



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

JANUARY, 1926

No. 1

CONTENTS

Greeting of the Year.....	Grace Ingles Frost	1
Portrait of Annie D. Palmer, Winner of First Prize, E. R. Snow Memorial Contest.....		2
Where Hollyhocks Grew.....	Annie D. Palmer	3
Maud Chegwidgen, Winner of Second Prize, E. R. Snow, Memorial Contest.....		4
Nativity	Maud Chegwidgen	5
Letter to Prest. Clarissa S. Williams and the General Board	May Booth Talmage	6
Editorial—Bells		17
Adult Education and the Relief Society.....		18
Where the Relief Society Goes.....		18
Eliza R. Snow Memorial Contest.....		19
Father Interferes	Elizabeth Cannon Porter	20
Development of Present Interest in Nutrition.....		
.....	Jean Cox	23
George Bernard Shaw.....	Alice Louise Reynolds	29
Of Interest to Women.....	Lalene H. Hart	31
Sunday School Song-Writing Contest.....		34
Notes from the Field.....	Amy Brown Lyman	35
Guide Lessons for March.....		41
Conventions and Conferences.....		55

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints
Room 20 Bishop's Bldg. Salt Lake City, Utah
\$1.00 a Year—Single Copy, 10c.
Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

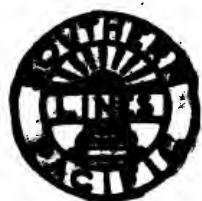
For our success we are indebted to our friends
Bennett Glass & Paint Co.
 65 West First South



serve -
Keeley's
 BEST BY TEST
 PHONE WAS. 3223

**ICE CREAM
 CANDY-CAKE
 PUNCHES**
 deliciously different

Call Your
 Nearest
KEELEY
 Dealer For
 Our 30c or
 50c Special
 Brick



GO VIA
SAN FRANCISCO
 TO
LOS ANGELES

AND RETURN, IT COSTS NO MORE TO SEE ALL OF

CALIFORNIA

IN ONE COMPLETE TRIP

\$52⁵⁰ VIA
**Southern Pacific
 Lines**

THREE TRAINS DAILY FROM SALT LAKE CITY AND OGDEN
 PROPORTIONATELY LOW FARE FROM ALL OTHER POINTS
 IN UTAH, IDAHO AND MONTANA

STOPOVERS ALLOWED AT ALL POINTS. TICKETS ON SALE
 DAILY.

For Complete Information, Tickets and Reservations, Call Phone or Write.

P. BANCROFT, General Agent.
 41 South Main Street. Wasatch 3008 Wasatch 3078.

Temple and Burial Clothes

COMPLETE SUITS FOR MEN AND WOMEN

Variety of Grades and Prices
 Prompt and Careful Attention

To

Mail—Telephone—Telegraph Orders

Open Daily, 9 a. m.—5 p. m.

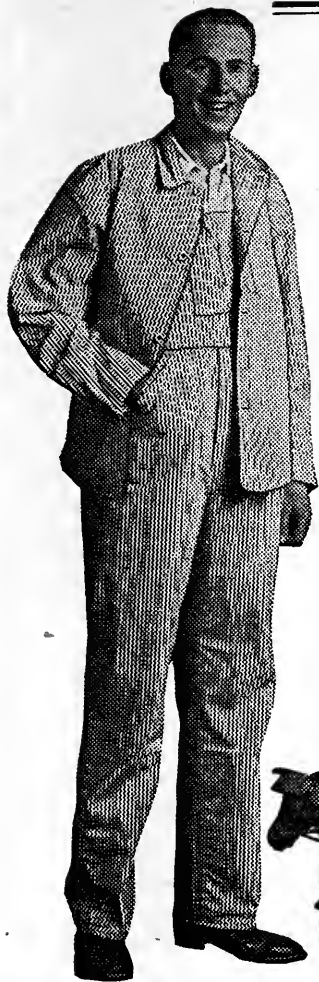
General Board Relief Society

Phone Wasatch 3286

23 Bishop's Building

Salt Lake City, Utah

When Buying Mention Relief Society Magazine



An OVERALL with a
Classy Appearance

MOUNTAINEER EXPRESS STRIPE OVERALLS

GUARANTEED FOR
QUALITY
FIT AND SERVICE

A clean, neat appearing garmen
for the Store Clerk, the Flour
Mill Operator, the Dairyman,
the Garage man, the Teamster.

None
Too
Large

None
Too
Small



Mothers, do you know that
the best leather soles will
wear three times longer than
poor ones? They are water
proof too.

You just try the
**Royal Shoe
Repairing Co.**

and see
38 So. Main Street, Salt Lake
City

"Parcel post a specialty"

**BUILDING
LOANS**

At advantageous
interest rates.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.
32 Main Street Watcher 123 Salt Lake City

Mothers:

Save the time of bread baking by buying this new uniformly
baked loaf of

ROYAL BUTTER BREAD

You could not bake a loaf at home like this at such little cost.

10c At Your Grocers

Royal Baking Company

All Up-To-Date Libraries

Both Public and Private

Contain Bound Volumes of the

RELIEF SOCIETY MAGAZINE

Following are the bound volumes we have for sale:

- Vol. 2 1915, Leather and Cloth Bound.
- Vol. 3 1916, Leather and Cloth Bound.
- Vol. 4 1917, Leather and Cloth Bound.
- Vol. 5 1918, Leather Bound Only.
- Vol. 6 1919, Leather and Cloth Bound.
- Vol. 7 1920, Leather and Cloth Bound.
- Vol. 8 1921, Leather Only.
- Vol. 9 1922, Leather Only.
- Vol. 10 1923, Leather and Cloth Bound.
- Vol. 11 1924, Leather and Cloth Bound.
- Vol. 12 1925, Leather and Cloth Bound.

Prices Per Volume, Leather, \$3.50; Cloth, \$2.75

Postage Extra, 15c Per Volume

RELIEF SOCIETY MAGAZINE

20 Bishop's Bldg.

Telephone 3123

Salt Lake City

When Buying Mention Relief Society Magazine

Books for Mothers and Their Children

Any book you wish on any phase of home making, we can supply you. Books for the leisure hours of children is our specialty. State the age and reading preference, and request us to send a list of titles.

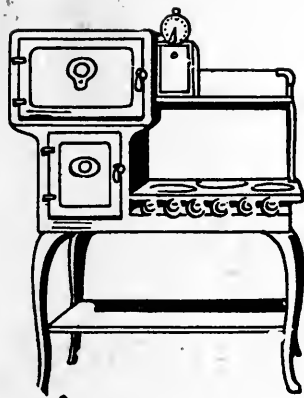
DESERET BOOK COMPANY

44 East South Temple

Salt Lake City

Resolve—

To Cook
Electrically
In 1926



No Smoke

No Soot

No Ashes

No Fumes

UTAH POWER & LIGHT CO.

Efficient Public Service

To Our Patrons and Friends—

All those who have not yet subscribed to the Relief Society Magazine, we urge to do so, that they may have the full volume for the year 1925.

When Buying Mention Relief Society Magazine

Ask for one of our folders describing the different services we offer.

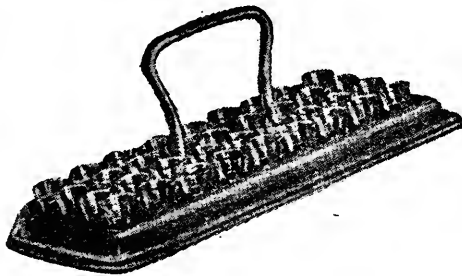
Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

INDIVIDUAL SACRAMENT SETS NOW IN STOCK



Best in the Market
Will Last a Life Time, 36 Glasses
in Each Tray

RECOMMENDED BY PATRONS.
REFERENCES FURNISHED.

Made especially for L. D. S. Churches, and successfully used in Utah and intermountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickel Silver, heavily plated with Solid Silver.

SIMPLE, SANITARY, DURABLE
Satisfaction guaranteed.

Inquiries cheerfully answered.

Bureau of Information

Temple Block Salt Lake City



THE HALL MARK OF PURITY

Learn to associate Young Samson's smiling, healthy face with Clover Leaf milk. *He* is a symbol of its purity and of our Responsibility.

CLOVER LEAF DAIRY

159 W. 1st So.

Wasatch 2177

To Our Magazine Subscribers

We call your attention to the very high class firms who advertise in the Magazine, and ask, whenever possible, to give them your loyal support and patronage. Also kindly mention having read their advertisement in the Magazine.

We hope by your assistance to prove our value as a medium through which to advertise.

Magazine Management

When Buying Mention Relief Society Magazine

GREETING OF THE YEAR

By Grace Ingles Frost

I bring you happiness.
Will you not receive it?
Will you not tune your heart and mind to harmonize
With God's great, universal law of service,
That you the greatness of my gift may realize?
The soul unkind, the idle hand will grasp it;
To have and hold it, man must ever be
One with the will Divine, in thought transcending
The grovelings of his own mortality.



WHERE HOLLYHOCKS GREW

Mrs. Annie D. Palmer, Provo, Utah, Awarded First Prize in the
Eliza R. Snow Memorial Contest.

By a little brown cottage, quaint and low,
Grew the hollyhocks in a crowded row,
Red, pink, and white, on stalks so tall
They could look right over the garden wall—
Right over where Billy and Joe and Ned
Played mumblepeg in a clover bed.

They could beckon too,
As flowers do,
Till the Laddies came for a nearer view.

There were six of us in the old brown nest,
Freckled and plain, and quaintly dressed;
But rich in our mother's endless store
Of game and fable and make-believe lore.
We peopled the earth with pebbles or blocks,
Or "grand folks" made of hollyhocks.

And day by day,
They came that way,
The neighbor urchins, to learn our play.

Of things indoors, it seems as though
There was nothing bright but the lamplight glow
That formed a halo 'round her head,
When, folding her hands our mother said:
"The Lord is good. Let us kneel in prayer,
And thank him for his tender care."

Oh, mother mine,
Such prayers as thine
Are the prayers that reach the throne divine!

Her way was ours. In happy play
We lived in castles grand and gay.
We journeyed far; we sailed the seas;
We sang with birds, buzzed with the bees;
We danced and feasted in gorgeous halls,
In our mimic world with hollyhock dolls.

And in a row,
With heads bowed low,
We prayed her prayer devout and slow.

The cot has fallen to decay,
Ned, Billy, and Joe are far away;
While the five of us who on earth remain,
Are matrons now, still freckled and plain.
Forgotten is much of the childhood lore,
But I love the hollyhocks more and more,

For the summer air,
Of the blossoms fair,
Seems filled with love and my mother's prayer.



NATIVITY

*Mrs. Maua Chequiddan, Murray, Utah. Awarded Second Prize in the
Eliza R. Snow Memorial Contest.*

*I never knew what pain could be
Before this hour; I could not guess
This bitter, blinding agony,
This breathless fight, this black distress.
How can I bear it? Welcome death
Would be—but no, I cannot die;
I can but suffer, while my breath
Comes faster and the dark draws nigh.
Oh Mary Mother, now I know
The agony that tore thee so!*

*I never knew what love could be
Until from out the mists of pain
I heard that cry. Such ecstasy,
Such joy then flooded heart and brain!
A thousand torments now are nought;
No more is pain, no more is grief.
This miracle that love has wrought
Brings love again beyond belief.
Oh Mary Mother, was it thus
The Christ Child held thee rapturous?*

THE
Relief Society Magazine

Vol. XIII

JANUARY, 1926

No. 1

**Letter to Prest. Clarissa S. Williams
and the General Board**

*From May Booth Talmage, President of the Relief Societies
of the European Mission*

October 9, 1925.

Dear Sister Williams and Members of the Board:

While reading in the *Relief Society Magazine* a report of your recent conference, it seemed as if the year since last I saw you had been swept away, and that I was back in the dear old Assembly Hall listening to your voices and drinking in the inspiration of the occasion. How our magazines and newspapers do bridge the distance between us! (If one only forgets to look at the dates.)

I am frequently asked: "What are your impressions of England?" Sir A. Conan Doyle said, when in Salt Lake City, that "A man should travel before he writes a book." He might well have added "and *live* among a people before attempting to give impressions."

Had this letter been written within a month after arriving, there might have been later an apology or explanation due. Even now I feel great need of caution in expressing myself, lest more time and a clearer understanding may change my point of view.

Take the weather as an illustration. During the first few months it rained almost every day and one was never safe to venture forth, without an umbrella, no matter how bright the morning's outlook. We were told that this condition had prevailed for a year or more so we concluded there could be no really fine weather in Liverpool. The months of May, June, and July, however, were simply glorious, with not more than half a dozen uncomfortably hot days and almost no stormy ones.

It was especially interesting to me to note the attitude of people during the gloomy periods. One seldom heard a complaint or even a remark about it. The people simply dress for the

occasion—stout shoes (or boots as they call them), rain coats and umbrellas; and thus equipped they sally forth to work, or to places of amusement, or to church, as a matter of course. We have had as large an attendance at meetings, when members came through a downpour, as when the weather was fair. But the sunny days were the subject of universal comment. On the street cars or in the shops or anywhere one listened to the refrain, "Isn't it *lovely* today?"

I admire this philosophical attitude very much. It is appar-



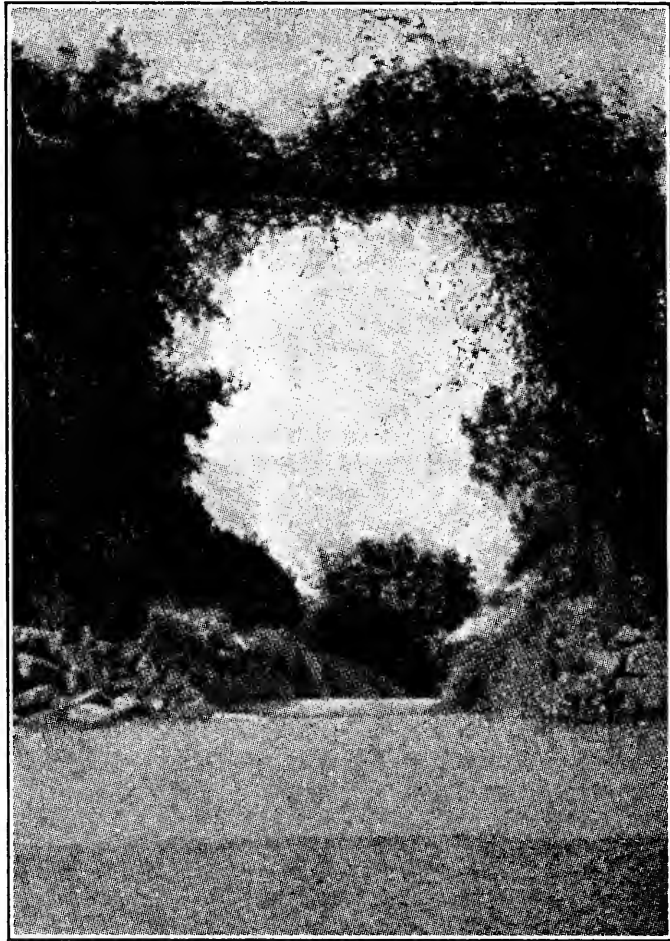
A TYPICAL DEVON LANE

ent in many phases of life, especially along the line of one's employment. If such be of an unpleasant character, well, it must be done, so why complain?—rather be thankful that one has work in a land where unemployment is a vital problem. (Three millions of men were reported idle last winter.) But when a holiday comes! From the Premier down, the English people are out to enjoy it.

The expression is often quoted that "an Englishman's home is his castle," but one must have really seen the castles with their

walls and fortifications before one can understand the significance of the high brick walls that surround so many English homes. At first they seem rather forbidding, especially to a person who is accustomed to seeing no partitions save lawns or flowers or hedges, but he later comes to feel that these enclosures are built thus, not because the owner desires to exclude his friends, but because he loves the privacy and retirement thus afforded.

One is apt at first to criticize also the crooked streets, the names of which change without warning and prove so baffling



TORQUARY, GIVING A GLIMPSE OF
THE BAY, SOUTHERN ENGLAND

to the uninitiated. But when the spring comes and the hawthorn blooms, when the leafy boughs overhead form a delicate green tracery against the blue of heaven, these crooked ways become "The Green Lanes of England," luring one on and on with a keen curiosity to see what added charm will be unfolded just beyond the bend. The quiet beauty of the landscape as one travels in the open country, the low velvety-green, rolling hills, the

magnificent old beech and elm and oak trees with their moss and lichen-covered trunks are a constant source of inspiration.

The road between Liverpool and Stratford-on-Avon in the time of the Rhododendron defies description. These lovely flowers that we see in florists' windows at home, grow here as tall as lilac trees and transform the parks into masses of purple glory. We were very glad the trips to our conferences took us along such pleasant roads.

We admire intensely all this natural beauty, also the wonderful art treasures found in the galleries and museums and the costly monuments found everywhere, but we are led to wonder if these are in any sense a compensation for the contrasting pictures one is forced to look upon.

We have read and heard much of the "slum districts" and "the children of the slums," but in my visits to the large cities of America it has never come to my experience to visit these districts; therefore, I have for comparison only the cities of the Latter-day Saints, and so I say in all truth that my imagination had failed to grasp the meaning of the terms. I have seen more evidences of real poverty and destitution—more crippled children (and grown up people, too), during the past year than in all my life before.

It makes one long for the power to change or lift the burden from these lives. Of course, among our members Relief Societies are a source of great encouragement and uplift. The courage shown and effort put forth by our sisters here under circumstances seldom found at home are indeed wonderful.

Since arriving it has been my privilege to visit all the fifteen conferences of the British mission, which, of course, include those in England, Scotland, Ireland and Wales. But in addition to this it has been my opportunity to visit the Branch Relief Societies in Birkenhead, Halifax, Hucknall, Derby, Glasgow, Belfast, Liverpool, London and Lowestoft, and also a district conference in Manchester to which came the officers of all the branches in that conference save one. These latter visits have really given me a much clearer idea as to the manner in which our Societies do their work than I gained from the reports given at the conferences.

The conditions—social, educational, and spiritual—vary so in the different branches and conferences that one is safe only in making one generalization—i. e., that in the main the sisters are all putting forth heroic efforts to meet the problems that face them, and whether the societies have a membership of three, as in our smallest branch, or thirty, as in some of the large branches, we find a spirit of earnest desire to carry the work on in the best manner possible and also a sincere appreciation for the gospel and the blessings that have come through its teachings.

Our Trip on the Continent

Again we are in Liverpool after a seven weeks visit to the conferences on the Continent, and what an illuminating experience it has been! One may read of a country, study its geography and topography, listen to lectures, both illustrated and otherwise, concerning it, and even see its scenery and people depicted at the "movies," yet find one's self confronted daily by delightful surprises when the actual experience of a personal visit is afforded.

From our missionaries and from friends who had traveled, as well as from the official reports that are sent in at stated intervals, we had learned of the great revival of interest in the gospel that is being shown on the Continent, but words and figures do not half tell the story. One must *feel the spirit of it all* before he understands.

But how can one hope to convey in a single article any idea of even all the really important events of a two months' trip when each day was crowded with things worth more than passing notice?

The outstanding occasion was, of course, the great conference at Chemnitz at which the Swiss-German mission was divided, but there were other conferences held in Breslau, Hamburg, Stuttgart, Zurich and Amsterdam, as well as a Relief Society convention in Berlin, and special meetings in Dresden, Hannover, Brounswig, Uelsen, Nurnberg, Munich, Basel, Interlaken, Frankfurt and Cologne.

The attendance at the conferences ranged from four hundred to more than fourteen hundred while that in the branches was between seventy and three hundred. In each place visited we were overwhelmed by the warmth of welcome and the generous hospitality we received.

How can we ever express our appreciation to the elders who were at the trains to bid us welcome, to carry our suit cases, to show us places of interest when we were not engaged in holding meetings, to take us to the trains and wave adieu until we were out of sight?

Could we follow the dictates of our hearts, there would be personal letters written to hundreds of mothers to congratulate them on the possession of such manly sons—sons who are giving earnest, devoted service without measure and whose sincere testimony oftentimes filled our eyes with tears of joy. May we hope that each mother will take this as a personal tribute to her son.

How can we ever repay the many dear sisters at whose tables we enjoyed such delicious meals, and who gave a warmth of welcome that permeated the very atmosphere?

How can we convey our loving gratitude to the sweet little maidens who came to us in almost every conference with such quaint and charming curtsies, and filled our arms with fragrant

blossoms or other gifts, and welcomed us in language that at least our hearts found no difficulty in comprehending?

How thankful we are that the language of flowers and music and loving welcome need no interpreters, since these were given to us without stint in so many tongues.

In response to an urgent wire from President Tadge, President Talmage, our young son John and I, left Liverpool on August 13 and went direct to Breslau instead of going by way of Basel as had been planned. The journey across Holland and Germany was full of interest. The far-famed wind-mills, the neat substantial homes, with their bright red roofs, the well kept gardens—always a mixture of vegetables and brilliant colored flowers—the lovely groves and prosperous fields, were seen in quick succession from the time we left Rotterdam in early morning until we reached Berlin, some ten hours later. There were no uncultivated stretches—no barren wastes—only scenes of quiet, pleasant beauty; with but one thing to mar. Women were out in great numbers doing the work of men; raking or pitching hay, driving teams, picking potatoes and even working on the stacks, and threshing grain. It seemed to us that women who must bear and rear families would find this added burden rather heavy. Even in the large cities on the Continent the sight of women carrying large baskets of produce, vegetables, laundry or wood upon their backs is all too common. But this is said in passing.

We rested over night in Berlin, then were taken by President Browning of Ogden for a few hours sight-seeing before proceeding to Breslau. Of course we walked "*Unter den Linden*," went through the Schloss, the Palace of the former kaiser, in which structure also are seen the rooms occupied by Frederick the Great, just as he used them. We had many thoughts as we pictured the pomp and ceremony and brilliancy of the State functions held within those walls and realized how great the change!

Breslau is well nigh on the borderland of Poland. Before the war it was part of the Dresden conference, and this happened to be the first time in its history that a President of the European missions had been present since the Breslau conference was organized. also it was my first experience attending a conference in a foreign country. President Victor Taylor of Provo was in charge and excellent preparations had been made to make it the success it proved to be.

We were here joined by President Tadge and at the opening session were amazed to find an audience of seven hundred people. Three sessions were held on Sunday, as was the case at all the conferences, and in each place the program for the Sunday School was planned with as much care and carried out as successfully as we find in our most up-to-date stakes at home. We were very thankful for even the meager knowledge of the language learned

in the classes of dear Brother Maeser at the Brigham Young Academy, which enabled one at least to follow the thread of the theme.

On Monday evening we had our first opportunity of attending Relief Society meeting. There are three branches in Breslau and we found them to be taking the lessons as prescribed. Along the line of their material efforts, the amount and excellence also amazed us greatly. We had the pleasure of visiting two of the Relief Societies in Breslau, one a work and business meeting, the other when a lesson was in progress, and found efficient hand work being done in the one, and in the other a very able presentation and intelligent discussion of the lesson, which was participated in by nearly every sister present.

The same interest and evidence of efficiency were manifest in the societies in Dresden, Berlin, Basel, and in fact wherever we had the opportunity of visiting. On the last evening of our stay in Breslau the Relief Society sisters of all three branches tendered a reception to the visitors which was attended by fully two hundred and fifty people. Hundreds of articles were on display that had been made during the year to present to the members of the Branch at Christmas time.

The sisters certainly are to be highly commended for their unselfish devotion both in the cause of Relief Society work and in their attitude toward the elders. They try to show their appreciation for the blessings that have come to them through the gospel by looking after the needs of these young men, inviting them to meals, mending their clothing, etc., and as far as possible taking the place of the mothers who are so far away.

As a result of thus carrying out the admonition of the Master, much joy is experienced among our members.

From Breslau we went to Dresden and spent a few days at the comfortable Mission home with President Tadge and family who were just getting settled. They had moved up from Basel less than two weeks before. President and Sister Hugh J. Cannon were guests at the home, also Brother Jean Wunderlich, who acted as official interpreter for us throughout the trip and to whom our grateful thanks are due.

While Presidents Talmage, Tadge and Cannon were working out the details for the division of the mission, we had an opportunity to visit a few places of historic interest.

The Dresden Art Gallery is reputed to be one of the best three in the world. Scores of the original paintings by the old masters are found here but the one around which the greatest interest centers is Raphael's famous Sistine Madonna. It hung in a room all by itself and it veritably baffles description.

Another experience of unusual interest was the baptismal service held on the banks of the river Elbe, near the place where



THE SISTINE MADONNA



CHILDHOOD HOME OF KARL G. MAESER

Brother Karl G. Maeser was baptized. About a hundred members gathered in the evening and eight others were added to our number through complying with the ordinance of baptism. The scene was deeply impressive. The lights from the opposite shore, from the bridge, and from a beautifully illuminated boat that glided silently along, were mirrored in the river. These with the music of our hymns and the spirit that prevailed the occasion combined to make an impression that is enshrined among my choicest heart memories.

We went to visit Meisen, the birthplace of Utah's Great Educator, and through the factory at that place where the famous Dresden China is wrought, but an account of this deserves a special article so we shall hasten on to Chemnitz. On Sunday, August 23, the great mission was divided. Brother DeMar Anderson was in charge of the arrangements for the conference. A vast audience of 1400 people assembled in the Hohenzollern Hall and more than fifty elders were in attendance, some having come from distant conferences. President and Sister Charles S. Hyde of the Netherlands mission had joined us there and thus were four mission presidents with their wives convened for the first time at any conference of our Church in Europe.

The mission was divided with a line running north and south. The eastern section being designated as the German-Austrian mission while the western portion retained the former name, Swiss-German mission. President Fred Tadge, who has so ably presided over the combined field for more than two years was made President of the German-Austrian mission and Sister Eliza Tadge

sustained as the President of the Relief Societies. As head of the Swiss-German mission, President Hugh J. Cannon was sustained, and Sister Sarah Richards Cannon given charge of Relief Society work. President Cannon came to the field rich in experience also, he having served as President of the German mission when it was alone, also he presided for several years over the Swiss-German mission after the two were combined.

The occasion was full of interest from the beginning. In addition to the conference meetings proper, meetings were held which were devoted specifically to the special needs of Mutual Improvement work, to that of the Sunday School and of the Relief Society, and a wonderful manifestation of spiritual uplift was experienced. It was indeed an epoch-making event in the history of Germany. An account of the special Relief Society meeting held in Dresden, where reports were given by the presidents of these Societies as to conditions in the different missions, and where plans were discussed for the year's work, will be sent to the department of "Notes from the Field" as will also a few other items that belong specifically to that department.

From Dresden we went to attend the Hamburg conference stopping enroute to hold meetings at Hannover, Brounswig and Uelsen. We were accompanied to the two last named places by President Llewellyn McKay of the Hannover conference and we were overwhelmed by the warmth of welcome extended and were delightfully surprised to see the wonderful progress the Church is making in these small districts.

Uelsen is unique in the fact that our fifty members there have been brought into the Church through the efforts of friends. No elder has ever labored in that branch. One young man became converted elsewhere, went back and gave his message to his friends and they to their friends. We were told by the president that the branch was like one united family and all working earnestly to spread the gospel message. They had induced thirty-nine non-members to come to the meeting, although the adult membership of the Church there numbers but thirty. Of these, sixteen formed a splendid choir.

The conference at Hamburg, on August 30, was quite on a par with any we attended. Brother Wells C. Bowen was the able conference president. A distinguishing feature was the rendition by the combined choirs of "The Vision" and "The Martyrs" in such a manner as would have brought joy to their composer—Brother Evan Stephens. A fine hot dinner was brought in and served by the sisters of the Relief Society to more than fifty elders and visitors, during a recess taken in the eight-hour missionary meeting held on Monday. It was prepared away from the hall and was no small undertaking. It was the only time on our trip that we had the pleasure of sitting at the table with all

the elders of the conference, and their presence as well as the dinner was indeed greatly appreciated.

We bade adieu to many of these large beautiful cities with just a tinge of regret because our limited time did not permit us to visit their places of interest, but while our missionary work was always of first importance we did appreciate the occasions of sight-seeing that sometimes came between appointments.

President and Sister Cannon and Brother Wunderlich went on from Hamburg to their home in Basel. We left Hamburg for Berlin and attended meetings of the Improvement Association in three of the six branches, on Tuesday, also Wednesday and Thursday nights. These were in a flourishing condition, the details will, however, be sent to our Mutual magazine.

On Sunday Sept. 6, the Relief Society convention was held. It was on this occasion that I felt the greatest handicap through the difference in our languages. I longed for an understanding of the reports that were made so that I might give constructive criticism and intelligent help, but President and Sister Tadge are in close touch with all phases of the work and were well prepared to convey all necessary instructions at the officers meetings. A fine spirit prevailed throughout all the gatherings, however, and the music was of an exceptionally high order. President Browning and all his elders had put forth very great efforts to bring the people together, this being a special occasion and not the regular Berlin conference which was scheduled for a date three weeks later.

We were pleasantly surprised at the afternoon session to find Professor and Mrs. Beal present. They were enroute from Heidelberg to Scandinavia.

A visit to the magnificent Palace at Potsdam with its wealth of art-treasures and its wonderful gardens; a trip to Charlottenberg, with a never-to-be-forgotten impression of the last resting place of Germany's adored Queen Louise; a night at the Berlin Opera House, where a marvelous rendition of Wagner's "Tannhauser" stirred my soul to its depths, were among the most appreciated events in Berlin aside from those connected with our work. From Berlin we accompanied President and Sister Tadge back to Dresden and spent the night.

