all my troubles this was the worst; I felt so despondent that I wished I might die to free myself from such terrible suffering. But, still how thankful I was that Marian was not there to see the gruesome sight."

The old man gave a deep involuntary sigh, he had no more to tell. I felt a little wicked but could not resist asking, "And you still are thankful?" His answer was forceful, "Thankful—thankful!. Who could be more thankful than I? I have a testimony as to the fulness of the gospel; I have a testimony that Marian and my baby are waiting for me, and I am allowed the privileges of the temple; who could be more thankful? Suppose that I were some poor soul doubting my Father in heaven!"

My head hung. I glanced at my wife, she was choking back the tears; even the children's eyes were moist. Shame and repugnance filled my soul, for I, too, had a testimony.

Looking at my watch, I found that I had only five minutes to reach my work. And with a proud feeling of contentedness, I wended my way back.



The Reasons for the Christmas Seal

Again we are reminded of the Christmas seal.

And to those who question what the purchase of these brightly colored little stamps means, we relate the story of a young man, his wife and baby, as discovered by the Utah Public Health Association.

The man was emaciated and obviously suffering from advanced tuberculosis. The wife was tired, nervous, flushed and apparently ill. The baby was listless, pale, awakening from stupor occasionally with a sharp scream of pain. According to the man, he had developed tuberculosis about five years previously, but in spite of his condition, he was able to work and obtained a reasonably good job. Two years later he decided to marry, feeling that he was doing his full duty when he explained to his bride-to-be that he was tuberculous. She accepted the situation and expressed herself as "willing to take a chance." When discovered the man was found to be far advanced. He had run his course. He could work no more. The wife was suffering from a moderately advanced active tuberculosis and in urgent need of care. She had taken her chance and was reaping the consequences. There was one member of the little family, however, who had not been consulted. No one had questioned whether he wanted to take a chance. The baby was suffering from tuberculous meningitis, not caused by heredity but from the pitiful lack of knowledge and care of his parents. He has since died.

This is only one of the scores of tragedies which might be prevented, that come to light in the survey work of the Utah Public Health Association. They emphasize the need of more and more education, more and more agitation, bigger and stronger and more far-reaching tuberculosis work. And it is to provide just such education and such work and to carry on the public health campaign that the Christmas seals are annually sold. They afford opportunity to thousands of people to most efficiently aid the suffering and afflicted. Their purchase means bestowal of tenderness and consideration on the weak, infinite pity on the suffering, and a broad charity on all, in such manner that it will not be wasted.

Jealousy

H. L. Johnston Tobar Nevada

The other day I overheard a remark which started me thinking about writing this article. A young married woman I know, remarked to one of her friends:

"Don't you know? Sometimes I think my husband doesn't love me as much as he should. He never shows the least bit of jealousy."

Her friend laughed and asked:

"Do you think a man or a woman should be jealous to prove that they love anybody?"

The young wife replied: "Indeed I do. My idea of love is that whenever your husband sees you talking or laughing with some other man he will go right up in the air and start something. That would prove to me that George cared enough that it would make him jealous to see me having a good time with somebody else. He don't seem to care, though. Someday I'm going to do something just terrible to see what he will do."

So you see, kind readers, that is the interpretation too many of our married folks put upon the two words love and jealousy.

In the first place, just what is love? The good Book answers that question, saying, "God is love"; and where God is, there shall ye find love also! That seems to be a pretty good definition of love, but let me try and add a little to it. When a maid and a man are joined together in the holy bonds of matrimony they should, of course, try to establish a home. To make that home successful, there must be perfect confidence between husband and wife. They will make that home a place of order, love, union, rest, and absolute trust. When they have done that much, they have made of that home a sacred place. When a home is built upon such a foundation it is built upon a rock, and there is no welcome sign on the front door step for a certain green eyed monster, known as jealousy.

In that home all worldly considerations are given second place. The first thought of husband and wife is for each other and for their children, for in such a home children must surely come, bringing their brightness and forging the strongest guard against disruption.

Most important of all is religion. Without it, the home is built like a house upon the sands of the seashore, and the first angry wave of trouble that washes against its foundation will cause it to crumble and fall in ruins about the heads of the two who swore to love, honor, and obey. The worst trouble is jeal-

ousy, it has wrecked more homes than all the forces put together.

Back in New York's Greenwich village, where live the artists from all parts of the world, a German painter set up house-keeping with his pretty little French wife.

The two were devoted to each other.

The husband, a great artist, spent long hours working on his canvases. At first the little wife was delighted to know that her husband was in line for big successes. Then the idea entered her head that he loved his painting more than he did her. She nursed the little germ of jealousy, and it grew so rapidly that it blinded her to the fact that her artist-husband was burning the candle at both ends for her sake alone. He wanted to dress her like a queen, buy jewels for her—when his picture was done. Then came the warped view that he was taking too much pleasure by painting his models. They were posing in the nude, but the canvas her husband worked on was giving promise of being something worthwhile—a masterpiece, a great creative work.

One night, as the picture was nearing completion, the monster in the little French woman's brain took full possession. Creeping into his studio she took a knife and ripped the beautiful picture to ribbons. In less than two minutes, driven by jealousy, spurred on in her work by the urging of the monster, she wrecked a masterpiece, the work of months; a work her husband had sweat his heart's blood over in creating.

Then a strange thing happened. As soon as the picture was destroyed, the scales fell from her eyes. The monster deserted her. It seemed as if he had laughed at her misery as he left her and had said: "See! I have fooled you. Now I am returning to my master, the devil—for further instructions."

When the World War broke out a devoted husband kissed his wife goodbye and went overseas. Never in their married life had a single thing come up to cause what happened later.

In the long waits in the trenches and dug-outs he heard some of his buddies telling about conquests they had had with married women. That night the husband lay awake for many hours thinking about the little wife he had left behind in the States. Then the germ of suspicion entered his brain and taking firm root started growing.

For two years he nursed this insidious monster of suspicion and jealousy until it took complete control over his every thought. He suffered the torture of the damned, until he was at last mustered out of the service and once more stood before his wife who was waiting with love shining in her eyes and arms outstretched.

Did he greet her in the way she deserved, after waiting faithfully for the day of his return? He did not. The suspicion

he had dreamed over in the trenches had become a fact in his mind. The first words he spoke were words telling her that she had been untrue to him.

When an innocent woman is accused of doing wrong, she tries to smile her way through the hurt tears—if she loves the man, and if the man is in his right mind he knows at once that he has made a mistake. This little woman looked surprised and hurt, but through her tears she smiled bravely back at her soldier-husband and held out her arms once more. Did he see innocence in that tearful smile, that wistful look in her eyes, which seemed to say, he must be joking? No. He saw nothing in her eyes but guilt. He was blinded so he couldn't see the truth. He attacked her and would have killed her had he not been prevented by friends.

Later, when the soldier-husband came up for trial the judge sentenced him to three years, saying at the time: "I am making your sentence light, for I know that during the years you nursed your insane jealousy you must have suffered the tortures of Hell. Now that you have lost the woman who would have gone even to Hell for you, if need be, you will have plenty of time to think it all over in three years."

Jealousy, that germ planted in a human mind by the devil himself, a germ of rapid growth, when not treated with the only antidote, Love, is nothing more nor less than self-pity. The person who is jealous loves nobody but himself. When he sees his wife laughing and talking to friends and grows jealous about it, he is not thinking about his love for the wife—just thinking about himself, is all. He is one of the greatest victims of *EGO* in the world, and in his jealousy's wake you can find wrecked homes, children in rags and dirt, broken hearts. You find his children in the juvenile courts, for they have been robbed of what rightfully belonged to them—a home, love, understanding, and confidence, which is found only in the home where jealousy cannot enter. Sometimes you will find the victim of his unjust suspicions on the downward path—and worse—for there is another element enters after he has made his claim—scandal; the tongue wagers, often overwhelm the victim and in many cases, drive her in despair to do the very things she was unjustly accused of doing.

I hope my young married friend will read this article. It might make her feel much better when she knows that her George is far from showing signs of jealousy. I know the reason. Her husband loves her. He has confidence in her, and may the Lord grant that he always will.

Something to Think About

Heber J. Sears, M. D.

Department of Hygiene—University of Utah

Isn't it strange that we give first thought to animals and then to humans? In the year 1860 a society was organized for the Prevention of Cruelty to Animals, but not until 1875 was the society for the Prevention of Cruelty to Children established.

Then came Child Labor Laws, the study of the Delinquent Child, Day Nurseries, etc., but the protection of the health of the child is the development of the Twentieth century.

Twenty-five years ago we had no reliable mortality statistics. It was the publication of these in 1906 that called attention to the appalling loss of life during infancy and childhood.

With the opening of the Twentieth century came a swarm of organizations devoted to the welfare of the child. In 1908 New York City organized the Division of Child Hygiene. In 1909 a conference was called by the American Academy of Medicine for the study of the Prevention of Infant Mortality. In 1912 the Federal Child Bureau was formed. The year 1915 marked the establishment of the Birth Registration Area and the publication of Birth Statistics. In 1920 the National Child Health Council was organized. We now have fourteen National health organizations and the end it not yet.

Then there is the health work in schools which was started solely with the thought of excluding contagious diseases but was gradually extended to medical inspection and the detection and correction of physical defects. Now the school authorities are beginning to regard health education as a fundamental branch in the training of every child.

Health literature is being distributed by the ton—printed in attractive form and written in simple language. Almost every newspaper and magazine prints articles on health attractively written by competent medical men. Today the medical profession and the laity have joined hands, and the science of health is now no longer surrounded by mystery.

Such organizations as Boy Scouts, Girl Scouts, Camp Fire Girls, and Little Mothers' League, and auxiliary Church organizations, all give health a prominent place in their work.

Our next forward step will be concentration on the mother or future mother—pre-natal work. And when all parents come to a full realization of the importance of this we will be breeding a race such as this world has never yet seen. Think it over.

Ten Reasons Why I Should Subscribe for the Relief Society Magazine

From Union Stake, La Grande Oregon

1. It is the official *Magazine* of the Relief Society of the Church of Jesus Christ of Latter-Day Saints, and should be loyally supported by every member of the Society.

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3. As the official organ of the Relief Society it publishes a statement or synopsis of the various subjects or lessons treated in their meetings, thus being a reliable guide to all who subscribe for the *Magazine* and study it.

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6. It teaches thrift and economy, when we observe its timely counsel and advice, giving practical illustrations.

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8. It teaches us how to take care of our bodies, "The temples of God," and thus avoid sickness and disease, and that cleanliness is a part of Godliness.

9. It teaches all to live a pure, chaste life, to cultivate clean thinking, thereby cultivating only the highest ideals and thoughts in the various subjects treated in its columns, and the stories it publishes always contain a good moral.

10. It teaches us that charity is the pure love of God in our hearts, and that we must love our neighbors as ourselves, thus helping us to be better women, wives and mothers.

Reasons for Taking Magazine

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I should subscribe in order that my subscription may help this organ of instruction to live.

I should subscribe for the *R. S. Magazine* that I may aid my sisters in the great purpose of life, "Service to mankind."

We keep in touch with one of the greatest woman's organizations on earth, and uphold and sustain a Prophet of God.

Every Latter-day Saint woman should subscribe for the *R. S. Magazine*, because the articles contained therein assist in her physical, mental and spiritual development, thereby making her nearer the ideal wife and mother here on earth; and thus aiding in her development throughout the countless ages of eternity.

The *R. S. Magazine* contains the instructions for all of our activities—our guide for the study of the subjects intended for our development. It is the instrument by which we do Relief Work—we might as well send our children to school without text books, undertake to make a dress without material, or cook without heat, as to be a Relief Society worker without the instrument—*The Magazine*.

I doubt if one of us would willingly lose a chance to attend a General Relief Society conference in Salt Lake City where our most inspired leaders are to be heard; for those who are denied this privilege, the conference reports are published in the *Magazine*—each talk given verbatim.

How many of us older members have had the opportunity to study American literature? The *R. S. Magazine* holds out a first class course for you this year in American Literature. Here you are given a chance to study in The Relief Society what your daughters are getting in high school—do not let this opportunity get by you.

The *Magazine* also offers a course in social service. These lessons are wonderfully practical—they deal with the problems of the handling of children during the adolescent period and kindred subjects. Every mother has felt, or will feel helpless in the face of some of the perplexing problems of this age. Let us take what help is offered us by our leaders, through the course in our *Relief Society Magazine*.—*Union Stake Relief Society, La Grande Oregon.*

One Hundred Years of Teacher Training

A. E. Winship

[One hundredth anniversary at Concord, Vermont, August 14, 1923, of the First Teacher Training School in the New World.]

One hundred years ago, at the age of twenty-eight, Samuel Read Hall, in Concord, Vermont, sowed the seed of all teacher training institutions in the United States.

Probably the greatest biological act in creation was a seed, which had in itself all the factors necessary for functioning in the creation of its kind with every inherited characteristic and, at the same time, the ability to protect its mission to the world even though it be buried in an Egyptian tomb for 3,200 years.

It was sixteen years after Samuel Read Hall planted a tiny seed in Concord, Vermont, before there was a public normal school in the United States, twenty-two years before there was a normal school out of Massachusetts, fifty years before any college or university had even a course in "didactics" and a hundred years before "The American Association of Teachers Colleges" functioned.

There have always been wave lengths in social and civic, industrial and commercial, educational and religious functioning, but it has taken longer to discover them than to learn the wave lengths in radio activity.

Really big men always broadcast great ideas and where their thought is there great issues are decided.

In education the leaders in New England were functioning from 1823 to 1843, then from 1843 to 1873 these same men and their followers as leaders were giving slight thought to education, and from 1873 to 1913 real leaders were developed in public education, and apparently 1923 is to be the beginning of another great educational wave.

Samuel Read Hall started a great movement, but, though he lived fifty-four years thereafter he had little to do with cultivating the plant resulting from his seed sowing.

We are concerned today with the evolution of his idea that young persons should be trained to teach.

There are two features of all progress. One of great revelations, the other the perfection of details. The flour industry is a good illustration of what happens in every great movement, which has happened in educational progress.

There have been at the most only five revelations in flour-making since the Indians used mortar and pestle. These were the introduction of the mill, the invention of the endless belt with buckets that filled and emptied themselves, the substituting of iron rollers for mill stones, the using of sets of rollers grading the pressure, and lastly the creation of wheats for varieties of flour and for varying climates.

Each of these has had many steps in its perfection. For illustration, the mill stones were merely the mortar and pestle idea extended. The upper mill stone was the pestle, the lower one the mortar. At first the pestle-stone was revolved by an ox at the end of a pole; later, a horse took the place of the ox because he walked faster. Then the mill wheel took the place of the pole and horse because it was cheaper; and, finally, steam took the place of the water-wheel where the water-wheel was not available. It was always the mortar-pestle scheme of the Indian improved from time to time to meet the progress of civilization.

To perfect the mill it was necessary to have the wheat and flour move automatically, hence the endless belt and associate machinery. When the iron roller had supplanted the mill stones it was revealed that it was vastly better to merely crack the wheat husk, then crush the kernel a little, then more, then still more. Only six sets of rollers were needed, but today when that revelation eventuates in tea-table flour of which a six-pound sack is worth as much as ninety-six pounds of export flour, thirty sets of rollers are used.

In education there have been few revelations, one of which was teacher training, and the first demonstration of this was in Concord, Vermont, one hundred years ago. All that has come since has been the evolution from the ox, traveling on the rim of a circle at the end of a long pole, to the use of steam.

First was the public normal school in Massachusetts whose aim was to give skill in subject teaching.

Second, at Oswego, New York, where art in teaching succeeded skill in subject teaching.

Third, at Millersville, Pennsylvania, where academic scholarship hoped to discover a science of education.

A better illustration, taking education as a whole, is the evolution of the six sets of iron rollers in Washburn and Pillsbury mills in Minneapolis fifty years ago to the thirty sets of rollers in making idealized patent flour today, out of which has come a knowledge of the fact that a flour mill should be as near all glass as is possible, for they know that, though the flour in its thirty processes never sees the light, sunlight is indispensable to the making of the best flour; that ventilation is as essential to the making of the best flour as it is in a hospital; that cleanliness is as indispensable in a flour mill as in a watch factory.

The Concord anniversary of Samuel Read Hall's modest private normal school may not develop a revelation in education but we should, now and here, consecrate ourselves to the discovery of skill in subject-teaching that shall produce 100 per cent results from spelling and arithmetic to science and history; to the discovery of an art of teaching that shall appreciate the personality of the teacher and protect it from all wear and tear; to the discovery of a science of education that shall place the evolution of a child's personality above any and all mechanical devices.

Let us seek a blue sky law protection against all scheming propaganda, and a noble reward for honest work by devoted students of children of every degree of Intelligent Quotient whether these professional students be teachers in a one-room school or a dean of psychology among a vast array of ambitious researchers.

The significance of this day will not be in what Samuel Read Hall did one hundred years ago but in what we this day do to influence education tomorrow, one year hence, or one hundred years hence.

Of Interest to Women

Lalene H. Hart

SELECTION AND CARE OF KITCHEN UTENSILS

Since the kitchen is the laboratory or the workshop of the home, greater care in the selection of its equipment should be taken than is manifested by many housekeepers. It would be absurd to think of a farmer trying to till the soil without the necessary tools, such as a plow, harrow, etc., but many housewives try to keep an attractive workshop without proper equipment.

Tools for the kitchen are selected so that there are enough to carry on all the processes easily, but with no useless implements. A wise choice is sometimes difficult because of the variety on the market, many of which are attractive but not useful to the buyer. Equipment should be considered from the point of the one who uses it. A large expense is justifiable if articles are used intelligently, but fewer and less expensive ones are better for the careless worker, because they can be replaced easier.

A good utensil must be of good construction and workmanship, capable of easy and thorough cleaning and adapted for the use for which it is intended. It should be unaffected by high temperature or by the action of water, acid or alkali. It should be non-absorbent of grease and not give flavor or color to food. Seams, angles, and creases should be avoided as should all materials which easily tarnish, rust or break. Smooth surfaces,

rounded corners and well finished edges are best. Many a utensil serves well the particular thing for which it is made but if only used occasionally it may be more bother than worth. Frequency of use and amount of storage room should be considered in connection with easy and complete cleaning. In general, a few thoroughly good utensils are preferable to many articles of inferior grade.

Other points to consider, in connection with the construction, are the shape, size, handles, covers and lips. A utensil with a large, flat bottom and a relatively small opening at the top will heat more quickly and retain the heat longer than the reverse form. The size depends on the use it is to have, the number in family, and the food to be cooked. Too large a kettle is not only an expense in purchasing but is expensive to use and care for. Handles should be well balanced, not too long nor too short, too big nor too small. They should fit the hand with ease and should be so placed as not to get hot. Covers should fit in such a way as to retain the heat and be easily removed. They are best with an edge that turns up so that in case of food boiling over it does not get into the crack. Perforated covers which can be opened or closed are good especially on utensils used for cooking vegetables. Lips, if properly placed, are conveniences; otherwise they are useless. A double-lipped kettle or pan makes both left and right hand pouring easy.

There are so many materials on the market, and so many grades of each material, that it is sometimes difficult for the housewife to choose wisely her utensils, but whichever material is chosen, the best grade is economy, in most cases.