This concluded our visit to the German-Austrian mission and we left on August 8, to join President Cannon in Nurnberg and begin our work among the people over whom he presides, and concerning which another article must tell.

We left the one with feelings of deep admiration for the splendid condition of the work as we found it, of sincere appreciation for all the favors shown and warm friendships found, and left our blessings with all our members there and especially those who had contributed so much to the pleasure of our visit.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	President	
MRS. JENNIE BRIMHALL KNIGHT	First Counselor	
MRS. LOUISE YATES ROBISON	Second Counselor	
MRS. AMY BROWN LYMAN	General Secretary and Treasurer	
Mrs. Emma A. Empey	Mrs. Lotta Paul Baxter	Mrs. Ethel Reynolds Smith
Mrs. Jeanette A. Hyde	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Miss Sarah M. McLelland	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Mrs. Annie Wells Cannon	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Lalene H. Hart	Mr. Amy Whipple Evans	Mrs. Nettie D. Bradford
		Mrs. Elise B. Alder

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah
Editor CLARISSA SMITH WILLIAMS
Associate Editor ALICE LOUISE REYNOLDS
Assistant Manager AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Vol. XIII

JANUARY, 1926

No. 1

EDITORIAL

Bells

“Ring out the old, ring in the new.”

In thousands of cities in the civilized world the New Year will be ushered in with the chime of bells. Bells have come to be very significant in our lives. They beckon forth tens of thousands of people to Church every Sabbath day, and college youths and maidens daily to recitations in the many Universities of our land. Bells often announce a wedding, and in extraordinary cases a birth; and there have been times when they have tolled the passing of a soul. Seven years ago, they were used over much of the world to announce the signing of the Armistice.

They have been put to new uses in recent years. A few weeks ago the people of Utah heard the ringing of the famous old London bell known as “Big Ben,” transmitted over the radio from California. It was five o'clock when it struck, those who listened heard the five strokes distinctly. Judging from the applause following the striking many people heard it in the state of California. The New Year's vacation was ushered in by the sound of the Liberty Bell, in Independence Hall, sent from broadcasting stations all over the nation. There is in Geneva, a replica

of the Liberty Bell that interests American visitors, since it is a gift from America to that city. It was used to call to order the first session of the League of Nations.

Adult Education and the Relief Society

During the late sessions of the Utah Educational Association the organization was addressed by Dr. L. J. Richardson, director of the Extension Division of the University of California, whose theme was "Adult Education." After describing the very efficient manner in which Denmark educates the adults of her nation, he discussed the agencies in the United States that are contributing to the education of Adults. He mentioned, in particular, among women's organizations, the Federated Clubs and the League of Women Voters. Had Dr. Richardson been acquainted with the work of the Relief Society we feel sure he would have included it also, for the Relief Society has been putting over an intensive program for the education of the adult women in the Church for a goodly number of years.

That the work is being taken up with vim and interest is supported by numerous reports that reach the office. Among the latest is that of Miss Johanna Sprague, head librarian of the Salt Lake City Public Library, who has been doing everything in her power to accommodate the many Relief Society workers who go there for books to assist them in the preparation of their lessons. She says no library could meet the demands made upon it by Relief Society workers because they are so numerous and so persistent. What is true in Salt Lake City is doubtless true in other communities.

Where the Relief Society Magazine Goes

The *Relief Society Magazine* reaches forty-four of the forty-eight states of the union at the present time, and will at the beginning of next year find its way into all the states of the Union. Utah, Idaho, Arizona, Wyoming, California and Nevada, are the six states receiving the largest number of magazines. New York, Pennsylvania and Massachusetts, are the three states of the East with the longest lists of subscriptions. On the Western coast, California comes first with Oregon second and Washington third. Of the states that are in close proximity to the Canadian border, Idaho, Washington and New York are the three states having the greatest number of subscribers. In the middle states, Illinois, Kansas and Nebraska lead; and in the South, New Mexico, Texas, and Florida are ahead of other Southern states.

Canada has the largest number of subscriptions outside the United States; while Mexico has perhaps its share under present conditions.

Having covered North America our list shows that the *Magazine* is sent to Hawaii, South America, England, Scotland, Ireland, New Zealand, Australia, South Africa, British India, Norway, Sweden, Denmark, Holland, Germany, Switzerland, Syria, Friendly Islands, Society Islands, Samoa.

Subscriptions during the past year have shown the greatest increase in California, Canada, the Eastern States, Great Britain and New Zealand, with California leading in North America and Great Britain leading across the seas.

Eliza R. Snow Memorial Contest

The committee consisting of Mrs. Julia A. F. Lund, Mrs. Louise Y. Robison, Miss Sarah M. McClelland, Mrs. Cora L. Bennion and Mrs. Ethel R. Smith selected for the judges of the contest, Mrs. Annie Wells Cannon, of the General Board, Miss Leah Wooley, of the L. D. S. University, and Mr. James H. Langton, of the Deseret News Staff.

Fifty poems were submitted to the committee whose members sifted them carefully and handed what they regarded as the best to the judges. The judges were unanimous in awarding first prize to Mrs. Annie D. Palmer, of Provo, Utah, second prize to Mrs. Maud Chegwiddden of Murray, Utah.

Mrs. Carrie Tanner of Salt Lake City, Mrs. Bertha Rosevear, of Toronto, Canada, and Miss Janet Blake of Glasgow, Scotland, will receive honorable mention.

We are very happy that two contestants from outside of the United States are sharing in the honors of the 1925 contest.

Editors' Note

The letter of Mrs. May Booth Talmage takes the place of the usual travel article in the current issue of the magazine.



Father Interferes

By Elizabeth Cannon Porter

Angela's father and mother met on the stair landing.

"How is Angela feeling?" he asked.

"Rather bad, I'm afraid."

"H'mph. It's a good thing that we stopped it when we did," he replied laconically and passed on. Such is man's attitude toward the emotions of women.

Every member of the household knew how Angela felt, for it was always reflected in her music. Tonight she had played pieces full of heartache,—the "Flower Son," "Marchita," "Alone."

It had been a bad day for Angela. The night before she had seen Doon Barker at the theatre with Mrs. Alys Berry and it had made her sick. Mrs. Berry was a divorcee and evidently Angela's successor in the young man's affections.

Barker had come to see Angela until her father interfered. In fact, he had been calling and taking her out about three nights a week. They saw each other on an average of every other day. Miss Stone played the piano at the kindergarten. Her father noted that she was late for breakfast; that she was listless for her work, through so much going around.

So Mr. Stone, very courteously, asked Mr. Barker what his intentions were toward his daughter. Whereat young Mr. Barker lamely replied that he didn't have any. He was just "out for a good time." So Mr. Stone suggested that he discontinue his frequent calls at his actions might be misinterpreted. The result was that Donn still called to see the girl but he didn't ask her to go out. He took others out. When questioned about it, he evaded. Then he did not tell the truth about his excursions. He had said that he wasn't at a certain place with a particular person, when he was.

So, Mr. Stone sharply requested him to discontinue his visits. Angela, who was in love with him, pined. It was in vain that she determined that she wouldn't care; she did. The mind does not control the heart. Her reason told her that her father was right, but it hurt her greatly. Her father suffered with her, for his daughter was his soft spot.

"We Americans are the best business men on earth, yet the biggest business of all,—that of getting married and perpetuating the race. we leave to chance and misadventure," he ruminated.

That her lover had so quickly consoled himself with a woman of the Berry type was a blow to Angela's pride, for she knew that she had beauty, charm, education, standing, and family ahead

of the older woman. Yet Doon did not care enough about her to make the slightest effort for her.

People are egotists. No matter what a man does, a woman who has been associated with him is inclined to believe that in his heart of hearts, she is "the one." But Angela had too much of the older woman. Yet Doon did not want her bad enough to meet the necessary requirements. He preferred the "easiest way."

The sight at the theatre had hurt her beyond words. She had watched the couple as the fascinated monkey surveys the python. With her heart pounding in her chest she had seen the other woman's animated face turned up to his, and his returning slow smile,—the smile that Angela knew so well.

Somehow in the darkness she had arisen and stumbled out. During the night her mind reviewed the details of her association with him,—his tenderness, his "darky dash," even his bragadocia when he told her of things that he was going to do. The next morning she doggedly thumped at the piano, though she had to inhale spirits of ammonia to keep from fainting.

"No man is going to spoil my life," she thought fiercely that afternoon. Doon did not love her; he was obviously a man not to be trusted and, as such, was no good to her. She picked up a magazine. It had a story in it about an opera singer who did not cry over spilled milk; she hunted the nearest dairy. Marthe, the French Prima Donna, was giving advice on how to manage men, to another woman:

"Nefer run after a shentleman when 'e ees running. Marthe, she 'as been lofed by many messieurs. When zey run, always she sit quiet. When zey come back, varee often Marthe no want zem."

But as the night wore on loneliness engulfed Angela. Her mother stealing in on her found her head in her arms at the piano.

"What's the matter, Angela?" asked Mrs. Stone smoothing the brown head. "Is it Doon?"

"Yes," admitted the girl miserably. "I saw him at the show last night with that Berry woman."

"That shows what he is. It only corroborates your father's judgment." Mrs. Stone bristled. "If he hurts you like this now, what would he have done later on? I guess that you're not the only victim of his 'amusement of the hour.' He is essentially selfish. Young people think that parents should not interfere with their love affairs. Fathers and mothers who have brought children into the world, cared for them, sacrificed for them, fed and clothed and educated them, have a right to be consulted about their marriages, too. Parents have their children's interests at heart. They can often see things which youth, blinded by emotion, cannot recognize. After the first infatuation wears off, a success-

ful marriage is built upon integrity, honor, work, and kindness."

"I know."

"Your father investigated and had his reasons for taking the course that he did. People seeing a couple together all the time naturally jump at the conclusion that they're engaged, and a girl loses perfectly good chances that she might have in other directions."

Struck by the unhappiness in her daughter's face, Mrs. Stone hastened to add: "Perhaps I'm breaking a confidence to tell you, but Bob Leonard called to see your father at the office just before he left on his mission. He explained his sentiments toward you. He said that he did not think that it was right for a man to tie up a young girl during a prolonged absence, but that he would like permission to court you when he came back. Your father considers him a very fine type of manhood," she added significantly.

"Did he really?" Angela's face shone April-like through her tears.

Poor old Bob, whose letter had lain unanswered in her bureau drawer these past five weeks that she had been mourning the ne'er-do-well Barker. Every time that Bob had tried to get sentimental she had instinctively warded him off. The night of his farewell she had purposely timed their return from the party so he would have to run for the car, and he would have no opportunity to exact a promise from her.

That night when Angela went to her room she donned a corduroy robe, turned on the light at her bedside table, and penned a long, very kind, letter to Bob Leonard in New Orleans.

The End.

John Galsworthy describes Queen Victoria's funeral in the following language:

"The Queen was dead, and the air of the greatest city upon earth gray with unshed tears. Soames crossed Park Lane on the morning of the funeral procession, to the rails in Hyde Park. In '37, when she came to the throne, coaches still ran; men wore stocks, shaved their upper lips, ate their oysters out of barrels; women said, 'la,' and owned no property; there were manners in the land and pigsties for the poor. Well-nigh two generations had slipped by—of steamboats, railways, telegraphs, bicycles, electric light, telephones and now these motor cars."

Development of Present Interest in Nutrition

By Jean Cox, State Supervisor of Home Economics Education

The present interest in nutrition is the result of different lines of investigation through a relatively long period of years. The first foods investigation was an economic one and dealt largely with studies in prisons, reformatories, dormitories and families, in an endeavor to find costs of foods. Out of this developed an appreciation of the value of low-cost foods such as beans, bread, potatoes, cheaper cuts of meat and cereals. As a result of these studies, people in charge of different institutions prided themselves upon low food costs. Much emphasis was placed on foods that cost 7c, 10c, 15c, 20c a day. When the greatest emphasis was given to these studies of foods, food prices were low. It is interesting to note, at this period, that 40c-50c per day per individual represented luxury. As a result of low priced and monotonous diets in these institutions low resistance resulted and very often malnutritional diseases resulted.

Following this interest in low priced foods, Drs. Leibig and Atwater and others began to analyze foods and classify them in terms of chemical elements. From these studies and experiments our present knowledge of food values has resulted. The first accepted divisions in terms of chemical composition were carbohydrates, fats, protein, ash and water. Considerable emphasis was placed on the different foods belonging to these different classes. The term Carbohydrate, for example, is a combination of two words meaning carbon and water. The purest forms of carbohydrates are sugar and starch. Others belonging to this class are cereals, vegetables and fruits, but these have combined with them some ash, flavoring substances, or small amounts of protein and fats. The fat division includes butter, cream, animal and vegetable fats and oils. The chemical term for fats is hydrocarbons as they, too, are composed of the two elements found in water and carbon. The hydrocarbons, because of different combinations of these elements, however, give a higher fuel value than the carbohydrates.

The protein class which includes meats, fish, milk, cheese, eggs, beans and peas, is more difficult to understand, because other chemical elements are included in proteins. A very great deal of study and investigation has been devoted to the analysis of protein foods. Some of the most skilled chemists have devoted years of their lives to unlock the mysteries surrounding different kinds of protein. While much has been accomplished, the

field is still open to further investigation. In order to understand some of the difficulties of the protein investigation, it might be well to compare the different parts of protein molecule with the old puzzle pictures and balls which demanded considerable skill in getting the different parts to fit. Studies of different kinds of protein have been intensely interesting to the investigators in the fields of chemistry as well as physiological chemistry. Proteins have been compared to the letters of the alphabet as there are so many combinations of the elements possible. Different proteins, as we know them, are composed of several distinct combinations of elements known as amino acids. Combinations of these amino acids build up the different kinds of proteins and upon the kinds of amino acids in different classes of protein depends the quality of that particular protein in terms of building and maintaining tissues of the body. The field is still open to further investigation as only recently another amino acid was isolated. This painstaking study of the protein molecule paved the way for the more recent feeding experiments of hundreds of animals, as it was found that the feeding of different kinds and combinations of amino acids produced definite results in terms of growth and maintenance.

After the chemistry of foods was studied to some extent, attention was directed towards their physical value in terms of heat and energy. Careful experiments were made as to the amount of heat or energy produced by different foods within and without the body. With the development of these studies, the caloric or heat measure of different foods was determined. Tables showing 100 calorie portions was the outgrowth of these studies. Diets were made in terms of 100 calorie portions to meet the needs of different individuals having various energy demands. Costs of various kinds of foods were determined in terms of 100 calorie portions. Major interest was developed in this phase of nutrition about twelve or fifteen years ago. These studies helped to determine the value of different foods in terms of its chemical as well as physical values. Studies of the effect of special diet under carefully controlled conditions showed that all hundred calorie portions in different classes of foods did not produce parallel results in human and animal nutrition. Further studies indicated that there were other factors besides meeting energy value and protein requirements to be considered in getting optimum nutrition. The whole development of vitamins and emphasis on ash requirements have resulted largely from the keen interest in feeding experiments.

At the present time the interest in nutrition has extended and expanded into another field that has more interest and understanding for the average homemaker. This is the field of biological chemistry. This pertains to the effect of different kinds and pro-

portions of foods upon animals in different stages of their development. Upon studies made in this field of nutrition much of our present enthusiasm is due. While many of these experimental studies as to the physiological value of different foods have necessarily been upon animals, these studies have also extended to some experiments on humans. While not all results have been similar, the results of many experiments on animals and humans have been parallel. While these studies had their beginning in state experiment stations to determine the food value of different foodstuff upon animals of different ages, thousands of carefully controlled experiments have been carried on in laboratories to show the food value of different kinds and proportions of foods at different stages of the animal's development.

Among the first of these classic animal experiments is that of Hart and Humphreys, McCollum and Stenlock, which was carried on at the Wisconsin Experiment Station. The experiment was carried on to determine the value of the corn, oat and wheat plant and grain. The animals employed were young heifer calves as much alike as they could be. It was found that the animals fed on the entire corn plant and grain made a satisfactory growth and reproduced their young. The ones fed on the wheat plant and grain were much below normal. The animals were small, the young were born dead several weeks too soon and weighed only 46 pounds as compared to the corn fed calves which weighed 73 to 75 pounds each. The wheat fed mothers did not reproduce live calves. Those heifers fed on the oat plant and grain, while not as good as the corn, were better than the wheat.

Early nutrition studies fifteen years ago were concerned with the kind of diet that would make young creatures grow. At that time it was generally believed that the chemical analysis showed the quality of the food. Many experiments were carried on to show the value of known food substances. Experimenters in different laboratories were impressed with the fact that there were other food factors which contributed to the success or failure of the experiments. It was also generally believed by these investigators that if the diet were complete enough to induce growth for a few weeks that the diet was complete. In 1915 McCollum began observing the span of life and effects on this of different foods and combinations of foods. Many careful studies and observations indicated that length of infancy, maturity, reproduction, senility and death were closely connected with the amount and kinds of food. In terms of length of life McCollum found only one-half dozen out of two or three hundred food formulaes were satisfactory.

In connection with these experiments careful studies have been made regarding the different segments in the span of life. Considerable study has been centered on the middle portion of life

before senility appears. There is considerable evidence that unsatisfactory diet contributes to early aging. Experiments found, among other things, for instance, that milk is not a perfect food after about one-half normal adult growth is attained. When animals are restricted to milk diet they grow old rapidly. Experiments showed that milk and generous portions of whole grain produced an approximately normal animal. They also proved that 5% of liver in addition to milk produced much more satisfactory development than an equal amount of beefsteak. McCollum is of the opinion that liver is a better form of protein for children than egg yolk.

An interesting observation was made by a nutrition class under the direction of one of our best trained nutrition teachers. She had the girls in her nutrition class list the names of the students of the school who were notably large or small. She assumed the responsibility of finding out from individual conference whether or not the individual had or had not used much milk and root and green vegetables. She was particularly careful to determine the use of green leaf and root vegetables. The returns were strikingly in favor of the use of milk, green leaf and root vegetables as the largest people had satisfactory family food habits and the smallest ones had not had the habit of using these important foods. This correlation between size and foods parallels animal experiments carried on in many laboratories.

Careful experiments upon rats and guinea pigs have been carried on under carefully controlled conditions and when repeated a sufficient number of times the conclusions are considered correct. Experiments found in repeating certain experiments, for instance, that after a short period on unsatisfactory diets that the animal looked unhappy, something went wrong with the lungs, the coat became rough, hair shaggy, perhaps appetite was below normal, the animal lost weight, gradual decline was noticeable and death resulted. These conclusions are not snap judgments. At the Johns Hopkins laboratories they have filed away life records of more than 5,000 animals and can duplicate with fidelity the growth experiments of these experimental animals. McCollum also believes that results would be duplicated with similar experiments on humans. Experiments by Sherman, Mendell and others give additional proof of the effect of diet on well being.

The biological angle in nutrition is only in its infancy. When more definite conclusions are reached in animal experimentation, more conclusions regarding nutritional failure in humans will be reached. Studies of skeletons in museums show that diets of certain kinds have produced good or bad bone development. The skeletons of the ancient Egyptians show the worst teeth of any of the people of antiquity. One of the reasons attributed by Dr. McCollum for bone failure was excessive use of cereal grains.

The nutritional history of animals is recorded by the thousands in terms of carefully examined and photographed sections of bones. Dr. McCollum says he can not only produce certain definite bone defects by carefully selected diet but he can also write the nutritional biography of the animal by examining the skeleton. These and other comments of prominent investigators should increase interest and enthusiasm for the present biological emphasis in nutrition.

Care must be taken, however, that over emphasis on the so-called protective foods does not result in too little attention to caloric requirements. The biological building stone in any nutritional program would surely topple if the foundation were not carefully built with food economics, composition of individual foods and carefully determined caloric values. Experiments with animals and observations on individuals and groups of children and adults have added a human interest to the general interest in nutrition.

Experimental studies with animals have accentuated health characteristics, e. g., McCollum lays considerable stress upon nervousness, apprehensiveness and restlessness of the malnourished animals. These and many other studies plus careful observation of health characteristics in animals and humans have made it possible for Dr. Chaplin of the New York Nutrition Council to formulate the following manifestations of good growth and nutrition:

"A well built body shows the following points: Strong, even teeth, closing well, no cavities; eyes clear and bright, no puffiness under eyes; clear skin; good color in cheeks, lips, eyelids, and ear lobes; even shoulders and flat shoulder blades, deep broad chest; straight back; flat abdomen; firm muscles and sufficient, firm subcutaneous tissue; straight legs; normal size of knees and ankles; strong foot arches; antero-posterior foot position; good posture.—A body in good running order is indicated by: Alert expression; unobstructed breathing; clear, red tongue; steady nerves, no restlessness, i. e., repose; cheerful disposition; good muscular co-ordination; no distress on ordinary exertion; proper weight for height, age and type."



George Bernard Shaw

By Alice Louise Reynolds

George Bernard Shaw is one of the literary characters who keeps continuously in the limelight. He is not the best balanced of British playwrights, but he is the most brilliant of the group. He is noted for the something different that characterizes all of his pertinent sayings, and because of this the English speaking people listen to him no matter what he says.

Were the question asked in London, "Who is George Bernard Shaw?" nine out of every ten persons in the street might answer much like this: "Shaw? He's that confounded Irishman who insists that everything is right that the other fellow thinks wrong, and that everything is wrong that the other fellow thinks right. Of course, he is brilliant, but he's a bally impossible chap, doncha know."

It was my good fortune in 1911 to listen to Mr. Shaw's famous lecture on music and drama in the schools delivered before the school board of the public schools of London and the teachers of that city. I shall as nearly as possible make a record of what Mr. Shaw said on that occasion. Richard Curl, an English critic, has described the wit of George Bernard Shaw as "smart and breathless," and, truly, it matters little whether one meets him in drama or public lecture, one is constantly impressed with his keen wit, which is, in the main, sparkling and unexpected.

Mr. Shaw began: "Before delivering this lecture I decided to ask permission of the board of control to visit the schools, to see if the schools are as they were when I attended as a boy. When I attended school, school was a prison. I found them now, as they were then, a prison. Now if pupils could come and go as they chose (as you may from my lecture—anyone who feels he is not getting the worth of his money) your schools would not be prisons. Such procedure would compel the teacher to furnish something for the pupil of real and of vital interest to him.

"You have the privilege of using the Bible in the public schools. The Bible is a product of art, but as some of you use it, it were better to place the city directory on the blackboard and ask that it be committed to memory; it would be far more serviceable.

"The spirit of art is all important. A drama not interpreted correctly may give just the opposite impression to that the author intended to convey. Some people call 'Mrs. Warren's Profession'

bad. If the cast cannot interpret it, it may be bad, but played as it should be played, played as I have seen it played, on some occasions, it would make crime hideous.

"I distinctly recall when Wagner's 'Ring' was first presented in London. We had the best musicians and the best instruments in the United Kingdom, but it did not go. Every musician in London knew that it was not right; people who were not musicians knew that something was wrong.

"Finally, an orchestra from a not very important German city was invited to come to London and teach the English orchestra how to play the music of Wagner's 'Ring.' They were not on the whole skilled musicians, and they brought with them a motley set of instruments not nearly so good as those used by the London orchestra, but the moment they began everybody knew that at last London was hearing Wagner's 'Ring.' The German musicians knew how to interpret the music.

"I would have in every public school in the land a good piano. I should not be so particular about pupils running the scales, or knowing many of the other technicalities of music commonly taught in the public schools. I should seek to have a single motif from Mozart, Beethoven, or some others of the great composers played over and over on the piano, until the children learned to love the music of the masters. If this were done the halls where classic music is presented would not be abandoned for entertainment that is both cheap and vulgar.

"A few evenings ago I found myself in a city of southern England. I was very glad that I was in that city, for I recalled the fact that the church service there was read in an unusually effective manner, so I went to the evening service. The church was beautiful in design; all the decorations did but heighten the beauty of design; the music was good, and the clergyman's voice quite exceptional in tone, while the reading of the service was most impressive.

"After church I dropped into one of the theatres to see 'The Girl Who Took the Wrong Turning.' It was most unfortunate for 'The Girl Who Took the Wrong Turning' that I had attended the church service.

"Schools are too prone to fit the student to the curriculum. They too often insist on pupils trying to learn something they cannot learn. When I was in school they told me the lie that if I would study Latin it would make the study of all other languages easier. It never did, and to this very day I cannot translate Latin. If I go into a building that has a proverb in French, German, or Italian I can usually extract the meaning, but I never can get the meaning from a Latin proverb.

"I know the cheap houses of amusement are crowded, and

the better plays neglected. I know the public is not found in the houses where my plays are presented. Still there are signs of improvement. There was a time, in certain towns in Lancashire, that the cock fight was the only form of amusement that would interest any considerable number of people. Now they go to plays where the conventional hero, heroine, and villain figure. The dude with his hair parted in the middle attracts them. This is a step forward, for at least they are getting some notion of keeping their faces clean from such performances.

"Don't be fearful of leaving good books around. Boys will read them if they can get at them. I know of a boy of twelve, who read a volume of Sir Oliver Lodge and said he enjoyed it. He had not yet learned his father's excuse, that he was so tired after baking buns all day that he must be amused when he goes to the theatre and must not be required to think."

Almost an hour was spent in discussion after the lecture. Some teachers resented most heartily some of his statements, others disagreed, while yet others seemed to delight much at all that he said.

During the hour Shaw was at his best. He had an opportunity to make clear many points misunderstood—a thing that frequently happens with Shaw. Occasionally persons in the audience grew bitter, greatly to their own disadvantage, for the best of them were no match for Shaw.

A critic, who writes of Bernard Shaw's new play, "Androcles and the Lion," recently presented at St. James Theatre, London, rather aptly describes the same sort of thing as occurred during the hour's discussion. "It is an old tale now to say he is a good shot. He is too practiced a hand at discovering the weaknesses of men not to get a good hit. He makes us all feel a little bit foolish. He touches our cherished pretenses, he shows up our inconsistencies, he assumes to have no reverence for our gods. But he is not always grinning. He is serious and wise, and like the fools of Shakespeare, has many half sad, even half mad things to say, so that he sets us wondering why he should be jester at all."



Of Interest to Women

By Lalene H. Hart

Will you give some suggestions for the emergency meal?

An emergency shelf is the most practical situation-saver a housekeeper can have. Place several good menus that are easily and quickly prepared, and are good food combinations. Write out recipes and with small clips fasten to menus. Then put on the shelf all the canned foods and package goods needed in preparing the meal. Regular supplies, of course, can be used for the ordinary staples; such items as a can of milk, a bottle of olives, capers, canned fruits or cherries, a jar of choice jelly or marmalade will suggest many others that you know how to use best. Many delicious combinations have been evolved through the preparation of the emergency meal.

To prevent pricked fingers when sewing, especially when quilting, protect the tips of the fingers most used with strips of adhesive tape. This allows as much freedom as if the fingers were bare and one cannot prick through the plaster.

For rolling crackers or bread crumbs, small salt and sugar sacks are very handy. They keep the crumbs from scattering and less time is required for making them fine.

A small piece of absorbent cotton placed in the palm of the hand when wearing kid gloves will absorb moisture of the hands and prevent stained gloves.

An inexpensive towel rack nailed two feet from the floor on the wall of the back porch is handy for children to slip their umbrellas into when coming in from school.

If you use stoves or grates do not buy celluloid toys for the children. A creeping baby who struck the stove with a rattle was badly burned. The celluloid bursts into flames and burns so quickly; it is that which causes the danger. Then, too, they are easily broken.

If candies, such as fudge or panoche, are made for packing, try cooking them in tiny muffin pans. The pieces will be uniform and will not break as readily as when they are cut.

When emptying the dish or kettle which is likely to be hard to wash, pour a little boiling water into it, cover tightly with a

lid and place on the back of the stove. The steam will soften the dried on foods. The enamel is not chipped by scraping.

When making pudding or dessert sauces, where thickening is required, mix thoroughly the dry cornstarch or flour with the sugar. Pour hot liquid slowly over this mixture and stir constantly no lumps will form and results will be just as good as when it is stirred with milk or water. Less time is required.

The unpleasant task of taking castor oil may be partly overcome by putting the dose in orange or lemon juice with the tiniest bit of soda added to make it foam. Some children consider it a treat instead of medicine.

I have saved time and money by using the following for washday. Prepare a tub of warm suds and add three or four tablespoons of ammonia, put clothes in this, rub soiled spots with soap, and soak for twenty minutes or until ready to wash. Wring out and put into washing machines, run twenty minutes. Wring out, rinse in two waters, then in the bluing water. The ammonia releases the grease and dirt and is much cheaper than soap used for boiling. The clothes will be just as white and fresh.—*Mrs. S. P., Brigham City, Utah.*

It is such an easy way to open the backdoor and give the bottle or empty can a throw which gives the yard an untidy appearance and adds danger to some one who might step on them. It is just as easy to keep a sack in a convenient place and place all such articles in it. Then they can be easily and quickly removed without waste of time and energy in picking them up.—*Mrs. T. T., Victor, Idaho.*

If in an emergency you want to boil an egg that is cracked, wrap it in a piece of waxed paper, screw the ends of the paper tight and put into hot water. The white of the egg will set before the paper untwists.—*L. W. N., Clifton, Idaho.*

Another little suggestion for boiling eggs, when a large number is to be cooked, is to place them in a thin muslin sack, such as the cereal bags, or a wire basket and put into a kettle of boiling water. When the eggs are done lift out the bag and dip quickly in cold water. The eggs will be uniform in texture.—*Louise, Canada.*

Sometimes matches are lighted by scratching the painted wood work. These marks may be removed by rubbing with a piece of lemon or a cloth dipped in vinegar diluted with water. Wash

surface with clear water and polish.—*Mrs. R. G.*, Pine Valley, Utah.

Save all your empty spools until you have several dozen. Sometime when you are dyeing, color the spools and put them into a box. They will serve the children for building blocks. With several slender sticks, such as are used in making penny suckers, all kinds of wagons, houses, etc., can be made with them and the children enjoy them as well as the more expensive blocks.—*Mrs. G. R.*, Duncan, Arizona.

Small pieces of cloth and scraps that can not be used for anything else may be found useful in wiping out dishes of all kind, such as greasy pans before they are washed. This saves time and a greasy unsanitary dish cloth.—*Mrs. B. K.*, Logan, Utah.

When mending the feet of silk stockings, use woolen dress goods or pieces of old silk stockings as near the same shade of the stocking as possible. Place a small patch underneath the hole, or better still just before the hole appears, then darn with cotton which is not too heavy. The patch will reinforce the thin place and will prolong the life of the stocking.—*Mrs. M. L. A.*, Dayton Idaho.

There are no idle words where children are.
 Things spoken in their hearing carry far,
 Producing fruit of evil or of good
 To our great future human brotherhood.

The word dropped lightly from our careless lips
 Into the fertile child mind seeps and drips.
 And intertwines with thought and impulse so
 It may decide the path some soul shall go!

The eager child mind may not know it hears—
 The words may fall upon unwitting ears.
 But nathless the record's graven deep:
 Subconsciousness a copy clear will keep.

So speak not thoughtlessly when They are by;
 Your words fall not on sterile soil or dry.
 Thoughts sown in plastic minds are carried far;
 There are no idle words where children are.

—*Strickland Gillilan.*

Sunday School Song-Writing Contest

With a desire to secure suitable new songs for use in the Sunday Schools, The General Board of the Deseret Sunday School Union announces the following contest:

Writers are invited to submit original, heretofore unpublished poems, not to exceed four verses, on any of the following subjects:

1. Sacrament.
2. Book of Mormon.
3. Word of Wisdom.
4. Tithing.
5. Mother's Day.
6. Promotion (ideal involved in).
7. Closing Hymns.
8. Pioneers.
9. Missionary or Enlistment Hymns.
10. Songs Adapted to Meetings of Teachers (Union).
11. Hymns of Praise.
12. Hymns on Virtues (love, forgiveness, etc.).

For the poem, on each of these subjects, deemed by the judges to be best suited to the purpose, the General Board will award a prize of \$10, making twelve prizes. The winning poems will be published later, and prizes will be offered for appropriate musical settings. Songs suitable for the Kindergarten and Primary Departments will be welcome.

Poems on the "Sacrament" must be in the office of the General Board of the Deseret Sunday School Union, 47 East South Temple, Salt Lake City, Utah on or before February 1, 1926.

The contest closes April 1, 1926. Poems which have already been published will be barred from the Contest. The Board reserves the right to reject any or all poems submitted. Manuscripts accepted become the property of the Deseret Sunday School Union, together with the right to copyright and publish.

Manuscripts should be signed with a *nom de plume*, the name of the writer to be enclosed in a sealed envelope, on the outside of which should be written the *nom de plume*.

Literary Lessons, 1926

List of authors to be studied in the Literature Lessons during 1926.

1. John D. McCrae and Robert W. Service.
- 2-3. Mark Twain (Samuel L. Clemens).
4. Booth Tarkington.
5. Joaquin Miller.
6. Amy Lowell.
7. Edwin Arlington Robinson.
8. Jean Webster.
9. New Poets of the West.

Notes from the Field

By Amy Brown Lyman

PRIESTHOOD CONVENTIONS

To be held in connection with quarterly conferences during the months of January, February and March, 1926.

Beginning in January, 1926, Priesthood Conventions will be held throughout the Church. In connection with them, the women of the auxiliary organizations—Relief Society, Young Ladies' Mutual Improvement Association, Primary Association, and women supervisors and principals of the Religion Classes—have been invited also to hold special sessions. The stake presidency is to appoint the presiding officer and also a committee representing the organizations concerned, to make assignment of the topics. Following is the program arranged for these meetings:

MORNING SESSION

10:00 a. m.

Meeting of Stake and Ward Executive Officers (only) of Relief Society, Y. L. M. I. A., Primary Association, and Women Supervisors and Principals of Religion Classes

Opening Exercises to be held conjointly with the Priesthood.
Prayer.

- I. Co-operation of Women's Auxiliaries in:
 1. Supporting the Priesthood (5 minutes).
 2. Promoting sympathetic interest among the women of the organization (5 minutes).
 3. Supporting organization programs (15 minutes):
 - A. Relief Society.
 - B. Y. L. M. I. A.
 - C. Primary Association.
 - D. Religion Class.
 4. Raising the Standard of Class Work (10 minutes).
 - A. Selection of class teachers.
 - a. Looking to the needs of the organization and qualifications of the individuals.
 - b. Bringing in new workers as class teachers.
 - B. Supporting the Teacher-training movement.
 - C. Emphasizing the importance of preparation.
 5. Meeting the Problems that Lead to Juvenile Delinquency (15 minutes).
 - A. By avoiding late hours.
 - B. By providing suitable recreation.

- C. By providing supervised recreation.
 - D. By providing opportunities for
 - a. Health.
 - b. Education.
 - c. Culture.
 - d. Spiritual development.
- II. Testimony Bearing (30 minutes).
Dismissal.

AFTERNOON SESSION

2:00 p. m.

Meeting for All Women of the Stake

Opening Exercises.

- I. Woman's Responsibility in Working for the Following Church Standards (30 Minutes):
Reverence for sacred places and things; observance of family prayers; obedience to law; respect for authority; observance of the Sabbath day; attendance at Sacrament meetings; observance of the Word of Wisdom; observance of Fast day; payment of tithes and offerings; personal purity.
- II. The Importance of Co-operation Among the Women of the Church in Maintaining These Standards:
 - 1. In the home (10 minutes).
 - 2. In the church (10 minutes).
 - 3. In the community (10 minutes).
- III. The Value of Bible Reading (20 Minutes):
"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Psalm 19:7-14.
 - 1. What the Bible is:
 - A. Word of God. (Deut. 31:9-13; 17:18-20; Book of Mormon, 1 Nephi, chapters 3, 4, and also 5:10-15.)
 - B. Greatest book of literature extant.
 - C. Inspiration of writers, poets and preachers.
 - D. The one book (until the restoration of the gospel) to which all good Christians looked for comfort, for wisdom and for spiritual guidance.
 - 2. The Value of Reading the Bible:
 - A. Christ and his Apostles quoted from Old Testament.
 - B. Bible brought about the Reformation.
 - C. Convinced founders of our Church that the gospel was not upon the earth.
 - D. Inspired boy Joseph Smith to seek the Lord in prayer (James 1:5).

Pocatello Stake.

Pocatello First Ward Relief Society boasts of an excellent choir which gives very efficient service and adds greatly to the interest of their meetings.

Northern States Mission.

A literary and musical program of unusual interest was given in Detroit, Michigan, Friday, October 23, under the auspices of the Relief Society and the Mutual Improvement Association of the Detroit Branch. Mr. Edgar A. Guest, the poet, whose work is known and appreciated by thousands, read a number of his compositions. He was assisted by Madam Hughes Thomas, who was in charge of an excellent musical program. Those present greatly appreciated the rare privilege of hearing the poems they so much admire given new force and meaning through the personal interpretation of the author himself. The purpose of the entertainment was to add to the building fund of the Detroit branch, and Mr. Guest's hearty response to aid in this cause was most gratifying to all. When Mr. Guest was approached regarding the matter he expressed his admiration and appreciation of President Heber J. Grant, his personal friend, and added that he would be very glad to give of his time and talent in the interest of the proposed new chapel for the Detroit branch.

Nebo Stake.

Mrs. Mary Stevens of Nebo stake has made an enviable record as a visiting Relief Society teacher, having served steadily for forty-three years. Her district was known as the west mountain district, which extended from the railroad south to Lake Shore.

For seven years Mrs. Stevens had charge of this district alone. The visits were made with horse and buggy, with Mrs. Stevens driving.

Twin Falls Stake.

The latest Relief Society conference was much appreciated in Twin Falls stake. The work emphasized by the General Board visitor on teachers' work, and work and business meetings, is being taken up throughout the stake. Ward conferences have been held in all the wards, with members of the stake board at all meetings. Twin Falls First ward held a most interesting conference, September 13. A program emphasizing teachers' work, the work and business meeting, and welfare work was carried out. A special feature was the play "Out of Work" which was most successfully presented. To increase the efficiency of the visiting teachers in the stake, a campaign is being started under the direction of the stake board. A pennant is to be given to the ward obtaining the highest percent of work accomplished under the following heads: Attendance at union meeting, attendance at work meeting, number visits made. A nutrition class under the Agricultural Department of the state is being held in all the wards once a month. Here children are weighed and measured and a careful record kept in order to facilitate the follow-up work. A teacher-training class is held in Twin Falls where two members from each ward attend to get instructions which they in turn give a class held in each ward.

Sevier Stake.

The class work in this stake is being carried on very efficiently due to the excellent class leaders. The stake has specialized during the year on 100% monthly teachers' visits. Some of the wards have reached this standard and the others are not far behind. The stake board plans carefully all work in advance and makes the visiting schedule for board members several months ahead. The stake board holds a social annually for all Relief Society workers.

Raft River Stake.

A very successful health conference was held in this stake in August. The state field nurse, in company with the Relief Society stake social service leader, made all preliminary arrangements. Due to the scattered conditions it was thought advisable by the state doctor and the local doctor to hold a one-day conference in two different localities, rather than a two-day conference in one place. One hundred forty-three women and children were examined at the two conferences. The doctors and nurses were assisted with the weighing, measuring and recording by the president of the stake Relief Society, Mrs. Abbie C. Ottley, and the presidents

of the various ward Societies. Since the conference the field nurse has been back doing the follow-up work. She, in company with President Ottley and Mrs. Horne, has visited every home which had members who had been examined. The nurse expressed herself as being well pleased with the way mothers were following the doctors' instructions and the mothers expressed themselves as being thankful for this service.

ORGANIZATIONS AND REORGANIZATIONS

North Central States Mission.

Mrs. Harriet H. Allred has been appointed president of the Relief Society of the newly organized North Central States mission. She has in her mission seven organizations, all in a prosperous condition. Mrs. Allred is the wife of President J. G. Allred.

Hyrum Stake.

On Sunday, August 9, 1925, the presidency of the Relief Society of Hyrum stake was reorganized. Mrs. Lovisa H. Allen and Mrs. Elizabeth Critchlow were honorably released from their positions of president and counselor. Mrs. Allen and Mrs. Critchlow had worked together as president and counselor for twenty-two years, and under their faithful leadership, together with that of their co-workers, Relief Society work has grown and flourished in Hyrum stake. On August 25, the Relief Society workers of Hyrum stake entertained in honor of Mrs. Allen and Mrs. Critchlow and they were each presented with beautiful wrist watches. The following were appointed as the new presidency: Mrs. Susan Nelson, president; Mrs. Emily O. Savage and Mrs. Hazel A. Peterson, counselors.

Gunnison Stake.

Due to change of residence from Gunnison stake, Mrs. Ida Swalberg has been honorably released from her position as president of the Relief Society of the stake. Mrs. Swalberg was capable and energetic and during her short term of office she established the Relief Society work on a sound basis. She leaves her old home community with the love and blessing of all of her Relief Society associates. The new officers appointed for Gunnison stake are: Mrs. Amelia C. Larson, president; Mrs. Angie Willardsen and Mrs. Sylvia Metcalf, counselors; Mrs. Elvira Mellor, secretary-treasurer, and Mrs. Clara Bardsley, assistant secretary-treasurer.

Garfield Stake.

On August 30, 1925, the Garfield stake Relief Society was reorganized. Mrs. Sarah S. Larson and her associates were hon-

orably released, with deep appreciation for the excellent work they have accomplished in the Relief Society cause. The following officers were sustained to fill the vacancies: Mrs. Irene N. Rowan, president; Mrs. Esther B. Mathews and Mrs. Fern Whitaker, counselors; Mrs. Katherine C. McKay, secretary-treasurer.

Liberty Stake.

The Liberty stake Relief Society was reorganized in September. Mrs. Myrtle Ballard Shurtliff, who has made an enviable reputation as a progressive and efficient stake president, asked to be released in order that she might give more time to the needs of her growing children, to whom she is ardently devoted. Mrs. Shurtliff also expressed the belief that for the good of the organization and for the good of the members, such positions should not be held indefinitely but should be passed around in order to give opportunity for a variety in leadership and for the development of the greatest possible number of workers. In honor of Mrs. Shurtliff, the Relief Society women of Liberty stake attended the temple in a body, 357 strong, and gave service in the interest of her family. During the month of December a social was given in honor of Mrs. Shurtliff and her retiring board at the home of the new president, Mrs. Hazel H. Greenwood, when a program was given and games played. Refreshments were served and appropriate gifts were made to the retiring officers. The new presidency are: Mrs. Hazel H. Greenwood, president; Mrs. Ida D. Rees and Mrs. Ruby W. Henderson, counselors. Mrs. Margaret M. Cannon was retained as secretary-treasurer.

But far on the depths there are billows
 That never shall break on the beach;
 And I have heard songs in the silence
 That never shall float into speech,
 And I have had dreams in the valley
 Too lofty for language to reach.

From "The Song of the Mystic."

—Father Ryan.

Guide Lessons for March

LESSON I

Theology and Testimony

(First Week in March)

THE PROPHETS OF THE MOSAIC DISPENSATION

A. *What is a Prophet?*

Generally speaking a prophet is one who foretells, but from a theological point of view, a prophet is one who foretells by the direct power of God. His foretelling must be miraculous; i. e., based upon super-human aid. The Apostle Peter clearly points out that true prophecy is a gift to man, not something to be acquired as is the case with the astronomer, who by his observation and mathematical calculations can predict to the minute the time when a planet will be in a certain place. (See I Peter 1:21.)

B. *Prophets, Seers and Revelators.*

A prophet speaks or writes the future as God has decreed it. If he sees what he predicts he becomes a seer. Thus, all true prophets are revelators but not essentially seers. The seer may see into the past the present or the future and make no revelation of his vision. At the close of one of the greatest visions the seer was forbidden to write all that he had seen. (See Book of Mormon, I Nephi 14:28.)

One of the chief privileges of the revelator is that of giving doctrine or laws under the authority of God. As we have seen in a previous lesson, Moses was a prophet, seer and revelator, with the revelator function predominating, making him the great law-giver.

Samuel was a prophet and revelator to Eli. (See I Sam. 3:11-14.) The wide range of his visions as a seer has led to the belief that this gift was the most prominent in his life. (See I Sam. 9:7 15.)

Amos appears to have been more of a prophet than a seer, and as a prophet he was terribly denunciative. (See Amos 3:1-2; 4:1 4.)

C. *The Qualities of a True Prophet.*

1. Righteousness.
2. Complete surrender to God (See Ezek. 2:1-7).
3. Fearless faithfulness (See Ezek. 3:17-21).

D. *False Prophets.*

There were imposters, not a few, who spoke in the name of the Lord as prophets. (See Jer. 29:8, 9, 21; 38:19.) These were theological imposters who studied the trend of public sentiment and made predictions which they thought would give them public preference. They used the name of the Lord while possessed with the spirit of the evil one. With them it was not a question of the will of the Lord but of the wish of the people. That these emissaries of the evil one were objects of denunciation by the true prophets is shown in Jeremiah 29:8, 9, 21, and that they had influence with kings, in Jeremiah 37:19.

The qualities of these false prophets were:

1. Alertness.
2. Dexterity in deception.
3. Audacity in assumption of authority. (See Micah 3:5-11.)

E. *Some of the Prophets Closely Related to Our Dispensation:*1. *By Their Words:*

Job: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to another people." (Dan. 2:44.)

Micah: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." (See Micah 4:1-3.)

2. *By Their Works, as Messengers from Heaven.*

(a) Moses, (b) Elias, (c) Elijah. Each of these had his definite mission. (See D. & C. 110.)

QUESTIONS AND PROBLEMS

1. Give evidence that a true prophet is more than a person who truly foretells the future.
2. Distinguish between the gift of a seer and that of a revelator.
3. Prove that Samuel's prophecies never failed, and tell why. (See I Sam. 3:18, 19.)
4. What part of Micah 4:1, 2, 3 has been fulfilled? What

part is being fulfilled and what part is still awaiting fulfilment?

5. Discuss the characteristics of the false prophets of the Mosaic Dispensation.

6. Wherein does Daniel 2:44 give assurance that the young people of this Church will not fail in their faith nor in their works?

7. What specific work of (a) Moses, (b) Elias, (c) Elijah, makes each of them closely related to us?

8. How many of the thirty nine books of the Old Testament are named after prophets?

Work and Business

TEACHER'S TOPIC FOR MARCH

HOME

Make the home beautiful, O, let the sweetest flow'rs
 Blossom where the lov'd ones pass away the many hours.
 Make the home beautiful, make it pleasant and fair.
 Beautify, beautify, let your heav'n be there.

—*Evan Stephens.*

1. Some things that make a home beautiful:
 - a. Cleanliness and order both of the inside and outside surroundings.
 - b. Flowers in the garden and in the house.
 - c. Lawn, vines, trees and shrubs.
 - d. Paint.
 - e. Absence of flies.
2. What a beautiful home means to the individuals in the home and to the community.
 - a. Effect of beauty, cleanliness on character.
 - b. Civic pride in homes.
 - c. Favorable impressions made by well kept homes.
3. A home does not need to be expensive in order to be beautiful. A humble cottage well kept with fresh curtains and blossoming flowers radiates the true spirit of home. It is suggested that teachers be prepared with names of flowers that will bloom each month in the flower season, to give to those they visit.

LESSON III

Literature

(Third Week in March)

MARK TWAIN—LESSON II

The Innocents Abroad, one of Mark Twain's travel books, is characteristic of the great American humorist. Much of his humor results from what was very largely, at his time, an American point of view relative to Europe. While what he says is in no way complimentary to the intelligence of the American people, it is at least sincere and free from hypocrisy, although at times it is woefully extravagant. His extravagance, however, is entirely fitting, because it is one of the devices he uses to create humor. Another device frequently used by Mark Twain for humorous effect is that of contrast.

Rome is pretty generally conceded to be the most interesting city in the world, yet this is what Mark Twain writes about it:

"What is it that confers the noblest delight? What is that which swells a man's breast with pride above that which any other experience can bring him? Discovery! To know that you are walking where none others have walked; that you are beholding what human eye has not seen before; that you are breathing a virgin atmosphere. To give birth to an idea—to discover a great thought—an intellectual nugget, right under the dust of a field, to invent a new hinge, to find the way to make the lightning carry your messages. To be the *first*—that is the idea. To do something, say something, see something, before *anybody* else—these are the things that confer a pleasure compared with which other pleasures are tame and commonplace, other ecstasies cheap and trivial. Morse, with his first message, brought by his servant, the lightning; Fulton, in that long drawn century of suspense, when he placed his hand upon the throttle-valve, and lo, the steamboat moved; Jenner, when his patient, with the cow's virus in his blood, walked through the small-pox hospitals unscathed; Howe, when the idea shot through his brain that for a hundred and twenty generations the eye had been bored through the wrong end of the needle; the nameless lord of art who laid down his chisel in some old age that is forgotten now, and gloated upon the finished Laocoon; Daguerre, when he commanded the sun, riding in the zenith, to print the landscape upon his insignificant silvered plate, and he obeyed; Columbus, in the Pinta's shrouds, when he swung his hat above a fabled sea and gazed abroad upon an unknown world! These are the men who have really lived—who have actually comprehended what pleasure is—who have crowded long lifetimes of ecstasy into a single moment.

"What is there in Rome for me to see that others have not

seen before me? What is there for me to touch that others have not touched? What is there for me to feel, to learn, to hear, to know, that shall thrill me before I pass to others? What can I discover? Nothing. Nothing whatsoever. One charm of travel dies here. But if I were only a Roman. If, added to my own I could be gifted with modern Roman sloth, modern Roman superstition, and modern Roman boundlessness of ignorance, what bewildering worlds of unsuspected wonders I would discover! Ah, if I were only a habitant of the Campagna five and twenty miles from Rome! *Then* I would travel.

"I would go to America, and see, and learn, and return to the Campagna and stand before my countrymen an illustrious discoverer. I would say:

"I saw there a country which has no overshadowing Mother Church, and yet the people survive. I saw a government which never was protected by foreign soldiers at a cost greater than that required to carry on the government itself. I saw common men and common women who could read; I even saw small children of common country people reading from books; if I dared think you would believe it, I would say they could write, also. In the cities I saw people drinking a delicious beverage made of chalk and water, but never once saw goats driven through their Broadway or their Pennsylvania avenue or their Montgomery street and milked at the doors of the houses. I saw real glass windows in the houses of even the commonest people. Some of the houses are not of stone, nor yet of bricks; I solemnly swear they are made of wood. Houses there will take fire and burn, sometimes—actually burn entirely down, and not leave a single vestige behind. I could state that for a truth, upon my death-bed. And as a proof that the circumstance is not rare, I aver that they have a thing which they call a fire-engine, which vomits forth great streams of water, and is kept always in readiness, by night and by day, to rush to houses that are burning. You would think one engine would be sufficient, but some great cities have a hundred; they keep men hired and pay them by the month to do nothing but put out fires. For a certain sum of money other men will insure that your house shall not burn down; and if it burns they will pay you for it. There are hundreds and thousands of schools, and anybody may go and learn to be wise, like a priest. In that singular country, if a rich man dies a sinner, he is damned; he cannot buy salvation with money for masses. There is really not much use in being rich, there. Not much use as far as the other world is concerned, but much, very much use, as concerns this; because there, if a man be rich, he is very greatly honored, and can become a legislator, a governor, a general, a senator, no matter how ignorant an ass he is—just as in our beloved Italy, the nobles hold all the great places, even though sometimes they are born noble idiots. There.

if a man be rich, they give him costly presents, they ask him to feasts, they invite him to drink complicated beverages; but if he be poor and in debt, they require him to do that which they term to 'settle'. The women put on a different dress almost every day; the dress is usually fine, but absurd in shape; the very shape and fashion of it changes twice in a hundred years; and did I but covet to be called an extravagant falsifier, I would say it changed even oftener. Hair does not grow upon the American women's heads; it is made for them by cunning workmen in the shops, and is curled and frizzled into scandalous and ungodly forms. Some persons wear eyes of glass which they see though with facility perhaps, else they would not use them; and in the mouths of some are teeth made by the sacriligious hand of man. The dress of the men is laughably grotesque. They carry no musket in ordinary life, nor no long pointed pole; they wear no wide, green-lined cloak; they wear no peaked black felt hat, no leathern gaiters reaching to the knee, no goatskin breeches with the hair side out, no hobnailed shoes, no prodigious spurs. They wear a conical hat termed a 'nail-keg'; a coat of saddest black; a shirt which shows dirt so easily that it has to be changed every month, and is very troublesome; things called pantaloons, which are held up by shoulder straps, and on their feet they wear boots which are ridiculous in pattern and can stand no wear. Yet dressed in this fantastic garb, these people laughed at *my* costume. In that country, books are so common that it is really no curiosity to see one. Newspapers also. They have a great machine which prints such things by thousands every hour."

Speaking of the people of Portugal, Mark Twain has the following to say:

"The good Catholic Portuguese crossed himself and prayed God to shield him from all blasphemous desire to know more than his father did before him. The climate is mild; they never have snow or ice, and I saw no chimneys in the town. The donkeys and the men, women and children of a family, all eat and sleep in the same room, and are unclean, are ravaged by vermin, and are truly happy. The people lie and cheat the stranger, and are desperately ignorant, and have hardly any reverence for their dead. The latter trait shows how little better they are than the donkeys they eat and sleep with. The only well-dressed Portuguese in the camp are the half dozen well-to-do families, the Jesuit priests, and the soldiers of the little garrison."

As a goodly number of people have no doubt seen the moving picture entitled "*The Hunchback of Notre Dame*," we shall include part of Mark Twain's description of that church:

"We loitered through the grand aisles for an hour or two, staring up at the rich stained-glass windows embellished with blue

and yellow and crimson saints and martyrs, and trying to admire the numberless great pictures in the chapels, and then we were admitted to the sacristy and shown the magnificent robes which the Pope wore when he crowned Napoleon I; a wagon-load of solid gold and silver utensils used in the great public processions and ceremonies of the church; some nails of the true cross, a fragment of the cross itself, a part of the crown of thorns. We had already seen a large piece of the true cross in a church in the Azores, but no nails. They showed us likewise the bloody robe which that Archbishop of Paris wore who exposed his sacred person and braved the wrath of the insurgents of 1848, to mount the barricades and hold aloft the olive branch of peace in the hope of stopping the slaughter. His noble effort cost him his life. He was shot dead. They showed us a cast of his face, taken after death, the bullet that killed him, and the two vertebræ in which it lodged. These people have a somewhat singular taste in the matter of relics. Ferguson told us that the silver cross which the good archbishop wore at his girdle was siezed and thrown into the Seine, where it lay embedded in the mud for fifteen years, and then an angel appeared to a priest and told him where to dive for it; he did dive for it and got it, and now it is there on exhibition at Notre Dame, to be inspected by anybody who feels an interest in inanimate objects of miraculous intervention."

One feels little of the architectural majesty of this building or the wonderful story told through the art of sculpture, in its facades that form the front of this truly glorious church, in Mark Twain's description. He was not interested in that; his aim was to ridicule shams, and I think we shall all agree that he succeeded. Nevertheless, we have one truly serious book from the pen of Mark Twain as a result of his travels in Europe. It is *Joan of Arc*. The author calls it a free translation out of the ancient French into modern English from the original unpublished manuscript in the national archives of France by Jean Francois Alden.

At this point in the lesson we shall include the account of Joan's first appearance before the Dauphin, later crowned king at Rheims. A plan had been devised to trick her. One of the nobles had been sent to the throne and the king retained among the courtiers:

"All that host had been consumed with curiosity to see what Joan would do. Well, they had seen, and now they were full of astonishment to see that she had really performed that strange miracle according to the promise in her letter; and they were fully as much astonished to find that she was not overcome by the pomps and splendors about her, but was even more tranquil and at her ease in holding speech with a monarch than ever they themselves had been, with all their practice and experience.

"As for our two knights, they were inflated beyond measure

with pride in Joan, but nearly dumb, as to speech, they not being able to think out any way to account for her managing to carry herself through this imposing ordeal without ever a mistake or an awkwardness of any kind to mar the grace and credit of her great performance.

“The talk between Joan and the King was long, and earnest, and held in low voices. We could not hear, but we had our eyes and could note effects; and presently we and all the house noted one effect which was memorable and striking, and has been set down in memoirs and histories in testimony at the Process of Rehabilitation by some who witnessed it; for all knew it was big with meaning, though none knew what that meaning was at that time, of course. For suddenly we saw the king shake off his indolent attitude and straighten up like a man, and at the same time look immeasurably astonished. It was as if Joan had told him something almost too wonderful for belief, and yet of a most uplifting and welcome nature.

“It was long before we found out the secret of this conversation, but we know it now, and all the world knows it. That part of the talk was like this—as one may read in all histories. The perplexed King asked Joan for a sign. He wanted to believe in her and her mission, and that her Voices were supernatural and endowed with knowledge hidden from mortals, but how could he do this unless these Voices could prove their claim in some absolutely unassailable way? It was then that Joan said—

“‘I will give you a sign, and you shall no more doubt. There is a secret trouble in your heart which you speak of to none—a doubt which wastes away your courage, and makes you dream of throwing all away and fleeing from your realm. Within this little while you have been praying, in your own breast, that God of his grace would resolve that doubt, even if the doing of it must show you that no kingly right is lodged in you.’

“It was that that amazed the King, for it was as she had said: his prayer was the secret of his own breast, and none but God could know about it. So he said:

“‘The sign is sufficient. I know, now, that these Voices are of God. They have said true in this matter; if they have said more, tell it me—I will believe.’

“‘They have resolved that doubt, and I bring their very words, which are these: Thou art lawful heir to the King thy father, and true heir of France. God has spoken it. Now lift up thy head and doubt no more, but give me men-at-arms and let me get about my work.

“Telling him he was of lawful birth was what straightened him up and made a man of him for a moment, removing his doubts upon that head and convincing him of his royal right; and if any

could have hanged his hindering and pestiferous council and set him free, he would have answered Joan's prayer and set her in the field. But no, those creatures were only checked, not checkmated; they could invent some more delays.

"We had been made proud by the honors which had so distinguished Joan's entrance into that place—honors restricted to personages of very high rank and worth—but that pride was as nothing compared with the pride we had in the honor done her upon leaving it. For whereas those first honors were shown only to the great, these last, up to this time, had been shown only to the royal. The King himself led Joan by the hand down the great hall to the door, the glittering multitude standing and making reverence as they passed, and the silver trumpets sounding those rich notes of theirs. Then he dismissed her with gracious words, bending low over her hand and kissing it. Always—from all companies, high or low—she went forth richer in honor and esteem than when she came.

"And the King did another handsome thing by Joan, for he sent us back to Courdray Castle torch-lighted and in state, under escort of his own troops—his guard of honor—the only soldiers he had; and finely equipped and bedizened they were, too, though they hadn't seen the color of their wages since they were children, as a body might say. The wonders which Joan had been performing before the King had been carried all around by this time, so the road was so packed with people who wanted to get a sight of her that we could hardly dig through; and as for talking together, we couldn't, all attempts at talk being drowned in the storm of shoutings and huzzas that broke out all along as we passed, and kept abreast of us like a wave the whole way."