Enameled ware is suited to many uses. It is made by fusing a species of glass onto a metal, usually iron or steel, thus giving a smooth, glossy surface, easily cleaned and unaffected by any except the strongest acid. When of good quality it does not chip readily and stands a wide range of temperature, but it should not be subjected to intense heat or to sudden change of temperature. This, together with rough, careless handling, causes the chipping which is the chief objection to its use. Bits of enamel may get into the food. It is a good material for such utensils as double boilers, sauce pans, measuring cups, etc.

Earthen ware is another glazed material, the glaze being applied on clay. It is never warranted. It may soon chip or crack or it may wear for many years. It holds the heat well and is desirable for casseroles or ramekins, but glass is fast taking its place. The latter does not chip or discolor, has a smooth surface with neither seams nor sharp corners. It may be used for many things. It is desirable and convenient when food is to be cooked

and served in the same dish, or wherever transparency adds to utility.

Aluminum gives clean, light, strong dishes, usually very durable, except for the poorer, cheaper grades. It does not chip, is unbreakable, and with reasonable care lasts indefinitely. It does not rust but in time loses its luster which does not impair its usefulness. Strong alkalis should be avoided in cleaning it. A satisfactory cleanser is fine, steel wool. True, the best aluminum ware is expensive when the initial cost only is considered, but it will outwear many of the other materials.

Iron and steel are the strongest and most desirable utensils for some purposes, but are also the heaviest. This ware stands intense heat, is easily cleaned when smooth and grows smoother with use. The frying pan, soup kettle, griddle, and waffle irons are best of this material.

Tin melts at a comparatively low temperature, is easily scratched and rusts readily. It is a good material for measuring cups, cutters, molds and utensils which receive light usage.

Wood absorbs fats and odors, but is desirable where a smooth, hard, elastic surface is needed, as in molding boards, rolling pins, chopping bowl, etc. Wooden spoons are good for many purposes because they are stiff and strong and do not impart color or flavor to food unless used carelessly.

Cutlery. Perhaps no part of the kitchen equipment is neglected or abused more than the knives. They should be of the best steel, well tempered and kept sharp if they are a good investment. Good knives are comparatively expensive, but a knife for each purpose, well cared for, is economy.

The advantages and disadvantages of new pieces of equipment that come onto the market should be studied carefully, and if they will save time and worry in the kitchen, it is well to plan for them. The housekeeper should study her own particular needs and make a definite plan for the purchase of her equipment. Those utensils that save strength and time should be considered first, because it means economy of health and life which every homemaker should seek to conserve.



Notes from the Field

Amy Brown Lyman

Teton Stake Reorganized

At the Relief Society convention held August 18 and 19, the Teton stake Relief Society was reorganized. Mrs. Susie M. Wilson, because of poor health, felt it necessary to resign from her position as president, and she and her co-workers were honorably released. Mrs. Wilson has been in the Relief Society presidency of this stake twenty-two years,—nine years as counselor and thirteen years as president. Her counselors, Mrs. Marian H. Price and Mrs. Hannah E. Stevens, have served the full thirteen years. Mrs. Susie M. Wilson has been a most capable and faithful president. She has manifested rare intelligence and vision in the performance of her duties, and has succeeded in placing the work of the Teton stake on a high plane. Mrs. Wilson has won the love and respect of the General Board, and Relief Society workers generally, and there is a deep appreciation throughout the organization for the long and efficient service she has rendered to the Relief Society. The new officers of the Teton stake are, Mrs. Mary A. Nelson, president; Mrs. Hannah Hegsted, first counselor; Mrs. Ada Walker, second counselor; Mrs. Elizabeth Thomas, secretary-treasurer; Mrs. Sara Hochstrasser, organist.

Star Valley Stake

The Star Valley stake Relief Society was reorganized on September 23. Mrs. Martha E. Roberts, who has moved to Logan for the winter, was honorably released after eight years of faithful service. During her incumbency, Mrs. Roberts has put forth her best efforts and energy in the interest of the work, and has endeared herself to her associates as well as to the public generally. The members of the General Board appreciate the labors of Mrs. Roberts, and their good wishes go with her in her new home, where it is hoped she will continue to be interested in the work of the organization. The new officers of the Star Valley stake are, Mrs. Kitty D. Burton, president; Mrs. Ella C. Cook, first counselor; Mrs. Pearl B. Holbrook, second counselor; and Mrs. Alice A. Gardner, who was retained as secretary.

Eastern States Mission

Miss Marie Danielson, president of the Relief Societies of the Eastern States mission writes: "The Relief Society work here in the mission, so far as I can tell, is going along very nicely. There are twenty-four organizations in the mission, and all ex-

cept five have held meetings most of the summer. August 19, we held a very successful Relief Society conference at Scranton, Pennsylvania. There was a very large attendance, including all the elders from East Pennsylvania conference. The sisters all seemed very much interested and appreciative for the conference. Just now we are busy planning for the Pilgrimage to Cumorah, September 22-23. During the week following, I am planning on holding conferences with the Relief Societies at Buffalo, Jamestown, Syracuse and Albany."

Idaho Stake.

At the request and with the assistance of the Idaho Stake Relief Society Board, the Idaho state Board of Health held a Mother and Child health conference and clinic in Bancroft, August 27, 28, and 29. At this conference, which was attended by local doctors, also, two hundred forty-six mothers and children were examined, free, under the provisions of the Sheppard-Towner bill.

North Sanpete Stake

The North Sanpete stake Relief Society has been doing very good work during the past summer along health lines. During July and August free clinics were held in Mt. Pleasant, Fairview, Spring City, Moroni, and Fountain Green, the local doctors making the examinations, which numbered 157 in all. It is felt that much valuable information has been received through these clinics, which will result in corrective follow-up work.

This stake also had a fly campaign and offered a prize to the ward destroying the most flies. It was very successful, and must have lessened the fly crop in the vicinity, as there were, by measurement and count, about 179,546 flies killed.

The following summer programs planned by the stake board for the wards were very much liked and successfully carried out in nearly every ward:

Suggestive Program Submitted by the North Sanpete Stake

Relief Society Summer Work

It is suggested that each ward make a special effort to furnish good music, either in the form of Glee Club, Solo, or Quartette:

July 3rd: Special Testimony Meeting

15 minute Faith Inspiring Talk:

Sacred Solo:

Testimonies:

July 10th: Work Meeting

July 17th: Pioneer Program

(For all Pioneers) (refreshments)

Song: Appropriate for Pioneers

Solos: Glee Club. Community singing.

Sketch Life of the greatest Pioneer—Brigham Young.
(15 minutes)

Tribute: To Utah. Of Tourists who have visited Utah.
(Found in the Deseret News.) (15 minutes)

Quartette: "Utah, We Love Thee."

Incidents from the Lives of Our Pioneers. (During 10
year periods: 47-57, 57-67, 67-77.) (15 minutes)

Quartette: "Utah, The Star Of The West."

Talk: "Utah's Place in the Nation," (15 minutes)

July 31st: A Field Day For Mothers

Picnic and Games. Program (if desired)

Aug. 7th: A Book Review

"The Strength Of Being Clean," David Star Jordan.

"Prince Of Peace," William J. Bryan.

"Fundamentals Of Prosperity," Roger W. Babson.

These three books have been requested:

"The Call Of The Canyon," Zane Grey.

"Helen Of The Old Nest," Harold Bell Wright.

"A Daughter Of The North," Nephi Anderson.

Aug 14th: Work Meeting

Aug. 21st:

Visit the "Shut-ins," aged and sick. Prepare a program
and lunch.

Aug. 28th:

Rousing Society Social. (To start the Yew Year's Work)

Under the auspices of the Child Hygiene Bureau of the State Board of Health, and the North Sanpete stake Relief Society, two maternity and infant welfare centers have been established in this district, during September, one at Mt. Pleasant and one at Moroni. The centers will be in charge of Dr. Wilford Barber, of Salt Lake City, assisted by Mrs. Ella Conover, R. N., of Salt Lake City. The centers are for the special benefit and care of mothers, and of children of pre-school age.

Mrs. Margaret Peel, first counselor to President Elizabeth Christensen, has been released. She has held this position since October 23, 1921. She is a very noble unassuming woman, and her kind and spiritual influence will be greatly missed by the board members, and also in the various wards of the stake. Mrs. Eliza J. Hansen has been chosen to fill the vacancy.

Parowan Stake

The Parowan ward Relief Society gave a social Tuesday afternoon, September 4, in the Relief Society hall, in honor of Mrs. Mary A. Benson, Mrs. Elizabeth Hoyle, and Mrs. Madora Halterman, who have given their service to the Parowan people

for the past fifty years, in sewing for the dead and those in need. They have given this service without any compensation whatever, and have always done their share of the regular Relief Society work, in addition. These women have looked upon this service as a labor of love. Their mothers were engaged in the work before them, and they were trained to it from early youth. They have left their own work at home and gone under all circumstances to serve the community, and the whole community joined in rendering to them a tribute of love and appreciation.

The entertainment in honor of these faithful workers began with singing and prayer, after which the following program was given: Words of Welcome, by President Maud Dalton; Greetings and Tributes, by stake president, Mrs. Mary M. Marsden; Ladies chorus, by five nieces of Mrs. Hoyle and Mrs. Halterman; humorous reading by Mrs. Malinda Adams; vocal solo, Mamie D. Orton. Sentiments to the three honored guests were given by the following: Annie Gurr, Mary L. Orton, Julia Lyman, Amelia Topham, Sarah A. Stevens, Belle Empy, Elenor Bruhn, Marian A. Gudmundsen, Mette Rasmussen, and Amelia Burton, who also read a tribute from Mrs. Emily C. Watson of Cedar City. A duet was sung by Florence Joseph and Dean Richards; remarks were made by the following brethren: Bishop Hugh L. Adams, Charles Adams, R. H. Benson, and Walter C. Mitchell. Responses were given by the three honored guests, after which there was a general handshake, and delicious refreshments. Among those in attendance were five Relief Society stake officers, and twelve brethren making a total of 155 present.

Liberty Stake

On June 29, 1923, a unique and practical testimonial was given to Mrs. Leona G. Holbrook, retiring first counselor in the Relief Society of Liberty stake. During the day, members and friends (the latter both male and female) spent a day working in the temple on behalf of the deceased relatives of Mrs. Holbrook. As a souvenir of the occasion, a book containing the names of these 245 workers was presented to Mrs. Holbrook, who expressed herself as being deeply affected by this action of consideration which, as she stated, would bear fruits into the eternity.

A few days previous to this, a dinner affair was given at the home of Mrs. Myrle Ballard Shurtliff, president of the Relief Society of Liberty stake, in honor of Mrs. Holbrook. Toasts, songs, and other appropriate features contributed to the evening's delight and entertainment. The stake presidency and wives, and board members with their husbands, were guests. Mrs. Holbrook was presented with a silver plate. The entertainment features were conducted under the guidance of Mrs. Gertrude Michelson, the newly appointed member of the Relief Society stake presidency.

*In Memoriam**Box Elder Stake*

One of the victims of the recent flood at Willard City, August 13, was the president of the Willard ward Relief Society, Mary Ellen Brewerton Ward. At the time of her death, she was also the city treasurer. She and her daughter-in-law, Agnes Mason Ward, the daughter of Charles and Emma White Mason, were the only ones who lost their lives in the flood at Willard.

Mrs. Ward was the daughter of Thomas W. and Sarah Brewerton, early pioneers of Willard, and the widow of George Alfred Ward, who died October, 1897. She was born in Willard, in 1863, and was married at the age of eighteen. She and her husband moved to Elmo, Cassia county, Idaho, at which place all of their children, five sons, were born. The last twenty years of her widowhood she spent in Willard city.

Her home life was always radiant with love and patience; her social life full of service and kind deeds. Gifted with a beautiful voice she was a member of Professor Evan Stephens early Willard choir, when a young girl, and a member of the Willard ward choir at the time of her death. Her home, a large firmly-built brick house, was swept away by the flood, not a brick remaining to mark the spot. This home she shared with her son Earl, and his wife Agnes, the latter perishing with her.

Mrs. Ward was counselor to the former Willard Relief Society president, Mrs. Agnes Owens, and when Mrs. Owens moved to Salt Lake City three years ago, Mrs. Ward was selected as president, with Mary L. Harding and Mary E. Lemon as first and second counselors, respectively. They were lovingly known among the sisters as "The Three Marys."

Counselor Mary L. Harding died May 10, 1923, of influenza-pneumonia, being ill only a few days. She was the daughter of George and Mary J. Harding, and was born in Willard, August 6, 1869. She spent her whole life in cheerful service for others. For many years she was a competent nurse, and was known throughout Box Elder county for her excellent ability as such.

Following her mother's death, in 1913, she took charge of her father's home. She held many positions of trust in her home town and was a devoted Latter-day Saint. She was always a friend to the poor and needy and will be greatly missed by the entire community.

It is singular that these two good women, so closely related in life, should go to the Great Beyond so near together. But it is a satisfaction to their associates to know that they were prepared. No souls could have been more devoted to duty here than they were. Death was but an entrance to a larger sphere.

Guide Lessons for December

LESSON I

Theology Lesson

(First Week in January)

SPIRITUAL SERVICE

FOREWORD

The Theology lessons will continue to discuss, during 1924, phases of practical religion.

What Spiritual Service Is: Service rendered with the God idea behind it is spiritual service. The God idea, coming to us through instinct, tradition, reason, and revelation, calls for service for or to a supreme Being or Power.

The God idea is composite. It has in it the notion of supremacy. Supreme power to do what it desires to do, and to be where it chooses. The God idea contains the notion of supreme intelligence, or being in possession of all knowledge needed to wisely use power, and out of this notion of intelligence comes the assurance of justice and mercy.

The Two High Objects of Spiritual Service: Whatever we may do for Divinity is prompted, in the main, by a desire to have his help for protection and prosperity at the present, or in the future, or to express our gratitude for what he has done or is doing for us. The only fear that comes near being a high motive of spiritual service is the fear of losing God's help through the absence of his Spirit—the fear of being unworthy of his presence and failing to get what he would gladly have us obtain. God glories in helpfulness, but our “will-nots” may result in his “cannots,” else why did Jesus exclaim, “O Jerusalem, . . . Jerusalem, how often *would* I have gathered thy children together . . . and ye *would* not?” Is there not in this utterance the declaration that man cannot be saved in wilfulness? Does not the Redeemer declare his desire to do what wilfulness of the people prevented him from doing?

The fear of the Lord may be the beginning of wisdom, but the love of the Lord is wisdom fully developed, and the unmistakable evidence of this love is a willing obedience. “If ye love me, ye will keep my commandments”, and no high grade keeping of commandments can come through fear.

Spiritual Service As a Source of Happiness. The amount of happiness to be obtained from any activity depends upon the

love interest that we have in the person or cause for which the thing is being done, and the love interest we have in the doing of the thing. Then, too, we enjoy the consciousness of free agency in the act.

One of the great laws of love is that we grow to love that which we willingly serve, whether it be light or darkness, peace or war, indolence or industry, God or mammon.

The higher the service, the higher the love; the higher the love, the higher the happiness. Divinity must delight in spiritual service else he would not have set apart and hallowed one seventh of man's time for spiritual service, and proclaimed the first great law to be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," (Luke 12:30.) The great writer who said, "That which God delights in must be happy," was stating, in a graphic way, that whatever our Father in heaven desires us to do cannot fail to bring happiness. The person who says "I love my neighbor too well to be unfair with him, and I love the Lord too well to disobey his command—to love my neighbor as myself—"has a double draught of joy: the joy of social service and the joy of spiritual service.

The Scope of Spiritual Service. Our field of spiritual service extends into the past, covers the present, and reaches into the future. It is akin to the whole truth, which is a knowledge of things past, present, and future. (D. & C. 93:24.) There is no dead past in the line of spiritual service, and when it is finished there will be no "unknown dead".

Service for the Dead. Saving the dead is a spiritual service in which man is permitted to cooperate with God. It amounts almost to a comradeship with Divinity in a spiritual campaign of deliverance of those who, in ages gone by, were carried into captivity. To mortals it is an opportunity to become like God through working with God. The rescue gives training in the activity that made of Abraham a friend of God. As Abraham rescued his captive relatives, without thought of spoils of war, so we seek the redemption of our dead, and without thought of what we may get from them. The service free from the taint of selfishness is one of the highest forms of serving one's self.

The doctrine, that the completeness of our salvation, depends upon the salvation of the dead, (see D. & C. 128:15-16) may mean that our heavenly joy will be marred by the consciousness of the absence of some one who might have been there but for our neglect, and that our happiness cannot be even relatively complete until we are privileged to inspire some earthly agency to do the work that we should have done.

The privilege of officially using the keys to prison doors, not to shut in the prisoner, but to release the penitent, is a

glorious one, and with it comes responsibility of no light weight. So stupendous is this work of spiritual service for the dead that it calls for a genealogist in every family, and a savior attitude by the whole family, together with work that claims more than convenience for its performance.

QUESTIONS AND PROBLEMS

1. What does "spiritual service" mean to you? Illustrate.
2. Show the superiority of service through love, over service through fear.
3. What does the expression "fear God" mean to you?
4. In the light of what is said in Matthew 23:37 or Luke 13:34, are we justified in saying that a human "will-not" may result in a Divine "cannot"?
5. In what way may our neglect of spiritual service for the dead interfere with our own happiness here, and in the world to come?
6. How does spiritual service for the dead help in our becoming: (a) like Abraham? (b) like Christ?
7. In what respect is one who neglects the dead like Pharaoh's Butler? (See Genesis 40, with special consideration of the last verse.)
8. What is the meaning of being a "savior on Mount Zion"?

Lesson II

Work and Business

(Second Week in January)

Lesson III

Literature

(Third week in January)

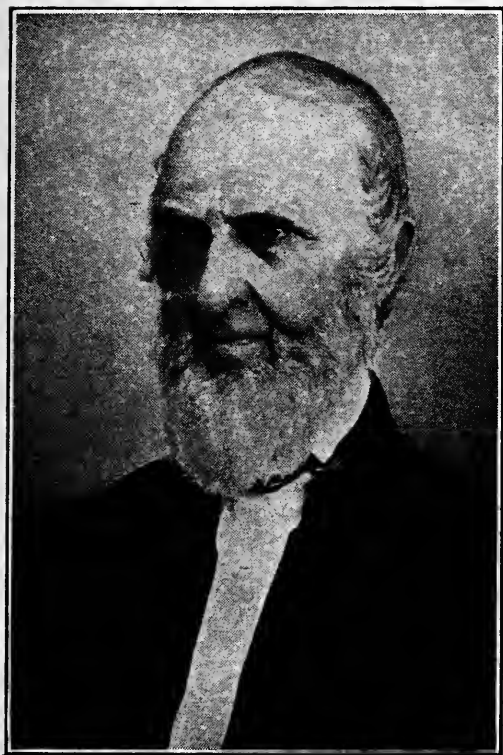
JOHN GREENLEAF WHITTIER

FOREWORD

America has challenged the attention of the world since the war in a very unusual manner; consequently anything that is American takes on added significance, for that reason both the history and literature of America is being stressed as never before. The literature lessons will continue to be a study of American authors. We want our Relief Society members to become familiar with the features of our American writers, therefore we include the photograph of the respective author under discussion.

We have now reached the period of the New England Re-

naissance, and as this has always been regarded as a very important period, in our literary output, we shall devote two or even three lessons to an author if it seems desirable.