After Joan had freed her country and placed the crown upon the King's head in the cathedral at Rheims, the clergy became jealous of her, in consequence of which she was tried as a heretic, an apostate and an idolator, and burned at the stake without any help from the King whom she had befriended in such magnificent fashion. We shall include the account, as given by Mark Twain, of the message of her death:

"We stood silent awhile, but she was still unconscious of us, still deep in her sad musings and far away. Then Martin Ladvenu said, softly—

"Joan."

She looked up then, with a little start, and a wan smile, and said—

"Speak. Have you a message for me?"

"Yes, my poor child. Try to bear it. Do you think you can bear it?"

"Yes"—very softly, and her head drooped again.

"I am come to prepare you for death."

A faint shiver trembled through her wasted body. There was a pause. In the stillness we could hear our breathings. Then she said, still in that low voice—

“When will it be?”

The muffled notes of a tolling bell floated to our ears out of the distance.

“Now. The time is at hand.”

That slight shiver passed again.

“It is so soon—ah, it is so soon!”

There was a long silence. The distant throbbings of the bell pulsed through it, and we stood motionless and listening. But it was broken at last—

“What death is it?”

“By fire!”

“Oh, I knew it, I knew it!” She sprang wildly to her feet and wound her hands in her hair, and began to writhe and sob, oh, so piteously, and mourn and grieve and lament, and turn to first one and then another of us, and search our faces beseechingly, as hoping she might find help and friendliness there, poor thing—she that had never denied these to any creature, even her wounded enemy on the battle-field.

“Oh, cruel, cruel, to treat me so! And must my body, that has never been defiled, be consumed to-day and turned to ashes? Ah, sooner would I that my head were cut off seven times than suffer this woeful death. I had the promise of the church’s prison when I submitted, and if I had but been there, and not left here in the hands of my enemies, this miserable fate had not befallen me. Oh, I appeal to God the Great Judge, against the injustice which has been done me.”

There was none there that could endure it. They turned away, with tears running down their faces. In a moment I was on my knees at her feet. At once she thought only of my danger, and bent and whispered in my ear: “Up!—do not peril yourself, good heart. There—God bless you always!” and I felt the quick clasp of her hand. Mine was the last hand she touched with hers in life. None saw it; history does not know of it or tell of it, yet it is true, just as I have told it. The next moment she saw Cauchon coming, and she went and stood before him and reproached him, saying—

“Bishop, it is by you that I die?”

He was not shamed, not touched; but said, smoothly—

“Ah, be patient, Joan. You die because you have not kept your promise, but have returned to your sins.”

“Alas,” she said, “if you had put me in the Church’s prison, and given me right and proper keepers, as you promised, this would not have happened. And for this I summon you to answer before God!”

Having given you two important quotations from Mark

Twain, we include a statement found on one of the fly-leaves of the volume from Louis Kossuth:

"Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has ever held supreme command of the military forces of a nation *at the age of seventeen.*"

Also a paragraph from the translator, entitled "A Peculiarity of Joan of Arc's History":

"The details of the life of Joan of Arc form a biography which is unique among the world's biographies in one respect: *It is the only story of a human life which comes to us under oath, the only one which comes to us from the witness-stand.* The official records of the Great Trial of 1431, and of the Process of Rehabilitation of a quarter of a century later, are still preserved in the National Archives of France, and they furnish with remarkable fulness the facts of her life. The history of no other life of that remote time is known with either the certainty or the comprehensiveness that attaches to hers.

"The Sieur Louis de Conte is faithful to her official history in his Personal Recollections, and thus far his trustworthiness is unimpeachable; but his mass of added particulars must depend for credit upon his own word alone."

It is a well known fact that Mark Twain valued very greatly his translation of *Joan of Arc*, and also that he was very greatly interested in her as an historical character. It is said that he attended a production of *Joan of Arc* in which Margaret Anglin took the title role. At the close of the performance he made his way to her dressing room, and in a state of great emotion complimented her highly for the spiritual tone of her production, exclaiming as he did so, "I really believe she heard Voices."

QUESTIONS AND PROBLEMS

1. Give an example from Mark Twain of humor produced through extravagance.
2. Give an example of humor produced through contrast.
3. Let each member of the class bring to the class a brief statement from the pen of Mark Twain that interests her personally. It may be an example of his humor or it may be from his more serious writings.

LESSON IV

Social Service

(Fourth Week in March)

CHILD WELFARE

PHYSICAL PROBLEMS (CONTINUED)

CASE STUDIES

Two physical problems of childhood that are not infrequently encountered are discussed in the case studies of the two girls Emily and Carmela. The histories, as presented in the text, give only a summary of the problems presented, and the author's comments on their significance and treatment. It undoubtedly will be of interest to those not familiar with the workings of a Behavior Clinic to have an insight into its operations and some knowledge of the procedure employed in gathering the information that the psychiatrist must have to interpret and treat the problems that the different children present.

These clinics, where children who present behavior problems are analyzed, are a recent development. They are known by various names—Habit Clinics, Behavior Clinics, Child Guidance Bureaus, Mental Hygiene Clinics, etc. The staff usually consists of at least a physician, a psychological examiner, a social worker, and a psychiatrist. The psychiatrist is the head of the clinic and the other professional workers contribute their findings to the psychiatrist, who interprets this material in connection with his study of the individual.

The child may be brought to the clinic by his parents, or he may be referred by his school teacher, by a nurse, by a physician, or by a social worker. A study is then made of the physical and mental make-up and social life of the child. The social worker perhaps makes her study first. She gathers the history of the child's development and its present environmental conditions. She visits the home, observes the neighborhood and home standards, gathers the physical history as related by the family of the heredity, the child's development, (age of walking, talking, dentition, childhood diseases, etc.), the present health and the hygienic standards of the home. She learns, too, something of the family's emotional attitude towards the child, for often abnormal childhood behavior is the result of unwholesome attitudes within the family group. The social worker, too, secures the school's report of the child's progress and conduct.

With the social worker's report before him, the physician makes a careful examination. The examination is a thorough one, and frequently physical defects, not even suspected by the family, are discovered and reveal the cause of abnormal behavior of the child.

A psychological examiner, on one or more occasions, makes

a study of the child's mental ability. He uses standard psychometric tests, which when properly given and interpreted can give an insight into the child's inherent ability, and discloses the types of performances at which he is especially weak or especially able.

The psychiatrist makes his own analysis of the child's emotional and psychic life and relates this to the findings of the other reports. The studies as they appear in the text are brief summaries of the psychiatrist's interpretation of all of the material.

A knowledge of the characteristics of the cretin type represented by Emily, is important to all parents, teachers and persons dealing with children. There are not great numbers of pure cretins, although every worker with children occasionally meets the type. If the cretin does not receive early medication, he always remains as helpless and burdensome as an infant. These helpless children are frequently placed in institutions as it is almost impossible to bear the burden of their care in a home. The recent discovery of medication, effective if given early, makes the future of the cretin much more helpful. If early and continuous treatment is applied, these sluggish and retarded individuals do attain a limited development. Because Emily received the proper medication from the time she was eight months old, she reached a state of usefulness and will perhaps even be able to make her own livelihood.

While there are not a great number of cretins—individuals whose thyroid gland fails to develop—there are many persons who are affected by either the over (hyper), or under (hypo) activity of the thyroid gland. The causes for glandular disturbance may be some hereditary factor or some chemical disturbance of the body. Some authorities contend that glandular upsets may be the result of some emotional experience or emotional strain and the upset in the glandular functioning continues after the emotional stress has been removed.

The hyper-thyroid type is nervous, excitable, has a high pulse, and the energy of the body is literally burned away. The treatment applied tends to check the over activity of the gland. The hypo-thyroid individual has a low pulse, is easily fatigued, is retarded and slow mentally and physically. These individuals are given the substance of thyroid gland artificially, and normal alertness and energy frequently follows. Treatment in either case should be under the close direction of a physician.

The six year old Carmela presents a very common childhood problem. Enuresis (bedwetting) has distressed many parents and has brought much unhappiness to the victims. A keen embarrassment is felt by the afflicted child and he is often punished and ridiculed by his family and playmates.

Recently a young boy refused to go on a camping trip with his playmates and later would not join a boys' club that hiked and participated in regular boy sports. While he was a bright,

likeable boy, he became more and more aloof, spending most of his time in morbid brooding by himself. It was not until the club organizer learned from his mother, who also was diffident in discussing the boy's condition, that he had never acquired control of the bladder, that the boy's behavior could be understood.

The author points out that neither punishment nor medicine is the treatment usually needed. Punishment adds to the child's humiliation and lessens his confidence to acquire correct habits. Drugs are not needed in the majority of cases, and when applied is perhaps only an incident in the successful treatment.

The control of this reflex action (reflex action is any purely spontaneous action) must first be a conscious performance. Just as in learning to walk, which also later becomes an automatic process, the higher brain centers function until it becomes an automatic action. The lower brain centers then control these automatic performances. Until the habit is fixed (or the neuron pattern established) conscious effort is needed to "condition" or control the spontaneous reflex.

Our author suggests that the child should be assisted in establishing this control early—soon after birth. If an older child presents this problem, some motive should be given him (such as a desire to be normal and strong) and confidence be implanted. The encouragement a child needs to make a conscious effort to establish correct habits can be given by a parent as well as a physician.

It is interesting to note that the author treats enuresis in a different manner when it is accompanied by thumb-sucking or nail-biting. These habits are considered as associated infantile habits or "fixations" and the conscious control of one will bring with it the control of the others. The child is, therefore, assisted in overcoming the simpler and more obvious habit, either the nail-biting or thumb-sucking, and in most cases control of enuresis accompanies the control of the other habit.

Children who are mentally defective are frequently troubled with enuresis. It is naturally more difficult for a retarded child to obtain conscious control of any action. Enuresis, alone, does not indicate retardation but if accompanied by late talking and walking, there is then a suggestion of general backwardness.

The author states that he never considers enuresis as an isolated ailment, to be treated as a single factor. It is, rather, a symptom of illness, or nervous instability, or has some psychic origin. If proper habits are not formed at the usual age, which is between eighteen months and two years, and the efforts of the parents to assist the child in establishing control do not meet with success, the child deserves the attention of a physician or psychiatrist.

Reference: *The Challenge of Childhood*, by Dr. Ira S. Wile, pages 24 to 32.

QUESTIONS AND PROBLEMS

1. What is the function of a Habit Clinic?
2. Name the usual members of the staff and what contribution each makes.
3. What is a cretin?
4. How is cretinism treated?
5. What is the difference in both type and treatment of hyper-thyroid and hypo-thyroid individuals?
6. What is enuresis and why is it a serious problem of childhood?
7. What treatment does the author suggest?
8. Why are punishment and medicine not effective treatment?

CONVENTIONS AND CONFERENCE

General Board members visited Relief Society stake conventions and conferences, which were held in the stakes during 1925, as follows:

- Alberta—Mrs. Louise Y. Robison.
 Alpine—Mrs. Jennie B. Knight, Mrs. Annie Wells Cannon.
 Bannock—Mrs. Elise B. Alder.
 Bear Lake—Mrs. Lotta Paul Baxter.
 Bear River—Mrs. Cora L. Bennion.
 Beaver—Mrs. Amy W. Evans.
 Benson—Miss Sarah M. McLelland.
 Big Horn—Mrs. Louise Y. Robison.
 Blackfoot—Mrs. Ethel R. Smith.
 Blaine—Mrs. Amy W. Evans.
 Boise—Mrs. Elise B. Alder.
 Box Elder—Mrs. Annie Wells Cannon, Mrs. Ethel R. Smith.
 Burley—Mrs. Amy W. Evans.
 Cache—Mrs. Nettie D. Bradford, Mrs. Elise B. Alder.
 Carbon—Mrs. Annie Wells Cannon.
 Cassia—Mrs. Louise Y. Robison.
 Cottonwood—Mrs. Amy Brown Lyman, Miss Sarah M. McLelland.
 Curlew—Mrs. Elise B. Alder.
 Deseret—Mrs. Lotta Paul Baxter.
 Duchesne—Mrs. Louise Y. Robison.
 Emery—Mrs. Jennie B. Knight.
 Ensign—Mrs. Annie Wells Cannon, Mrs. Julia A. F. Lund.
 Franklin—Mrs. Elise B. Alder.
 Fremont—Mrs. Elise B. Alder.
 Garfield—Mrs. Amy W. Evans.
 Gunnison—Mrs. Jennie B. Knight.
 Granite—Mrs. Clarissa S. Williams, Mrs. Julia A. F. Lund.
 Grant—Mrs. Clarissa S. Williams, Mrs. Julia A. F. Lund.
 Hyrum—Mrs. Ethel R. Smith.
 Idaho—Mrs. Annie Wells Cannon.
 Idaho Falls—Mrs. Cora L. Bennion.
 Jordan—Mrs. Clarissa S. Williams, Mrs. Elise B. Alder.
 Juab—Mrs. Lotta Paul Baxter.
 Juarez—Mrs. Lotta Paul Baxter.
 Kanab—Mrs. Amy W. Evans.
 Kolob—Mrs. Cora L. Bennion, Mrs. Nettie D. Bradford.
 Lethbridge—Mrs. Louise Y. Robison.
 Liberty—Mrs. Cora L. Bennion, Mrs. Julia A. F. Lund.
 Logan—Mrs. Louise Y. Robison, Mrs. Ethel R. Smith.
 Lost River—Mrs. Nettie D. Bradford.
 Los Angeles—Mrs. Lotta Paul Baxter.
 Malad—Mrs. Louise Y. Robison.
 Maricopa—Mrs. Lotta Paul Baxter.
 Millard—Miss Sarah M. McLelland.
 Minidoka—Mrs. Amy Brown Lyman.
 Montpelier—Mrs. Ethel R. Smith.
 Moapa—Mrs. Lotta Paul Baxter.
 Morgan—Mrs. Cora L. Bennion.
 Mt. Ogden—Mrs. Louise Y. Robison.
 Nebo—Mrs. Amy Brown Lyman, Mrs. Annie Wells Cannon.
 North Davis—Mrs. Emma A. Empey, Miss Sarah M. McLelland.
 No. Sanpete—Mrs. Cora L. Bennion.
 No. Sevier—Mrs. Elise B. Alder.
 No. Weber—Mrs. Lalene H. Hart, Mrs. Julia A. F. Lund.
 Ogden—Mrs. Emma A. Empey, Mrs. Nettie D. Bradford.
 Oneida—Mrs. Lalene H. Hart.
 Oquirrh—Mrs. Amy Brown Lyman, Mrs. Elise B. Alder.
 Palmyra—Mrs. Jennie B. Knight, Mrs. Nettie D. Bradford.
 Panguitch—Mrs. Amy W. Evans.
 Parowan—Mrs. Annie Wells Cannon.
 Pioneer—Mrs. Clarissa S. Williams, Mrs. Julia A. F. Lund.
 Pocatello—Mrs. Louise Y. Robison.
 Portneuf—Mrs. Ethel R. Smith.
 Raft River—Mrs. Nettie D. Bradford.
 Rigby—Mrs. Amy W. Evans.
 Roosevelt—Mrs. Louise Y. Robison.
 St. George—Mrs. Louise Y. Robison.
 St. Johns—Mrs. Julia A. Child.
 St. Joseph—Mrs. Lotta Paul Baxter.
 Salt Lake—Mrs. Amy Brown Lyman, Mrs. Cora L. Bennion.
 San Juan—Mrs. Jennie B. Knight.
 San Luis—Mrs. Jennie B. Knight.
 Sevier—Mrs. Amy W. Evans.
 Shelley—Mrs. Ethel R. Smith.
 Snowflake—Mrs. Julia A. Child.
 So. Davis—Mrs. Lalene H. Hart, Mrs. Cora L. Bennion.
 So. Sanpete—Mrs. Nettie D. Bradford.
 So. Sevier—Mrs. Annie Wells Cannon.
 Star Valley—Mrs. Nettie D. Bradford.
 Summit—Mrs. Nettie D. Bradford.
 Taylor—Mrs. Louise Y. Robison.
 Teton—Mrs. Cora L. Bennion.
 Tintic—Mrs. Cora L. Bennion.
 Tooele—Mrs. Clarissa S. Williams, Mrs. Louise Y. Robison.
 Twin Falls—Mrs. Ethel R. Smith.
 Uintah—Mrs. Louise Y. Robison.
 Union—Mrs. Julia A. Child.
 Utah—Mrs. Lalene H. Hart, Mrs. Nettie D. Bradford.
 Wasatch—Miss Sarah M. McLelland.
 Wayne—Mrs. Nettie D. Bradford.
 Weber—Mrs. Jennie B. Knight, Mrs. Elise B. Alder.
 Woodruff—Mrs. Annie Wells Cannon.
 Yellowstone—Mrs. Amy W. Evans.
 Young—Mrs. Jennie B. Knight.

\$7,500 for \$1.00

Travel and Pedestrian Insurance

NO PHYSICAL EXAMINATION

Offer is Open to Everyone

between the age of 15 and 70

New or old subscriber of the Deseret News may obtain a policy by paying a registration fee of \$1.00

Send for an application blank to day

DESERET NEWS

Salt Lake City, Utah.

Insure today—tomorrow may be too late.



The Reliable Mail Order House

1069 E. 21st SOUTH

Price List for Fall and Winter 1925-26



WE HAVE NO AGENTS, BUY DIRECT AND SAVE FROM 25% TO 30%

No. 51 L. D. S. Garments Fine Rib only in L. D. S. New Style.....\$1.25

Any of the following numbers can be made up in EITHER NEW or OLD STYLE L. D. S. GARMENT or MEN'S or LADIES' Union Suits.

No. 50 Flat Weave 95c	No. 58 Heavy Unbleached \$2.25	No. 68 1-3 Wool \$3.00
No. 52 Fine Rib \$1.50	No. 60 Heavy Bleached \$2.25	No. 70 3/4 Wool \$4.25
No. 54 Bleached Cotton \$1.75	No. 64 Lisle \$2.25	No. 72 3/4 Wool \$5.50
No. 56 Unbleached \$1.75	No. 66 Merc. \$2.75	No. 74 Silk and Wool \$7.00

For MEN'S Union Suits ONLY

No. 92 All Worsted Wool Grey.....	\$ 9.50
No. 96 All Worsted Wool Black.....	9.50
All Wool Blankets 5 lb. double 66-80.....	8.50
All Wool Overcoats.....	18.50
All Wool Men's Sweater Coats.....	6.25
All Wool Men's Shirts.....	5.75

If you are not perfectly satisfied with any of our goods, we refund the money

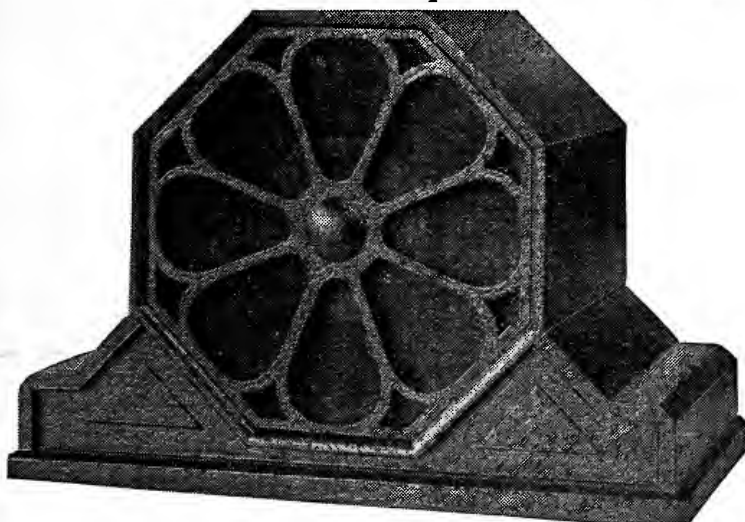
WRITE FOR SAMPLES

Why Pay More For Ladies' Silk Hose When You Can Get A Pure Silk Hose in Any Shade for \$1.00

THE UTAH LINE

Trade Mark Reg.

Guaranteed Loud Speakers, Made of Semi-Hard Rubber,
Utah Supreme, Price \$25.00.



GUARANTEE

Buy a *Utah* and use it for two weeks. Compare its tone with the best the others are able to produce. If the *Utah* does not give better reception return it to your dealer and he will refund your money. Finished in a soft antique mahogany, designed to please both eye and ear. Measures $10\frac{1}{2} \times 8 \times 7\frac{1}{2}$. Weight 8 pounds.

Price **\$25⁰⁰**

UTAH RADIO PRODUCTS CO.

Largest Manufacturers in the World

Office 1327 S. Michigan Ave., Chicago

Factory Salt Lake City, Utah

Glazier and Taylor HOSIERY COMPANY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors

A wonderful Hose for wear

Per Pair\$1.95

Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50

Box of Three Pairs\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50

Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, very
durable. All Colors

Per Pair\$1.00

Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



When Buying Mention Relief Society Magazine

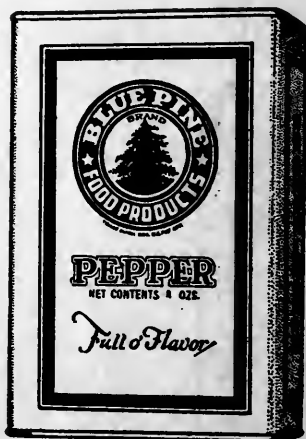
MRS EDGAR M JEFFERY
DELTA UTAH

Scowcroft's BLUE PINE Extracts, Spices,

Full o' Flavor



Walnuts,



The season for pastry,
cakes and candy is at
hand—Blue Pine
food products are
guaranteed to please
you or your money
back

**SAY BLUE PINE TO
YOUR GROCER**

When Buying Mention Relief Society Magazine



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

FEBRUARY, 1926

No. 2

CONTENTS

Moonlight on the Mountains.....	Frontispiece
Growing Old	Carrie Tanner 57
Debts and Payments.....	Orson F. Whitney 59
Letter to Pres. Clarissa S. Williams and the General Board	May Booth Talmage 65
Letter from Mrs. Jeannette A. Hyde.....	72
Editorial—A Real Christmas Present	75
The Near East Relief	76
Citizens of the World	77
Appreciation	78
Condolence	78
Summer Vacations for Children.....	Lydia D. Alder 79
Invalid Diet	Jean Cox 82
Notes from the Field.....	Amy Brown Lyman 88
Guide Lessons for April	93
My Mother	Bertha M. Rosevear 111

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints
Room 20 Bishop's Bldg. Salt Lake City, Utah

\$1.00 a Year—Single Copy, 10c.

Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South



serve -
Keeley's
BEST BY TEST
PHONE WAS. 3223

ICE CREAM
CANDY-CAKE
PUNCHES
deliciously different

Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick



GO VIA

SAN FRANCISCO

TO

LOS ANGELES

AND RETURN, IT COSTS NO MORE TO SEE ALL OF

CALIFORNIA

IN ONE COMPLETE TRIP

\$52⁵⁰ VIA
Southern Pacific
Lines

THREE TRAINS DAILY FROM SALT LAKE CITY AND OGDEN
PROPORTIONATELY LOW FARE FROM ALL OTHER POINTS
IN UTAH, IDAHO AND MONTANA

STOPOVERS ALLOWED AT ALL POINTS. TICKETS ON SALE
DAILY.

For Complete Information, Tickets and Reservations, Call Phone or Write.

P. BANCROFT, General Agent.

41 South Main Street.

Wasatch 3008

Wasatch 3078.

Temple and Burial Clothes

COMPLETE SUITS FOR MEN AND WOMEN

Variety of Grades and Prices

Prompt and Careful Attention

To

Mail—Telephone—Telegraph Orders

Open Daily, 9 a. m.—5 p. m.

General Board Relief Society

Phone Wasatch 3286

23 Bishop's Building

Salt Lake City, Utah

When Buying Mention Relief Society Magazine



An OVERALL with a
Classy Appearance

MOUNTAINEER EXPRESS STRIPE OVERALLS

GUARANTEED FOR
QUALITY
FIT AND SERVICE

A clean, neat appearing garmen
for the Store Clerk, the Flour
Mill Operator, the Dairyman,
the Garage man, the Teamster.

None
Too
Large

None
Too
Small



Mothers, do you know that
the best leather soles will
wear three times longer than
poor ones? They are water
proof too.

You just try the
**Royal Shoe
Repairing Co.**

and see

38 So. Main Street, Salt Lake
City

"Parcel post a specialty"

**BUILDING
LOANS**

At advantageous
interest rates.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.
32 Main Street Watch 123 Salt Lake City

The Home Library

The crowning glory of the home is its library. It should be selective, progressive and wholesome. Tell us your needs and we'll recommend titles.

*Any book sent by mail
C. O. D.*

**Deseret Book
Company**
Salt Lake City

**HERE IS HIGH-
POWERED CLEAN-
ING HELP FREE**

World's largest selling vacuum cleaner sent to your home on free trial.

\$8.50 set of attachments FREE with each cleaner purchased.



Eureka Vacuum Cleaner Co.
225 So. State

Sold by

Utah Power & Light Co.
Wasatch 500

All Up-To-Date Libraries

Both Public and Private

Contain Bound Volumes of the

RELIEF SOCIETY MAGAZINE

Following are the bound volumes we have for sale:

- Vol. 2 1915, Leather and Cloth Bound.
- Vol. 3 1916, Leather and Cloth Bound.
- Vol. 4 1917, Leather and Cloth Bound.
- Vol. 5 1918, Leather Bound Only.
- Vol. 6 1919, Leather and Cloth Bound.
- Vol. 7 1920, Leather and Cloth Bound.
- Vol. 8 1921, Leather Only.
- Vol. 9 1922, Leather Only.
- Vol. 10 1923, Leather and Cloth Bound.
- Vol. 11 1924, Leather and Cloth Bound.
- Vol. 12 1925, Leather and Cloth Bound.

Prices Per Volume, Leather, \$3.50; Cloth, \$2.75

Postage Extra, 15c Per Volume

RELIEF SOCIETY MAGAZINE

20 Bishop's Bldg.

Telephone 3123

Salt Lake City

When Buying Mention Relief Society Magazine

We Have Trained Many of the Successful Business Men and
Women of the West

LET US TRAIN YOU OR YOURS

Up-to-date progressive methods; comfortable, fully-equipped
buildings, a faculty select and efficient

L. D. S. Business College

"Service, Not Profits"

Salt Lake City, Utah

February Special

\$1.00 Down for the NEW

HOTPOINT
Super-Iron

"The Iron of a Lifetime"

Utah Power & Light Co.

Efficient Public Service

To Our Magazine Subscribers

We call your attention to the very high class firms who advertise in the Magazine, and ask, whenever possible, to give them your loyal support and patronage. Also kindly mention having read their advertisement in the Magazine.

We hope by your assistance to prove our value as a medium through which to advertise.

Magazine Management

When Buying Mention Relief Society Magazine

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

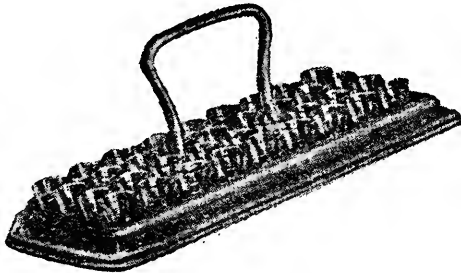
Hyland 190

Distinctive Work

Office 319 S. Main St.

INDIVIDUAL SACRAMENT SETS

NOW IN STOCK



Best in the Market
Will Last a Life Time, 36 Glasses
in Each Tray

RECOMMENDED BY PATRONS.
REFERENCES FURNISHED.

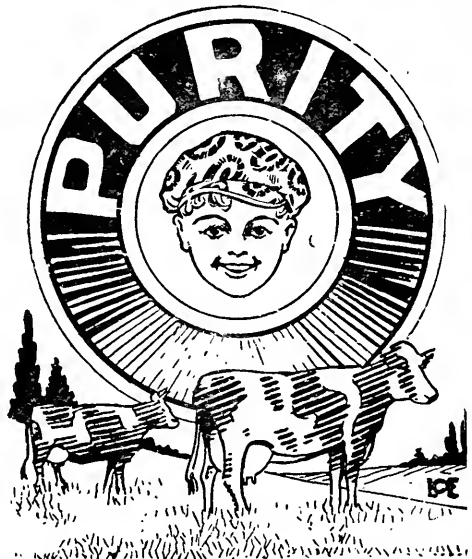
Made especially for L. D. S. Churches, and successfully used in Utah and intermountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickle Silver, heavily plated with Solid Silver.

SIMPLE, SANITARY, DURABLE
Satisfaction guaranteed.

Inquiries cheerfully answered.

Bureau of Information

Temple Block Salt Lake City



THE HALL MARK OF PURITY

Learn to associate Young Samson's smiling, healthy face with Clover Leaf milk. He is a symbol of its purity and of our Responsibility.

CLOVER LEAF DAIRY

159 W. 1st So.

Wasatch 2177

Big Free Garden Book

NOW READY

This book is of vital importance to every Home Owner. It contains 70 pages fully illustrated giving the *what, when and how* in *Seeds, Plants, Roses, Bulbs, Shrubs and Trees* for Spring planting

Call, Phone or Write for Your Free Copy Today

PORTER-WALTON CO.

Seed and Nursery Specialists

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

Growing Old

*By Carrie Tanner of Salt Lake City—First Poem to Receive
Honorable Mention in the Eliza R. Snow Contest*

How swift the flight of our appointed days!
How like the year in its delightsome ways!
Our life from gentle blossom time of spring
Receives the gifts its changing seasons bring.

Soon comes the garish light of Summer time,
Could we but linger in that lavish clime!
But no—the onward rush brooks no delay,
The wealth of harvest near—we cannot stay.

Then gather we and taste the sweets that live,
If on the way our gifts with love did give.
Then round us Autumn's fullness measured high,
Sends glowing warmth, though winter's chill be nigh.

But though the crowning glory on the brow
Be like the hoarfrost on the tender bough,
What though the sight be dim and step be slow,
The inward light life's pictures kindly show?

In twilight colors—lavender and gray—
While softly, music sweet, the soul doth play,
Dear Mem'ry in her garden fairest walks,
And with old loves—like friends the dearest—talks.

Then myst'ries of the path of Life are known,
The depths of sympathetic understanding shown;
And though the heart well knows the end is near,
Immortal symphonies the soul doth hear.

At last enshrouded in the white like snow,
In peaceful sleep as darkling seed below,
We'll wait the call in blossom time of spring,
'Neath skies where Life Eternal gifts will bring.



MOONLIGHT ON THE MOUNTAINS

THE Relief Society Magazine

Vol. XIII

FEBRUARY, 1926

No. 2

Debts and Payments

By Orson F. Whitney

I heard of a man who died heavily in debt. He had property enough to pay his debts, but instead, willed it to his family, leaving his creditors out in the cold. A friend of his had a dream—he dreamed that he died and passed into the Spirit World. There he met the man who had left his debts unpaid, and said to him:

“This is a fine country you are in.”

“Yes,” answered the other, “but it cannot compare with the country over yonder.”

“Well, why don’t you go there, then?”

“I cannot,” was the reply, “I must stay here and pay my debts.”

Whether or not this is a true story, it teaches a true principle, and is not successfully met by the argument that money and property play no part in the spirit life. Right and wrong play a part there, and things temporal typify things spiritual.

Let no man suppose that he can avoid the just payment of an honest debt by dying (as to things earthly) and crossing the border line between Time and Eternity. His debts will go with him to judgment. It were wise to pay them here, if possible, and escape the accruing compound interest. Better a toilsome life on earth, than a debtor’s prison or any other restraint upon progress in the Great Beyond.

Everything we get we pay for, in one way or another, in this world or the world to come. We never get something for nothing. Every debt must be paid, every account squared. Anything else would be unfair, unjust, violative of the great fundamental principle of Right, without which God could not be God, and existence would cease to exist. Eternal Justice is the rock upon which rests the very throne of Deity.

True, a debt may be forgiven. That is Mercy’s work. That is the work of the Savior, whose mission was made necessary by man’s inability to save himself. But Mercy cannot rob Justice,

nor Justice, Mercy. Each claims its own and must have its due.

There are debts temporal and debts spiritual. It matters not—the foundation principle is the same in all. Every debt must be paid, either by the debtor himself, or by someone able and willing to pay it for him. Only in this way can the equilibrium of the moral universe be maintained.

The first thing required of fallen man was payment of the debt incurred by the fall. A divine law had been broken, and it had to be mended. The scale of Justice, unbalanced by Adam's act, had to be reposed. The sinner must answer for the sin.

And yet the fall was essential, a necessary part of God's wondrous plan for the peopling of the earth and the education, through mortal experience, of a host of immortal spirits, his sons and daughters who, by obtaining bodies upon this planet, were to become souls, capable of endless increase and exaltation.

To achieve this beneficent aim, Adam fell. He became mortal that the human race might be; and death, spiritual and temporal death was the penalty for his transgression. He had incurred a debt which, if unpaid, would doom him and his to everlasting banishment from the Divine Presence. All was lost unless something were done to ransom what Death held in pawn, to nullify the evil effects of the fall, and conserve its good results for the benefit of humanity—in short, to pay the debt due Eternal Justice.

Adam could not pay that debt, nor could Eve, nor could any mere mortal among their descendants. They could suffer "the ills that flesh is heir to"—Mother Eve attained the peak of human suffering by bringing forth children in sorrow and pain. They could pass through the Valley of the Shadow, and undergo the temporary separation of body and spirit that men call death; but they could not bring a dead world to life again. They could not pay the debt.

But One who could pay, and was willing to pay, did pay, giving his own life to liquidate the heavy obligation. Christ, in dying, burst the bands of death, and made it possible for a redeemed race to go on to perfection, according to the divine plan of which Adam's fall was a part.

But while Adam could not save himself nor the race that sprang from him, he could do something—something more than to "earn his bread by the sweat of his brow," than to toil and suffer for the development of his soul—the compensating result of all hardship and tribulation. And what he was able to do was required of him.

Obedience to the Gospel was the main requirement. He had to believe in Jesus Christ, who was Jehovah in the heavens, where Adam was Michael, before either had tabernacled in the flesh. Having faith in the foreordained Redeemer—revealed to him at the

very beginning—Adam repented and was baptized, that he might receive the gift of the Holy Ghost, which maketh manifest the things of God. But that was not all. He had to go on, treading every round of the ladder let down from Heaven for his salvation and the salvation of all who followed in his footsteps.

Adam paid nothing for his redemption—his resurrection from the grave. Christ paid for that, and made it a free gift to all mankind. But Adam paid, so far as he was able to pay, for all else that came to him; and we, his descendants, are in a like situation. Our great debt having been paid for us, because too heavy for us to discharge, we must merit all else by our obedience to God's commandments. We get nothing from him except upon this principle.

All blessings, whether spiritual or temporal, come as the reward of obedience. The successful merchant, banker, farmer, or artizan succeeds because he is obedient to law, the law governing his particular vocation. But he may fail in other respects, because of his disregard of other laws. The Lord sends his rain and his sunshine upon the just and upon the unjust; but that does not prove them equally worthy in his sight. The unjust (unjust here) are entitled to such blessings as rain and sunshine can give, because of their obedience in a former life. There they were not unjust. They "kept the first estate," thus winning the right to be "added upon," to be placed where the sunshine and the rain could reach them.

But the higher blessings, the blessings of the gospel, are only to be had by obedience to the gospel. One cannot get into the Church of Christ by being a good farmer or an expert banker. It takes more than the skill of a mechanic to unlock the door leading into the Kingdom of Heaven.

Our Savior set the great example of obedience, and it was the secret of his sublime success. He could not have redeemed the world had he not been obedient to his Father's will, even to the drinking of the bitter cup prepared for him. Nor can we avail ourselves of his redemptive sacrifice, unless we surrender our wills to him, as he surrendered his will to the Father.

Christ is entitled to our obedience. He died for us. He purchased us with his own blood. Consequently we are his—we belong to him. He is "the Captain of our souls."

Fallen man was redeemed unconditionally, but he is not saved and glorified unconditionally. God forgives sins, mercy cancels debts, but only upon certain conditions. The sinner, the debtor, must do something to deserve such consideration—something more than to believe, repent, and be baptized. He must be merciful to those who are in debt to him. He must be lenient with his debtors, even as God, the great Creditor, has been lenient with him.

How easy to go into debt, and how difficult at times to pay. We cannot injure another without injuring ourselves, without contracting a debt; and sooner or later it must be paid, or cancelled by forgiveness. When men or women speak slanderous words to the injury of their fellows, or seek in any manner to build themselves up by pulling others down, they are going into debt, and must meet it at the great day of account, if not before. Did not the Savior say that men would have to answer for "every idle word" spoken by them? He also warned his disciples against evil thinking, another way of going into debt, into the bondage of sin.

Every debt must be paid, every wrong righted. We reap what we sow, and the measure we mete unto others will be measured to us again. "Blessed are the merciful, for they shall obtain mercy."

It behooves us, therefore, to offset the debts that we owe, with debts owing to us that we are willing to forgive, leaving the issue with him who said: "Judge not, that ye be not judged," "Vengeance is mine—I will repay," "I the Lord will forgive whom I will forgive, but of you it is required that you forgive all men."

Vainly do we ask our Heavenly Father to forgive us our trespasses, if we forgive not those who trespass against us. Those who will not forgive, hug to their hearts "the greater sin." Hate reacts upon the hater, souring and embittering the soul. "Malig-nity drinks the greater part of its own poison."

An expression of faith is required from every applicant for divine blessings. Prayer is such an expression. We pay for what we ask by asking—in part at least. If we do not ask, and still receive, the payment will have to be made in some other way. From those to whom much is given, much is required. This applies not only to money and merchandise, but to time, talents, opportunities, and all other advantages. Those who commune with angels, and have visions or other great spiritual manifestations, must expect trials of their faith commensurate with such rare privileges.

"Repent and be baptized * * * and ye shall receive the gift of the Holy Ghost." Thus Peter to the Pentecostal multitude. But no such promise was made to those who would not repent and be baptized. Only the obedient could claim the blessing. We purchase forgiveness with repentance. We pay for salvation in the coin of obedience.

Our Father in Heaven is just, is generous; but he will not force his favors upon anyone. If we wish him to draw near to us, we must first draw near to him. "*Ask* and ye shall receive. *Seek* and ye shall find. *Knock* and it shall be opened unto you." We must help ourselves if we would receive help from Heaven

And all because of that great underlying principle which demands the *quid pro quo*, one thing for another, eternally preventing us from receiving that to which we are not entitled. We cannot get something for nothing.

The sick who call for the elders of the Church and solicit blessings at their hands, should be given to understand that their own faith, and not merely the faith of those who administer to them, is the power that heals. Except in the case of infants and others incapable of exercising faith, it is the sick person's confidence in God and the Priesthood that is the main factor of the healing process, in most cases.

The Savior's mightiest miracles were wrought among those who had faith. He "did not do many mighty works" in certain places, "because of their unbelief," because of their failure to do what Justice demanded. "Thy faith hath made thee whole." Such were his words to those who were healed by him. They had to pay, pay in advance, to the extent of their ability to pay, for the blessings that they desired. He did the rest, the part that they could not do. Had their faith been lacking, his power could not have been put forth so justly, so mightily, in their behalf. And the same is true as to his ministering servants.

Shift now the argument to the question of eternal rewards. The glorified planets are God's kingdoms, the "many mansions" referred to by the Savior. To each of these kingdoms a law is given, and in order to inherit any one of them, men and women must obey the law pertaining to that kingdom, whether it be celestial, terrestrial or telestial. In other words, they must pay the price of admission, and they will be admitted only where they belong.

There is such a thing as vicarious obedience, whereby debts are paid, not by those who contracted them, but by those willing and able to discharge them in the debtor's interest. The Savior's atonement is the great example. But I now refer more particularly to the work done in temples for the departed, that they also may profit by the great payment of the original debt. Those aided in this manner, however, must prove worthy of what is done for them, or that vicarious work will avail them nothing. Baptism, confirmation, and other ordinances may be performed on earth in their behalf; but if they do not believe and repent in the world to which they have gone, they cannot reap the benefit. Their debt will remain unpaid.

Those able to pay their debts, but who fail to pay them while on earth, will find themselves in a different class from those who never had the power or opportunity to pay. Millions are in Hell at this moment, paying their debts there, because they did not pay them here, because they did not repent, did not turn from

wrong-doing, and do right—the only kind of repentance that can save anyone.

All salvation is based upon repentance. The only souls who cannot be saved are those who cannot repent. Their debt to Eternal Justice is heavier than they can pay, and their denial of the Savior is virtually a refusal to allow him to pay it for them. This is what makes their case hopeless. This is why they are “sons of perdition.”

The Lord, the righteous Judge, rewards all men and all women according to their works, or what is accepted by him as an equivalent—the desires of their hearts. Thus the books are balanced, and accounts squared with the Great Accountant.

Reader, what do you desire?—celestial glory? Then work for it, and it will be yours. Or, would you be satisfied with something less? If so, the choice is open. But whatever it is, you will have to pay the price, and having done this, rest assured that no power can prevent you from receiving your just due.

A Meditation

By John W. Weeks, Former Secretary of War

I sat beside a fold of rock,
 And tried to read its history.
 I gazed into a wayside bloom,
 And sought to know its mystery.
 I looked up at the stars of night,
 And thought of all the million spheres
 That blaze beyond my farthest sight;
 And then of all the countless years
 That God has swung those orbs in space.

I felt so small, so very small,
 A tiny speck: too mean to share
 Attention of the Infinite;
 Unworthy of his love and care,
 But lo! his voice! 'Twas me he named:
 “It’s all according to my plan.”
 And with the Psalmist I exclaimed,
 Oh, God! What is there in mere man
 That thou of him shouldst mindful be?

—Selected.

Letter to Prest. Clarissa S. Williams and the General Board

THE SWISS-GERMAN MISSION

By May Booth Talmage

In leaving the German-Austrian mission for the Swiss-German, as it must be remembered, we were simply going to visit other branches and conferences which were included in the one mission before the division was made at Chemnitz, on August 23, 1925.

By far the greater portion of territory comprised in the new Swiss-German mission lies within the borderlands of Germany, and thus it was almost a week from the time we left President and Sister Fred Tadge, in Dresden, until we reached the headquarters of President and Sister Hugh J. Cannon in Basel, Switzerland. The initial conference of the Swiss-German mission was scheduled for Sunday, September 13, at Stuttgart, and thus we were afforded opportunity of holding meetings enroute.

An eight-hour ride from Dresden brought us to the quaint old city of Nurnberg, the atmosphere of which was perhaps as typically foreign as that of any we visited. As no meeting was appointed until the evening following our arrival, we visited several places of interest. First we went to the church of Saint Lawrence, said to be "one of the noblest and grandest sacred edifices in Germany," built nearly seven centuries ago. The feature of greatest interest to me was what is described as "An unparalleled masterpiece of stone carving," and claimed to be the most remarkable piece of statuary of the middle ages. It is called "The Tabernacle," and was executed by Adam Kraft, who it is said had no desire for gain but was influenced solely by a desire to create a real work of art.

Three kneeling figures in stone carry the Tabernacle on their backs. The whole structure tapers upward to a height of twenty meters, and ends in a slight turret. Groups representing scenes such as the Lord's supper, Christ before Pilate, The Garden of Gethsemane, etc. are depicted in a most skillful manner. "One could imagine that the sculptured leaves, boughs, and tendrils are not stone but petrified nature, so exquisitely are they executed." It was a work of seven years.

Of our visit to the chamber wherein is found almost every known instrument of torture, including the famous "Iron Maiden," we shall make but passing mention. The cruel and ghastly means employed in past ages as modes of punishment were almost beyond

the bound of credulity to people whose lives and teachings are devoted to the alleviation of suffering, and to the uplift of humanity.

The quaint old castle, with its huge stoves built of tile, its unique ceilings and famous floors; its tower, from which is afforded an excellent view of the city's red-tiled roofs and crooked streets, formed another educational feature of the day's experience, as did also the hour spent in the National Art Gallery.

President Hugh J. Cannon and Brother Jean Wunderlich arrived from Basel and with us attended the special evening service. The house was crowded to capacity. The welcome accorded was of the warmest kind. Excellent music was furnished and a splendid spirit prevailed throughout. At the meeting of missionaries the following morning our hearts were deeply touched, as they had been at all such meetings, and as they were at each subsequent gathering of the kind, by the spirit of earnest devotion and sincere testimony revealed in the talks of the elders.

In the evening we were in Munich (Munchen, they call it there), a city full of interest. Here, too, we had another day to spare before an appointed meeting. Two art galleries were visited. One contained modern art, the other housed scores of paintings by such masters as Rubens, Corregio and Van Dyck—pictures familiar from childhood but really seen for the first time that day. The memory of "The Last Judgment" will be a lasting joy. We no longer wonder why people cross continents to see such soul-expanding sights.

The new museum, opened last spring, is attracting great attention, as it is quite different from museums in general. To illustrate: The mining industry is not represented merely by specimens or pictures, but there have been constructed beneath the massive building actual tunnels and stopes, life-sized effigies of horses and men and other paraphernalia intended to convey worth-while information to visitors. Other departments are of similar nature, and are of great educational value.

All the encouragement and satisfaction derived from the visit in Nurnberg was emphasized by the successful meeting held with our members at night, and we marvelled at the progress being made in these far distant lands. Especially is this true when we remember that there are but two elders working in a city like Munich with its hundreds of thousands of inhabitants.

Saturday, September 12, found us in Stuttgart, being greeted by a host of missionaries who had gathered for the conference. President Oliver Richards, with a number of his associates, had come all the way from Frankfurt to be present. At the officers' meeting on Saturday evening, reports from officers of the various auxiliary associations gave evidence of thorough work being done

and again demonstrated the effect of the constructive help and excellent supervision given by President and Sister Tadge and their able associates. The conference proper was successful from every point of view and was attended by many friends who evidenced much interest.

After an inspirational missionary meeting on Monday morning, the elders went with us in a body to the train which was to convey us to the border-line of Germany. Part of our journey was along the Rhine, on the farther side of which lay France.

To be the guest of Brother and Sister Cannon was next best to going home. They and all the household at Basel vied with one another to make our visit pleasant. While there I attended the local Relief Society as also a meeting of the M. I. A., and found in each the same keen interest, capable presentation of the lessons, and intelligent discussion by the members as had given me such enthusiastic encouragement in the branches of the German-Austrian mission.

Through the unusual experience gained during the years of his preceding missions in that country, President Cannon knows well what one who visits Switzerland for the first time would like to see. There were three days at our disposal while Brother Talmage made a hurried trip to Geneva to consult with President Rossiter of the French mission, who had arrived since we left Liverpool. The first day we took a trip over beautiful Lake Lucerne—now as blue as the bluest sky and again as green as the proverbial emerald. Its nearby mountains are so close to its edge they appeared to belong each to the other. Lovely villages nestled at their base, but some of the tiny chalets were not content to remain below and were lured on and on up the steep mountain-side until they reached and rested near its crest. Imagination weaves all sorts of romances here. Hotels are built on overhanging cliffs and silhouetted against the sky, so that at night the lights gleaming from their windows might well delude an amateur astronomer into the belief that he had "New worlds to conquer."

We passed the monument erected to the memory of Schiller. What a cold and silent tribute it seemed rising as it did from out the water's depths! We left the boat long enough to visit the William Tell Chapel on our way to the famous Axen Strasse, a beautiful road along the mountain-side over which we walked to the next tiny village, where we again embarked and returned to Lucerne.

Next morning, in company with President and Sister Cannon and Brother Wunderlich, we went to Interlaken, and from there took a side-trip to see a wonderful freak of nature with an almost unpronounceable name. It was a huge mountain, cleft from base to summit, with the opening apparently five or six feet in width.

At five different levels a tremendous volume of water gushed forth with a deafening roar and then formed beautiful waterfalls to the levels below. A unique inclined elevator car carried us part of the distance up the mountain-side from one landing place to the next, but there were still many steps to climb. One could look far up or down the ravine and see three of these great falls at one glance. The huge crevice was lighted artificially, as only a glimpse of sky could be caught through the opening far above our heads.

In the evening we found ourselves in a gathering of Latter-day Saints, in this remote secluded village—how the gospel does penetrate to the uttermost part of the earth! But there was the same earnest spirit of devotion manifest as is found in the great gatherings both at home and abroad.

The third day we went on a little railway that wound up the mountain-side to the Grindelwald Valley, passing the Young-frau in the distance. From the terminus we were driven to a real glacier. Into its depths a tunnel has been made and the light coming through the ice is blue in color. The effect is unusually beautiful in itself, but in it we looked positively ghastly.

At Lucerne, on our return trip, we visited the Glacier Gardens which tell a wonderful story of the work done by glacial action of past ages.

At the entrance to these gardens, carved in the solid rock, is the famous "Lion of Lucerne." One is fascinated by the environment and by the master touch of the sculptor who has transformed the cold stone into a tribute that thrills the heart and writes its story indelibly upon the memory.

This lovely region had a warm spot in my heart, inspired by the interesting descriptive articles written by Sister Annie Wells Cannon for the *Woman's Exponent*, and read when I was a very young girl in my secluded mountain home.

From Lucerne we went direct to Zurich and held another well attended conference, saw other evidences of efficiency, met other capable, devoted elders and partook of the bounteous hospitality of newly acquired friends.

President and Sister Ernest C. Rossiter came all the way from Geneva to attend this conference, and expressed themselves as having gained much that would prove helpful to them in their new work in the French mission.

At the Sunday School session a little pageant portraying the parable of the Prodigal Son was given in an exceptionally fine manner; it would have done credit to professional supervision. We were loath to leave this beautiful city with no opportunity for sight-seeing, but after the missionary meeting on Monday we hastened back to Basel and attended a Relief Society of that branch in the evening. We found the preparation just as

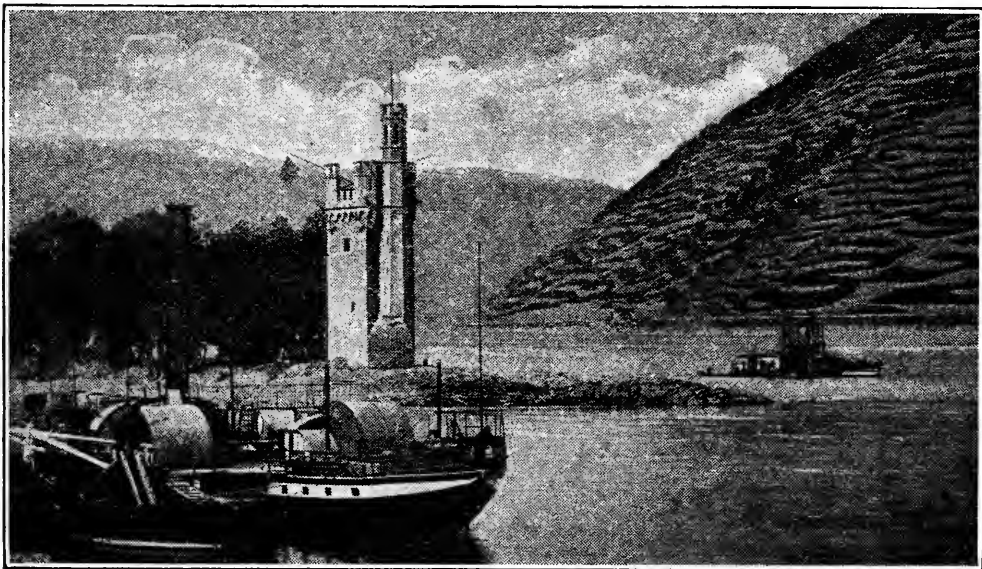
thorough and the discussion just as animated as in the meetings in Germany. Eighteen of the twenty members present took part. On September 22, we bade adieu to our friends in Switzerland who had helped to make our experience there so rich, and again we crossed the border into Germany to visit other branches of the Swiss-German mission.

When we reached Frankfurt the pleasant experience was repeated of finding a group of elders at the station to meet and greet us. During the hour between our arrival and the time appointed for meeting, Conference President Oliver Richards took us to visit the home of the poet Goethe and also to the old Roman stronghold.

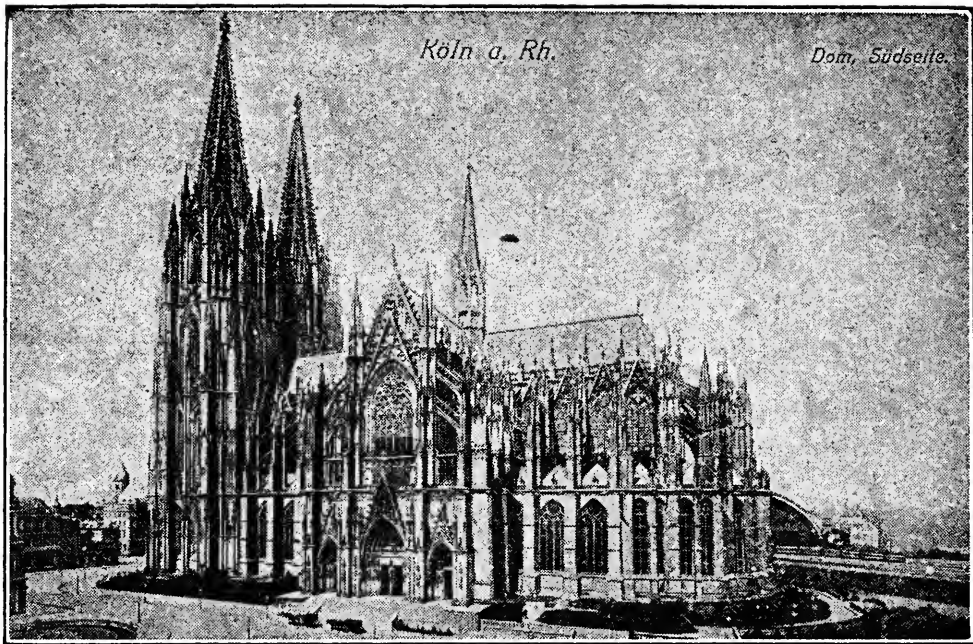
A fine hall, beautiful flowers, excellent music, a large, intelligent audience, a splendid spirit as manifest in the addresses, and hundreds of warm handclasps following the close of the meeting, are among our memories of our visit to Frankfurt. From thence we went to Mayence and took boat for Cologne.

The world famed trip along the Rhine has been described by too many master artists to lure my feeble efforts. It is worthy of the best, though I concede to them no keener sense of appreciation for the beauty of those castellated hills that rise from the banks of that historic stream than I myself possess.

At Cologne, President Glen R. Dorius and his associates gave welcome just as warm and the memories left are just as pleasant as those in and of other cities already mentioned. The outstanding feature of our visit to Cologne, aside from our Church appointments, was a visit to the great cathedral, which structure as we learn from "Baedeker," "justly excites the admiration of every beholder, and is probably the most magnificent Gothic edifice in



MOUSE TOWER ON THE RHINE



THE CATHEDRAL AT COLOGNE

the world." The foundation stone was laid in the year 1248, and the last stone of the tower in 1880. Thus the building was in course of construction for more than six centuries. We were informed that more than eight thousand carved figures adorn this structure, the tower of which rises to a height of 512 feet.

We were one day in Brussels, half of which time we spent in a visit to the Field of Waterloo. A marvelously constructed panorama almost deceives one into believing that he is witnessing the actual struggle that led to Napoleon's defeat. After the short journey from Brussels to Rotterdam, thus passing from one country to another and from one mission to another, we were welcomed by President and Sister Charles S. Hyde of the Netherlands mission. We remained but one night under their hospitable roof, then proceeded to Amsterdam where the conference was held.

A few hours on Saturday afternoon gave opportunity to visit one of the great art galleries of Europe. We were fortunate in finding a special exhibition of Rembrandt's paintings being held. His "Night Watch," which has a permanent place in the gallery, holds one's interest with almost the same intensity as do Raphael's "Madonna" and Ruben's "Last Judgment." It is marvelous! Many other products of his brush as well as masterpieces by Frans Hals and other famous Dutch artists gave us great joy. There are but four conferences in the Netherlands mission. These are in rather close proximity and thus nearly all the sixty elders laboring in that field were in attendance at the gathering in Amsterdam.

The long and efficient services rendered by President and Sister Hyde in our Church organizations at home have fitted them admirably for their duties in the mission field. The capable



Rembrandt

DUTCH BURGHIERS

supervision is apparent by the reports given at the officers' meeting on Saturday evening showed the conference as a whole to be most successful. We found the same spirit of earnestness in this as in the other missions visited.

After our seven weeks of experience we had a far deeper sense of appreciation for the unselfish devotion of our elders and missionary sisters, as well as for the willing sacrifice of our members, than we had ever had before, and we departed with hearts full of blessings for all who are thus diligently engaged in spreading the gospel message.



Rembrandt

THE NIGHT WATCH

A Letter from Mrs. Jeanette A. Hyde

Member of the General Board, and Collector of Customs at the Port of Hawaii

Dear Fellow Board Members: There are so many unusual happenings here in Honolulu that I shall try to give a little glimpse of the opportunities this port affords one. I'll not tell you of any disadvantages.

We have here on the Island an organization known as the Pan-Pacific Union. This organization has for its aim the removal of racial prejudice, and bringing the nations closer together for commercial purposes and interests not all material, and an exchange of products of one country with another. It is very democratic in its scope. One of our wealthy missionary families donated an immense building which has been renovated and furnished by the Cook estate for the use of the Pan-Pacific Union. This Union brings many intellectual and interesting people to the Island who are entertained during their visit at the Pan-Pacific Building. There is a large lecture room, where the lectures, both illustrated and otherwise, are given to members as well as interested people.

The recent visit of Dr. and Mrs. Jordan and Dr. and Mrs. Evermann to the Island, I am sure, will interest you. The presence of Dr. Jordan seemed most opportune, at this time, he being President of the Pan-Pacific Union, because of the plan to transfer from Japan through Dr. Ishikawa, President of the Tokio University, thousands of eggs of the ayu fish to the streams of Hilo, "Our Island," where the active volcano is located. Dr. Ishikawa was accompanied by Dr. Yoshire Wakiya, head of the Fisheries Commission of Korea, who made the trip for the purpose of introducing into the Islands the Korean Oyster, that is planted and grows so well in Korea. That gave us three most distinguished officials greatly interested in this transfer. These gentlemen, Doctor Ishikawa and Yoshiro Wakiya brought the eggs of the ayu fish, which were especially sealed and kept in a cold temperature sufficient for their needs. The ceremony attending the depositing of the same in the waters of Hawaii was most interesting, Doctors Jordan and Ishikawa taking part. The fish are fresh water fish, which is most unusual for the Islands, and the way in which they are caught is an interesting feature, as well as the thought of their being transferred from Japan to the United States. These fish are caught by a duck-like bird, known as the cormorant, which is introduced and used in the ayu fishery business in Japan. It is claimed to be a perfect gormandizer, and has

a sack under its beak which makes it most profitable for the uses to which it is put. A ring is placed around the cormorant's neck before it is let loose in the stream, and a long string tied to its leg; the fisherman sits on the side of the stream or in a boat while the cormorant goes into the water and brings up the fish in the sack under its beak, catching from ten to a dozen fish, depending upon the size, the average size being from eight to twelve inches long. The fisherman on the shore or in the boat knows the length of time required for the usual catch; when he thinks the cormorant's sack is full he draws the string and brings the bird to him, gives it a sharp hit on the back, when it disgorges the fish yet alive; they are taken in hand by a second fisherman, washed, which process snaps out the life of the fish, and then put upon the market ready for sale. Should any of the fish caught be smaller than is profitable for market the cormorant is rewarded by being fed the small catch. To me the whole affair is so unusual that I thought you, too, would be interested in knowing something of the exchange that is going on between this Island and the Islands of Japan and Korea, as well as this real fish story.