JOHN G. WHITTIER

John Greenleaf Whittier's earliest ancestor in America was Thomas Whittier, an Englishman who settled in what is now Amesbury, Massachusetts, in 1638. About a decade later, the family removed to Haverhill, Massachusetts. The youngest son of Thomas Whittier married a Quakeress, and their descendants, the poet being one of them, were very many of them Friends. The poet's mother was descended from Reverend Stephen Bachiler, a clergyman of the English Church who became a Nonconformist, and finally removed to Massachusetts in 1632. In Pickard's "Life of Whittier" we read that it was the Bachiler eye, dark, deep-seated, lustrous, which marked the cousinship that existed be-

tween Daniel Webster and John Greenleaf Whittier.

Whittier reflects in his writings the rural life of New England which he knew so well. The poet's early days were spent on a typical New England farm, with its green pastures, huckleberry bushes, gurgling brooks and rocky falls. As a young man he was handsome but frail in body; so that the lighter chores on the farm were assigned to him. About thirty odd books were to be found in the home library; these he read and reread until he had sapped their contents. Finally a country peddler chanced at the door with a volume of Burns' poems. Whittier was stirred to the very fiber of his being as he read and reread these songs of "bonnie Scotland," for he was to become the future writer of the songs of his native country, and for this reason he is aptly styled the Burns of America. A little later, a volume of Shakespeare fell into his hands which he read with the same eagerness with which he had read Burns.

As he grew older, he became very much interested in politics, and was making very fair progress towards political

preferment when the Abolition movement loomed on the horizon. He thought the matter over in a very deliberate fashion and finally made up his mind to cast his lot with the Abolitionists, despising from the bottom of his soul not the slave owners, but the system that made such an outrage possible. He knew full well that by lending his talents to so unpopular a cause he was sacrificing his own political career, yet he did not hesitate in the matter. He was greatly encouraged by both his mother and his sister, in his fight for the abolition of slavery. He became at once one of the leaders of the movement, sought after for advice and counsel by those who were conducting the Abolition campaign. Through his fiery songs, he struck terror to his opponents. We all of us recognize the power of his "Barbara Fritchie," "The Slave Ships" and "The Farewell of a Virginia Slave Mother." His connection with the Abolition movement prescribed the subject of his songs for a somewhat lengthy period of time, stilling his voice so far as his own native songs were concerned. Then, too, it must be remembered that in addition to his poetry, he wrote a considerable amount of prose for papers that had espoused the Abolition cause. He was at one time the editor of the "New England Review," then the leading whig organ in the country.

Whittier's character, like Longfellow's, was above reproach; justice, generosity, tenderness and a child-like trust in God characterized him throughout his life. Most of the poems that have given Whittier his place in literature were written in the latter and more tranquil part of his life when he was free, as he expressed it, to let,

"Old, harsh voices of debate
Flow into rhythmic song."

The Quaker poet is one of the first among our writers of historical ballads, "Skipper Ireson's Ride" and "How the Women Went From Dover" being notable examples of real literary achievement in this field. Mr. Bronson says, "There is no better introduction to certain phases of New England history than some of these unpretentious poems."

Among his ballads, "Maud Muller," is perhaps the most popular. Many of us will recall how generally it was declaimed in public when we were in our childhood and early womanhood. It was full of the fragrance of the meadows, and presents a tragic phase of life, both for the rich and for the poor, because of the bondage of social custom. Many people are particularly enthusiastic over "Telling the Bees," a ballad of much merit. Its descriptive passages, as well as its "delicate love pathos," to employ the words of another, has touched many hearts. "The Barefoot Boy" and "In School Days" are in very much the same class

as "Telling the Bees;" they too, are full of tenderness and pathos. In the "Barefoot Boy" we have a picture of a New England country boy that might suggest Whittier, himself, when a lad. The other is a memory of child-love in "The Little School House by the Road." It is full of purity and childish tenderness and has no doubt brought back the memory of early school-day associations to thousands of readers. A heart cord has been struck by Whittier in these ballads of simple life, a cord that has vibrated since the time the poems were written and will continue to find response in the hearts of people as long as they live a simple and natural life.

We have selected to discuss in this lesson only a few of Whittier's minor poems. His great winter idyl, "Snowbound" will be the theme of our next lesson.

Questions

1. Read one of Whittier's poems on slavery to the class and see if you think such a poem would assist in creating a sentiment against slavery.

2. Read "Maud Muller" to the class and suggest wherein the poor and the rich are fettered through custom.

3. Read "In School Days" and see if you have any personal memories or any memories of associates who probably had an experience very similar to this when in elementary school.

4. Read "The Barefoot Boy" and select the various words and phrases in the poem that go to make up the description of the little fellow. Do you think Whittier's descriptive words and phrases are selected with taste and skill?

5. If you have time, read "Telling the Bees" and seek to discover what are the characteristics that have made it so popular.

Note.—Our beloved past president, the late Emmeline B. Wells, was a guest in the home of John Greenleaf Whittier, during one of her visits to the East. On that occasion she had the pleasure of an afternoon with the poet and his sister, who was also gifted as a poet.

Lesson IV

Social Service

(Fourth Week in January)

THE FIELD OF SOCIAL WELFARE

FOREWORD

For two years in the Social Service Dept., Relief Society women have been studying the home; home leadership; the social

life of youth insomuch as it bears upon their physical, moral, and educational preparation for home life; the husband and wife relation; the parent relationship; the parent and child relationship.

For the coming year, the plan is to study the family in its relationship to society. The object of the course will be to learn the importance of normal family life, and the needs of normal family life, and how best to meet these needs; also to learn how to overcome some of the social ills that affect family life, and interfere with normal living.

For reference, we suggest any book on sociology used in the schools, also, "Normal Life," by Dr. Edward T. Devine, which is for sale by Deseret Book Company.

The study of man and his effort to get along with his fellow men, or to make a satisfactory social adjustment, is occupying some of the best minds of the present day. Colleges, research laboratories, welfare foundations and organizations, and numerous professional social workers throughout the country are making a scientific study of man, of his physical and mental make-up, of his activities, and of his reactions to certain situations and influences.

In the development of every individual, he comes in contact with certain influences and institutions which in a large measure determine the extent and character of his growth. This contact with these institutions, influences, and forces, overcoming some and adjusting to others, is a life-long process through which every member of society passes. It is the concern of those studying man's social problems, that the influences which are wholesome and constructive shall be encouraged, while those which are unwholesome and destructive shall be eliminated. Any survey or study, any school or church, any legislative movement, or any agency or organization that contributes to the upbuilding of family and community life—to the upbuilding of constructive social forces generally, and to the reduction of the undesirable forces, is part of the general field of social welfare.

The institutions which mainly influence the individual and his development, and in which, therefore, the sociologist is deeply interested and concerned, are (1) the home, (2) the church, (3) the school, and (4) the community.

THE HOME. The oldest and most important social institution is the family. It is not only the biological unit of society, but it is the medium through which the social heritage of the race is handed down from one generation to another. Usually, the child learns the spoken language in the family group. Social traditions and standards of conduct are first brought to an individual's consciousness in the home. In the family, he learns some of the fundamental principles of human relationship; he

learns to associate and cooperate with his brothers and sisters who are his equals on the social plane, and to recognize and respect the superior position of his parents.

The home, besides being the means of transmitting the social heritage to the child, is responsible for the physical and material progress of the members of the group. For the first few years of its life, the child is entirely dependent for its development on the care it receives. Its very life is endangered if food, shelter, and care are not intelligently provided for it. Problems of health continue throughout childhood, and it is always one of the main functions of the home to protect the health of its members.

The first lessons of income and industry are first taught in the home. By performing certain simple duties and tasks the child learns the necessity and dignity of labor, and of the economic inter-dependence of individuals on one another. The nature of his experience and lessons in the home, will perhaps determine his later understanding and progress in the industrial world.

Although the formal education of the individual is now recognized as a community responsibility, the family is responsible for the nature and amount of school work done by its various members. The regularity of attendance, the amount of time devoted to study, the number of years allowed for school work, before the children enter industry, are decided, generally, by the educational standards of the family.

Whether an individual is to have opportunity for needed relaxation and expression through play and recreation is also determined by family standards. Whether recreation is to be wholesome development or unwholesome dissipation depends to a great extent on the home environment and family standards.

The family, too, is responsible for the religious training of the child. It is in the family circle that the first and most lasting religious ideals are absorbed. The faith gained from simple family teachings and worship, remains a potent influence through an individual's life.

THE CHURCH. The religious beliefs of an individual become a controlling factor in his conduct and social adjustment. His philosophy of life, his aims and standards, are all a result of his spiritual attitude. A desire to progress, and a courage to continue to struggle, in the face of disappointment and adversity, are traits more often found in a religious person than in one spiritually indifferent. Real social stability is a characteristic of religious people, for religious teachings strengthen human ties by emphasizing the ideals of chastity, honor, the sanctity of the home, love, and human service.

THE SCHOOL. The school is another institution which

influences the development and controls the social adjustment of the individual. The school should train each individual for later economic independence, so that he can provide for himself and family, and should give him sufficient education so that he will have some appreciation of the civilization of which he is a part, and of the cultural heritage to which he is an heir. The student should be given an insight into the development of society and be made to understand his responsibility for the perpetuation and development of the race.

THE COMMUNITY. Each community in its civic and political organization is a social unit. The number of individuals who are malnourished, handicapped, or who die of preventable disease, is an index to the community's health standard. The number who are exploited by capital, the number of children in industry, the number of women engaged in unwholesome labor, and the prevalency of gambling, vice, delinquency, and crime, indicate the degree of the community's industrial and moral control. The constructive work of the home, the church, and the school, to be effective, should be supported by high community standards and cooperative community effort.

References: *Normal Life*, Edward T. Devine, Chapters 1 and 2. (Copies of *Normal Life* may be obtained from the Deseret Book Company, Salt Lake City, Utah.

QUESTIONS AND PROBLEMS

1. What is meant by social adjustment?
2. Give an example of a maladjusted person.
3. Why must any study of social problems center about the home?
4. Name five elements or essentials of living for which the home is responsible.
5. How does the school assist an individual to a sound social adjustment?
6. Why is a religious person usually more dependable and stable than a spiritually indifferent one?
7. What are the constructive forces in a community?
8. What are the destructive forces in a community?
9. What has your community (either city, county, or state) done to prevent delinquency, and to control gambling, vice, etc?

Teachers' Topic for January

THE GOSPEL IN THE HOME

Faith

"Faith is a perfect trust in God, allied with obedience to his commands."—*John Lord*.

Faith in God is to believe that he is, and that he is the only supreme Governor and independent Being in whom all fulness and perfection and every good gift and principle dwell independently. "Faith is the foundation of all righteousness."—*Gospel Doctrine*, page 122.

- (a) The early teaching of prayer instills in the heart of the child faith in the Lord and his goodness and mercy.
- (b) Family prayer is a strength and guidance for life's daily cares and labors.
- (c) Private and silent prayer is a comfort and help to the soul.

NOTE: In introducing gospel principles for teachers' topics, it is desired that these subjects be discussed in a friendly, conversational manner.

In School Days

John Greenleaf Whittier

Still sits the school-house by the road, His cap pulled low upon a face
 A ragged beggar sunning; Where pride and shame were mingled.
 Around it still the sumachs grow.
 And blackberry-vines are running.

Within the master's desk is seen, Pushing with restless feet the snow
 Deep scarred by raps official; To right and left, he lingered;—
 The warping floor, the battered seats, As restlessly her tiny hands
 The jack-knife's carved initial; The blue-checked apron fingered.

The charcoal frescoes on its wall; He saw her lift her eyes; he felt
 Its door's worn sill, betraying The soft hand's light caressing,
 The feet that, creeping slow to school, And heard the tremble of her voice,
 Went storming out to playing! As if a fault confessing.

Long years ago a winter sun "I'm sorry that I spelt the word;
 Shone over it at setting; I hate to go above you,
 Lit up the western window-panes, "Because,"—the brown eyes lower fell,
 And low eaves' icy fretting. "Because, you see, I love you."

It touched the tangled golden curls, Still memory to a gray-haired man
 And brown eyes full of grieving, That sweet child-face is showing.
 Of one who still her steps delayed, Dear girl! the grasses on her grave
 Have forty years been growing!
 When all the school were leaving. He lives to learn, in life's hard school
 How few who pass above him
 Lament their triumph and his loss,
 Like her—because they love him.

For near her stood the little boy
 Her childish favor singled:

The Farewell

Of a Virginia Slave Mother to Her Daughters Sold Into Southern
Bondage

John Greenleaf Whittier

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
Where the slave-whip ceaseless swings,
Where the noisome insect stings,
Where the fever demon strews
Poison with the falling dews,
Where the sickly sunbeams glare
Through the hot and misty air—

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
There no mother's eye is near them,
There no mother's ear can hear them;
Never when the torturing lash
Seams their back with many a gash,
Shall a mother's kindness bless them,
Or a mother's arms caress them.

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
From Virginia's hills and waters—
Woe is me, my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
O, when weary, sad, and slow,
From the fields at night they go
Faint with toil and racked with pain,
To their cheerless homes again,
There no brother's voice shall greet
them—

There no father's welcome meet them.

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
From the tree whose shadow lay
On their childhood's place of play—
From the cool spring where they drank,
Rock, and hill, and rivulet bank,—
From the solemn house of prayer,
And the holy counsels there—

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
Toiling through the weary day,
And at night the spoilers prey.
O that they had earlier died
Sleeping calmly, side by side,
Where the tyrant's power is o'er,
And the fetter galls no more

Gone, gone—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters!

Gone, gone—sold and gone,
To the rice-swamp dank and lone.
By the holy love He beareth—
By the bruised reed He spareth—
O, may He, to whom alone
All their cruel wrongs are known,
Still their hope and refuge prove,
With a more than mother's love.

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To the rice-swamp dank and lone,
From Virginia's hills and waters—
Woe is me, my stolen daughters!

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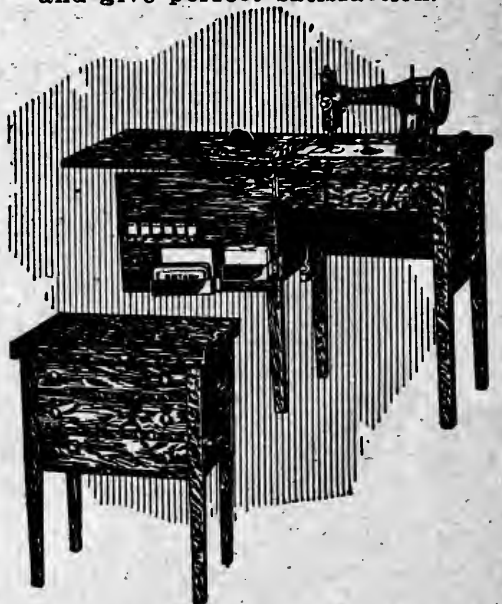
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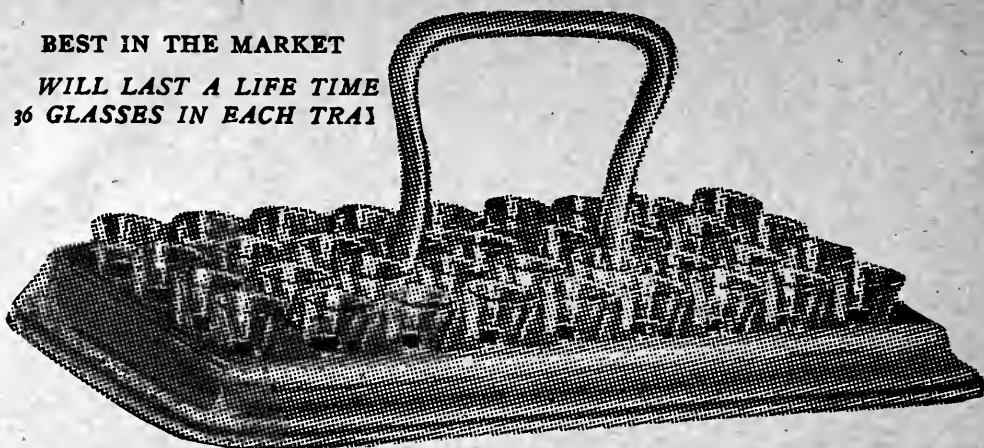
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THE KING

By Grace Ingles Frost

Serenely quiet lay the little town,
The twinkling lamps of heaven shone blithely down,
Upon the place where on His mother's breast,
Reposed the Gift Supreme with Godship blest,
The King.

Tho' earthly gold would never crown His head,
But thorns be plaited for His brow instead,
No thought of this was His upon that night,
When heaven's blue, its wonderment of light
Shed forth and angel hosts did sing
Their praises unto God for Him,
The King.

With speedy hand, time rolled the days along,
No longer sounded notes of angel's song;
Within the temple stood a serious Youth,
Expounding unto learned men such truth
That much they marveled how it could be so,
That He, a boy, should such great wisdom show.
False self-esteem, that ray of fickle light,
Had dimmed and robbed their vision of keen sight.
This Youth who walked so oft with lowly men,
Was all unknown to any of them,
As King.

And as He onward journeyed thro' the years,
Proclaiming strength of faith, allaying fears,
A victor over pain and death and sin,
They of the palace did not follow Him;
'Twas they whose eyes were searching for a light,
To guide them to a vaster spiritual height;
Within their souls, the echo long had run,
From that glad song by herald angels sung,
Unto the King.

Then, lo! when came to Him His crucial hour,
And He, betrayed by evil's subtle power,
Was nailed upon the contumelious cross,
While they who loved Him, following mourned His loss.
He sealed His Kingship with words nobly true—
"Father forgive, they know not what they do."
He proved not only over death and hell
Victorious, but of Himself as well,
The King.

"Glory to God! Glory to God!
"Peace on earth, good will toward men.
"Glory to God in the highest!"
O, sing it o'er again!
Let the tones with rapture ring
For Him, our Savior Lord,
The King.



Mrs. Percy Goddard and her little son, in the role of the Madonna, as presented in the pageant, *A Little Child Shall Lead Them*

Courtesy of Mrs. Percy Goddard, Thomas photographing parlors, and Professor E. H. Eastmond, author of the pageant

THE Relief Society Magazine

Vol. X.

DECEMBER, 1923

No. 12.

My Impressions at the Sacred Grove and the Hill Cumorah

By Elder Joseph Fielding Smith, of the Council of Twelve

On the twenty-first day of September, 1923, the "First general conference of the Eastern States mission" convened at the Joseph Smith Farm, near Palmyra, New York. Seven sessions of the conference were held and one missionary meeting at the conclusion. The conference closed Sunday evening, September 23.

It was my privilege to attend all of these sessions, some of which were held at the Joseph Smith Farm, some on the Hill Cumorah, and one in the sacred Grove, where the Vision was received by Joseph Smith in the spring of 1820. All the missionaries and many of the Saints of the Eastern States mission were in attendance, so also were representatives from Utah and the West. President Heber J. Grant, President Rudger Clawson, and two members of the Council of Apostles were also present. President Brigham H. Roberts, of the Eastern States mission, had prepared an elaborate program, worked out in many details to cover topics dealing with the important events which had taken place at these historic places, anciently and in our own dispensation. This program, although departed from as occasion required, was carried through in a manner most impressive. Those who spoke and those who read entered into the spirit of the occasion with zeal and knowledge. Each topic was handled in a masterful manner, leaving impressions upon the assembled multitude that sank deep and touched their souls. Many strangers from the country round about were present at the several meetings. Some entered into the spirit of the meetings and were deeply moved by the sincerity and earnestness of the worshipers who had gathered at these shrines, as they were pleased to term them. None were observed who came to mock; if any came with such a spirit, most likely they remained to pray.