When Dr. and Mrs. Jordan arrived, Consul-General Ioka, with the Japanese Legation gave a very extraordinary reception. Consul-General Ioka is a small, trim, very cultured gentleman; a typical Japanese, who always wears the afternoon or evening frock on occasions of this kind; Mrs. Ioka stood in line with her husband and Dr. and Mrs. Jordan. Mrs. Jordan, by the way, wore a beautiful afternoon gown with an exquisite Spanish shawl in yellow, beautifully draped about her shoulders; while Mrs. Ioka was exquisite in a beautiful Japanese kimona, brilliant obi, Japanese slippers, and groomed to the latest, with hair dressed in the latest mode, made fluffy and puffy with a solution of starch which is used as a last treatment by the up-to-date Japanese ladies, finger nails polished, and eyes as bright as diamonds. This made a wonderful picture with a background of roses, palms and ferns, colorful draperies and hangings and much teakwood furniture.

Consul-General and Mrs. Ioka received about one hundred fifty guests. Refreshments were served from one of the most beautifully decorated tables I think that I have ever seen. The Japanese use roses and chrysanthemums when in season; great brass candelabra, with hand-painted cathedral candles and silk shades of pale pink, yellow and green, immense bowls of punch with the nicest of silver and cut glass, Japanese cookies and cakes and American candies. The Gentry always do the honors, giving the service from the table, while the Japanese maids patter around in beautiful vividly colored kimonas, like butterflies, as quiet and noiseless as fairies, passing the sandwiches and refreshments to the guests, who are seated or standing around in groups. No music

except the sound of voices of the different nationalities, which seems after all to be strains of music in harmony and keeping with the surroundings and occasion.

Dr. and Mrs. Jordan have been here for some time and just returned to the mainland last week. During their visit the Doctor has given many lectures, one of which was in the "Mormon" church.

I hope you will enjoy this letter as much as I have enjoyed the lectures and interesting things connected with them, at least it was of great interest to me because of its unusualness and definite aim.

It might be well to state that Honolulu is the cross-roads for the Orient to the main Pacific coasts; this accounts for the visit of so many foreign notables. In my next letter I want to tell you of our Ambassador MacBeagh's recent visit on his way to Japan. Also the visit of the Chinese General Hsu, and the public receptions and affairs given for both of them. It was stated to me by the Secretary of the Chinese Consul that General Hsu will probably be the next President of China. His visit here was of two-fold interest to us all.

Sincerely Yours,
Jeannette A. Hyde.

Keep Cheerful

By Alton Packard

If you would live to a green old age,
And tell life's tale to the last fair page,
Let sweet content your thoughts engage;
Keep cheerful.

Let no dread doubt your joys dispel;
The Soul that does each duty well
Shall fear no challenging sentinel;
Be not fearful.

The tide of sorrow will subside;
Dark discontent cannot abide,
If we but view the brighter side
And keep cheerful.
Ohio Educational Monthly.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS		President
MRS. JENNIE BRIMHALL KNIGHT		First Counselor
MRS. LOUISE YATES ROBISON		Second Counselor
MRS. AMY BROWN LYMAN		General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Lotta Paul Baxter	Mrs. Ethel Reynolds Smith
Mrs. Jeanette A. Hyde	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Miss Sarah M. McLelland	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Mrs. Annie Wells Cannon	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Lalene H. Hart	Mr. Amy Whipple Evans	Mrs. Nettie D. Bradford
		Mrs. Elise B. Alder

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah
Editor CLARISSA SMITH WILLIAMS
Associate Editor ALICE LOUISE REYNOLDS
Assistant Manager AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Vol. XIII

FEBRUARY, 1926

No. 2

EDITORIAL

A Real Christmas Present

This Christmas a goodly number of mothers, throughout the Church, received a present of very unusual significance and of very great worth. The mother received on a card or in some other way a Gleaner message from her daughter, which reads: "In appreciation I will endeavor to make possible one hour of daily diversion for my mother." The thought is beautiful and brings to mind the fact that it is possible to make spiritual gifts which are far more valuable than gifts of a material nature.

It is with the hope that the mothers may feel the full significance of this most praiseworthy effort on the part of the Y. L. M. I. A. to develop the daughters of Zion, that we make this appeal for cooperation through the Editorial columns of the *Magazine*. If after all that has been done by the Mutual board, the mother does not cooperate with her daughter, then failure will be the result, and a good many tender girls will be wounded in spirit and be greatly disappointed. We should think that mothers would be on their "Tiptoes" to assist their daughters in binding this sheaf.

In this busy world of ours which is gaining in momentum

every day, mothers are pressed for time to do many of the things they would do. Sometimes they need time to spend a few hours with their husbands, to go out with them for a little recreation so necessary to both; sometimes they are pressed for time to read the latest magazine, a new book, to really relax, to call up a neighbor, to cultivate the acquaintance of a friend, to attend a lecture, to do a piece of needle-work or many other things that they desire to do. That is just what the girls' sheaf is for; her gift is an hour each day that mother may use as she chooses.

Mother, this offering from your daughter was placed into your hand on Christmas day; if you are Christian at heart, you will receive it in the spirit of the Divine Master; if you are a loving mother, your heart will not permit you to refuse so beautiful a gift at the hand of your lovely daughter, for it is more fragrant than violets, more beautiful in color and texture than roses. If you are a wise mother you will receive it because of the great benefit it will be to the giver.

Do not humiliate that proud daughter of yours by having her report at her meeting that her mother did not cooperate with her. Seek to have the flush of pride come to her cheek and joy beam in her face as she relates to her companions what she has done, and how mother has helped her to do it.

Near East Relief

Members of the Relief Society, in connection with all other members of the Church, had the privilege of contributing to the Near East Relief, on the fast Sunday in December. We use the word privilege advisedly for we feel sure that could our members know the full necessity for such relief they would be filled with gratitude to President Coolidge, Secretary Hoover, the Presidency of the Church of Jesus Christ of Latter-day Saints, and all others who have sponsored the movement.

The latter part of February and early March of last year we had the privilege of seeing some of the work done by this organization. While visiting the city of Jerusalem we came in contact with a group of little boys left orphans, as a result of late outrages in that country. As we approached them they gave us the scout salute, which had been taught them by the American Relief Workers. Later when we visited the city of Damascus, we saw them huddled in tents on a parcel of ground just outside the walls of the city. Beirut, Syria, afforded us the best opportunity for seeing these unfortunate children, many of whom had been made orphans by the outbreak of 1922.

These little people, in most instances, have neither father nor mother, their parents having perished by the road side in their attempts to move out of Turkey into other lands. It is not an extravagant statement, but the plain unvarnished truth, when President Coolidge tells us that were it not for American assistance these children would starve to death. As we passed through their schools where they were seeking to learn three languages at once, the Arabic, English, and French, at the same time seeking to acquire skill in carpentry, baking and other work necessary for living in this every-day practical world of ours, we were deeply touched. They had the same lovely innocent faces, the same tender eyes that we meet with in our own children. We feel sure that there is no woman who could steel her heart against the appeal for life made by these children. It seems unbelievable that 6,000 children could have been made orphans through racial and religious hatred in the year 1922, nevertheless, it is true.

Some people desirous of helping these children have hesitated because they have feared lest those concerned in the administration of the relief fund get the money rather than the children. There is not the slightest evidence that such a thing is true, everything seems to be administered in the most economical manner, consistent with the work in hand, and those in charge are glad to have visitors see the work they are doing. Secretary Hoover assured us in an address over the radio that those who had charge were in every way trust-worthy, and if seeing is believing, all we saw in our recent visit to the Orient, would support his statement, which is no doubt backed up by accurate information.

Citizens of the World

Recently a speaker addressing the National Council of Women, told the story of finding Abraham Lincoln's portrait in the home of Lloyd George. The speaker's comment on the incident was, that there is nothing provincial in the homage paid Abraham Lincoln at the present time, for he is a citizen of the world.

The same thing is true of George Washington; the presence of his monument in a number of world capitols proves that conclusively.

What is true of Washington and Lincoln is equally true of other celebrities of the world. Joan-of-Arc has long been a citizen of the world. This is in a sense true of great artists, such as Jennie Lind, Sir Henry Irving, Mozart, Beethoven, Sarah Bernhardt, and Caruso—all are citizens of the world.

Appreciation

Once again President Clarissa S. Williams and the members of the General Board take this opportunity of expressing their heart felt appreciation for the many greetings that have reached us during the Holiday season. All of these messages are reciprocated in the spirit in which they were given. We ask that the blessings of the Lord may be poured forth in rich abundance upon all who are working with diligence and good will to further the work of the Relief Society in the year's work in which we are now fully launched.

Condolence

In the midst of the holiday cheer, our hearts were made sad by the demise of Mrs. Rachel Ballif Lyman, daughter-in-law of our General Secretary, Mrs. Amy Brown Lyman, and wife of Wendell Brown Lyman. Our hearts go out in love and sympathy to Mrs. Lyman and her companion, Dr. Richard R. Lyman, and particularly to the young husband bereft of his wife at so early an hour in their wedded life. We remember also at this time the infant daughter, Amy Kathryn, the father and brothers and sisters of sister Rachel Ballif Lyman who must find a measure of consolation in the beauty of her life. May the richest blessings of our Heavenly Father attend all of her loved ones, to soften the grief resulting from so sudden and seemingly untimely a bereavement.

We do not recall a time when it has been our lot to write so many paragraphs of condolence affecting members of the Board as we have written during the last six months. Consequently, it is with increased regret that we record the passing of Lyman R. Martineau, the son-in-law of Mrs. Annie Wells Cannon. Our hearts go out in sympathy to Mrs. Cannon, her husband and family and particularly to her daughter bereft of her husband. We pray that the choicest blessings of our Father in Heaven may rest upon them to give comfort in this hour of bereavement.

Summer Vacations for Children

By Lydia D. Alder

Summer vacations for children was an innovation in the work of the Welfare Department of the Relief Society. It was a big task, too. But the need justified the undertaking. In undesirable districts were children undernourished, ailing, restless from the heat. In homes of poverty were little ones languishing for the crisp and nourishing vegetables growing abundantly on farms and in gardens not very far away. There was hope for strength and vigor and happiness in the thought of a period of change and recuperation for this class of "kiddies." If only they might spend a fortnight where the out-of-doors is big enough for real play, and meals are served to suit the growing appetites! After much deliberation, the appeal was made. The response was whole-hearted and big, as the response always is when helpless childhood calls.

The announcement was made in the April conference—that there was a certain group of malnourished children who needed a vacation in the country. Soon letters began to come in from the various stakes offering accommodations for from two weeks' to a month's time, and in some instances for the whole summer; and the office force began immediately to prepare lists of those who would be most benefitted by fresh air and country food. Each family visitor thought the children she knew, needed it more than the others. Competition was very keen. Surely not one of the little ones must be overlooked.

After being assured of enough places for the children, the problem of finance was considered. Railroad fare for all the children was no small item. Also a great number of those who should be sent were destitute of clothing; and unless they could be clothed it would be impossible for them to go. After giving the subject much thought, it was decided to call upon some of Salt Lake's prominent business people for contributions. Most generously they responded. Ample means for transportation and the needed clothing were provided. The railroads allowed rates and so gave a big boost to the enterprise. In order that the children would not take any infectious diseases into the homes where they were to be guests, medical examinations were necessary. The doctors cooperated in this matter and each of the children had throat, heart, lungs, etc., gone over thoroughly.

The malnourished children were given first place. After this group was completed, those having little opportunity for recreation, those whose mothers were forced to be away from

home a good deal were given next chance. One little lad who lives with his grandmother was thought particularly in need of the outing, and the grandmother in need of rest. When a visit was made to the house to see if arrangements could be made for the boy to go, the grandmother gave her consent; but as the visitor was leaving she said wistfully, "You know, I have never been on a vacation in my life." The heart of the visitor was touched and she insisted grandmother must go on a vacation, too. She was sent to some friends in a town where she had spent her girlhood. There, for a period of fourteen days she visited and rested, and renewed her friendships, and lived again the joy of early days. One other adult was sent; a woman whose body was frail and weak. Her doctor had recommended a month in some quiet town where she would have plenty of nourishing food. She, too, was greatly benefitted by her rest.

After the numerous calls from stake presidents, ward presidents, and individuals were received, the children were divided into groups; the oldest child in the group was placed in charge. They were escorted to the train by visitors from the Relief Society office and a telegram was sent to the stake president advising her of the time of the children's arrival. The president was left to see that the children should reach the homes of the people who had offered to take them. There were surprisingly few difficulties, a few lost pennies, a misplaced lunch box, perhaps the least little bit of homesickness, that was all. Nothing of a serious nature.

The children who went ranged in age from three to fourteen years. The little three year old was the most plucky of the crowd. The people with whom she stayed fell in love with her and were loath to part with her when the time arrived. She was particularly interested in the train ride, since she had not been on a train before. She was not homesick. She did not cry for her mother. She was accustomed to being in a day nursery, while her mother was employed, and this was better than the best day nursery in the world. She arrived home bubbling over with her new experiences and all decked out in new clothes given by the kind friends with whom she stayed.

The experience of these youngsters will never be forgotten. To most of them it was the first glimpse of real life. To play in shady orchards; to wade in babbling brooks; to hunt bird nests, climb trees, and go trout fishing, were things they knew only from story books. Now they were real. Now they could watch the farmers get the sweet milk from "Old Boss." Perhaps they got some warm in a bright tin cup. Now they could go with little friends to gather the eggs that would be eaten for breakfast in the morning. And there was the garden, with turnips and carrots

and peas—"more than they can eat" as one youngster graphically expressed it.

A dozen stakes offered to take children, but only the offers of the first seven, which came early, could be accepted. One of the most interesting groups was the one sent to Minidoka stake. There were twenty-nine children in this group—twenty-nine scrawny, big-eyed kiddies—timid and bold, joyous and sad, loved and neglected. Because of the long distance they traveled it was deemed advisable to send with them one of the regular workers from the Welfare Department. When they were gathered at the Relief Society office, ready to leave, it was declared that such a happy group of children had never been seen before. Some had their clothes wrapped up in queer little bundles which they hugged closely, and some dragged suitcases too big for them to carry. All were eager to be off. The boys were talking about the ride on the train, the girls telling one another how their mother had to hurry to get them off. Most of them had never been on a train before, and to think of riding all night was quite unheard of!

The following is a list of the stakes and the number of children they were able to accommodate: Minidoka 29; Oquirrh 10; Alpine 10; Box Elder 10; South Sevier 2; Yellowstone 2; Hyrum 1; making a total of 64 children who will remember the summer as one of the happiest in their lives. Many other stakes offered accommodations but it was not possible to accept all of the invitations, because some of them came too late in the season and the transportation fund was not adequate to send more than 64.

The Welfare Department would like to make vacations for children an annual event. Since it was so successful this year, there seems to be no reason why it should not be adopted as a permanent summer activity.

The people who so generously responded to this need of some of the "Little Ones," may never know the extent of the blessing they thus bestowed. If to one little waif there was opened a broader vision of life; if in the heart of one there was planted seeds of love and kindness from the peace of the home where entertainment was given; if one child undernourished and weak was started on the road to health and vigor—then there is no means of comparison between the good that may result and the effort that was made.

The Relief Society is grateful to the philanthropic men and women who helped to put over the plan. If these could have heard the returning crowds in noisy discussion on the homeward trip, they would not grudge their contribution to the cause.

"Gosh, it was fun to pick eggs," said one, and another answered, "But not half as much fun as watching the man grind milk."

Invalid Diet

By Jean Cox

While the average homemaker tries to feed her family in order to prevent illness, sickness sometimes results from personal infringements on the laws of health which undermine the resistance of the body to disease. Over fatigue or becoming chilled pave the way to the inroad of germs which otherwise would not harm the person in vigorous health. In many cases with children the excitement of Christmas or parties burn up too much energy. Visible loss of weight results as well as corresponding loss of tone. When this physical condition exists, illness frequently results. Careful checking on colds and other minor illnesses as well as more serious disabilities will frequently show that there has been an unsatisfactory relationship between intake and activity. Frequently illness results from too low calorie intake due to lack of vitamins B in food.

Food right in selection and amount is of far more importance in the comfort and recovery of the patient than the average homemaker concedes. In many instances illnesses are aggravated or prolonged because the patient is given either too little or too much food, or food that is poor in selection. This lack of understanding of the importance of the food problem is due to several contributing factors. One is the acknowledgement of close connection between food and health, which is of rather recent origin. Another reason for failure along this line is belief in unfounded food traditions in relation to illness. Perhaps the most important consideration of all is the lack of training of the homemaker along the line of invalid dietetics. The family doctor frequently gives such hazy directions that neither he nor the home nurse understand just what he means by his directions relating to diet.

In further analysis of the situation, it is rather interesting to think of the accepted definition of foods according to Sherman in terms of the invalid diet. "Food is anything which when taken into the body furnishes heat and energy and builds tissues and regulates body processes." Heat and energy necessary for the fundamental body processes such as respiration, circulation, digestion, elimination and regulation of body temperature make a rather steady demand on the food requirement of the individual. In order to meet this basal need the average woman patient requires from 1100 to 1400 calories per day, while an average man would require from 1400 to 1800 calories under the same conditions. If the patient is restless, has a temperature, or sits up part of

the time, the demand would be somewhat increased. When the food intake is lower than this basal demand the various tissues of the body suffer as they are necessarily used to furnish the required heat and energy.

In ordinary illness the dietician has almost superseded the pharmacist. If you question this, note how few patent medicines are now being featured in drug store counters. The latest addition to the list in one drug store is fresh eggs, and in defense of this expansion one druggist admitted that people buy very little medicine now adays. The crusade against indiscriminate use of widely advertised patent medicines has convinced the intelligent public that patent medicines are not always panaceas.

In the treatment of disease by careful food selection, additional argument is given for the protective foods. One of the most recent experiments is the one carried on recently at Johns Hopkins Laboratories where they have experimented on diets to stimulate bone growth. The experiments justify the use of buttermilk and liver several times a week as the phosphorous contained in the liver and the calcium in the buttermilk furnish the two elements necessary for bone growth. This has been used with patients whose bone refused to knit together normally, and this diet has proven to be successful in human as well as animal experimentation.

When a patient is emaciated or much run down, very careful attention must be given to diet, in addition to as complete rest as is possible. The existing illness, unless the result of disease, is frequently due to continued over-expenditure of energy in proportion to the food intake. It is not logical to expect that a ten-room house could be built or heated on an amount of brick or coal required for a six-room one. Neither is it sensible to expect that extra exertion over an indefinite period is safe if the food intake is inadequate for the demands for body processes and activities. When the patient is much below normal weight, it is customary to put him to bed and feed him a diet considerably in excess of his daily needs. The patient is encouraged to relax and rest in order to build up as quickly as possible.

Much serious illness could be averted if more people had the idea of prevention of serious illness. A few days in bed in addition to a satisfactory diet that would appeal to a jaded appetite, as well as build up rundown tissues, would frequently save many days of suffering and the increased expense of inconvenience of sickness.

Diets for the sick are classified as liquid, soft or semi-solid, and light or convalescent diet. The fluid diet is easy of digestion and is advantageous when for any reason a person is below par physically. In minor illness it is usually safe to use this light

diet for several days in order not to overtax the digestive tract, as when a person is below par physically care must be taken to provide a diet easy of digestion. The fluid diet will include (1) broths and clear soups, beef juice and beef tea, cereal gruels of various kinds, milk, either plain or modified to make it more digestible or attractive to the individual, raw eggs in combination with water, fruit juices, cocoa or other fluid and cream soup of various kinds. It must be remembered however, that broths, clear soups, beef juices and beef teas have little calorie value and that their chief value is from the standpoint of an appetizer, as they stimulate flow of gastric juices, they are agreeable to the taste and are comforting when hot or refreshing when cold.

Broths, however, can be made carriers of more nutritious foods by the addition of cream, eggs, and cereals or cereal flours. Broths and bouillon are bulky, as it takes from 1 pint to 1 quart to make a one hundred calorie portion. So the old idea that a patient would become strong on broth and tea is not borne out by present investigations. Very probably, convalescence has been prolonged because of restricted use of inadequate diets. Where the flavor is liked, one-fourth of a cup of thin cream can be added to two-thirds of a cup of broth and the food value changes from 33 calories to 133 calories. The addition of two to three table-spoons of barley or rice flour will bring up the caloric value approximately 50 calories.

Ease of the digestion of food for invalids needs careful consideration as toxic conditions, inactivity and general low tone all tend to inhibit flow of digestive juices. In order to stimulate sluggish digestive glands, much of the food prescribed is liquid or soft, as dry foods lack flavor when the salivary glands are not functioning normally. It is well to remember also that digestion is largely a process of getting foods into a stage of solubility. For this reason the liquid or semi-liquid foods cause less strain on the digestive tract than do solid foods.

Partial or complete loss of appetite make it very important that foods are attractively served. The saying that we half eat with our eyes is especially true in regard to the sick room tray. Attractiveness here may make the patient sufficiently curious to try to eat the food provided. Absolute cleanliness, attractive dishes, clean linen, are essential considerations in feeding the sick. Stimulation of the jaded taste bulbs is sometimes effected by serving fruits, consomme, or fruit for the first course.

Another factor which needs careful consideration is the psychology of feeding invalids. When food is served the patient should be expected to eat it. Perhaps actually feeding the sick person, the more difficult part of the task will be time well spent, for, if the patient is very ill, eating often seems too much of an

exertion. If the patient is inclined to be self-centered, creating other interests during meal time may be half of the battle. Frequently positive suggestions such as "This will help you get out into the sunshine," or "Food like this will help you to sit up," will help.

Cereal gruels likewise may be carriers of some of the more concentrated foods, if the digestive tract will not be disturbed. A cup of thin gruel without the addition of cream, milk, butter or egg is only about 50 calories. Thinning it with whole milk, thin cream, butter or egg will add to the food value and may contribute to the palatability. While catering to the individual likes of the patient has some advantages, the value of a surprise to the taste buds has some advantages. The patient without much appetite should not be required to make decisions as to what should be prepared for him.

Very often feeding failure results from too infrequent meals. The home nurse doesn't always realize that a small amount of liquid food is completely digested in two to three hours. When the stomach remains empty for too long a period, faintness and lack of appetite result. The following sample menu of a fluid diet is suggestive:

7:00 a. m.	Cup hot milk flavored with postum if desired.	
9:00 a. m.	Albuminized lemonade: 2 tbsp. lemon juice, 2 tbsp. sugar, egg slightly beaten, 1 c. water.....	125 calories
11:00 a. m.	1 cup broth	50 calories
1:00 p. m.	1 cup gruel made with milk.....	125 calories
3:00 p. m.	Albuminized orange or lemonade.....	130 calories
5:00 p. m.	1 cup broth	50 calories
7:00 p. m.	1 cup milk.....	125 calories
9:00 p. m.	1 cup broth.....	50 calories
11:00 p. m.	1 cup gruel made with milk.....	125 calories
	Total.....	775 calories

The amount of calories furnished by the above diet is too low for more than a few days. If the patient is to continue on a fluid diet, additions of more food will necessarily be made.

The following variations are suggested when more calories are required:

7:00 a. m.	1 cup milk	125 calories
9:00 a. m.	1 cup milk flavored with postum, etc.....	125 Calories
11:00 a. m.	Albuminized orange juice, ½ cup orange juice, 2 tbsp. sugar, white of 1 egg.....	225 calories
1:00 p. m.	Cream soup with one egg added just before it is taken from stove or ¼ cup cream.....	275 calories
3:00 p. m.	Grape juice eggnog: One egg, ½ cup milk, 1 tbsp. sugar, ¼ cup grape juice, 1 tbsp. cream...	200 calories
5:00 p. m.	Gruel made with milk.....	125 calories

7:00 p. m.	1 cup tea made with $\frac{1}{2}$ cup milk and 2 tbsp. cream	125 calories
9:00 p. m.	Gruel made with milk flavored with beef extract	200 calories
11:00 p. m.	1 cup hot malted milk.....	225 calories
Total		<u>1625 calories</u>

The semi or soft diet consists of easily digested foods that includes easily digested egg dishes, toast, jello and liquids, carrying more calories through the addition of cream, rich milk, malted milk. The number of meals is decreased by two, and the schedule changed. The following is a typical menu for a soft or semi-solid diet.

		<i>Approximate calories</i>
7:00 a. m.	1 cup hot milk flavored as desired.	
9:30 a. m.	1 cup fruit juice, preferably orange or part grapefruit and milder fruit juice.....	125
	1 cup thick gruel served with top milk.....	200
	1 thin slice toast with butter.....	100
12:00 m.	1 cup beef broth with white of 1 egg.....	75
	1 thin slice toast with butter.....	100
2:30 p. m.	$\frac{2}{3}$ cup creamed chicken.....	200
	$\frac{1}{2}$ thin slice toast.....	50
	2 stalks celery or small serving lettuce salad.....	125
	$\frac{1}{2}$ cup lemon jelly with 1 tbsp. whipped cream..	125
5:00 p. m.	1 cup milk flavored as desired.....	50
	2 crax	25
7:30 p. m.	$\frac{1}{2}$ cup bouillon	100
	1 egg omelet	100
	$\frac{1}{2}$ cup cocoa or caramel junket or cornstarch pudding	150 plus
10:00 p. m.	1 cup gruel or malted milk.....	200 plus
	1 thin slice toast with butter.....	100
Total calories		<u>1955</u>

Try oatmeal fluff when a change in texture is desired.

To $\frac{1}{2}$ cup oatmeal jelly, add $\frac{1}{2}$ cup thin cream, 1 tsp. sugar, salt, spk, nutmeg. When hot pour into beaten white of one egg. Serve at once.

Failure in invalid feeding is often due to the lack of understanding as to what were the contributing factors to the indisposition. Although physicians sometimes say that their harvest in minor illness follows Christmas holidays, because people overeat, colds often result from over-exertion and fatigue. The diet treatment of colds in addition to rest is to feed liquid or semi-liquid for a day or two as the body is low tone generally. The extra amount of liquid will also stimulate elimination. Fruit juices usually used at this time are also valuable for their organic acids which tend to prevent constipation. As a rule some form of laxative is taken in addition to the fruit juices.

There is a decided diet problem in the diet for colds during the convalescent period, as the system is frequently run down

and the cold may hang on indefinitely, recur, or develop into chronic catarrh, bronchitis, pneumonia or tuberculosis, if efforts are not made to build up the person to normal condition. In order to do this an abundance of easily digested, nutritious food should be served. If there is little danger of upsetting the digestive tract, a beverage might be used between meals for additional nutrients. As a precautionary measure it is wise for the patient not to spend more energy than is absolutely necessary. Care should be taken also that the protective foods, milk, eggs, green-leaf vegetables, citrus fruit and codliver oil should be used in each day's diet. For additional fuel fats such as butter, cream, bacon, olive and codliver oil, seem additionally desirable. Codliver oil contains more of the A vitamine than any other known substance. It should be considered more as a valuable food than a medicine. Dr. McCollum advocates $\frac{1}{2}$ tsp. codliver oil and $\frac{1}{2}$ tsp. of precipitated chalk twice a week for adults as a precautionary measure.

In the light or convalescent diet the same protective foods are used in addition to some more solid foods such as cooked cereals, roast or broiled lean beef, chicken, mutton, lamb or fish. Baked potatoes are served and thick vegetable purees are used. Simple desserts are still served and may be a little richer and sweeter. As a rule any dessert or fruit for invalids should be less sweet than the normal appetite requires. Adults on this diet are allowed from 2,200 to 2,500 calories per day, which gives a safe margin for building tissues over the amount required for body process and minor activity of the invalid. The physician will prescribe certain regulations, but the family dietician should see to it that building, regulatory foods are generously supplied. A short convalescence is quite as much the responsibility of the home nurse and dietician as it is of the doctor in charge.

“Let us cast off our hatreds. Let us candidly accept our treaties and our natural obligations of peace. We know, and everyone knows, that these old systems, antagonism and reliance on force, have failed. If the world has made any progress, it has been the result of the development of other ideals. If we are to maintain and perfect our own civilization; if we are to be of any benefit to the rest of mankind, we must turn aside from the thoughts of destruction and cultivate the thoughts of construction. We cannot place our main reliance upon material forces. We must reaffirm and reinforce our ancient faith in truth and justice, in charitableness and tolerance. We must make our supreme commitment to the everlasting spiritual forces of life. We must mobilize the conscience of mankind.”—*Calvin Coolidge.*

Notes From the Field

Amy Brown Lyman

California Mission.

The Compton branch Relief Society was organized November 20, 1924, with Mrs. Sarah E. Snow as president, and a group of able assistants, and has grown into a very active Society. Many quilts and other articles have been made and sold and the proceeds spent in helping the needy. The Society held an entertainment on



September 18, which was a great success. It was called "Trip Around the World." Six different countries were represented in the homes of six of the members. After all the countries were visited, everybody come back to the United States to spend the remainder of the time in singing and dancing. Last March, the eighty-third anniversary of the organization of the Relief Society of the Church was celebrated with a banquet, with eighty-eight guests present.