The missionaries of the Eastern States mission came from their respective fields, from the borders of Canada on the north, Virginia on the south, and Ohio on the west, each carrying a pennant with the name "Cumorah" written on it. They travelled most of the way on foot, performing missionary labor as they journeyed, and advertising with their flying pennants the object of their pilgrimage.

As I stood upon these sacred places I had peculiar feelings which I cannot describe. I always do have such feelings; I have visited the Hill Cumorah and the Sacred Grove on other occasions. As I stood at the Smith home, I thought of the early struggles of the family, and wondered what means the Lord might have used to get them to move from Vermont or New Hampshire, if they had not been forced from those states by poverty. Their poverty was not the result of indolence, as the wicked have proclaimed, but the poverty and reverses of Providence, sent to give experience and to lead the family to a better land where the Lord could perform his work through the youthful Seer, yet to be raised up. When the Smith family arrived in Palmyra they immediately bargained for the purchase of one hundred acres of land. This is known today as the Joseph Smith Farm, and is in the possession of the Church. In that day the land was covered with a heavy growth of timber. This had to be removed before the land could be planted and crops raised to pay for the farm. As I stood upon this ground, I thought of the struggles this entailed. My grandfather, Hyrum Smith, and his older brother, Alvin, were called upon to do much of this laborious task. The younger brother, Joseph, was too young at that time to give much help, being only about ten years of age. Nevertheless he was called to assist, and a few years later—at the time of the vision—was under the necessity of performing labor required of a man. The house which stands upon the farm, was built by these sons of Joseph Smith, Senior; but it is not the house, as many have been told, in which the Angel Moroni appeared to Joseph Smith. The older house has long since disappeared, and stood several rods to the north of the present home. After the proclamation of the angel's visit persecution raged, and the family were not permitted long to enjoy the land which had cost them so much to prepare, because of others, who, through wickedness, for a season reaped the fruits thereof.

As I stood upon the summit of the Hill Cumorah, in the midst of a vast multitude, only a few of whom belonged to the Church, I tried to picture the scenes of former days. Here were assembled vast armies filled with bitterness and bent on destruction. I thought of the great promises the Lord had made through his prophets concerning those who should possess this choice land, and how those promises were not fulfilled because the people violated his commandments. Here a people perished because of

their extreme wickedness. There must be something in the destiny of things that would cause a repetition of this terrible scene on the same spot, many centuries later. I reflected, and wondered if this unhappy time would ever come when another still mightier people would incur the wrath of God because of wickedness, and likewise perish. If so, would this same spot witness their destruction? I thought of the prophets, Ether, Mormon, Moroni, and tried to realize the sadness of their feelings as they witnessed the mad onrushing of their peoples to annihilation. We sang the song, prepared for this celebration, *Zion-land*, and I entered heartily, sincerely, into the spirit of the song:

“God bless our Zion-land,
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou Thy Zion save
By thy great might!

“For her our prayers shall rise
To God above the skies,
With Him we stand;
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save Thy land.”

Here it was that Moroni, commanded by the Lord, hid up the sacred records of his people. Here it was, fourteen hundred years later, that he, then a resurrected being, came to Joseph Smith and committed these same records to the young man's care. At the time of the Prophet's first visit to the hill, it was covered with trees; today it is stripped and bare, save for the grass which grows abundantly. This former scene of strife and bloodshed, where two nations perished, later the sacred repository of ancient records, today is the abode of peaceful cattle, reclining and chewing the cud. The many millions of inhabitants of the land, who, because they love darkness rather than light, will not believe, although an angel has declared it unto them, appear to have no more thought concerning the wonderful events that have taken place near and on the Hill Cumorah, than have these cattle.

The meetings held upon the hill were very impressive. Themes and episodes were discussed and read relating to these great events of former days. Testimonies were given and evidence presented that found lodgment in the hearts of those assembled, and many who came in wonderment and curiosity returned with serious reflections.

Sunday morning, September 23, a most solemn and impressive meeting was held in the Sacred Grove. Only members of the Church were present. The sacrament was administered by two young elders, Jesse C. McEwan and Vernon D. Law. The Spirit of the Lord was manifest and felt by the entire assembly who sat in serious reflection thinking of the wonderful scene enacted over one hundred years before in this grove, and the great and marvelous work, the outcome of that vision. The following fitting description of the first temples was read by President Brigham H. Roberts:

"The groves were God's first temples, ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault together and rolled back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest, solemn thanks
And supplication."—*William Cullen Bryant.*

And now came one to this grove, as to a solemn temple,
To submit his mind and his will to God—
Man's highest act of worship—self-surrender.

—*Brigham H. Roberts.*

President Roberts then offered the invocation which was full of feeling and devotion. He expressed our gratitude to our heavenly Father for the revelation of the Father and the Son, which knowledge has given the world new light, and the perfect assurance of salvation to all who will believe. Inspirational remarks were made by President Heber J. Grant and other brethren and the gathering adjourned, feeling that the Lord had been with them through his Spirit on this solemn occasion.

The following morning a meeting was called where all the missionaries received appointments to fields of labor, and they then departed on their several journeys feeling amply paid and greatly blessed in the things they had seen and heard. Thus came to a close this series of inspirational meetings, held one hundred years from the coming of the angel sent to proclaim the gospel that it might be declared to every nation, and kindred, and tongue, and people before the end of unrighteousness should come.

EDITORIAL

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

Motto—Charity Never Faleth

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

Vol. X.

DECEMBER, 1923

No. 12.

Christmas Editorial

People ordinarily like to be up-to-date. To do this they generally assume that they must keep looking forward; yet it chances that a single sentence spoken two thousand years ago, by the angel chorus upon the Judean hills, is perhaps the most strictly up-to-date and forward-looking sentence in the wide world at the present time.

So important have these words become as the years have come and gone, that they are now as the breath of our body, or as the beat of our pulse. To employ the words of the immortal bard, That which they suggest, "is a consummation devoutly to be wished."

Within the year attempts to further peace have been noted in the offer of a Peace Prize by Edward Bok, the discussion of a world court by President Harding, the meeting of an International Education Association, in San Francisco, that passed peace resolutions, which the state associations are endorsing, the recent plea of Lloyd George that Great Britain and the United States unite for the furtherance of world peace.

This topic does not grow old but appears to be newer with every rising sun, with every tick of the clock. One issue of a daily paper a few days ago, recorded three different movements looking toward the establishment of peace.

In the face of all this activity, surely we can accelerate our work; strive for greater love, and an increase of faith in our

Redeemer that the time may come and that speedily, when we shall neither cast behind us nor look far into the distance for that perfect day, when all shall sing with one accord, "This is the Millennial morn, the day dawn of peace and good will toward all men."

The Relief Society Conference

The Relief Society Conference, of October 4, was signalized by its practical nature. In accord with what appears to be present day custom, health was given a very significant place on the program.

The report of Barbara H. Richards, member of the General Board, the address of Dr. Jane Skolfield, and notably the address of President Clarissa S. Williams, emphasized health. The statistics presented by President Williams are illuminating and interesting in the very highest degree, and should form a basis for constructive health work in the future.

The practical nature of the program was apparent in the timely suggestions made by Jeannette A. Hyde, member of the General Board, pertaining to the conduct of the work and business meeting, also in the suggestions of Alice L. Reynolds, member of the General Board, in relation to the presentation of the literature lessons. To this group belongs the address of Julia A. Lund, member of the General Board, who took up the problem of the young people. Suggestions looking toward the development of companionship between parents and children formed some of the most valuable passages of the address.

A touch of real beauty was added by Counselor Jennie B. Knight in her account of the Alberta Temple, at Cardston, and of spirituality by Counselor Louise Y. Robison, reminding us that the Spirit of the Lord in our work enables us to do that which is humanly impossible.

A feature of the conference, widely commented upon and very greatly appreciated and enjoyed, was the music, under the direction of the general chorister, Lizzie Thomas Edward.

One Grand Chorus

The old saying that all roads lead to Rome has nearly a parallel in the present health program that is being "put over" in the United States. Churches, schools, newspapers, legislation, women's organizations, social workers, all persons and all organizations interested in human welfare appear to be emphasizing health. One gentleman observed, when the Bok peace award was offered, that what the world needed most was not a peace plan but some plan upon which all could unite for the furtherance of

peace. People and organizations pretty generally seem to be able to unite on the health program of the nation.

Recently the Utah Public Health Association held a conference in Salt Lake City. This conference was addressed by Mr. Philip P. Jacobs, publicity director of the National Tuberculosis Association, of New York City. Mr. Jacobs attracted a good deal of attention throughout the state in his public health address which bore the very catchy title of "Postponing One's Funeral." Mr. Jacobs stated that the longevity of the race had been increased about 15 years during the last 40 years, or since health education had been emphasized. Recently, Dr. Mayo, the famed physician of Rochester, Minnesota, stated that the longevity of the race had been increased 12 years in a very recent period of time. Mr. Wallace, as executive secretary of the Utah Public Health Association, reported that, while deaths from tuberculosis had always been rather low in Utah, still we are not controlling the situation as well as some other states.

In 1922 Utah had 184 deaths from tuberculosis, which suggests, according to medical computation, that there are probably about 1,666 persons in the state of Utah suffering from this disease. Until a very recent time, there was no opportunity for isolating these patients. At the present time the Salt Lake county hospital has from 25 to 28 beds designed to care for tubercular patients. Money is needed to purchase adequate bedding for the beds, and for this purpose half of the proceeds accruing from the sale of Christmas Seals in Salt Lake county will be used.

Martha Ann Smith Harris

The daughter of the great martyred patriarch has gone to her reward. With her departure to that better land, the last link in the chain has been broken. Never again can we say, as we have said during her life and the life of her beloved brother, President Joseph Fielding Smith, "We still have a son and a daughter of Hyrum Smith among us."

Her life's course suggests at once the terrible scene of the martyrdom at Carthage jail, the drivings from Nauvoo, the hard and perilous journey across the plains to this desert land, and the struggle for existence after the arrival.

Happily for us and happily for future generations, the sons and daughters of the great patriarch, Hyrum Smith, have given to the world a very large and honorable family of children and grandchildren, so that while we are no longer privileged to have among us the sons and daughters of one of the first founders of the Church of Jesus Christ of Latter-day Saints, we still have with us many of their descendants.



One hundred and eighteen years have elapsed since the birth of the Prophet Joseph Smith, which occurred December 23, 1805.

And Then Came Santa

By Ruth Moench Bell

"In festoons, dear, there that's better." Mrs. Jerry Fair stepped back to get the effect, as Mr. Jerry Fair pinned ropes of tinsel and gold to the curtains and thence twined them about the tree.

"Now, put this star on the tip-top as if it had just dropped from the sky and lighted on the tree," Mrs. Jerry cried merrily.

"Suppose some of the children come after all and catch us at it?" Jerry protested, as he had been protesting every day for the past year.

"We've gone over the possibilities fifty times, Jerry;" Mrs. Jerry smiled dreamily. "They can't come. You know they can't!"

Jerry took time to nurse a thumb which he had nipped with a candle-holder before he replied: "All I know is, we shall look mighty silly if any of them *do* happen in."

Mrs. Jerry went on dressing a battered doll, which lay in her lap, holding up humorously a chewed foot, badly in need of a bootee for covering.

Jerry sat on the top of the ladder and looked long at the little lady he had claimed as wife for the past twenty, thirty—thirty-five,—how many years had it been after all? Jerry never could remember. He still found a fascination in enjoying her varying expressions, as she sewed or did things for Christmas. Jerry realized that he was not the only one who rejoiced in gazing at Mrs. Jerry.

In fact, the minute anyone caught his first glimpse of Mrs. Jerry, he found himself believing right away in Santa Claus and grandmothers, and all lovely things, though he felt at once that if Mrs. Jerry really were a grandmother she must be a very young grandmother, probably with a marriageable daughter somewhere about; else why was Mrs. Jerry so dimpling and expectant? Anyone could see at a glance that Mrs. Jerry was always perfectly certain that all sorts of delightful things might happen almost any minute. And also, as one looked at her, one could not help suspecting that lovely memories kept close to her, touching her lips with their butterfly wings and brightening her eyes with their beauty.

"I'm not so sure about Joyce," Jerry continued. "The others have their homes and children and they are too far away. But Joyce is young and unmarried and has nothing to keep her. I can't help thinking she may drop in."

"It is a long drop from Chicago," Mrs. Jerry laughed. "Joyce

will never come as long as there is a chance of meeting Ralph Leigh."

Jerry whirled around on her, "But she knows Ralph won't be here. You told me you sent her word. Now if Ralph sails for Honolulu on the 27th, how can he stop over here. He must have gone through long ago."

"Ralph go through and not come and see us?" Mrs. Jerry flared.

Jerry went on trimming the tree. "The last time he came, he looked *past* us hoping for some sign of Joyce."

Mrs. Jerry smiled demurely: "Oh, I don't know that he looked past us last time."

Jerry *would* crack nuts with the heel of his boot. And now crunched on his thumb savagely: "If he *does* come," Jerry exclaimed, "I won't have him getting away with any of that mistletoe stuff with *you* again."

"But Ralph is such a dear, so big and breezy! Oh, I don't see how Joyce could have quarreled with him. Why, Ralph Leigh would kindle coquetry in a wooden shoe," Mrs. Jerry laughed. "If he so much as looked at one, it would begin to perk up saucily and—"

"Powder its nose and purse its lips and happen to be under the mistletoe," Jerry mocked.

"I couldn't *help* being under the mistletoe, Jerry," Mrs. Jerry remarked, while stuffing a stocking. "It was pinned to ribbon streamers at intervals. And the ribbons were draped from one corner of the ceiling to the other. I was hoping that Joyce might get lonesome and come home and Ralph might happen in—"

"You've done it again," Jerry roared, glancing at the ceiling.

"There is really nothing like mistletoe for bringing two lovers together," Mrs. Jerry sighed and then busied herself at stuffing stockings, keeping her face provokingly away from Jerry, who had caught the spirit of the mistletoe and decided that it was also useful in stirring the affections of two married lovers.

"There's Ralph, now," Mrs. Jerry sang out, as the door bell rang impatiently, and Ralph followed his ring into the house.

"Anyone home? Hullo, there," Ralph greeted. "Wait till I shake this snow off. What's this?" he demanded, glancing first at the preparations for Christmas and then at the mistletoe suspended from the ceiling. He gathered Mrs. Jerry in his arms, warding Jerry laughingly away. "Never mind, old man, she's under the mistletoe," he insisted.

"She couldn't *help* being under the mistletoe," Jerry pretended indignation, "she's got it strung from one end of the ceiling to the other."

"So much the better," Ralph declared, helping himself.

"But I tell you this isn't Christmas," Jerry fumed.

"Will be in a few hours," Ralph laughed. "One for you and—and one for—" he looked over his shoulder toward the door of Joyce's room. "I suppose she will be here?"

"No, I'm afraid Joyce isn't coming, Ralph," Mrs. Jerry, looking flushed and happy, sighed with sympathy. "She wrote and wanted us to come and spend the holidays in Chicago."

"Imagine Christmas in Chicago," Jerry snorted.

"Christmas with Joyce would be wonderful anywhere," Ralph said with fervor. "I can't imagine anything easier than for Joyce to be teaching at a girls' school in Chicago and I going off to Honolulu alone." He aroused himself from the mood of depression. "You are certainly making preparations for the rest of them."

"They can't come, any of them."

"Can't come? None of them? Then why all these fixings?"

"Jerry and I—" Jerry reached out and clasped Mrs. Jerry about the waist, as she continued. "Jerry and I are celebrating our—well, our Memory Christmas."

"*Merry*, Memory Christmas," Jerry supplemented.

"You see, for years we were so occupied in feeding our four birdlings," Mrs. Jerry explained from the shelter of her husband's arms, "we were so busy keeping them warm and training them to use their wings, that we have never had time till now to—to collect and sort and gather together and re-live all the precious memories of their Christmases. This time with our four birdlings flown to—almost to the four corners of the earth and with no chance of flying back, it seemed just the time to dream through their babyhood, their childhood, and make it all come true again."

Under the mood of the moment, Mrs. Jerry sank down onto the large couch that cornered the glow from the fire-place. She drew Jerry with her, nestling into their favorite place, the encircling arm nearest the fire.

Ralph folded himself into the big arm-chair and waited with wonder. None of them coming, not even Joyce. And yet rocking chairs, a rocking horse, albeit without a head and much battered, dolls, drums, and trumpets peeped out from the branches of the tree and under its great boughs. None of them coming, and all this preparation.

"They left a good many toys behind them in their flight," Mrs. Jerry smiled, following Ralph's survey of the mended toys.

"Yes, and all year, day after day," Jerry added, "I've made trips to the attic and painted and glued and fixed up all their treasures."

"And every time he came down, smelling of glue and fresh paint," Mrs. Jerry smiled, "I would wonder what he had been up to."

"You see, I wanted to surprise her," Jerry chuckled. "I

could see that she was working away, sewing and making things, that—that somehow had a familiar look. Hoods and dresses and things that I somehow seemed to remember seeing Joyce or Ellen in—when they were children.”

“You see, I wanted to surprise him,” Mrs. Jerry bubbled, “and he wanted to surprise me. And we were both up to the same trick,” she added dreamily. “Because we have always planned to have this Memory Christmas the very first Christmas that we were sure that none of them could be with us.”

Ralph suppressed the sigh he felt like emitting. There was no hopes that Joyce might come, even yet.

“We are simply reveling in this Christmas, Jerry and I,” Mrs. Jerry went on. “From the dolly with the chewed toe, to the headless rocking horse, everything has its memories for us.”

“And we are not going to be sad,” Jerry insisted. “This year we are just collecting the *laughing* memories.” He chuckled again. “We even went to the extravagance of *buying* something to please us. A pair of boots like Billie’s first pair, even to the size.”

“A saucy red hood, trimmed with fur, like Joyce used to wear,” Mrs. Jerry chorused. “And the little red cape that went with it.” Ralph glanced again at the two tokens of Joyce’ childhood. “And the high-topped shoes with the red border that she insisted she must have to wear with the coat and hood,” Mrs. Jerry pointed out.

“Tom’s sled and wagon and first skates,” Jerry indicated.

“Ellen’s furs and warm, woolen dress. Jerry bought the furs and I made the dress as near as I could remember like the one Ellen wore that happiest of Christmases!” Mrs. Jerry continued.

“You see, by some strange coincidence, we both chose one certain Christmas, when Ellen was—how old was she?”

“About twelve,” Mrs. Jerry laughed, “and Tom was ten, Billie seven and Joyce near five. Do you see, now, Ralph?”

“I see a headless horse without a rider,” Ralph smiled understandingly.

“And I see Billie on his back, kicking lustily with his sturdy shoes,” Mrs. Jerry laughed. “And later, after the head was gone. I can see him hanging on by the tail and still kicking lustily.”

“This was Ellen’s doll cradle,” Jerry smiled mistily. “And that carriage was the pride of baby Joyce.”

“That carriage belonged to—to Joyce—?” Ralph repeated, as if trying to picture his lady love as a demure little miss trailing grandly behind it.

“This was her rocker,” Mrs. Jerry added fondly, “and many a tea-party she and Ellen had by that small table.”

Ralph stirred himself with an effort. How he would have liked to stay there with them and hear about Joyce, at least, since he could not win her. “Well, I shall have to go,” he said

reluctantly. "I—I was just thinking how lucky you are to have memories. I wonder if I shall ever have any, though I'd like something more substantial first."

Ralph slipped into his overcoat, thinking to himself how like Joyce Mrs. Jerry was. And how like Mrs. Jerry it was to plan a Christmas celebration of this sort, after her children had flown away. "Why, anybody else would be grieving at being left alone. And those two are rejoicing in their memories."

Ralph glanced again at the mistletoe, as he turned to go. "She is still under it," he cried.

"Go ahead, stock up, take a hundred," Jerry laughed whimsically. Jerry stood with his wife at the window after Ralph had gone. It was sad to think that Ralph was on his way to the coast and from thence to Honolulu, loving their baby, Joyce, and that Joyce was in Chicago, no longer a baby, and too proud to forget her quarrel, letting the man she loved go out of her life, all for a silly quarrel.

"I can't bear to see him go like that," Mrs. Jerry observed. "Youth is so tragic. And he and Joyce ought to be happy at Christmas."

She and Jerry stood at the window, watching the snow piling up like layers of cotton batting, as Jerry always said. "Only cotton batting is not so live—and fresh—and full of feeling," Mrs. Jerry would always reply.

"There go that rubberless boy and girl again," Jerry remarked.

"Sometimes they pass with a younger brother and sister and never a rubber amongst them," Mrs. Jerry sighed.

"Beats me how some parents let their children go," Jerry fumed.

"I wonder who they are," Mrs. Jerry cried. "Ten years ago we would have known. We knew everyone in town then. But the place has certainly grown."

"They are rather shabbily dressed," Jerry commented. "There have been times when I have thought of seeing if I could not hire the boy to chop my wood and sweep the paths this winter."

"We must not get lazy," Mrs. Jerry admonished, "though I must confess that I have had thoughts of hiring the girl to wash the dishes and do little errands that Ellen and Joyce used to do."

Jerry went about his chores and Mrs. Jerry began setting the table exactly as she had set it in the days when four merry, hungry youngsters gathered about it on Christmas Eve. She set places for Ellen, now in California; Billie, a prominent physician in Texas; Tom, a lumber man in Seattle; Joyce, a teacher in Chicago.

Twilight was coming on and Mrs. Jerry sat down in the low rocker by the tree and waited, thinking of the little dream children

that had once nestled into her heart and danced about the tree, little, shadowy, mysterious dream children. And now they had grown bigger and less mysterious until they had finally airplaned away, leaving behind them the echo of their laughter, a few battered and forgotten toys, such as the headless rocking horse, the dolly with the chewed toe and—Memories.

"I'm glad we have never folded our memories away," she murmured as Jerry joined her, sitting in his great arm-chair by the fire-place. "We've always had our memories about us, floating in and out with the breeze."

"And this time we have invited them in and prepared to receive them," Jerry responded. Then he drew her to him in their favorite corner of the couch, where the firelight might play over her features. "You are not getting sad?" he inquired. "You know we promised to be merry."

"How could I be sad?" she whispered softly, "only I have been wondering. There is the Christmas supper hot on the stove. Each one's favorite is there. Tom's chicken and dressing, Ellen's mince pies, Joyce's oyster soup, Billie's ginger bread—"

"And we are going to eat the favorites," Jerry concluded, as Mrs. Jerry paused lengthily. "We are going to eat and remember, be merry over the jokes they used to make and the fun they had at meal times."

"Yes," Mrs. Jerry responded, suppressing the wistful feeling beginning to creep over her. "I wonder if it was a bit extravagant buying all these things, the clothes like they used to wear, the great tree, the filled stockings!"

Jerry looked over at the tree, whose luxurious boughs reached almost to the couch on one side and nearly to the fireplace on the other. What a luxurious tree it was; big, with bushy boughs, broad enough and sweeping enough for a doll to lie on. Drums and trumpets peeped out from between its branches. Tinsel and baubles and stars gleamed entrancingly, catching the firelight and reflecting its glow.

"We've surely been very generous to our memories," he smiled. "It is almost time to light the candles. Shall I draw the shades tonight?"

"We've never shut our Christmas cheer in," Mrs. Jerry replied. "We must not shut in our memories."

Jerry lighted the candles while Mrs. Jerry looked tenderly over at the gifts that the children had sent: Ellen's wonderful roses from California, adorned the table; Tom's gift of silver, Billie's gift of books. Nothing had come, as yet from Joyce. Her gift would probably drift in tomorrow. It was always so jolly to receive a tardy present on Christmas morning and have a chance to remember the mail-carrier and exchange greetings with him.

Jerry sat down again in the corner of the couch, where they

could both look out of the window on the new falling snow, piling up on the ledge; and then they could dream in the light of the candles.

"This is the time you used to recite—"

"'Twas the night before Christmas, when all through the house—" Jerry tried to say with his accustomed fervor.

"*You* used to sing first," Jerry corrected.

"I can't sing, Jerry," Mrs. Jerry cried tremulously, "It seems so—so kind of selfish and indulgent of us. There are the little boots that would delight some small boy, the furs that were one little girl's joy—the dolls, the drums, the sleds that you have painted like new. All these things—and—"

* * * * *

"Please, sir, is this a left-over Christmas tree?"

Jerry and Mrs. Jerry did not start. The voice seemed so a part of their dream, a part of the firelight, the candle-glow, the snow-covered window.

"Please, sir, is this a left-over Christmas tree?" the small voice repeated.

Mrs. Jerry blinked her eyes slowly. "Jerry, are we dreaming or is that a little boy and girl before us?"

Jerry stirred and took in the reality. It was true. A small boy of perhaps five or six stood before them and a tiny miss of four.

"Always in books one of them comes," Mrs. Jerry murmured dreamily, "but this is real life. Memories, pine-scented and snow-fragrant can not come to life and be real."

Mrs. Jerry glanced in bewilderment at the tree. The dolls and drums peeped out like fairies, so that sometimes she could not be sure they were really there and yet at others she could not help believing they really were. But this boy and girl! No, they did not disappear in the shadows. "Why, they are real, Jerry, real," Mrs. Jerry cried in a quiver.

"It is the brother and sister, the small brother and sister of the rubberless boy and girl we saw this afternoon," Jerry explained under his breath.

The small boy advanced uncertainly. "Please, sir, is this a left-over Christmas tree?"

"A left-over Christmas tree?" Jerry repeated wonderingly.

The small boy, with more confidence now that he saw the kindly welcome that shone in the eyes of the two at the fireside, held his tiny sister's hand protectingly and again urged his claim to their notice. "We saw it from the window," he ventured, "and there were no children around it and—and—you looked lonely and the tree looked lonely and—and left-over—"

"Come here, dears," Mrs. Jerry spoke tenderly. "Tell me all about it. What is it you mean? Left-over?"

"Yes, like cold potatoes or something that nobody didn't want."

"Doesn't anyone want you?" Mrs. Jerry cried in wonder.

"Only Tom and Molly, and they are left-over, too," the little fellow answered.

"Who are Tom and Molly?" Jerry wanted to know.

"Our big brother and sister. They wash dishes and run errands to get us something to eat."

"The rubberless boy and girl, Jerry," Mrs. Jerry repeated. "Haven't you any daddy or mama?"

"No'm, you see Mr. Heavenly Father—"

"Itth jutht Heavenly Faver, Molly thath," the small sister lisped.

"Mr. is more polite," the small boy maintained stoutly. "Mr. Heavenly Father took mama home to him and—and daddy and us—we were just left-over. He didn't take us. And then daddy met an accident—"

"Met *with* an accident," Mrs. Jerry smiled, drawing the little boy upon her lap, while Mr. Jerry cuddled the little girl in his arms.

"Yes, met an accident—" the boy repeated, "and Mr. Heavenly Father took him, too, and we were left-over all alone."

Mrs. Jerry clasped him more closely to her. "And so—you thought we were left over, too?" she added slowly.

"There didn't seem to be any children who belonged to you—or to the tree," the small boy observed.

"Where are Tom and Molly?" Jerry inquired.

"They went out to det uth thome Chrithmath—" the tiny girl lisped.

"She means Christmas," the boy explained patiently. "They tucked us in bed; but we came out to see if we could find Santa, cause mama and daddy wasn't here to tell him where we were. May I ride on the rocking horse just a minute?"

Jerry arose and set the tiny girl in the red rocker that was once the joy of his baby Joyce. "I'm going out," he said, resolutely, "I'm going out to find the rubberless boy or girl. This—this is their Christmas. God made you plan it, dear, and sent them—to enjoy it."

Tears streamed down Mrs. Jerry's face as she clasped her arms about her husband's neck. "We must keep them always," she cried. "They are precious realities that—that will help us to harvest another crop of memories."

And when Santa came, his merry smile embraced a sweet-faced matron who dimpled expectantly at the little group about her, the little group that once were another's. Old Santa's eyes twinkled tenderly at Jerry's cavalier-like form down on all fours, bending beneath the weight of a small boy in brand, spanking new

boots, that fitted without a wrinkle, although they had been meant for another.

And maybe you think old Santa's heart did not warm toward a certain tiny, lisping lass alternately glancing at her red-topped shoes, her precious doll, with the chewed toe, and the wonderful saucy red hood and Christmasy cape that were hers for keeps. But perhaps old Santa's most loving smile lingered on the boy named Tom, and the girl called Molly, arrayed in sweaters, furs, and warm clothes meant for certain memory children of which happily they were nearly a counterpart.

Old Santa's smile embraced the favored, laughing group, guessing that a certain young lady had found Christmas cravings too strong for her and had wired a certain young man in answer to his wire—that—but oh, pshaw, who does not know Cupid has his own mischievous devices for uniting lovers at Christmas time, perhaps his busiest season.

"Why, Mother, what does this mean?" Jerry demanded, looking over the shoulder of Mrs. Jerry the next day. "A telegram signed Ralph and Joyce."

But old Santa knew what it meant and chuckled approvingly, as he sped on his way, glancing over his shoulder affectionately at the happy group he had made merrier.

Homing Hearts

No matter how far we wander
From scenes that once were dear,
They are sure to be remembered
One season of the year.

For just as sure as swallows
Fly northward in the spring,
Our hearts go back to the old friends
When Christmas Carols ring.

Helen Field Fischer.

Relief Society Conference Minutes

Mrs. Amy Brown Lyman, General Secretary

The Relief Society of the Church of Jesus Christ of Latter-day Saints held a semi-annual conference of one day in Salt Lake City, October 4, 1923. Two sessions were held, an officers' meeting in the Bishop's building, and a general session in the Salt Lake Assembly Hall. The officers' meeting, which consisted of stake officers and ward presidents was well attended, and at the afternoon session in the Assembly Hall, many people were turned away because of their inability to get seats. The roll call at the officers' meeting showed the following results: 17 members of the General Board in attendance; there were 377 stake officers and 145 ward presidents; the missions were represented as follows: California mission, 2; Southern States mission, 1; and Western States mission, 1.

The ushers for the conference were furnished by the Ensign stake, and they were very attentive in seeing that the women at the meetings were comfortably seated.

A special feature of the conference was the musical numbers, which were given under the direction of our general chorister, Mrs. Lizzie Thomas Edward, assisted by Miss Edna Coray, organist. The selection, "The Little Bird," by Mr. James Astin, and the Relief Society choir, was entrancing, and the solo by Mrs. Eva Aird, and the choir numbers were beautifully and artistically rendered, as were also the organ numbers by Miss Edna Coray.

President Clarissa S. Williams presided at the meetings, and gave timely and important instruction to the women of the organization.

OFFICERS' MEETING

10 a. m.

President Clarissa S. Williams, in greeting the Relief Society officers assembled, said:

"Words are not adequate for me to express the joy I have in meeting and greeting you on this occasion. It is not possible for the General Board to express to you the joy and satisfaction which we have in the work which has been accomplished in your stakes and wards during the past six months since we met together. We are especially delighted, and give praise to our heavenly Father for the love and unity which exist among us. Word has come to us from about two-thirds of the stakes which have been visited, and we do appreciate your faithfulness and the harmony which exists throughout the organization, and the desire which is in your hearts

ot do the work of this great Society in an acceptable manner to our heavenly Father.

"I want to give you this key: If we feel we are fully satisfied ourselves with the work which we have done, if we feel joy and consolation in our hearts that we have been able to do the work which has been given us to do, we may be assured that our heavenly Father is pleased with us, and our labors. The bond of love and unity which exists throughout the world in the Relief Society organization is one which gives us joy and satisfaction, and we praise our heavenly Father for his mercy and blessings to us, and for the desire which he has planted in our hearts to do his will and keep his commandments. May we always have this feeling and this desire, then our hearts will be filled with joy and with praise and with thanksgiving.

Words of greeting were also expressed by Counselors Jennie B. Knight, Louise Y. Robison, and General Secretary, Amy Brown Lyman. They spoke of their great interest in Relief Society work, and of their joy in associating with the women of the organization.

TENTATIVE PLAN FOR MATERNITY CHESTS

Mrs. Barbara H. Richards, Member of the General Board

Mrs. Barbara H. Richards reported that the committee of which she is chairman, had for some time been investigating and considering a plan for maternity loan chests. The committee has reached the conclusion, however, that it might not be practicable to recommend one certain, definite plan for every community, inasmuch as the needs and conditions in the respective wards are varied, and a plan suitable for one might not be adaptable to another; therefore, the committee has prepared a tentative plan only, with the suggestion that each ward adapt the plan to fit the needs and conditions in its own community.

The suggested plan comprises three divisions; namely, the ideal maternity bundle, the ideal loan chest, and the layette. A ward might arrange to adopt the plan in its entirety, or to carry out that portion of the plan which will meet its own special needs. By making a small beginning, and adding to the supplies gradually, as occasion requires, it will be possible to learn just what things are most needed in each community, and how best to adapt the loan chest to the conditions in the various wards.

After conferring with several doctors and nurses, it has been decided that an ideal maternity bundle should consist of the following articles: 1 sheet, 1 yard-square pad, 1-yard piece of oilcloth, 1 gown, 2 large pads, 12 large sponges, 1 binder for breasts and abdomen, with pins, 1 pair of long hip stockings made of outing flannel and supplied with safety pins; 6 towels, 1

receiving blanket, 1 baby's band, 1 cord tie and cord dressing, 4 sponges, 1 diaper, 1 pair rubber gloves (gloves can be sterilized), 1 piece of cotton. The ideal loan chest should include: 1 bed pan, 1 hot water bottle, 1 ice bag, 1 enema can with all attachments, catheter, rectal tube, quart pitcher and slop bucket; surgical supplies; absorbent cotton, bandages and gauze, boracic acid, Lysol, Argyrol (one-grain tablets), glycerin, olive oil, vaseline tubes, iodine, medicine droppers, measuring glasses, thermometers, soap (both toilet and laundry), witch hazel, applicators (tooth picks wrapped with cotton); emergency supplies; all types of infant apparel, both used, repaired and new; mothers' apparel, underwear and gowns and bedding, both new and used.

Mrs. Richards emphasizes the importance of having the supplies cared for by a reliable person. It is advised, if possible, for a nurse to have charge, under the supervision of the presidency. In nearly every community in the Church, there is a nurse who will be able to care for the supplies and keep them properly sterilized. The various articles in the maternity bundle should be arranged in the order in which they will be used, the first article needed, on the top of the bundle, and so on. All nurses, during their term of hospital training, learn to prepare these bundles. The articles should be kept in clean, locked cupboards. The pioneer stake Relief Society has an excellent cabinet arrangement, which consists of a number of drawers, each labelled with the contents, and the entire tier of drawers protected by two large doors, which are kept locked. This arrangement obviates the necessity of locking each drawer separately. This cabinet is kept in the Relief Society room of the Pioneer stake hall.

Some of the stakes and wards have already instituted plans for maternity chests and bundles in their communities. In one city, the two wards have four maternity bundles which were begun at a cost of \$5. A charge of \$1 is made for the use of each bundle, and it is expected that the articles in the bundle will be laundered and returned within thirty-six hours after confinement. These bundles are kept in the county hospital, and sterilized each time they are used. The doctors in this city like the arrangement very much, and whether it has been asked for or not, they take one of these bundles along when they are called to attend confinement cases. In another stake, a beginning along this line has also been made. The stake Relief Society presidency has supplied each ward with a small box containing some of the essential articles, which are under the supervision of a nurse, who is a member of the stake board. In some places, the bundles are kept in the library, and are taken out much the same as books. In many cases, people are willing to pay for the articles needed, and are glad to know that they can be obtained from the Relief Society.

Mrs. Richards suggested that a ward might begin with two

bundles and a small loan chest. In a small town of two wards, the wards might unite in establishing and maintaining this service. It is felt that, due to the scattered condition in many stakes, it would not be expedient for such stakes to attempt to carry on this work as a stake activity. However, this may be done where the wards are in close proximity to each other, and the loan chest is centrally located in the stake hall, as in the case of the Pioneer stake where the loan chest is in direct charge of the stake board. Where the stake unit plan is followed, all the wards of the stake contribute to the supplies for the chest, and assist with its up-keep. Mrs. Richards also suggested that officers of the wards, when beginning this work, explain to their dealers the purpose of the bundles and loan closets, and in all probability, the dealers will allow a discount on the necessities purchased for this purpose, realizing that the movement will be a benefit to the entire community.

It is the desire of the General Board that the annual interest on the wheat trust fund be used for maternity and health and that this money be used to institute and maintain maternity bundles and loan chests. If this is done, then the desire of the Board to have some special thing done with this money, will be achieved.

The object of the Board in recommending the establishment of maternity bundles and loan chests is not to make money, but to help the mothers, and to see that they are provided with all the necessary things to bring their children into the world successfully, irrespective of any embarrassing financial condition. Many people prefer to go to the Relief Society for assistance and advice, rather than to any other agency.

The speaker mentioned the advisability, in wards where there is very little sewing to be done, of making layettes for sale. Mothers have learned that the important thing is not to dress the babies in elaborate clothing, but to make them comfortable and to keep them clean, with the least effort possible. Most nurses say now that all the baby needs is a shirt, band, slip, diaper, and blanket. In unheated homes, the baby would probably need a little extra clothing. Babies are not little dolls to be dressed up and exhibited. There is so much demanded of mothers now that they have not time to wash and iron the elaborate things they formerly used. Now we are being educated to think that babies are little human beings, and that the longer they can rest and sleep, and the less they are handled, the better they will grow, and the stronger they will be. Mrs. Richards displayed a slip and a petticoat, each of which has a front closing, so that the petticoat can be placed inside the slip, and then the baby placed in the petticoat, and both articles of clothing fastened quickly, and without turning the baby. The bottom of the slip was also arranged for closing, the back section being a trifle longer than the front, and designed so that

it might be turned up on to the front section, and fastened, thus inclosing the baby's feet.

President Williams then opened a discussion of plans for maternity bundles and loan chests, and representatives of stakes which have had some experience with this activity, contributed helpful information, from which the following items were gleaned:

Mrs. Elfreda L. Jensen, president of Jordan stake Relief Society, reported that the stake board has furnished each ward with two emergency bundles. Each bundle consists of three sanitary packs, a yard of the best white oil cloth, a four-ounce bottle of olive oil, a small bottle of powdered boric acid, a bar of soap, and some safety pins. People desiring to purchase these bundles may do so by paying for them the actual cost price, which is in the neighborhood of \$1.85 or \$2.00 for each box. The wards in the Jordan stake are somewhat scattered, and some of them are a long way from doctors. The wards intend to install loan chests in the near future, in addition to the emergency boxes. The nurses on the stake board prepare the sanitary pads, which are made from cheesecloth. The ward presidents collect clean, white cloths, and these are prepared and sanitarily packed by the nurses for all the wards. The pads are wrapped first in a sanitary cloth, then in paper, and then packed in a box.