Franklin Stake.

As a special incentive the Franklin stake Relief Society board offered a new Relief Society ward record book as a prize to the ward having the best attendance at the recent group convention. The prize will no doubt be greatly appreciated by the winning ward as it will cover four years record work in the ward.

Carbon Stake.

Winter Quarters ward, with a membership of twenty-two, has secured sixty-three subscriptions to the *Relief Society Magazine*.

Australian Mission.

Mrs. Carrie S. Hyde, president of the Relief Societies of the Australian Mission, writes that the Society in Sydney presented the

pageant, "The Guardianship of Life" twice, and each time it was splendidly received and made a good impression upon the Saints and friends. There was a large audience at each presentation, and it is felt that much good was accomplished. Three other branches have the pageant under rehearsal.

Morgan Stake.

Morgan stake held a very successful teachers' convention on Sunday, October 25. The suggestive program sent out by the General Board was carried out. The subject matter was divided into three topics, which were treated by stake board members. The convention was very successful and there was a splendid attendance, including fifty officers and teachers.

Box Elder Stake.

During December the ward presidents and officers completed a canvass of the stake in the interest of the *Relief Society Magazine* for 1926. The stake board gave two prizes of two bound volumes of the *Magazine*, for 1925, one to the ward in Brigham City obtaining the largest subscription to the *Magazine*, according to the enrollment, and one to the ward outside the city which numbered the highest. The Second Ward of Brigham City took the prize for the city ward, with an enrollment of ninety-three and a subscription list of ninety. The Evans Ward will receive the prize for the outside ward, with an enrollment of fourteen and a subscription list of fifteen. The stake as a whole had six hundred subscribers up to December 1, for the 1926 *Magazine*, with more coming later. It has been found in this stake where the *Magazine* circulation is large that ward is up and alive in all phases of Relief Society work.

Following is a report of the Free Health Clinic in Brigham City, since its organization, and the activity in maternity work: clinics held, 37; children examined, 477; defects, 1053; follow-up visits, 74; operations, 61; tonsils and adenoids, 52; minor operations, 9; dental work, 59; normal children, 40. More than 75% of the children are underweight. This health work has been carried on at a cost of \$404.06, with an estimated saving to the parents of \$1,637.00. The money for the work has been obtained as follows: the stake asked for one-half of the interest on the wheat money from the wards in Brigham City, and one-fourth from the wards outside. Some parents have assisted in paying for operations; also some of the wards through ward funds; the Ladies' Civic Club, and the Kiwanians also assisted.

The nurse, Mrs. Tingey, who is in charge of the maternity bundles reports activity since July 1923 as follows: 14 bundles on hand; used 181 times, 60 times without pay; 11 now in use; 3

spoken for; charge for use of bundle, \$2.50; amount received for rental, \$255.53; charge for sterilizing and supplies, \$152.03; on hand, \$103.50; amount paid nurse, \$650.

Other miscellaneous items are: summer vacations were provided for nine children and one woman, ranging in time from ten days to one month; all wards are preparing a complete set of *Relief Society Magazines* to be bound for their libraries; the ward secretaries are all working to get the ward histories up to date.

Northwestern States Mission.

The Kelso branch Relief Society is a very lively group. Weekly meetings are held in connection with the Priesthood. The regular



Relief Society course of study is used and great interest is manifested in the lessons.

SOCIAL SERVICE INSTITUTES

Burley Stake.

A very successful course in Welfare Work was given the Relief Society workers of Burley stake, beginning November 9 and covering a period of two weeks. Class work was conducted the first week by Amy W. Evans of the General Board, and the second week by Annie D. Palmer of the Family Welfare office. Public lectures were given by Dr. Nielsen, of Oakley, Mrs. Amy W. Evans, of the Relief Society General Board, Mr. Wright, Probate Judge, and Miss Colley, of the State A. C. Extension Department.

The daily sessions were attended by Relief Society stake and ward presidents and women chosen for special family welfare work. Interested visitors, included several bishops, a member of the county commission, representatives of the Women's Club, and the probate judge. There were also visiting members from Minidoka stake.

Relief Society officers of Burley stake have long felt the

need of special training in this particular field, and they were appreciative and very alert to the opportunity thus afforded them.

Refreshments were served at the Saturday afternoon session. At the closing session, the women were unanimous in saying the lessons had been both interesting and profitable and that they hoped to do better welfare work in the future than they had known how to do in the past. President Margaret Cutler congratulated them on their regular attendance and interest in the class work which had been conducted under the supervision of her first counselor, Mrs. Wright.

Palmyra Stake.

A course in social service was held early in the year of 1925, beginning February 6 and continuing for a period of six weeks—two lessons of one hour each being given each week. To this institute were invited the bishops of wards, presidencies of Relief Societies, and ward social workers. Mrs. Amy Brown Lyman was in charge of the course and was assisted by Mrs. Annie D. Palmer, and the Misses Cora Kasius, Lydia Alder and Genevieve Thornton. The course was most gratefully received and appreciated. One bishop who attended every session, said he had received the most helpful suggestions along charity lines that he had ever received and his viewpoint has been changed in many particulars.

The 17th of March was celebrated as a stake affair. Each ward contributed to the program with a one-act play, a pageant, or a musical number. A spirit of friendly rivalry prevailed and some very commendable features were presented. The stake board served light refreshments to the five hundred and fifty who were in attendance.

Early in the year a health program was launched. Before the actual work was undertaken, an educational program was given to get parents to realize the importance of the movement and to secure their cooperation. A public meeting was held at the City Pavilion in the afternoon, for children, at which a health play was given, where milk and vegetables were represented, by forty children, and the importance of these articles in the diet was stressed to about four hundred people. A public meeting was held in the evening for parents. The health play was repeated and a talk was given by Dr. Murphy on "The Under-nourished Child" and how to correct this condition. A lecture was then given to visiting teachers on "Milk in the Diet," by Miss Clark, of Domestic Art department of the local high school. Menus and recipes of milk dishes were given to each set of teachers and they in turn gave them out in the homes. The summer project was then organized for the raising of weight in the under-weight child. In this work there was cooperation with the school nurse and the

extension worker of the Agricultural College. One hundred and fifty children of school age were found to be more than 10% underweight—the danger mark. Two project workers were selected in each ward who took a day's training on how to score children for imperfections and note them. This training was given by Mrs. Christensen of the Agricultural College, who is a specialist in this work. Blanks for each child were furnished by the Agricultural College extension department, and children were checked up each month by local project workers.

North Davis Stake.

Following is the order of business used in the stake board meeting in North Davis stake:

1. Singing. (5 minutes.)
2. Prayer. (5 minutes.)
3. Roll call (including report of number of chapters read by board members, subject, Book of Mormon.) (5 minutes.)
4. Minutes.
5. Report of two Book of Mormon thoughts gathered during the month's reading, report by two board members. (5 minutes.)
6. Business:
 - a. Reports of the visits to wards by board members. (30 minutes.)
 - b. Two consecutive suggestions, by two board members. (5 minutes.)
 - c. Board members appointments made and topics assigned to be used on visits. (10 minutes.)
7. Lesson Discussion: (45 minutes.)
 - Theology. (15 minutes.)
 - Literature. (15 minutes.)
 - Social Service. (15 minutes.)
8. Appointment of ushers for Relief Society department of union meeting.
(Time of meeting, 2 hours.)

REFERENCES FOR ANNIVERSARY PROGRAMS

"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; "Sketches 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; "National Woman's Relief Society—History and Accomplishments," March *Magazine*, 1925, page 115.

Guide Lessons for April

LESSON I

Theology and Testimony

(First Week in April)

CONTRIBUTIONS OF THE MOSAIC DISPENSATION

A. *Theological.*

I. *The Ten Commandments.*

- (a) *The First Commandment*: "Thou shalt have no other God before me." This is a demand for sincerity, a whole-heartedness of devotion to God. A devotion that is born of implicit confidence, love unalloyed and unwavering loyalty.
- (b) *The Second Commandment*: "Thou shalt not make unto thee any graven image." This command was an edict against idolatry. There are evidences that the children of Israel during the four centuries of their sojourn in Egypt had become tainted with Paganism, and this injunction was particularly suited to their condition. This commandment proclaimed against having anything between God and those who worship him. Images interfere with spiritual contact.
- (c) *The Third Commandment*: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This is an official call, a demand for reverence. It is a proclamation of the sinfulness of profaning the name of a spiritual Ideal. All such utterances are psychologically degrading as well as socially offensive. Profanity is nothing less than a fit of vocal intemperance.
- (d) *The Fourth Commandment*: "Remember the sabbath day, to keep it holy." This is a double commandment, it includes the "not-do" and the do and provides for six days of industry and one day of spiritual activity, with emphasis on the latter.
- (e) *The Fifth Commandment*: "Honor thy father and thy mother." In its completeness this part of the Decalogue contains a direct requirement with a promise. Disobedience to parents is prominent as a forerunner of banishment from the Land of Promise.

- (f) *The Sixth Commandment*: "Thou shalt not kill." This commandment is doubly protective in its nature. It protects the right of all to live and it guards against the crime of all crimes, the unnecessary taking of life. It is a low state of individual or national existence that places a low valuation on human life. Careless killing is a close second to contemplated killing.
- (g) *The Seventh Commandment*: "Thou shalt not commit adultery." "Next to destruction is depletion," a universal truth.
- (h) *The Eighth Commandment*: "Thou shalt not steal." This mandate forbids the unlawful taking of anything, an act which advertises a poverty of character far worse than that of beggary. It is an injunction upon which rests the protection of all property rights. To take more than ones share of a group possession is a form of theft.
- (i) *The Ninth Commandment*: "Thou shalt not bear false witness against thy neighbor." This commandment pronounces against perjury, slander, and pernicious gossip. Lying about other people has not unfittingly been called character cannibalism. No wonder the Lord forbids it.
- (j) *The Tenth Commandment*: "Thou shalt not covet." As the first commandment demands perfect sincerity, so the last one requires absolute honesty. It might well be said that one who desires or contemplates unlawful possession hath already committed theft in his heart.

The Decalogue is not only a great contribution to religion but also a great contribution to government.

B. *Miscellaneous.*

- (a) *Returning good for evil.* "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again." (Exodus 23:4.)
- (b) *Returning help for hate.* "If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." (Exodus 23:5.)
- (c) *Love of neighbor.* "Thou shalt love thy neighbor as thyself." (Leviticus 19:18.)

C. *Literary.*

- (a) *The orations of Moses* acknowledged to be equal to any of the orations of Demosthenes or Cicero. (Examples: Deut. 9 and 28.)

- (b) *The Psalms of David* of which the 23rd and 24th are great favorites.
- (c) *The Songs and Proverbs of Solomon* often referred to as wisdom literature.
- (d) *The Book of Job* of which it has been said, "There is nothing choicer in the world of literature."
- (e) *The stories of Ruth and Esther* each of which ranks among the best stories to be found.

D. *Historical*

- (a) The greatest volume of sacred history known, and the world is indebted to it for much of its other history and literature, it being a source of both information and inspiration.

The Old Testament is wholly a product of the Mosaic dispensation.

E. *Human Welfare.*

- (a) An unimpeachable testimony of national life, declaring that heroic loyalty to the Lord is the pathway of prosperity, and that surrender to sin spells captivity.
- (b) The strengthening of the northern races through the introduction of Hebrew blood.
- (c) The production of two of the most favored women who ever lived.
 1. The mother of the greatest prophet ever born.
and
 2. The mother of the Son of God.

Questions and Problems

1. Give an example of a whole-hearted devotion to God such as is requested by the first commandment.
2. Give specific evidence that the children of Israel had absorbed some of the Egyptian idolatry.
3. What is broadcasted into the universe by profanity?
4. Whose work are we to do in six days?
5. Show that tolerating disobedience in children is a great injustice to them.
6. Discuss the present day crime of careless killing.
7. Discuss: The sixth commandment provides for the preservation of life, the seventh provides for having life worth preserving.
8. Show how industry is related to the eighth commandment.
9. Connect the ninth commandment up with this thought gem: "O to breathe each tale we've heard is far beneath a noble mind."
10. When does a person steal without taking anything?
11. Prove that Christian virtues of returning good for evil,

doing good to those who hate you and loving your neighbor as yourself, were required during the Mosaic dispensation.

12. Give scriptural proof that Elizabeth was the mother of the greatest prophet born of woman.

Work and Business

TEACHER'S TOPIC—HOME TALKS

Organization of the Church

The Church of Jesus Christ of Latter-day Saints is the most perfectly organized institution on the earth at the present time.

- I. The Restoration of the Priesthood.
 1. The Aaronic Priesthood.
 - a. Deacons. b. Teachers. c. Priests. d. The specific duties of each.
 2. The Melchizedek Priesthood.
 - a. Aposelts. b. Patriarchs or Evangelist. c. High Priest. d. Seventy. e. Elder. f. Specific duties of each.
- II. By the authority of the Priesthood the Church of Christ was again organized.
 1. When organized.
 2. Where organized.
 3. By whom organized.
- III. The General Authorities of the Church.
 1. The First Presidency.
 2. The Council of the Twelve Apostles.
 3. The Presiding Patriarch.
 4. The First Seven Presidents of Seventy.
 5. The Presiding Bishopric.
 6. The Specific Duties of each.
- IV. The Local Authorities.
 1. The Stake.
 - a. The Stake Presidency. b. The High Council. c. The Stake Patriarchs. d. The duties of each.
 2. The Ward.
 - a. The Bishopric. b. Priests. c. Teachers. d. Deacons. e. Duties of each.
- V. Helps in Government or Auxiliaries.
 1. The Relief Society.
 2. The Sunday School.
 3. The Mutual Improvement Association.
 4. The Primary Associations.
 5. The function of each in the Church.

References:

Articles of Faith. Lecture XI; Talmage,
Doc. and Cov. Sec. 20.

LESSON III

Literature

(Third Week in April)

BOOTH TARKINGTON

Some of Booth Tarkington's biographers declare that he was destined to be a writer, escape in his case being impossible as he had among his ancestors ministers of note while he himself was given to sketching, which is another way of saying that an unusual number of men of letters have descended from lines of ministers and that an unusual numbers of writers have been clever at sketching.

Booth Tarkington is not the first prominent member of his family, for three or four generations before him his ancestors had done credit to the city of Indianapolis and the State of Indiana.

Newton Booth Tarkington, who at one time signed his name N. Booth, was born in the city of Indianapolis, Indiana in 1869. His environment has colored his life very much. Of Indianapolis Mr. Nicholson: "The man across the street or next door will share any good thing he has with you, whether it be a cure for rheumatism. a new book, or the garden hose, and it is a town where doing as one likes is not a mere possibility, but is an inherent right."

A matter that has always been very singular to people not living in Indiana, is the fact that without an exception, writers of the *Hoosier* state grow eloquent about the beauty of that part of the country and particularly the climate, when as a matter of fact most people visiting Indiana think it is flat, monotonous and generally devoid of scenic attractions. But to people who have lived at its hearth-stones, taken part in its community life, eaten the products of its soil, Indiana seems to have a fascination and a charm not understood by others outside.

Booth Tarkington's people were well to do so that he has not had the struggle of the poor boy. His education was obtained first at Exeter Academy, later Purdue University at La Fayette, Indiana, and finally he finished his college career at aristocratic Princeton. College life was native atmosphere to him, he seemed as much at home in college as the fish seems in water. His companions never thought of him as a grind. He carried his course with credit and without very much hard work, due to his richly endowed mind. He was in everything going on, combining as he did a number of rare gifts, being a writer, orator and singer of the first order. He was very helpful on the college magazine and has the reputation for having put the *Princeton Tiger*, the comic paper of the University, on its feet; he too was known conspicuously in college circles for his singing. He wrote the prize class song, sang and traveled with the Glee Club, in which he was the

soloist and for which he wrote many songs. He set *Poe's Raven* to music. He seems to have made a particular hit singing Kipling's ballad; "*The Hanging of Danny Deever*." He seemed to have his own interpretation of this song, practically every occasion, where he was present, some would call out, "*Tark! Tark! Danny Deever!*" and he would have to respond.

He was fond of outdoor sports, a loyal supporter of the athletic team, and so enthusiastic that even now he usually finds time to get to Princeton for the foot ball season.

For many years he was looked upon as something of an idler in the city, taking part in whatever the city was doing in a public way and making himself particularly useful when Indianapolis was the host for some attractive woman from another locality. In fact Booth Tarkington seemed to have so much leisure time at his disposal that he was something of a town joke. The keen observer might have noticed that Tarkington burned the midnight oil and while others were comfortably tucked away in their beds, Tarkington was learning the very difficult art of effective writing.

Dickens has the reputation of writing a good deal about things that people eat. Tarkington's people sing. Mr. Robert C. Holliday in commenting on this fact says: "Mr. Tarkington's lovers sing; and, of all lovers, all the world must love most a singing lover. Throughout his pages "serenaders nightly seek the garden with instrumental plunkings." Or, there is wafted to the ear of the rapt one without the music of a clear, soft voice within welling the "Angels' Serenade." His drunken men sing,—and that is about the most winning thing a drunken man can do. His Sunday School classes sing."

He has given us a list of the English authors he preferred. They are: Meredith, Stevenson, James, Wells Bennett and Hardy. Some critics think they have discovered in his earlier writings some likeness to both James and Stevenson.

Booth Tarkington has usually impressed people as being an extremely normal individual. He is said to admire all the things "which decent ordinary simple hearted persons admire: courage, honesty, honor, feminine virtue, graciousness and beauty, etc. He hates precisely those things hated by all honest American people: "Sham, egotism, conceit, cruelty, affectation and so on."

The Gentleman From Indiana, called Booth Tarkington's first novel, gives us a picture of life in Indiana, which is full of sympathy for the people presented. To quote from one of his biographer's, his purpose was chiefly "to paint a sympathetic picture of cotemporary life in the Ohio Valley. He presented the semi-urban type celebrated in Riley's verse." His presentation is made in the same kindly spirit that Riley writes his verse. The story is not the chief interest in *The Gentleman From Indiana*, but rather the characters that are portrayed.

Tarkington admits that his most popular books have been so

by accident. For instance, in the case of *Monseieur Beaucaire*, he wrote a romantic story just at the time the romantic revival occurred, at the end of the 19th century. This practically assured the popularity of the book. It was the period of time when Charles Major's *Knighthood Was in Flower*, was popular, and when the public was reading Dr. S. Weir Mitchell's *Hugh Wynne* and Maruice Thompsons' *Alice of Old Vincennes*. Be it said to the credit of Booth Tarkington's romance, that while the other books have fallen practically into disuse, his book is still selling and is frequently called for in the public library.

In a recent lesson we spoke of Mark Twain's ability to interest boys in such stories as *Tom Sawyer*, *Huckleberry Finn*. In books like *Penrod*, and *Seventeen*, Tarkington, to use his own words, "getting on the inside," has got on the inside of his boys in a way that seems almost unbelievable. To quote Mr. Holliday on this point: "Mr. Tarkington's interpretation of the creature, boy, has a weird quality; and, one has an uncanny feeling, his studies in boy psychology call for some sort of a pathological explanation. In effect his analysis of the utterly mad workings of the boy's mind and the throbbing of his inflamed nerves is as if a boy himself had suddenly become endowed with the faculty of thinking it out aloud. That is, the author's interpretation of the boy, moving about in what is to him the cataclysm of life, does not so much seem to be the work of a mind observing him from without, as it appears to be a voice from within explaining the matter, the voice of a boy uniquely gifted with the power of self analysis. It is as if the author had a device in his head like the plumbing giving hot and cold water to a bath-tub and as if he could at will turn off the stream of mature thinking and turn on the boy thinking. And to recapture the sensations of twelve or of seventeen is exactly what the normal adult mind cannot do. The author of *Penrod* and *William Baxter* certainly is not as other men; he commands some occult power. And the joke of this mystery is that Mr. Tarkington says boy stories are the "easiest" things to write there are. He can "do any of them" in a day and a half. And he thinks that "anybody could do it."

We insert here one chapter from *Seventeen* which we feel sure will remind mothers of experiences somewhat similar.

Chapter 12—Progress of the Symptoms

Mrs. Baxter's little stroke of diplomacy had gone straight to the mark; she was a woman of insight. For every reason she was well content to have her son spend his evenings at home, though it cannot be claimed that his presence enlivened the household, his condition being one of strange, trancelike irascibility. Evening after evening passed, while he sat dreaming painfully of Mr. Parcher's porch; but in the daytime, though William did not literally make hay while the sun shone, he at least gathered a

harvest somewhat resembling hay in general character.

Thus:

One afternoon, having locked his door to secure himself against intrusion on the part of his mother or Jane, William seated himself at his writing-table, and from a drawer therein took a small cardboard box, which he uncovered, placing the contents in view before him upon the table. (How meager, how chilling a word is "contents!") In the box were:

A faded rose.

Several other faded roses, disintegrated into leaves.

Three withered "four leaf clovers."

A white ribbon still faintly smelling of violets.

A small silver shoe buckle.

A large pearl button.

A small pearl button.

A tortoise-shell hair-pin.

A Cross-section from the heel of a small slipper.

A stingy remnant, probably once an improvised wreath of daisies.

Four or five withered dandelions.

Other dried vegetation, of a nature now indistinguishable.

William gazed reverently upon this junk of precious souvenirs; then from the inner pocket of his coat he brought forth, warm and crumpled, a lumpish cluster of red geranium blossoms, still aromatic and not quite dead, though naturally, after three hours of such intimate confinement, they wore an unmistakable look of suffering. With a tenderness which his family had never observed in him since that piteous day in his fifth year when he tried to mend his broken doll, William laid the geranium blossoms in the card-board box among the botanical and other relics.

His gentle eyes showed what the treasures meant to him, and yet it was strange that they should have meant so much, because the source of supply was not more than a quarter of a mile distant, and practically inexhaustible. Miss Pratt had now been a visitor at the Parchers for something less than five weeks, but she had made no mention of prospective departure, and there were every reason to suppose that she meant to remain all summer. And as any foliage or anything whatever that she touched, or that touched her, was thenceforth suitable for William's museum, there appeared to be some probability that autumn might see it so enlarged as to lack the rarity in the component items which is the underlying value of most collections.

William's writing-table was beside an open window, through which came an insistent whirring, unagreeable to his mood; and, looking down upon the sunny lawn, he beheld three lowly creatures. One was Genesis; he was cutting the grass. Another was Clematis; he had assumed a transient attitude curiously triangular,

in order to scratch his ear, the while his anxious eyes never wavered from the third creature.

This was Jane. In one hand she held a little stack of sugar-sprinkled wafers, which she slowly but steadily depleted, unconscious of the increasingly earnest protest, at last nearing agony, in the eyes of Clematis. Wearing unaccustomed garments of fashion and festivity, Jane stood, in speckless, starchy white and a blue sash, watching the lawn-mower spout showers of grass as the powerful Genesis easily propelled it along over lapping lanes, back and forth, across the yard.

From a height of illimitable loftiness the owner of the card-board treasury looked down upon the squat commonplaceness of those three lives. The condition of Jane and Genesis and Clematis seemed almost laughably pitiable to him, the more so because they were unaware of it. They breathed not the starry air that William breathed, but what did it matter to them? The wretched things did not even know that they meant nothing to Miss Pratt!

Clematis found his ear too pliable for any great solace from his foot, but he was not disappointed; he had expected little, and his thoughts were elsewhere. Rising, he permitted his nose to follow his troubled eyes, with the result that it touched the rim of the last wafer in Jane's external possession.

This incident annoyed William. "Look there!" he called from the window. "You mean to eat that cake after the dog's had his face on it?"

Jane remained placid. "It wasn't his face."

"Well, if it wasn't his face, I'd like to know what—"

"It wasn't his face," Jane repeated. "It was his nose. It wasn't all of his nose touched it, either. It was only a little outside piece of his nose."

"Well, are you going to eat that cake, I ask you?"

Jane broke off a small bit of the wafer. She gave the bit to Clematis and slowly ate what remained, continuing to watch Genesis and apparently unconscious of the scorching gaze from the window.

"I never saw anything as disgusting as long as I've lived!" William announced. "I wouldn't 'a believed it if anybody'd told me a sister of mine would eat after—"

"I didn't," said Jane. "I like Clematis, anyway."

"Ye gods!" her brother cried. "Do you think that makes it any better? And, by the way," he continued, in a tone of even greater severity, "I'd like to know where you got those cakes. Where'd you get 'em, I'd just like to enquire?"

"In the pantry." Jane turned and moved toward the house. "I'm goin' in for some more now."

William uttered a cry; these little cakes were sacred. His mother, growing curious to meet a visiting lady of whom (so to speak) she had heard much and thought more, had asked May

Parcher to bring her guest for iced tea, that afternoon. A few others of congenial age had been invited: there was to be a small matinee, in fact, for the honor and pleasure of the son of the house, and the cakes of Jane's onslaught were part of Mrs. Baxter's preparations. There was no telling where Jane would stop; it was conceivable that Miss Pratt herself might go waferless.

William returned the cardboard box to its drawer with reverent haste; then, increasing the haste, but dropping the reverence, he hied himself to the pantry with such advantage of longer legs that within the minute he and the wafers appeared in conjunction before his mother, who was arranging fruit and flowers upon a table in the "living-room."

William entered in the stained-glass attitude of one bearing gifts. Overhead, both hands supported a tin pan, well laden with small cakes and wafers, for which Jane was silently but repeatedly and systematically jumping. Even under the stress of these efforts her expression was cool and collected; she maintained the self-possession that was characteristic of her.

Not so with William; his cheeks were flushed, his eyes indignant. "You see what this child is doing?" he demanded. "Are you going to let her ruin everything?"

"Ruin?" Mrs. Baxter repeated, absently, refreshing with fair water a bowl of flowers upon the table. "Ruin?"

"Yes ruin!" William was hotly emphatic. "If you don't do something with her, it'll all be ruined before Miss Pr—before they even get here!"

Mrs. Baxter laughed. "Set the pan down, Willie."

"Set it down?" he echoed, incredulously. "With that child in the room and grabbing like—"

"There!" Mrs. Baxter took the pan from him, placed it upon a chair, and with utmost coolness selected five wafers and gave them to Jane.

"I'd already promised her she could have five more. You know the doctor said Jane's digestion was the finest he'd ever misunderstood. They won't hurt her at all, Willie."

This deliberate misinterpretation of his motives made it difficult for William to speak. "Do you think," he began, hoarsely, "do you think—"

"They're so small, too," Mrs. Baxter went on. "She probably wouldn't be sick if she ate them all."

"My heavens! he burst forth. "Do you think I was worrying about—" He broke off, unable to express himself save by a few gestures of despair. Again finding his voice, and a great deal of it, he demanded: "Do you realize that Miss Pratt will be here within less than half an hour? What do you suppose she'd think of the people of this town if she was invited out, expecting decent treatment, and found two-thirds of the cakes

eaten up before she got there, and what was left of 'em all mauled and pawed over and crummy and chewed-up looking from some wretched child?" Here William became oratorical, but not with marked effect, since Jane regarded him with unmoved eyes, while Mrs. Baxter continued to be mildly preoccupied in arranging the table. In fact throughout this episode in controversy the ladies' party had not only the numerical but the emotional advantage. Obviously the approach of Miss Pratt was not to them what it was to William. "I tell you," he exclaimed—"yes, I tell you that it wouldn't take much of this kind of thing to make Miss Pratt think the people of this town were—well, it wouldn't take much to make her think the people of this town hadn't learned much of how to behave in society and were pretty uncivilized! And to think Miss Pratt has to find that out in my house! To think—"

"Now, Willie," said Mrs. Baxter, gently, "you'd better go up and brush your hair again before your friends come. You mustn't let yourself get so excited."

"Excited." he cried, incredulously. "Do you think I'm excited? Ye gods!"

He smote his hands together and, in his despair of her intelligence, would have flung himself down upon a chair, but was arrested half-way by simultaneous loud outcries from his mother and Jane.

"Don't sit on the cakes!" they both screamed.

Saving himself and the pan of wafers by a supreme contortion at the last instant, William decided to remain upon his feet. "What do I care for the cakes?" he demanded, contemptuously, beginning to pace the floor. "It's the question of principle I'm talking about! Do you think it's right to give the people of this town a poor name when strangers like Miss Pratt come to vis—"

"Willie!" His mother looked at him hopelessly. "Do go and brush your hair. If you could see how you've tousled it you would."

He gave her a dazed glance and strode from the room.

Jane looked after him placidly. "Didn't he talk funny!" she murmured.

"Yes, dear," said Mrs. Baxter. She shook her head and uttered the enigmatic words, "They do."

"I mean Willie, mama," said Jane. "If its anything about Miss Pratt, he always talks awful funny. Don't you think Willie talks awful funny if it's anything about Miss Pratt, mama?"

"Yes, but—"

"What, mama?" Jane asked as her mother paused.

"Well—it happens. People do get like that at his age, Jane."

"Does everybody?"

"No, I suppose not everybody. Just some."

Jane's interest was aroused. "Well, do those that do, mama," she inquired, "do they all act like Willie?"

"No," said Mrs. Baxter. "That's the trouble; you can't tell what's coming."

Jane nodded "I think I know," she said. "You mean Willie—"

William himself interrupted her. He returned violently to the doorway, his hair still tousled, and, standing upon the threshold, said, sternly:

"What is that child wearing her best dress for?"

"Willie!" Mrs. Baxter cried. "Go brush your hair!"