President Unity Chappell, of Juab stake, stated that in their plan the articles are not arranged in bundles, but that whatever things are called for in an emergency are provided from the supplies, which include sheets, pillow cases, layettes, gowns, sanitary pads, and a bundle of clean, white, sterilized cloths. This bundle of cloths seems to be very essential, and is often called for by the doctors. Two practical nurses, and one trained nurse are members of the stake board.

The president of Panguitch stake, Mrs. Elizabeth W. Henderson, reported that while the wards in this stake have not yet established maternity bundles, the two Relief Societies in Panguitch are arranging for a house, where the maternity bundles and loan chest supplies will be kept, and where they are planning to furnish a few beds, where maternity cases may receive care.

Mrs. Elizabeth Boswell, president of Tintic stake, stated that their social workers report cases where layettes and maternity bundles will be needed and the articles are then prepared and taken to the mothers before their confinement. Mr. Boswell felt, however, that the plan of having maternity bundles and other supplies on hand was an improvement over the method which has been used in this stake.

President Mary M. Marsden, of Parowan stake, has found the maternity bundles very beneficial in her stake, where the plan

has been well received by the ward presidents, who have cooperated enthusiastically in carrying on the work.

President Mary A. Cutler, of the Pioneer stake, gave an interesting account of the emergency cabinet which was established in the stake seventeen years ago. In the beginning, a trained nurse and doctor were consulted, and the articles and supplies which they recommended were secured. The cabinet includes a medicine chest, which is locked separately from the main cabinet where the labelled drawers contain all the other supplies. The maternity bundles in this stake have always been kept in excellent condition. Some of the things which are called for most often, are kept separate from the regular maternity bundle. No charge is made for the bundles, which are given away, but the sheets and pillow slips are loaned with the understanding that they will be laundered and returned. In addition to the surgical supplies, the maternity bundles and infants' clothing, this stake also keeps on hand a supply of new underwear for children of all sizes, and for elderly people. Temple clothing for charity purposes also finds a place in the cabinet. All the quilts in the closet are made of unbleached muslin, so that they can be easily laundered. The articles most called for are: gowns, diapers, shirts, bands, and stockings. Each layette consists of two outing flannel gowns, two white outing flannel petticoats, two bands, two pair of stockings, and one pair of little booties, a white dress and petticoat, head shawl, and large wrapping shawl, made of new outing flannel, and six diapers. The outing flannel gowns and night dresses are well liked, and it is not necessary to have the dress. The wards of the stake have given loyal support to this stake emergency cabinet, and the stake has been able to supply the necessary articles immediately, when needed, in any ward.

President Clarissa S. Williams spoke in appreciation of the beginnings which have already been made in establishing maternity loan chests, and recommended that other wards plan to establish this activity in their communities. Every ward in the Church which has a few dollars of wheat interest will be able to make a beginning along this line. It is regretted that in some instances the wheat money has been used for pavements, repairs on meetinghouses, and similar purposes. Emphasis was placed on the importance of the health and lives of the women and children, which should always be foremost in the plans of Relief Society workers everywhere. When maternity bundles and loan chests are established, Mrs. Williams recommended that a charge be made for the use of the articles, except in cases where it is advisable to give the supplies, without charge. Mrs. Williams expressed the opinion that most people would feel more free to ask for the use of the things, if they felt that they could pay a little for the service.

LITERATURE IN THE RELIEF SOCIETY

Miss Alice L. Reynolds, Member of General Board

I am eager that the Spirit of the Lord may attend me this morning because I do desire to be of help to you. I shall read, first of all, a few sentences from a very illuminating book called *The American Era*, written by Mr. H. H. Powers, one of the foremost of our American scholars. He says: "We are witnessing the passing of Europe. Human eyes never looked upon so momentous an event. Almost since history began, the story of the nations has been the story of Europe. The political detachment of America, a mere surface fact, did not challenge European leadership or break the culture control of Europe over her transplanted peoples. Again, as in the days of Rome, the world was Europe and Europe was the world. It was in such a world that you and I were born. It is a very different world that we shall leave behind us when we go hence. The center of gravity of things human, always located within the confines of Europe from the time of Herodotus until now, has been displaced. Europe has lost world leadership forever. The main fact has been anticipated. The war has altered the status of America far more than that of the race as a whole. To put it in a word, the war has made us the leader of the Anglo-Saxon and thus in a sense the leader of the world."

Now, why is this fact significant? It is significant because everything that is American is more significant today than ever before in the history of the world. Consequently, American history and American literature takes on a significance that they have never had before, and they are being stressed as never before.

Many, no doubt, are acquainted with the Chautauqua courses. The Chautauqua people have been studying American literature this season, and in their prospectus they say this thing: "Nor could the education of any American be called complete or even adequate unless he is familiar with the works of the men and women who have, from the days of Franklin, been leaders of thought in our Republic." So if it is any consolation to you to know that you are in style, let me tell you that you are strictly in style in your study of American literature.

The first suggestion I wish to make is that those who are choosing leaders for the literary work during the coming year, select persons who are enthusiastic over literature. You would never think of selecting a person to lead a choir who is not enthusiastic over music. The other day a lady said to me with her face beaming, "I am going to give the literature lessons in our Relief Society." She is one of our exceptional teachers. In the community where she lives, everybody talks about the literary lessons. There were sixty persons present when she gave her

first lesson, and the next time there were ninety, merely because of the way the lesson was presented. In one stake, which I visited, it was reported that in one ward the literary lesson was not successful; in another ward that same lesson was so successful that elderly women sat with tears streaming down their cheeks as they listened to their teacher read and explain the poetry. I think it is very evident that it was the presentation of the lesson that made the difference. One teacher felt it very keenly and knew how to adapt it—the other did not feel it and had no power of adaptation.

I am now going to discuss adaptation. You will realize in just a moment that in endeavoring to write lessons for our Relief Societies, we have a varied audience—an audience ranging from persons who have had little opportunity to know the literature of their country, to young people who are taking graduate courses in college at the present time. Now, it isn't an easy matter to adapt work to such a varied audience, still that is our task, and all of us who work at it must do it to the very best of our ability. It is a difficult but not an impossible task. The teacher must know her group and know how to present to that group the lesson which appears in the *Magazine*. Perhaps for your group you will need to choose one or two points which loom up and are most important. If you have a group of young college women who can take a good deal more than the lesson, then bring in additional books and additional work, but in any event, the lesson must be adapted to the group.

Just a word about the lesson on Cooper. There were three things emphasized in that lesson, which we would have been glad to have emphasized by those who presented it. America had her pioneer days just as we had them in this state. Cooper has incorporated in his novels the life of pioneer America—a life that has passed, but a life that is embalmed to us and to future generations, through his writings. Another matter of great interest in Cooper are his sea tales. Not many authors have portrayed the sea, yet the sea is very important in this life of ours. To pass to a third point, it takes a genius of pretty high order to create a character of such naturalness that we feel that a real human being has been brought into existence, one that we could mingle with and talk with. Cooper was successful in this. If these three points could have been made, we would have felt that the lesson had been successful. If even one or two of these points could have been brought out, the lesson would have been worth while. Shape the lesson to the group, and if one particular part of your lesson will be more interesting to your group than another, then play that up and get the benefit of it.

I want to say something about the questions. In the Cooper lesson, we had a question which read: "Mention a novel or a group of novels since the writing of Scott's *Pirate* and Cooper's

Pilot, that describes sea life?" In speaking to a group of workers, I said, "Suppose you had asked that question and had obtained no reply; would you consider the question a failure?" The answer was, "Yes." I said, "It would not be a failure in any sense." There would not be any particular difference between the group who could do it and the group who couldn't. I was asked if I did not feel that the class leader should know. I replied that she need not, necessarily, but the question might bring out some little woman somewhere who had never answered a question, but who could just remember having read a book which portrayed sea life. The intent of that particular question was not to get an immediate response, but to arouse interest so that in our future reading we would observe such things.

Mr. Fairbanks, the artist, said to me one day, "Do you see that purple haze down that track?" I looked and couldn't see the purple haze, but I did not say it was not there, for I recalled the story of a student who rushed into an art studio and said, "I do not see the colors, in nature, which are portrayed in that canvas," and the painter replied, "Don't you wish you could?" What I did was to keep looking down the track, and one day I saw the purple haze, and I have seen it ever since.

Now, the matter of books. We are very grateful for the libraries that we have, where we can get books to read. However, there are some communities that have not such facilities. I have two suggestions to make. If you are in a community where you have not a single volume of Longfellow or Lowell or Holmes or Whittier, then I believe that this organization, that was organized for relief, should find some way to relieve the situation, even if they have to buy the books. On the other hand, I wonder if we are all aware how frequently we find these poems we are studying, in the school books. Where you have high school students in your homes, you will find that sometimes they are using books on American history and literature. Get hold of the books, borrow them from your children. You will also find that some of the books used in the elementary schools contain a good many of these poems. Do you know that in the pioneer days when the people had not much to eat or much to wear, the wonderful women who carried on the civilization of this community, somehow or other found things to eat and things to wear. Now, if your class leaders would go out with the same spirit that the women went out with when they had to find food and clothing, they would find a good many books that would answer the purpose. Let us do our best.

In conclusion I wish to say: Beauty is born of God just as religion is born of God. Art is one of the agents of religion; it is the voice of beauty. In a modern one-act play, one of the characters says, "I had two loaves; with one of them I bought a

hyacinth to feed my soul." Literature feeds the soul. Let us be as eager for the growth of the soul as we are for the growth of the body, and our development will be symmetrical and blessed.

Mrs. Annie Wells Cannon, of the General Board, who is a member of the Public Library Board, suggested that communities which have not good libraries, avail themselves of the opportunity offered by the Free Public Library of Salt Lake City. Every month this library has a long list of discarded books—books which are not in good enough condition to circulate longer. These books will be sent, upon request, into towns where the people have not good books. With a very small amount of money, the books could be rebound or sewed in such a way that they could be used for a long period of time. Libraries in other large centers doubtless offer the same opportunity. Communities which have no libraries are urged to make application to the large libraries, and secure some of these discarded books for their towns.

WORK AND BUSINESS MEETING

Mrs. Jeannette A. Hyde, Member of the General Board

Mrs. Jeannette A. Hyde gave an interesting discussion of the value and possibilities of the work and business meeting. She stated that at a recent board meeting it was decided that in addition to the present plan for this meeting, a few moments be set aside at the beginning of the meeting for a discussion of the teachers' topic. In some stakes the teachers attend union meeting where the topic is discussed, but in other stakes there is not this opportunity. So instead of the second song, it is suggested that the teachers' topic be treated by some one well prepared. Mrs. Hyde briefly outlined the order of business in the work and business meeting, which is as follows: Opening song, prayer, brief discussion of teachers' topic for following month, and separation into two groups, one for work and one for business. The business group consists of the president, secretary-treasurer and assistant, and the visiting teachers. As they are called to report, this group should be stationed apart from the meeting proper, either in the same room, or in an adjoining room. The reports of the visiting teachers should be received confidentially by the officers in charge of this group. After the reports have all been heard, this group should join the work group. The work group should be supervised by one of the counselors, and a chairman of sewing (sometimes the counselor herself is chairman of sewing). Mrs. Hyde emphasized the importance of thorough preparation on the part of those in charge. Every detail should be carefully planned.

It has been reported that in some communities the women are tired of the work and business meeting, and that the meeting is not

well attended. This is probably due to the fact that there is no innovation of any kind introduced into these meetings, and that month after month, the only activity is piecing quilts and sewing carpet rags. Of course, there are times when quilts are needed and when the women in the Societies will enjoy quilting; there are also times when carpet rags are needed, but these two activities should not be provided for every work meeting of the year.

The speaker strongly emphasized the value of introducing new work into the meeting. She called attention to the fact that there are in our communities but one or two women who know how to do the old fashioned netting, and perhaps one or two others who know how to do the old fancy Scotch knitting. These arts, as well as many others, equally beautiful and valuable, are becoming lost, because they are not taught to the younger women. An effort should be made to seek out the women who are able to make various kinds of handicraft and to bring them into the work meetings, where they can teach these old arts to the younger women. In this way, these fine types of handiwork will become known among the Relief Society women, and the old arts will be preserved which, with all the new art work and the lovely plain sewing, will bring life and renewed interest into the work and business meetings of the Relief Society. The suggestion was made, also, that perhaps some women, who are not able to do regular work to earn a livelihood, will be able to make various articles for sale, if lessons in various kinds of handiwork are given in the Relief Society work meeting.

The work meetings might also be made profitable and interesting by arranging for an exchange of cooking recipes, or of methods of doing various household tasks. Perhaps a milliner will be found in one ward, a dressmaker in another; bring them into the Relief Society, and have them teach the women at the work meeting how to renovate their old hats, and how to remodel their old clothing. In another ward, there may be found a woman who knows how to remove spots from clothing, and how to press clothing properly. In another community, there is perhaps a woman who knows how to make artificial flowers, or a woman who does basketry. Then there will be the woman who has house plants, and a garden full of flowers in summer time. She will be able to give them helpful advice regarding the care of flowers and shrubs, and what to do to rid them of the pests which attack them. In many instances, it will be found that women who are experienced in these various activities are not members of the Relief Society. Perhaps by inviting them to come to the meetings to teach the women there something of their respective specialties, they will eventually become members. Every woman in the Relief Society is able to do at least one thing better than any one else in the community can do that certain thing. Every woman in the

Relief Society, should, therefore, be able, at some time, to teach the other woman the thing she can do best. If the roll is called occasionally, with the request that each woman answer, telling what her hobby or specialty is, a valuable list will be obtained of the various things which the women in each Society will be able to teach one another. It is also a good plan, occasionally, to invite the women to bring their own individual work to the work meeting.

There is still another side to the work meeting. Time should be taken for social intercourse with one another, for an exchange of greetings, for a smile and handshake. This exchange of thought is a fine education, as is the mingling with one another, and the contact with other spirits than our own. Some wards turn the work and business meeting into a lesson meeting. This is not the intention of the meeting. The necessary business should be performed, and then the meeting turned into an exchange of thoughts and ideas and working plans.

INSTRUCTIONS

President Clarissa S. Williams

Teachers' Topics: Heretofore it has been optional with the stakes as to whether or not their teachers use the topics outlined in the *Magazine* monthly. The General Board requests that hereafter every stake instruct the teachers to discuss the teachers' topics in the homes they visit. It is therefore advisable, as Mrs. Hyde has already explained, that each month in the work and business meeting, during the period usually devoted to singing the second song, a ten or fifteen minute discussion of the teachers' topic for the following month, be given. It is hoped that the visiting teachers everywhere will make a special effort to attend the work and business meeting, in order to gain the benefit of the discussion of the teachers' topic, and also in order to make their reports, confidentially, in the business group.

Membership Dues: There has been some question as to whether a woman should pay membership dues, upon becoming a member of the Society, if she joins after the dues for the current year have been paid. President Williams ruled that whenever a woman joins the Relief Society, no matter what time during the year her name is placed on the roll, she should pay the 50c required as dues. The dues paid by a new member, at the time of enrollment, may be regarded as an initiation fee as well as dues. If an individual pays the dues as soon as she becomes enrolled, she will no doubt realize to a greater extent, the importance of membership in the Relief Society.

Instructions in Record and Teachers' Books: While the General Board is willing, at all times, to answer the questions which come in to the general office, still it is felt that much time

would be saved, if the stake and ward officers would read carefully the instructions which are printed in the covers of the stake and ward record books and in the teachers' books. Many of the questions brought to the general office are already answered explicitly in these instructions, and if the officers in the stakes and wards would refer to these instructions, much time would be saved and unnecessary effort avoided. It is very important that all officers should become acquainted with the rulings and instructions of the General Board. Stake and ward presidents should see that their counselors, secretary-treasurers, and other officers concerned, are conversant with the general instructions and recommendations of the General Board.

Circular Letters: It is hoped that all stake officers realize the importance of the circular letters which are sent to the stakes, as occasion requires. After the stake president has thoroughly studied a circular letter which has come to her, she should call together her officers, acquaint them with the contents of the circular, and explain the recommendations or instructions contained therein.

Records and Circulars Property of Relief Society: All circular letters, records and other books purchased by the Society for its use, are the property of the organization, and do not belong to any individual. Whenever a reorganization is affected, the retiring officers should turn over at once to the new officers, all the books, records, circulars, and property of every description, which belong to the Relief Society.

Attitude of Retiring Officers: President Williams entreated the officers, when they are released from their labors, to feel grateful for the opportunity they have had of assisting in the great Relief Society work, and of helping to lay its foundations, upon which the new officers may build. She urged the officers, upon their retirement, to lend assistance to their successors, and to encourage them in their new duties.

Charity Funds: The report has come to the General Board that in some wards, collections of charity funds are not made because the officers in these wards feel that they have no poor in their communities, and that there is no need for charity funds. Surely in every community there is need of charity funds. So long as there are mal-nourished children, sick people without health opportunity, people who can not have their teeth cared for, etc., etc., there is need of a charity fund. It is felt by the General Board that the people should realize that it is an honorable thing to give to an organization that is working for the upbuilding of the people in that community, and every ward should build up a substantial charity fund. Some stakes prefer that charity contributions should not be taken by the Relief Society visiting teachers. Wherever this is the case, the plan of appointing special visitors to

collect funds for charity purposes has been sanctioned by the Presiding Bishopric, and may be followed wherever desired. There is a need for charity funds. The people in the communities should be made to feel the importance of giving and the Relief Society surely should show to them the tangible fruits of their giving.

ORGANIZATIONS AND REORGANIZATIONS

Mrs. Amy Brown Lyman reported the organizations and reorganizations which have been effected since the April conference. The list of changes is given herewith:

ORGANIZATIONS: *Gunnison Stake*, organized May 6, 1923, with Mrs. Ida Swalberg, president; *Oquirrh Stake*, organized June 3, 1923, with Mrs. Emma S. Jacobs, president.

REORGANIZATIONS: *Raft River Stake*, reorganized May 21, 1923, Mrs. Celia A. Harper, released; Mrs. Abbie C. Ottley, appointed president; *Teton Stake*, reorganized August 18, 1923, Mrs. Susie M. Wilson, released; Mrs. Mary A. Nelson, appointed president; *Eastern States Mission*, reorganized June, 1923, Miss Mabel Holmgren, released; Miss Marie Danielsen, appointed president; *New Zealand Mission*, reorganized July 8, 1923; Mrs. Ida A. Taylor, released; Mrs. Martha J. Wright, appointed president; *Canadian Mission*, reorganized April, 1923, Mrs. Margaret H. Jensen, released; Mrs. Ida T. Quinney, appointed president; *Star Valley Stake*, reorganized September 23, 1923, Mrs. Martha Roberts, released; Mrs. Kitty D. Burton, appointed president; *South Davis Stake*, reorganized September 30, 1923, Mrs. Emma P. Walton, released; Mrs. Effie P. Eldredge, appointed president.

Employment Bureau for Women and Girls: Mrs. Lyman reported that the Relief Society Employment Bureau is making every effort to place the women and girls who apply at the Bureau, in positions in good wholesome surroundings. Some items from the last monthly report of the Employment Bureau were read, showing that during the month of September, there had been applications at the Bureau from sixty-four employees, and from eighty-seven employers. During the month, forty-five women and girls were placed in suitable positions. There were five hundred thirteen telephone calls and eighty-one office interviews incident to the Bureau's work for the month. Attention was called to the fact the the Relief Society is not trying to draw women and girls to the city, but when they do come, the Bureau makes every possible effort to find suitable employment for them. The request was made that the Relief Society women in the stakes and wards, direct those who are coming to the city for employment, to the Relief Society Employment Bureau, which will endeavor to find work for them in good L. D. S. homes and institutions.

GENERAL MEETING

2 p. m.

President Clarissa S. Williams graciously welcomed the large audience of Relief Society women, which thronged the Assembly Hall, for the afternoon session of the conference. She reminded the members that the Relief Society has always been the mother auxiliary organization of the Church and the organization whose mission has been a mission of education, relief and service.

THE NEW ZEALAND MISSION RELIEF SOCIETY

Mrs. Ida A. Taylor, Former President of New Zealand Mission Relief Society

I trust that while I report my mission in the far-away South Sea Island that you will learn something of what the sisters in that far-away land are striving to do. Although they are dark-skinned, they are big-hearted, and to know them is to love them. There is a Relief Society organization in the New Zealand mission, presided over by the wife of the mission president. She has two counselors, who are Maori sisters, and who speak both English and the Maori languages. There is also a secretary and treasurer and a board. While I was in the mission, the board was reorganized, and therefore at the present time the board consists of but five members, in addition to the executive officers. All of the board members are able to speak both Maori and English, and the work is progressing quite rapidly among these people. Relief Societies have been organized in various parts of the mission, so that at the present time there are thirty-three organizations; thirty-one of these are Maori organizations, and two are composed of European women. The white sisters are using the *Magazine* for their lesson material, but the lessons as outlined in the *Magazine* are too hard for the Maori women, and therefore they are simplified for them, until they are almost like Primary lessons. This is done by rewriting the lessons in English and translating them into the Maori. These lessons are printed in the Mission magazine, which is in the Maori language, and in this way the lessons reach all the branches of the Relief Society, as every organization subscribes for the local magazine.

It may be interesting to you to know how these Moari teachers visit. They feel very keenly the responsibility resting upon visiting teachers. There is one case I wish to tell you about. Two sisters were sent out to visit a mother with some sick children, and the father away. They took this mother and the sick children right into their buggy and into the home of one of the sisters, where they could be administered to and given help. The

mother and children were cared for until they were better, when they were taken home again.

We have to adjust the *Magazine* material to our needs and conditions, since we are having winter at the time you are having your summer vacations here.

It was suggested to us that some of the Relief Society officers were not keeping the Word of Wisdom, so we sent out a questionnaire, two of the questions being, "Do your officers keep the Word of Wisdom? Do your officers pay tithing?" Some of the answers were very amusing. Some of the branches answered that all the officers were not keeping the Word of Wisdom, but that they had been put on probation for three months, after three months the answers were sent in, stating that the sisters had given up smoking now, and that they were trying hard to live according to the Word of Wisdom.

CANADIAN MISSION RELIEF SOCIETY

Mrs. Margaret S. Jensen, Former President of Canadian Mission Relief Society

It has been several months since I returned from the Canadian mission, but in the meantime, my heart has been with those dear sisters up in that good land, and I deem it a great privilege to be permitted to report the conditions of that mission. The Relief Society work in Canada is just in its infancy as the Canadian mission is the baby mission of the Church. It had its beginning in the year 1919, and when we went there we found but two conferences in Canada, one at Toronto and the other at Winnipeg, and in these conferences we had three organized Relief Societies, which had been organized under the Eastern States mission and the Northern States mission. During the first year, through the help of the missionaries, we were able to organize three more Societies, and the last year we were privileged to organize one in Ottawa, the capital of the Dominion of Canada. For some time the missionaries had been carrying on the work of the Relief Society in Ottawa, but there was no organization and when an organization was effected, a very timid, retiring woman was made president of the branch, but before long she developed into an efficient worker and a splendid officer. This shows that when we put our hearts and minds into a cause, that the Lord will help us and we will grow with it. I still remember the first officers' meeting of which I had charge after I was called to act as president of the Relief Society, and I always think of the inspiration I received from a picture of President Williams, which was in the *Magazine*. As I arose to take charge of the meeting, I glanced at that picture and received strength to conduct the meeting. This

is a testimony to me that those who are over us are called by divine inspiration, and that they are our true leaders.

There are many difficulties to meet in the mission field that we do not have in the organized stakes of Zion, but we found, much to our joy, that if we followed the outlines given to us in the *Relief Society Magazine*, we were more successful than if we tried to carry on the work in some other way.

Much has been said about the accomplishments of the Relief Society, and although we filled a very small place in the organization in Canada, there were many faith-promoting instances which occurred during our missionary experiences there which showed that the Relief Society is doing a good work in the Church. One instance I shall relate is of a father who died leaving six children. A neighbor happened to be a member of the Relief Society. Her attention was drawn to the destitute condition of this family, and she called the officers of the Relief Society, who went to their rescue, and rendered all the necessary assistance to this family, and in due time, the missionaries were permitted to enter the home. It was not long before the children were enrolled in our Sunday School, and when we left that mission, the eldest daughter had been baptized into the Church. I remember another instance where a mother lost her baby, and they called the Relief Society in. When the undertaker came and told them what the burial expenses would be, it was found that the woman had not the means to bury the child, and the mother feared that the child would be buried in the potter's field. We assured her that the Relief Society would pay for the plat of ground for the burial, and I shall never forget the gratitude of that grief-stricken mother.

I wish to bear testimony to you of the splendid help of our lady missionaries in the Relief Societies in the missions. They take charge of their work in a most efficient manner, and any mother who has a daughter in the mission field may well be proud that she has a daughter worthy to go; and if anyone has qualms about lady missionaries, I wish to tell them that they do a great amount of good and reach many people that our elders are not able to come in contact with. Missionary work is wonderful and blessed, and it should be the ideal of every mother and father to teach their boys and girls that their life's work and education is not complete without a mission.

I am thankful to my heavenly Father for the privilege I have of laboring in the Relief Society. I know that the Spirit of the Lord is in this work, and that it was indeed inspired by God himself.

Counselor Louise Y. Robison, of General Presidency

There is a great strength which comes to us when we mingle with those of strong faith, because faith is a strong dynamic

power, and its influence is felt by those who come in contact with those who possess it. On the other hand, evil things and evil thoughts have an influence on us also, and they stay close to us to worry and annoy us. Now, the Latter-day Saint women have always been of strong faith. They have had mighty faith in leaving their homes in foreign lands to come to Zion, and it has always been, since the organization of the Church, the moving power in the Church. Had it not been for this, the great things which have been accomplished in a hundred years could not have been. Had the Prophet Joseph Smith shirked his duty and failed, these great things could not have been accomplished and we would not now be the power that we are. This fine faith and valor was possessed by the Prophet Joseph Smith and the apostles and their wives, and by all the Saints, from the very beginning. When the men had faith enough to leave their wives and little children to go abroad on missions; and when the equally courageous wives could go to the door, even when ill, to wave good-bye to their husbands; when the weary pioneers could sing praises to our Father in heaven, and when, in destitution and poverty of the people, Brigham Young could begin this magnificent temple, certainly the women of the Relief Society have a marvelous example to follow. Some of us have felt handicapped by sickness and poverty, but if we will look back at the history of our Church, we will find that out of some of the most depressing conditions have come great accomplishments. In every undertaking, people must have the spirit of the undertaking in order to accomplish the thing in view. One must have the spirit of Raphael to paint as a Raphael, the spirit of a Joan of Arc to lead armies as she did, and above all, the Spirit of God to do his work. There is not a time in our lives that we cannot meet the experiences which come to us, by faith and prayer. Everywhere, we find people to do the possible things; things that can be done, can be met by people of skill or experience. It is only people of faith who can do the things that it is said cannot be done.

I have been reading recently the history of Dwight L. Moody, the evangelist. He had the love of humanity and he felt he was in the service of our Father. He accomplished great things in the United States, and then when he was about to go to England, he was told that the people there were not interested in anything religious. After he had been there a week, he had crowded houses every night, and at the noon hour he would have an audience of 1500 turn out at the prayer meeting. Mr. Moody had no power only his desire to do good, but every woman of our organization, who has been given something to do, is called by men of the Priesthood. Our organization was first made and blessed by a prophet of God, and prophets and men holding the Priesthood ever since that time have blessed it. After all, is there any place we cannot fill, if we have the power and the faith to try?

May we pray for the faith that gives us high ideals and strength to live up to them, the strength that sustains us in depression and discouragement, and above all, may we have faith to do that which is the best for our organization.

Counselor Jennie B. Knight, of General Presidency

Away back one hundred years ago, a great event happened. The Angel Moroni appeared to the Prophet Joseph Smith, and that marked the beginning of a great epoch in the history of mankind. One hundred years from that time, we, as a people, have been privileged to dedicate to our heavenly Father one of the most artistic buildings that has ever been erected in the Church—the temple which has been dedicated in western Canada. This temple, which is one of the greatest achievements of this people in art, has been built from the tithes and the offerings of the people, who believe in the vision of the Prophet Joseph Smith, and who have worked to fulfil the destiny that it was intended they should fulfil. It is related that President Brigham Young, when asked concerning the structure of the temple on this block, said, "It will have six towers." The temples that had been built before had but one. He said that the time would come when temples would be erected with gardens and fish ponds on the roof, and in the completion of the Alberta temple, at Cardston, his prophecy has been fulfilled, at least, partially. I had the privilege this summer of going to the dedication, and as we traveled from the Glacier Park by auto to the temple, it was a most inspiring sight to see that granite edifice in the distance, surrounded by fields of waving grain, and near its foundation, the homes of the Latter-day Saints. It seemed to speak of a great thing well done. And I thank my heavenly Father that in another country, presided over by another flag than that of the United States, a temple has been erected. You may read of this beautiful edifice in the magazine articles that have been published. It was built of granite that was hauled four hundred miles from Nelson in British Columbia.

This temple is in a way a monument to the people of the Book of Mormon. I had the pleasure some years ago of visiting in the South and seeing the ruins of the buildings of the people of Nephi, eight hundred miles south of the City of Mexico, and when I saw one great stone over the door, just back of the outer court, my mind immediately went back to a great stone that stood over the entrance of one of the ruins of the Nephites, and I could but think that this was a monument to the Nephites. In the assembly room there are life-sized pictures that describe much of the history of the Nephite people. On the front wall, as you enter, there is a picture of the Savior administering the sacrament to the Nephites, and underneath the picture, an inscription from the Book of Mor-

mon. One of the guides told us that he had borne his testimony to over twenty-seven thousand travelers who had seen the picture and asked where the inscription underneath was taken from.

The temple is perfect in all of its appointments. It is as impossible to describe its beauty as it is to describe the fragrance of a rose.

President Ivins made this fact known to us that I would like to leave with you today, because it has been a strength to me. He said that there are more for us than against us, because the Lord is always on our side.

May you have many times of rejoicing and may you have the privilege of working in the temples that surround your homes.

President Clarissa S. Williams

I presume that you have all been greatly impressed during the last six months with the great spirit of destruction and death which has been abroad in the world. You are all familiar with the terrible earthquake in Japan, which is one of the greatest disasters that has ever happened. You know that you cannot pick up a newspaper that you do not read of death and floods and carnage and pillage, and it seems that the Lord is working with his people, endeavoring in his way to bring them to a knowledge of the Lord and his workings. In our own Church there have been some things happen that have been heart-rending while other things have yielded the greatest satisfaction. We rejoice that another temple has been added to our chain of temples, and one that is of marvelous beauty. The spirit that pervaded that land when the temple was dedicated was one of peace and joy, and the instructions which were given by the President of the Church and the brethren who accompanied him, were of great comfort and consolation to all in attendance. I rejoice that I had the privilege of visiting Canada and of going through the temple two years ago. It was not entirely completed, but yet it was completed sufficiently for me to know what a wonderful work of art it is, and that it is a fit place for the Spirit of the Lord.

A great event has happened in the Church, and that is the hundredth anniversary of the coming forth of the angel Moroni. I know that you have all been interested in the pilgrimage which was made by the young missionaries, and many of the Saints, to Palmyra. You have read how they took their packs on their backs and walked to Palmyra, from their different fields of labor. I think we can hardly conceive of anything of the kind today when transportation is so easy, and we can but give tribute to the minds who conceived that pilgrimage, and to the faithful devotion of those who carried it out. I know you have been interested in reading of the services which were conducted on the Hill Cumorah, and in the Sacred Grove, and of the efforts that were made

by the people in the surrounding country to make comfortable those who were visiting there. Instances of this sort make us feel nearer to our heavenly Father.

I had planned to speak at length on health subjects, but I know that the time is far spent, consequently I shall present only a few of the items I have in mind. These items are of vital importance to the Relief Society organization. If we are not well we are not able to enjoy life, neither can we be factors in community building.

While the Relief Society from the time of its organization, in 1842, has been interested in all phases of community welfare work, it has been especially interested in health and nursing problems. In Winter Quarters, in 1846, Brigham Young said, "I intend to propose to the Council of this Church to have some way devised to instruct this people concerning the organization of the human system, and how to care for it." Soon after the arrival of the pioneers in the Salt Lake Valley, a council of health was established, with Dr. Willard Richards in charge, assisted by his wife, Susannah Liptroth, who had been an English nurse. Dr. and Mrs. Richards gave lectures to the women of the Church on obstetrics, nursing, and child care. In 1872, a physiological class was organized by Mrs. Sarah M. Kimball, and the next year President Young issued a request to the presidents of the 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 were supported by the ward during the term of study.

Soon after this, Dr. Mary Barker, an eastern graduate physician, opened a class for obstetrics and many of the leading women of the Church attended her classes.

In 1877, Dr. Romania B. Penrose, a graduate physician, opened a school of obstetrics, and for 28 years she taught two classes a year. She was also the means of establishing a woman's hospital in Utah, the Deseret Hospital, which was the forerunner of the L. D. S. Hospital. In 1898, the Relief Society nurse school was established, with Dr. Margaret C. Roberts as the organizer. The class was first conducted under the auspices of the Salt Lake stake Relief Society, and later, in 1904, became a part of the work of the General Board of the Relief Society. Many hundreds of women have graduated from this Relief Society course, and have been a blessing to their communities.

It is very gratifying that since 1920 the General Board has co-operated with the L. D. S. Hospital in carrying forward this course for practical nurses, and that since that time, the Relief Society students have had the opportunity of having real training for one year in the L. D. S. Hospital.

With such a background, it is no wonder that the women of

the Relief Society are quick to appreciate the importance of the Sheppard-Towner act, whereby the State of Utah, by matching government appropriations, has been able to institute a definite program of work in the interest of maternity and infant welfare. While Relief Society women are interested in every phase of health work, they feel at the present time that great good could be accomplished by centering their chief interest in maternity and infant health work.

Reports that are coming to the office from the various stakes in Utah, as well as from Idaho and Arizona, where the work is also established, are very gratifying, and point to constructive maternity work for the future. Anticipating the Sheppard-Towner work, the General Board recommended several years ago that the interest on the wheat fund money be used to further maternity work throughout the Church. The General Authorities were favorable to this recommendation, and plans are being made in many stakes to conserve the wheat interest for maternity health work. And while it has been decided that the wheat interest may be used according to the wishes of the ward Relief Society, still it is the advice and counsel and the desire of the General Board that this money be reserved for maternity and health work.

While Church statistics show that our maternity and infant mortality is low, compared with such statistics generally, still I feel that the death rate is altogether too high, and that definite steps should be taken by Relief Society women everywhere to reduce maternity and infant mortality. Our statistics for 1922, which were compiled in the Presiding Bishop's Office, show: Deaths—Maternity: Accidents of Pregnancy, 8; Puerperal Hemorrhage, 13; Accidents of Labor, 8; Puerperal Septicemia, 18; Puerperal Albuminuria and convulsions, 11; total 58. Deaths—Infants and Children: under one month, 426; from 1 month to 1 year, 325; which makes a total of 751 babies who died last year, under one year of age; from 1 to 2 years, 163; from 2 to 3 years, 84; from 3 to 4 years, 44; from 4 to 5 years, 32; from 5 to 10 years, 123; from 10 to 15 years, 150; total 596 children who died during 1922, between the ages of 1 and 15 years. This added to the number of babies under one year who died during 1922, 751, makes a total 1,347 children up to 15 years of age, who died during 1922.

There were 13,000 births in the Church, and therefore, the percentage of deaths is very small, still we are surprised to find that the death rate is as high as it is. While, as I said before, this death rate is very low compared with the death rate generally, still it is much too high.

The aim and object of the Sheppard-Towner provision is:

(1) To promote the establishment of health centers for the instruction of expectant mothers, and care and feeding of children;

(2) To promote the services of public health nurses in connection with these health centers:

(3) To prepare and distribute literature and otherwise promote educational campaigns in behalf of the health of mothers and children;

(4) To improve the standards and methods of instruction of midwives and strict enforcement of the law relating to their licensing and practice.

There is no provision in the Utah law that this money should be used for relief purposes, but rather for education and demonstration work.

With an educational and public health nursing service, the Metropolitan Life Insurance Company has reduced perceptibly the maternity and infant mortality rate among its policy holders, and this demonstration shows what can be done with education and proper supervision.

It is my hope that in the near future, health departments will be established in every county, and that through co-operation between the state and county health departments, the child hygiene bureau of the state board of health where the Sheppard-Towner work is being carried on, and the volunteer health agencies, an ideal health program will be established and carried out, which will reduce to a minimum maternity and infant mortality in this state.

In one of the counties of Idaho, two of the stakes have united with the county and the Red Cross in raising funds for the purpose of placing a public health nurse in this county. This is very commendable. In these days when the employment of a private nurse is beyond the reach of so many people, we will probably have to resort to the visiting nurse system, which is in vogue in many of our large cities and by which service families are able to have daily calls from the visiting nurse at a very reasonable cost. The practical nurse is also filling a great need, and we urge Relief Society women to see to it that our class of Nurse Aids at the L. D. S. Hospital is well patronized.

In closing, I ask you women of the Relief Society to concentrate on health and maternity work and let us see with our combined effort if we cannot materially reduce the death rate in the Church during the next few years.

Note: An address, "Companionship Between Parents and Children," delivered at the Conference by Mrs. Julia A. F. Lund, of the General Board, will appear in the January magazine; also, the address on Contagious and Infectious Diseases and Quarantine Regulations by Dr. Jane W. Skolfield..

Guide Lessons for February

LESSON I

Theology Lesson

(First Week in February)

SPIRITUAL SERVICE (Continued)

1. *Choice of Spiritual Service.* "Choose you this day whom ye will serve," Joshua 24:15. This quotation may well be repeated at the dawn of every day by every one of accountable age. There is need of a Joshua within to start us on our way, as there is need for a power without to keep us at our best.

2. *God's Commandments are Eternal and Spiritual.* "Wherefor I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man nor the children of men; neither Adam your father whom I created." (Doctrine and Covenants 29:34.) Commandments from God are revelations of truth with an injunction of application of the truth. All truth is eternal, God's commands are therefore everlasting in their nature. Their application may be changed from place to place and from time to time, but the laws change not. The fulfilling of a law consists in completing its application, as was the case with the fulfilment of the "Law of Moses," by Christ. Under the same conditions that were in force, when the law was given, the law of carnal commandments will be ever in force. Change of conditions inevitably brings change in the operations of commandments or revealed law. (D. & C. 19:4-13.)

The commandments of God are all spiritual because they came from a spiritual source and they all have spiritual effects. A single spiritual service act causes the heavens to rejoice in that it is a response to the inspiration of the Almighty or to his expressed will. Spiritual service is like the broadcasting of a radio message causing vibrations of joy in every direction. The broadcasting also produces return vibrations of joy that expand and refine the actor.

For one to awaken in the morning and say, "This day I will serve the Lord," is equal to saying, "This day I will cause waves of happiness to ripple on the ocean of the universe."

Spiritual service is double in its effect in that it adds to the joy of its affinity, the Spirit of the Lord, and increases the strength of the one who renders the service. "If ye love me, keep my commandments," carries with it all that could be expressed by saying, "If ye love me ye will make me happy by keeping my commandments." That which can be grieved can be made happy and we

learn from scripture that Jesus wept (John 11:35) and that the Lord wept at the prospects of human suffering resulting from failure in spiritual service. (See Pearl of Great Price, Book of Moses, 8:28-130.)

3. *Fervor and Fact Essential to Spiritual Service.* "God is a spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.) In this passage we have evidence of the personality of God. The letter "a" and the word "him" precludes the possibility of thinking of God as other than an individual. Had the Savior said that God is spirit; and they who worship "it" must worship "it" in spirit and in truth, there would be some justification for the doctrine of God being nothing more than a diffused spiritual force or influence. The passage also makes plain that the worship of God must be more than half-hearted, it must be full of fervor and valiancy. The trail followed by the unvaliant ends at best in the terrestrial kingdom. "These are they who are not valiant," (Doc. & Cov. 76:79.)

But fervor or valiancy is insufficient in a spiritual service that saves and exalts. Truth is indispensable. The worship of idolaters is full of fervor or spirit and their service is full of sacrifice, but truth is not there and without the truth we cannot be free. Phantom pursuit ends in disappointment. But as fervor cannot make progress alone in spiritual service so truth without earnest application stands waiting. The compensation for spiritual service will depend on the amount of fervor put into that service and the closeness to which that fervor keeps to fact.

4. *Work for God and Treatment of Men Basis of Reward for Spiritual Service.* "The Lord shall come to recompense to every man according to his work, and measure to every man according to the measure which he has measured to his fellow man." (Doc. & Cov. 1:10.)

This modern scripture reveals the inseparableness of the two great laws given by the Savior (Mark 12:31). It makes plain that neither of the laws can be acceptably complied with in service without obedience to the other.

If one would know his fate at the judgment seat of the Almighty, let that one consult the habit-book of life on two points: What are my habits of work for the Lord, and what are my habits of treatment of my fellowmen?

5. *Prayer and Sacrifice in Spiritual Service:* The first free agency spiritual act of mortals was the utterance of a prayer. Spiritual service began with a sacrifice. We do not know how long each of our first parents had a soul-desire to come under the care of the Lord; we cannot tell how often each felt like uttering that song-prayer:

"O my Father, thou that dwellest, in that high and glorious place! When shall I regain thy presence, and again behold thy face?"

With a yearning they waited and waited in the midst of uncertainty, destruction, and death. Then came a voice, the voice of him from whom they had been banished by the estrangement of disobedience and the fiat of expulsion from Eden. They prayed. The prayer was an act, not of service; it was an application for service. It was not a petition for some particular convenient employment; it was the plea that had in it unmistakable willingness to let the Lord name the service. Whatever the words of that application were, they were weighted with sincerity, as were the words of Saul—"Lord, what wouldst thou have me do?"

The answer to their application for spiritual service was begun with sacrifice and thus was put in operation the truth that sacrifice is a prerequisite for spiritual service, and for one to expect to qualify for acceptable service without a willingness to sacrifice is to expect a suspension of the decree of the Almighty, and a reversal of the order of heaven. Doing the convenient only, whether it be attending to prayers, helping the poor, defending leaders, creates no condition of the self that will justify the expectation of high position. We shall all find written over the archway of the door of the temple of eternal justice, "Special privilege for special service."

Every day of individual life is like a day in the life of the race. Prayer makes the way for proper entrance into service, and sacrifice begins the service for God and fellowmen.

What is true of individual service is true of national spiritual service. National prayer and national sacrifice will bring peace; the spiritual service will work the miracle of universal peace.

Questions and Problems

1. Wherein does John (4:24) prove that spiritual service must be based upon belief in a personal God?

2. Show that religious fervor, sincerity, or spirit in spiritual service, is not sufficient for acceptable spiritual service.

3. Prove that half-hearted spiritual service, in truth or in the worship of the true God, cannot reach beyond the terrestrial kingdom.

4. Prove from the Doctrine and Covenants that all of the commandments of the Lord are spiritual.

5. Show that our spiritual service affects both the Spirit of the Lord and our own spirits.

6. Wherein is keeping the Word of Wisdom spiritual service?

7. Show the spiritual service side of paying of tithing.

8. In what respect is marrying in the temple a high kind of spiritual service?

9. Discuss the proposition: Sacrifice is one of the essentials of an exalting spiritual service.

10. Discuss prayer (a) as a means of getting into spiritual service; (b) as an aid in the rendering of spiritual service.

11. Discuss the spiritual-service value of the words of the first judge in Israel, quoted in this lesson.

12. Where is the scriptural proof that we shall be rewarded according to our work for the Lord, and the treatment of our fellowmen?

Work and Business

(Second Week in February)

Literature

Third Week in February

SNOWBOUND

Mr. W. S. Kennedy writes of Whittier and his home life:

"He was born and passed his boyhood youth in a green, sunken pocket of the inland hills, and he became the poet of the heart and the home. He lived the simple, quiet life of a farmer, loving his mother, his sister, his Quaker sect, freedom, and his own hearth. Between the front door of the old homestead and the road rises a grassy, wooded bank, at the foot of which flows a little amber-colored brook. The brook is mentioned in *Snowbound*:

" 'We minded that the sharpest ear
The buried brooklet could not hear,
The music of whose liquid lip
Had been to us companionship,
And, in our lonely life, had grown
To have an almost human tone'."

"The house where Whittier was born and where he lived," says one of his biographers, "is very plain and not very large. Entering the front door, you are in a small entry with a steep, quaint little staircase. On the right is the parlor where Whittier wrote. In the tiny, low-studded room on the left, he was born, and in the same room his father and Uncle Moses died. The room is about fourteen by fourteen feet, is partly wainscoted, has a fireplace and three windows. All the windows in the house have small panes, nine in the upper, and six in the lower, sash. The home is supposed to be over two hundred years old. The kitchen, old-fashioned as it is, of course, attracts a good deal of attention."

Snowbound gives us a picture of home life in and about this cottage, in the winter time. The old kitchen, is a cozy old room with its fire-place and huge breadth of chimney with inset cup-

boards and oven and mantelpiece. Above the mantle hung the old bull's-eye watch. On one side of the kitchen is the cupboard where the pewter plates were placed and in another part is the brass warming pan, polished to such brightness that it attracted attention from any part of the room. No description that can be given by any prose writer, we take it, can equal Whittier's own description. He says of this home:

"Shut in from all the world without,
We sat the clean-winged hearth about,
Content to let the north-wind roar
In baffled rage at pane and door,
While the red logs before us beat
The frost-line back with tropic heat;
And ever, when a louder blast
Shook beam and rafter as it passed,
The merrier up its roaring draught
The great throat of the chimney laughed,
The house dog on his paws outstretched,
Laid to the fire his drowsy head,
The cat's dark silhouette on the wall
A couchant tiger's seemed to fall;
And, for the winter fireside meet,
Between the andirons' straddling feet,
The mug of cider simmered slow,
The apples sputtered in a row,
And, close at hand, the basket stood
With nuts from brown October's wood."

Within this home dwelled the father and mother, who were the inspiration of the life there. In *Snowbound* we learn how the father ate moose and samp in trapper's hut and Indian camp on Memphremagog's wooded side, and danced beneath St. Francois' hemlock trees, and ate chowder and hake-broil at the Isle of Shoals.

There was no Friends church in Haverhill, but the poet's Father could be seen each Sunday wending his way to the old brown meetinghouse in Amesbury, a distance of six miles.

Mrs. Whittier, the poet's mother, had a very deeply religious nature. She was pure, sweet, lovable, and kind-hearted to a fault. In *Snowbound* her son tells us something of her girlhood in Somersworth on Piscataqua. In another of his books called *The Yankee Gypsy*, he tells this story of his mother, which is a tribute to her kind-heartedness:

"On one occasion," says the poet, "a few years ago, on my return from the fields at evening, I was told that a foreigner had asked for lodgings during the night but that, influenced by his dark, repulsive appearance, my mother had very reluctantly refused his request. I found her by no means satisfied with her

decision. 'What if a son of mine were in a strange land?' she inquired self-reproachfully. Greatly to her relief I volunteered to go in pursuit of the wanderer, and taking a cross path over the fields, soon overtook him. He had just been rejected at the house of our nearest neighbor, and was standing in a state of dubious perplexity in the street. His looks quite justified my mothers' superstitions. He was an olive-complexioned, black-bearded Italian, with an eye like a live coal, such a face as perchance looks out on the traveler in the passes of the Abruzzi—one of those bandit visages which Salvator has painted. With some difficulty I gave him to understand my errand, when he overwhelmed me with thanks and joyfully followed me back. He took his seat with us at the supper table and when we were all gathered around the hearth, that cold autumnal evening, he told us, partly by words and partly by gestures, the story of his life and misfortunes, amused us by descriptions of the great gatherings and festivals of his sunny clime, edified my mother with a recipe for making bread with chestnuts; and, in the morning when, after breakfast, his dark, sullen face lighted up, and his fierce eye moistened with grateful emotion, as in his own silvery Tuscan accent he poured out his thanks, we marvelled at the fears which had so nearly closed our doors against him; and as he departed we all felt that he had left with us the blessing of the poor.

"It was not often that, as in the above instance, my mother's prudence got the better of her charity. The regular old stragglers regarded her an unfailing friend; and the sight of her plain cap was to them an assurance of forthcoming creature comforts."

Other members of the Whittier household in the poet's boyhood were his elder sister Mary, who died in 1861; Uncle Moses Whittier, who in 1824 received fatal injuries from the falling of a tree which he was cutting down; the poet's younger brother, Matthew, who was born in 1812 and was a contributor to the newspapers of humorous dialect articles, signed "Ethan Spike, from Hornby;" and finally the aunt, Mercy E. Hussey; the younger sister Elizabeth, and occasionally the half-welcome eccentric guest, Harriet Livermore.

Of Whittier's Uncle Moses, he writes:

Our uncle, innocent of books,
Was rich in lore of fields and brooks,
The ancient teachers never dumb
Of Nature's unhoused lyceum.
In moons and tides and weather wise,
He reads the clouds as prophecies,
And foul or fair could well divine,
By many an occult hint and sign,
Holding the cunning warded keys

To all the woodcraft mysteries;
Himself to Nature's heart so near
That all her voices in his ear
Of beast or bird had meanings clear.

Of his eldest sister Mary, who died in 1861, he says:

There, too, our elder sister plied
Her evening task the stand beside;
A full, rich nature, free to trust,
Truthful and almost sternly just,
Impulsive, earnest, prompt to act,
And make her generous thought a fact,
Keeping with many a disguise
The secret of self-sacrifice.

Centering his thought and feelings on his younger sister, Elizabeth who, like himself, was a poet, he wrote:

As one who held herself a part
Of all she saw, and let her heart
Against the household bosom lean,
Upon the motley-braided mat
Our youngest and our dearest sat,
Lifting her large, sweet, asking eyes,
Now bathed within the fadeless green
And holy peace of Paradise."

Snowbound was first published in 1860, and was written, Mr. Whittier has said, "to beguile the weariness of a sick-chamber."

Of descriptions of the class that appear in this poem, Mr. Pancoast writes: "To describe such scenes both truthfully and poetically requires power of no mean order and to this power Whittier added sympathy with the lives of those who toil."

And Mr. Bronson says: *Snowbound*, that unique idyl of New England country life in winter, is, on the whole, Whittier's greatest and most characteristic poem. Nearly all his previous life had been an unconscious preparation for it, and his ancestors had a hand in it before he was born. It could have been written only by one bred on a New England farm."

Whittier was of fine New England stock; inheriting her legacy of moral, intellectual and spiritual wealth. These qualities he breathed into the lines of *Snowbound*. No one has reflected New England atmosphere more perfectly than he. As a literary expression of New England rural life, *Snowbound* is not excelled by anything that has been written; it is very justly styled one of the few American classics.

Questions

1. Read the lines from *Snowbound* describing the aunt, to the class.
2. If you think *Snowbound* is a description of rural life in general, as well as rural life in New England, tell why.
3. Why are literary critics justified in speaking of Whittier as a democratic poet? The word democratic is used in the broad sense.
4. Find as many lines as you can in *Snowbound* that indicate that Whittier believed in the life after death.

Social Service

LESSON IV

(Fourth Week in February)

THE STANDARD OF LIVING

The social worker, in an effort to understand the forces that act on the individual in the processes of development and adjustment, very soon becomes aware of the great economic differences which exist in society today. The child, born in the slums of a city, where the struggle for mere food and shelter is a daily actual fact, has an entirely different set of experiences from the child whose parents can provide not only the needs, but the luxuries of life. The student of sociology must recognize that there is a great difference in economic standards, and must understand that these standards determine, to a certain extent, the kind of influence that the home, the church, the school and the community will exert on the individual. An insight into economic standards is therefore essential to an understanding of man's development and his struggle for satisfactory adjustment.

The term "standard of living" could be more easily understood if a standard could be stated in dollars and cents. It is impossible, however, to say that a family of a certain number should be able to provide certain things on a certain income. A standard cannot be stated in terms of income because a stated income cannot secure the same things for every family. A family's needs differ at different times, depending on the age of its members, the degree of health enjoyed, the ability of the mother to manage a home, the demand of certain types of employment in the matter of clothing, and countless other differences. The allowance for rent and carfare will vary according to the neighborhood; the cost of rents, fuel, lights, food, etc., is different in different communities. The term "standard of living," therefore,

must be thought of as a manner of living rather than as a certain income, for a certain number.

The "standard of living" as defined by Dr. Edward T. Devine, is made up of "those things which many men in common hold to be clearly essential to them. The standard of living embraces all those things which we want, and want enough to secure them; which have a vital importance for us; for which we are willing to make sacrifices."

While an individual may not attain all the things that are in his standard of living, if he aspires to gain these things, is willing to struggle and sacrifice for them, they must be considered a part of his standard.

Each individual has his own individual standard. A family, too, has its standard, which is a combination of the standards of its members and includes those things which most of them hold to be essential. Each community has a standard, which is determined by what the majority of individuals consider important for the common good and is expressed in health regulations, lighting, law enforcement, educational opportunities, recreation facilities, etc.

While keeping in mind that the standard of living to the sociologist is a very personal and varying term, it may be well at this point to consider a general classification of economic planes of living. In his new book, *The Standard of Living*, Mr. N. H. Comish states that in practically every nation in the world there are four general planes of living. The first is the group whose income can merely keep body and soul together. The second is what is termed as the minimum of subsistence standard, providing for physical wants such as food, shelter, and clothing, but allowing little for the needs of men as social creatures. The third classification is the health and comfort standard, which provides for the material wants of man and also some comforts: insurance that takes care of the major misfortunes of life and a degree of education and amusement. The fourth group is described as the standard of luxury, providing for an abundance of literature, art, travel, and the like.

To discuss at this point the theories of economists to bring about a more equal distribution of wealth would not be profitable. What should be noted is the effect that a particular economic plane or status will have on the experiences and development of the individual. The health habits, the education, the vocational training, the recreation, the associations, etc., will be of different types in these various economic planes.

While it is obvious that the kind of experiences through which an individual will pass is determined by his economic

status, it is not so well defined which plane of living produces the most desirable kind of people. History is replete with instances of men and women, born in an environment of poverty, rising to great heights in various fields of endeavor. Obstacles often spur youth on to more determined effort, with resulting progression. A need to struggle, to travel the rough road, may give an individual an understanding of the values of life, and this understanding may direct him to serious accomplishment.

But there is a point on the economic scale, below which no one would deliberately place an individual. Below a certain point there is a poverty that is a handicap. It cannot be seriously argued that individuals in the first two classifications are not hampered in their development. Where a family income is not adequate to provide necessary food, there will be undernourished and unhealthy children. If there is a lack of clothing and shelter, and the members are subject to exposure and cold, the health and well-being of the members will again be endangered. If, because of financial stress, the schooling of children is frequently interrupted and discontinued at an early age, they will have a distinct disadvantage. If, because of lack of time, clothing, and means, there is no opportunity for recreation and social life discouragement will naturally follow. Economic stress can reach a point where it causes church connections to be broken, and the family loses the spiritual support of which it obviously has a great need.

There is a poverty which destroys its poor; a poverty which leaves in its wake a multitude of social ills and evils: disease, death, exploitation, discouragement, delinquency.

Some of the general plans and programs advanced for the solution of poverty and its related problems will be the subject of the next lesson.

Reference: Dr. Edward T. Devine, *Normal Life*, Chapter 5, Maturity—Home, pages 128-140.

Note: "Normal Life," by Edward T. Devine, may be obtained at the Deseret News Book Store for \$1.50 per copy.

QUESTIONS AND PROBLEMS

1. Give an example of a family which could not provide the same things in two succeeding years on the same income.
2. Give an example of a family's standard becoming higher the second year on the same income.
3. According to Dr. Devine's definition, how might a college education be included in an individual's standard, even though he never attends college?
4. Name the four general classifications of the planes of living.

5. Point out specific disadvantages (such as a lack of glasses for a child with impaired vision) imposed on children in the first two classes in their health, educational, vocational, and spiritual development.

Teachers' Topic for February

THE GOSPEL IN THE HOME

Divine Answer to Prayer

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."—Matt. 17:20.

Relate how through prayer and faith great men have accomplished great things. Abraham, Washington, Lincoln, latter-day prophets.

The observance of the law is the greatest solvent of public ills. Men speak of natural rights, but I challenge any one to show where in nature any rights ever existed or were recognized until there was established for their declaration and protection a duly promulgated body of corresponding laws. The march of civilization has been ever under the protecting aegis of the law. It is the strong defence of the weak, the ever-present refuge of innocence, a mighty fortress of the righteous. One with the law is a majority. While the law is observed the progress of civilization will continue. When such observance ceases chaos and the ancient night of despotism will come again. Liberty goes unsupported or relies in its entirety on the maintenance of order and the execution of the law.—*Calvin Coolidge, President.*

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Alberta Huish

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I cannot know the mercies infinite
That thy great sacrifice has given me;
Yet power to love, to pity and to see,
I know are gifts from thee.

Remembering thy cup of bitter dregs,
My trembling grasp is strengthened, and I quaff
More bravely and more readily, my share,
From my life's cup, though filled with pain and care.
This is thy gift to me.

I hear the cry from out Gethsemane:
"A debt is paid;" the price was thy life's blood
Which makes men gods potential, gives them breath,
And power to see beyond the wall of death.
These are thy gifts to me.

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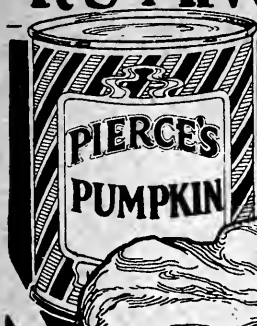
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