"I wish to know what that child is all dressed up for?" he insisted.

"To please you! Don't you want her to look her best at your tea?"

"I thought that was it! he cried, and upon this confirmation of his worst fears he did increased violence to his ruffled hair: "I suspected it, but I wouldn't 'a believed it! You mean to let this child—you mean to let—" Here his agitation affected his throat and his utterance became clouded. A few detached phrases fell from him: "—Invite my friends—childrens party—ye gods! —think Miss Pratt plays dolls—"

"Jane will be very good," his mother said. "I shouldn't think of not having her, Willie, and you needn't bother about your friends; they'll be very glad to see her. They all know her, except Miss Pratt, perhaps, and—" Mrs. Baxter paused; then she asked, absently: "By the way, haven't I heard somewhere that she likes pretending to be a little girl, herself?"

"What!"

"Yes," said Mrs. Baxter, remaining calm; "I'm sure I've heard somewhere that she likes to talk 'baby-talk.'"

Upon this a tremor passed over William, after which he became rigid. "You ask a lady to your house," he began, "and even before she gets here before you've even seen her, you pass judgment upon one of the—one of the noblest—"

"Good gracious! I haven't passed judgment. If she does talk 'baby-talk,' I imagine she does it very prettily, and I'm sure I've no objection. And if she does do it, why should you be insulted by my mentioning it?"

"It was the way you said it," he informed her icily.

"Good gracious! I just said it!" Mrs. Baxter laughed, and then, probably a little out of patience with him she gave way to that innate mischievousness in such affairs which is not unknown to her sex. "You see, Willie, if she pretends to be a cunning little girl, it will be helpful to Jane to listen and learn how."

William uttered a cry; he knew that he was struck, but he was not sure how or where. He was left with a blank mind and no repartee. Again he dashed from the room.

In the hall, near the open front door, he came to a sudden halt, and Mrs. Baxter and Jane heard him calling loudly to the industrious Genesis:

"Here ! You go cut the grass in the back yard, and for Heaven's sake, take that dog with you!"

"Grass awready cut roun' back," responded the amiable voice of Genesis, while the lawn-mower ceased not to whirr. "Cut all 'at back yod 's mawnin'."

"Well, you can't cut the front yard now. Go around in the back yard and take that dog with you."

"Nemmine 'bout 'at back yod! Ole Clem ain' trouble nobody."

"You hear what I tell you?" William shouted.

"You do what I say and you do it quick!"

Genesis laughed gaily. "I got my grass to cut!"

"You decline to do what I command you?" William roared.

"Yes indeedy! Who pay me my wages? 'At's my boss. You' ma say, 'Genesis, you git all 'at lawn mowed b'fo sundown.' No, suh! Nee'n' was'e you bref on me, 'cause I'm got all my time good an' take up!"

Once more William presented himself fatefully to his mother and Jane. "May I just kindly ask you to look out in the front yard?"

"I'm familiar with it, Willie," Mrs. Baxter returned, a little wearily.

"I mean I want you to look at Genesis."

"I'm familiar with his appearance, too," she said. "Why in the world do you mind his cutting the grass?"

William groaned. "Do you honestly want guests coming to this house to see that awful old darky out there and know that he's the kind of servants we employ? Ye gods!"

"Why, Genesis is just a neighborhood outdoors darky, Willie; he works for half a dozen families besides us. Everybody in this part of town knows him."

"Yes," he cried, "but a lady that didn't live here wouldn't. Ye gods! What do you suppose she would think? You know what he's got on!"

"It's a sort of sleeveless jersey he wears, Willie, I think."

"No, you don't think that!" he cried, with great bitterness. "You know it's not a jersey! You know perfectly well what it is, and yet you expect to keep him out there when—when one of the—one of the nobl—when my friends arrive! And they'll think that's our dog out there, won't they? When intelligent people come to a house and see a dog sitting out in front, they think it's the family in the house's dog, don't they?" William's condition becoming more and more disordered, he paced the room, while his agony rose to a climax. "Ye gods! What do you think Miss Pratt will think of the people of this town, when she's invited to meet a few of my friends and the first thing she sees is a nigger in his undershirt? What'll she think when she finds that child's

eaten up half the food, and the people have to explain that the dog in the front yard belongs to the darkey—" He interrupted himself with a groan: "And prob'ly she wouldn't believe it. Anybody'd say they didn't own a dog like that! And that's what you want her to see, before she even gets inside the house! Instead of a regular gardener in livery like we ought to have, and a bulldog or a good Airedale or a fox-hound, or something, the first things you want intelligent people from out of town to see are that awful darky and his mongrel scratchin' fleas and like as not lettin' em get on other people! That'd be nice, wouldn't it? Go out to tea expecting decent treatment and get fl—"

"Willie!"

Mrs. Baxter managed to obtain his attention. "If you'll go and brush your hair I'll send Genesis and Clematis away for the rest of the afternoon. And then if you'll sit down quietly and try to keep cool until your friends get here, I'll—"

"Quietly!" he echoed, shaking his head over this mystery. "I'm the only one that is quiet around here. Things'd be in a fine condition to receive guests if I didn't keep pretty cool, I guess!"

"There, there," she said, soothingly. "Go and brush your hair. And change your collar, Willie; it's all wilted. I'll send Genesis away."

His wandering eyes failed to meet hers with any intelligence. "Collar," he muttered, as if in soliloquy. "Collar."

"Change it!" said Mrs. Baxter, raising her voice. "It's wilted."

He departed in a dazed manner.

Passing through the hall, he paused abruptly, his eyes having fallen with sudden disapproval upon a large, heavily framed, glass covered engraving. "The Battle of Gettysburg," which hung upon the wall, near the front door. Undeniably, it was a picture feeble in decorative quality; no doubt, too, William was right in thinking it as unworthy of Miss Pratt, as were Jane and Genesis and Clematis. He felt that she must never see it, especially as the frame had been chipped and had a corner broken, but it was more effective where he found it than where (in his nervousness) he left it. A few hasty jerks snapped the elderly green cords by which it was suspended; then he laid the picture upon the floor and with his handkerchief, made a curious labyrinth of avenues in the large oblong area of fine dust which this removal disclosed upon the wall. Pausing to wipe his hot brow with the same implement, he remembered that some one had made allusions to his collar and hair, whereupon he sprang to the stairs, mounted two at a time, rushed into his own room, and confronted his streaked image in the mirror.

In *The Turmoil* Mr. Tarkington turns from his respective roles of singer, poet, orator, psychologist and becomes a social-ogist. *The Turmoil* is a protest against the lust for power and

wealth and a disposition to create and pay homage to mere bigness, as one often finds it exemplified in big cities. Tarkington claims that such an attitude is sure to develop a sort of spiritual, physical, and mental degeneration.

We feel sure our readers will appreciate the following bit of criticism on *The Turmoil*: "*The Turmoil* is all of a piece; it drives unswervingly to its appointed end. There is not a touch of claptrap, or melodrama, of purple, in it."

"It has grown, in effect, as naturally as a tree; and it has the swing and rugged balance, and careless symmetry which (contrary to some artistic theories), Nature has. The career of Sheridan is portrayed with the same sort of "composition" that exists in life (was there not "Composition" in the life of Napoleon?) and more. Behind *The Turmoil* everywhere is a remarkable, an amazing, pounding energy of mind. The vehemence of the satire curls the reader's hair. The evolution of the theme, so natural in effect, is positively devilish in its completeness. The idea there elaborated is exhibited kicking with all its four legs in a manner that, one cannot resist saying, could not possibly be better. And the characters are no box of tricks, but people, everyone, hot off the bat, with uncommonly human "insides." And over all is a moving feeling of appreciation of what is fine and a compassion for what is absurd and pitiable."

Questions and Problems

1. Call to mind some author whose fore-fathers have been clergymen; also some author who has been skillful in sketching. (If you do not get the answer after a moderate amount of thought on the subject, let it pass.)

2. Have one of the members of the Organization review one of Booth Tarkington's books: *The Gentleman From Indiana*, *Penrod*, *Monsieur Beaucaire*, *Intimate Strangers*, *The Turmoil*, *Seventeen*, *The Man from Home*. In case you are unable to get any of the books mentioned in this list, review any one of Booth Tarkington's books that you are able to obtain.

3. Mark passages indicative of the subtle humor in the chapter from *Seventeen*, published in the lesson.

4. Discuss the problem of adolescence: Are you reminded in any way of your own personal experience by the manner in which William Baxter talks?

5. Booth Tarkington has the reputation of giving us only women of standards and refinement; Does the mother of Baxter, as portrayed in the chapter published, sustain his reputation?

6. Do you agree with Booth Tarkington that extremely large cities are prone to produce decadent individuals?

7. *Monsieur Beaucaire*, *Penrod*, *Seventeen*, and *The Turmoil*, while all different in character, have all proved exceptionally popular books. Do you think the personality of Booth Tarkington may account for much of this popularity, if so why?

LESSON IV

Social Service

(Fourth Week in April)

PHYSICAL PROBLEMS OF CHILDHOOD

CLARA AND HARRIET

The study of Clara is an especially interesting one because her physical defects present two serious and common problems of childhood—namely, speech defect and heart disease. The most striking features of this history, however, is the fact that the existence of the child's more serious ailment—the heart or cardiac disease—was unknown and unsuspected by the parents when Clara was taken to the clinic. The child was taken for examination for the less serious but more obvious speech defect. Had the physician merely outlined exercises to develop muscular control without making a complete physical examination, the serious heart condition may have continued without treatment for some time.

A great emphasis is being placed by the medical profession on regular, thorough physical examinations. Every study in our text shows that the patient is not examined only for the suspected disease, nor are only the obvious symptoms noted. Each patient is given a complete study, including eyes, ears, throat, chest, abdominal, muscular, glandular and, frequently certain routine clinical tests. Such examinations, especially for children, are recognized as intelligent preventive medicine, for the successful treatment of many of the serious diseases depends on early discovery. These studies are sometimes termed "health examinations," showing that the purpose is to examine apparently healthy children with the purpose of keeping them well and forestalling the development of disease and defects.

A standard set by some health experts is a yearly examination. A slogan which has been introduced and become generally familiar is, "Have a health examination on your birthday," because the emphasis is being placed on preserving health, rather than treating diseases after they have developed; such health clinics are now considered an essential part of a community health program.

Clara's opportune examination for an impairment of speech, revealed an unsuspected heart condition. Perhaps if the parents had been more observing, they would have been alarmed earlier. The child's pulse had been rapid on two previous illnesses, on both occasions at the time Clara had tonsilitis. It is now quite generally recognized that there is a relation between heart trouble and tonsilitis, and that frequently there is complication of rheumatism.

Our text states, too, that an uncontrolled muscular condition, chorea (St. Vitus Dance), is often associated with these three diseases. All tonsil infection does not necessarily end in heart trouble or rheumatism, but the appearance of one is sufficient symptom to have examination for the others. In Clara's case, perhaps, if the tonsils had been removed at her first attack her heart may have remained normal.

The mention of chorea, undoubtedly suggests familiar childhood difficulties. The picture of the uncontrolled muscles, of the twitching face, and of the nervous and easily fatigued child is a common one. Rest, fresh air and perhaps medication, including the removal of infected teeth and tonsils may be only part of the treatment. Muscular control, sometimes, must be restored by corrective exercise and re-education.

The treatment needed for Clara at this stage of the disease, includes not only the removal of the tonsils, but a long period of rest. Whether this time should be spent at home or in a hospital depends on the nature of the home and the community's facilities for hospitalization. In some cities special wards or convalescent homes offer rest, special diet, and close supervision needed by cardiac patients. A patient there can receive better care than is possible in a busy home, particularly if there are other children playing about, and the mother is occupied with many other household tasks.

Clara's schooling will, of course, be discontinued for a time and later will have to be modified to suit her capabilities. She, perhaps, will learn some trade that does not require great activity, as her handicap will be one she must adjust to throughout her life.

Clara's minor ailment, the speech impairment, may improve with the betterment of her health. She, however, may need some special instructing and training in muscular control.

The discussion in our text of speech defectives makes some surprising revelations. That three percent of all school children, or a total of 500,000 children, have some speech defect, indicates that it is a very common problem and one that is not receiving much attention either in the schools or by the medical profession. The causes of speech defect are many and therefore no general treatment can be outlined. Speech defect is common among the feeble-minded and the deaf, but they represent only a small part of the total. Persons with malformations of the mouth frequently have speech difficulties, and may need operative measures before correction can be made. But the majority of persons with speech defects have been found to respond to training, based on muscular and nervous control.

It is obvious that a person with a speech defect is handi-

capped. His economic opportunities are naturally limited to occupations where speech is not essential (which would eliminate teaching, clerking, practice of law, salesmanship, etc.). Besides the vocational handicap, the individual suffers much embarrassment, and may become shy and retiring or embittered and belligerent—behavior that results from any keen feeling of inferiority. As our author states, the treatment of the speech defectives is an almost new project, but a very hopeful and important one.

The other child, Harriet, presents a problem of malnutrition resulting from queer or freakish eating habits. Because a child is found to be malnourished, it does not always mean that the family cannot provide sufficient food. Good nutrition is dependent on much more than the family's financial ability to supply an adequate diet. Nutrition involves the individual's physical defects, his social life and home habits, his mental attitudes, and many other factors besides the ones of the amount and nature of the food.

Harriet's difficulty was merely that she refused to eat. She had been permitted by her parents to develop faulty habits. If she was forced to take foods against her will, she induced (unconsciously, of course) an attack of nausea. It was, therefore, necessary to change her attitude of mind toward her health problem before any improvement could be expected. She had to be made to learn that greater satisfaction could be found in activity and possessing energy than in the pampering and attention she received by being frail and pampering her appetite.

It is an infantile reaction to attempt to gain attention by inducing illness. The child is not conscious of its tactics, but it is purely a subconscious mechanism. If the child's wishes are frustrated, or if others are gaining attention he desires, it is quite likely that the "spoiled" child will have a headache and an attack of nausea. These attacks should not be encouraged by further pampering, but the child (as in the case of Harriet) should be made to feel the greater pleasures and satisfactions of healthy, normal activities.

Our author gives several technical definitions of nutrition, and its opposite, malnutrition, including the standards of two authorities. Dr. Holt considers that a child may be considered malnourished if he is ten per cent underweight, according to standard charts. Dr. Haven P. Emerson regards seven per cent underweight as indicating malnourishment. Because nutrition is dependent on such a great number of factors, and because the whole matter of health is inter-related with nutrition, our author gives a broader meaning to the word nutrition, considering it to be the equivalent of good health.

Reference: Challenge of Childhood, by Dr. Ira S. Wile; Clara, pages 32 to 41; Harriet, pages 46 to 52.

Questions and Problems

1. Why are frequent health examinations of value, especially for children?
2. What treatment is prescribed for a child with nervous heart trouble? How can this best be provided?
3. What is the relation between tonsil infection and heart trouble? What other diseases are frequently related to these two?
4. Why is a speech defect a handicap,
5. What facilities has your community for treating speech defect?
6. What is malnutrition, What are some of its causes?
7. What was needed to change Harriet's bad eating habits?
8. How can parents prevent children from developing faulty diet habits?

My Mother

By Bertha M. Rosevear of Toronto, Canada—Second Poem to Receive Honorable Mention in the Eliza R. Snow Contest

Beautiful Mother, I love you so,
 With your sweet, gentle face, and hair white as snow,
 Soft, kindly eyes with lovelight aglow—
 Beautiful Mother, I love you so.

Beautiful hands that for me have worked—
 Never a task have those dear hands shirked.
 Wrinkled and old they have grown, 'tis true—
 Dear wrinkled hands, how I love you.

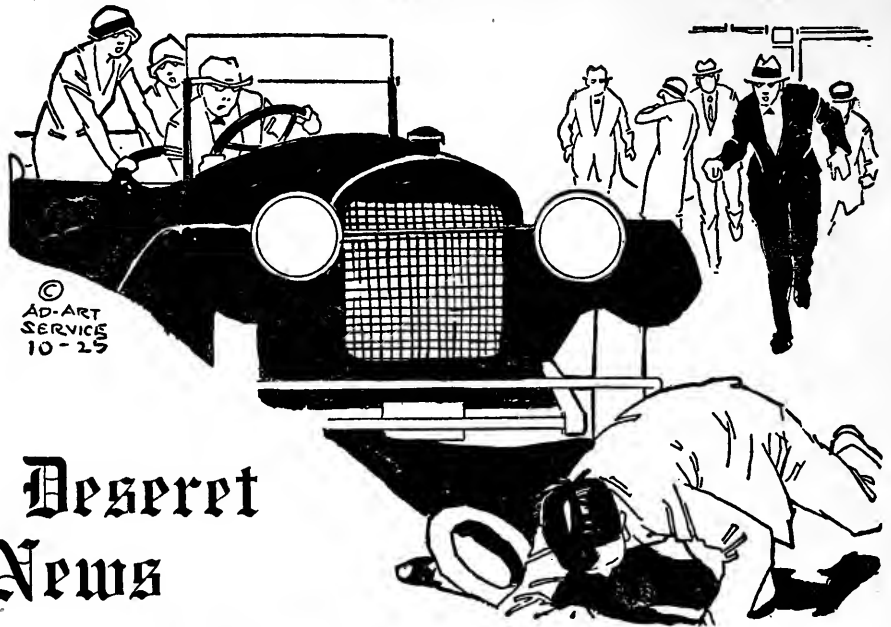
Beautiful feet that have walked the way
 That leads to mansions of endless day,
 Guiding my feet. Yours are tottering and slow—
 Beautiful feet, I love you so.

Beautiful heart, overflowing with praise
 To God for his goodness through all your days.
 Heart pure as gold, ever loyal and true—
 Beautiful heart, how I love you.

Beautiful life, full of beautiful deeds,
 Joyfully toiling for others' needs,
 Seeking no praise nor reward, but to gain
 A beautiful life in the kingdom of heaven.

Beautiful Mother, more priceless than gold—
 Not half of your goodness nor worth have I told.
 A gift sent from heaven, God help me to show,
 Beautiful Mother, I love you so.

Are
You
Pro-
tected
?



The Deseret News

Offers you a real service

\$7,500.00 of Travel and Pedestrian Insurance for \$1.00

Write us today for details. Let us tell you all about it
Don't delay—Insure today—Tomorrow may be too late

THE DESERET NEWS - Salt Lake City, Utah
Oldest Western Newspaper *Progressive—Reliable*



The Reliable Mail Order House

1069 E. 21st SOUTH

*Price List for Fall and
Winter 1925-26*



WE HAVE NO AGENTS, BUY DIRECT AND SAVE FROM 25% TO 30%

No. 51 L. D. S. Garments Fine Rib only in L. D. S. New Style.....\$1.25

Any of the following numbers can be made up in EITHER NEW or OLD
STYLE L. D. S. GARMENT or MEN'S or LADIES' Union Suits.

No. 50 Flat Weave	No. 58 Heavy Unbleached	No. 68 1-3 Wool
95c	\$2.25	\$3.00
No. 52 Fine Rib	No. 60 Heavy Bleached	No. 70 1/2 Wool
\$1.50	\$2.25	\$4.25
No. 54 Bleached Cotton	No. 64 Lisle	No. 72 3/4 Wool
\$1.75	\$2.25	\$5.50
No. 56 Unbleached	No. 66 Merc.	No. 74 Silk and Wool
\$1.75	\$2.75	\$7.00

For MEN'S Union Suits ONLY

No. 92 All Worsted Wool Grey.....	\$ 9.50
No. 96 All Worsted Wool Black.....	9.50
All Wool Blankets 5 lb. double 66-80.....	8.50
All Wool Overcoats.....	18.50
All Wool Men's Sweater Coats.....	6.25
All Wool Men's Shirts.....	5.75

If you are not perfectly satisfied with any of our goods, we refund
the money

WRITE FOR SAMPLES

**Why Pay More For Ladies' Silk Hose When You Can Get A Pure Silk
Hose in Any Shade for \$1.00**



THE SUCCESS OF RELIEF WORK

depends upon finding out exactly what each case requires and supplying the needed relief.

IT IS SO WITH YOUR EYES

The Dearden System does not blindly "prescribe Glasses." It finds out what is wrong with your eyes and gives "that blessed relief" that comes with perfect vision.

OUR NEW OGDEN OFFICE

In The Eccles Building, is for the convenience of patients living in Box Elder, Weber and Cache Counties.

Daily Classes at Each Office.

Call at Office—We Are For You.

Phone Wasatch 2725.

Consultation by Appointment

DR. M. H. DEARDEN

EYE STRAIN SPECIALIST

Top Floor Clift Building
Take West Elevator

OGDEN OFFICE
404 ECCLES BLDG.
Hours—9:30 to 1

Vanity Hosiery Shop

22 EAST BROADWAY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors
A wonderful hose for wear

Per Pair\$1.95
Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50
Box of Three Pairs.....\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50
Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, Chiffon.
All Colors

Per Pair\$1.00
Box of Three Pairs.....\$2.85

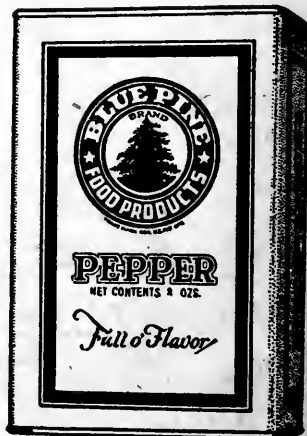
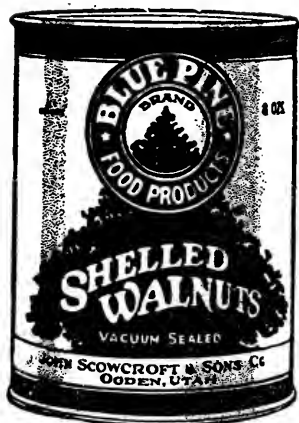
MAIL ORDERS PREPAID



Holeproof Hosiery

MRS HATTIE H PETERSON
32 S O 2ND EAST
BRIGHAM CITY UTAH

Scowcroft's



Also complete line of Blue Pine Fruits and Vegetables
When you buy Blue Pine Food Products you buy the Best

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

Vol. XIII

MARCH, 1926

No. 3

CONTENTS

Ruth	Frontispiece
A Parable of March	Janet Blake 113
Spirituality, the Need of the Hour.....	.....Julia A. F. Lund 115
You Have Not Failed.....	Bertha A. Kleinman 119
A Trip Through Scandinavia .....	.....Georgina G. Marriott 120
Editorial—Harking Back to the Spirit of 1842....	123
Twentieth Century Queens	124
John Drinkwater's Great Lyric	125
A Spring Song	Mrs. R. J. Green 126
Angels of Mercy	Alice Morrill 127
Joaquin Miller and His Grandson.....	131
Columbus	Joaquin Miller 132
Lake Scene on the Miller Estate.....	133
Diets For Some Special Diseases.....	Jean Cox 134
A Sonnet to Death.....	Ezra J. Poulsen 140
Snowbound in the Canyon.....	Elizabeth Noble 141
He Hath Done All Things Well.....	Emily Batt 142
Of Interest to Women.....	Lalene H. Hart 143
Notes from the Field.....	Amy Brown Lyman 145
Guide Lessons for May	152

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints
Room 20 Bishop's Bldg. Salt Lake City, Utah

\$1.00 a Year—Single Copy, 10c.

Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

For our success we are indebted to our friends
Bennett Glass & Paint Co.
 65 West First South



serve -
Keeley's
 TEST BY TEST
 PHONE WAS 3223

**ICE CREAM
 CANDY-CAKE
 PUNCHES**
 deliciously different

Call Your
 Nearest
KEELEY
 Dealer For
 Our 30c or
 50c Special
 Brick



GO VIA
SAN FRANCISCO
 TO
LOS ANGELES

AND RETURN, IT COSTS NO MORE TO SEE ALL OF

CALIFORNIA

IN ONE COMPLETE TRIP

\$52⁵⁰ VIA
**Southern Pacific
 Lines**

THREE TRAINS DAILY FROM SALT LAKE CITY AND OGDEN
 PROPORTIONATELY LOW FARE FROM ALL OTHER POINTS
 IN UTAH, IDAHO AND MONTANA

STOPOVERS ALLOWED AT ALL POINTS. TICKETS ON SALE
 DAILY.

For Complete Information, Tickets and Reservations, Call Phone or Write.

P. BANCROFT, General Agent.
 41 South Main Street. Wasatch 3008 Wasatch 3078.

**New Spring 1926
 Pacific Package Goods**

Lovely new models—interesting new de-
 signs—an added feature—rayon silk lingerie
 —all stamped to be embroidered—all made
 up—thread included

Walker's
 CORNER 3rd SO. AND MAIN

**Clip This Coupon
 and mail to**

Walker's

Salt Lake City, Utah
 for
FREE CATALOGUE
 (Illustrated)

As your dealer for the famous Z. C. M. I. Factory-Made

Mountaineer Overalls

For men, youths, boys and children 9-oz.
Copper Riveted

Waist Overalls

For men and boys. Wear 'em and let 'er
buck

Guaranteed For Quality, Fit and Service



Allovers and
Play Suits
For Children



Mothers, do you know that
the best leather soles will
wear three times longer than
poor ones? They are water
proof too.

You just try the
**Royal Shoe
Repairing Co.**

and see

38 So. Main Street, Salt Lake
City

"Parcel post a specialty"



**BUILDING
LOANS**

At advantageous
interest rates.

*Build a
Better Home!
We'll Finance You*

Ashton-Jenkins Co.

32 Main Street Waratah 123 Salt Lake City

When Buying Mention Relief Society Magazine

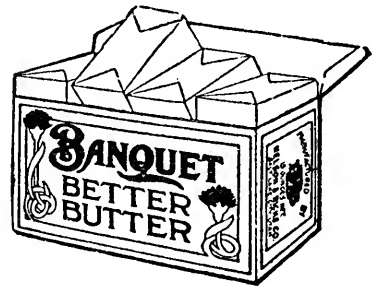
Bringing Up Children

It's a puzzling task at best. You need all the inspiration and aid possible. Books will help—books on child culture and books for children to read. Let us recommend a few in each list. - Just tell us the age of your child.

**Deseret Book
Company**
Salt Lake City

A Health Essential for Every Meal

EAT MORE



Give it to the kiddies—it is deliciously good spread on thick slices of bread.

Made from the Cream of the Cream.

**NELSON-RICKS
CREAMERY CO.**
Salt Lake Ogden

Again==

DURING MARCH ONLY

A Copper Washer for A Silver Dollar

A GOLDEN OPPORTUNITY

Utah Power & Light Co.

Efficient Public Service



THE GROWTH OF UTAH

has been predicated primarily upon her agricultural productiveness and the productivity and value of Utah soils has been greatly enhanced by the

RAISING OF SUGAR BEETS

Fairness as between the farmer and the Refining Companies has characterized every motive. The farmer is assured of a square deal always. The many advantages of the

RAISING OF SUGAR BEETS

are obvious to the wide-awake farmer.

The continued growth of Utah depends now largely upon the success of her industries which can utilize the raw products, and convert them into articles of commerce.

Are you doing your share?

**RAISE SUGAR BEETS
USE UTAH SUGAR**

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

**DIAMOND
Engagement
RINGS**



Quarter Carat Diamond in a Genuine Orange Blossom Engagement Ring — Wedding Ring to Match—

\$50

Other Prices \$75 and \$100

**BOYD PARK
JEWELERS** 63 Years
BOYD PARK BLDG. 166 MAIN STREET
SALT LAKE CITY, UTAH

SALT LAKE CITY

Fit for a King!



PURE, delicious milk, pasteurized and delivered by us daily in sterilized bottles, is indeed a drink and a food fit for a king. Take Young Samson's tip and try it.

CLOVER LEAF DAIRY

159 West 1st South. Was. 2177.

Your name and address will bring catalog and Trial Seed Packet Free.

Name

Address

In Your Garden Plant as Early as soil can be stirred

P-W's Giant Spencer Sweet Peas, Hardy Perennials, Shrubs, Trees, Roses, Asparagus and Rhubarb Roots, Early Peas, Radish, Carrot, Spinach, Lettuce.

Plant indoors now, for transplanting to open ground. Tomatoes, Peppers, Cabbage, Cauliflower. Canna Roots and seeds of tender annual Bedding Plants.

SIGN COUPON FOR BIG FREE CATALOG

PORTER-WALTON CO.

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

A Parable of March

*By Miss Janet Blake, Glasgow, Scotland, Third Poem
to Receive Honorable Mention in the Eliza
R. Snow Memorial Contest*

March flew in with a scream of malice,
And a breath that was piercingly cold ;
"I bring no gifts in my iron chalice,
Save pain to the weak and the old.
I shake the bare trees till they quiver ;
I darken the sun's feeble rays ;
I laugh when the little ones shiver,
And spoil all the Fire Fairies' plays !
I care not for Mankind or Beastkind,
I make them all suffer alike,
I come from the Northland all snowbound,
Where the Frost Imps torture and bite !"
But always the Fairies are working,
Breaking the bands of the frost,
Never for one moment shirking,
Fearing that time may be lost.
Many a seedling lies dormant,
Unwilling to strive for the light,
Never dreaming that wee Fairy Torment
Would break the dark bonds of the night.
Happiness comes with sore travail,
March winds precede the May flowers,
It were surely ungrateful to cavil
The cost of the golden hours.
March flew out with a scream of malice,
But the Fairies laughed him to scorn ;
"Gifts you bring in your golden Chalice,
That soon the bright earth will adorn."



With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who got such babes as never man
Had looked upon since time began?

—From *Roundelay of Salt Lake*, by Joaquin Miller.

THE Relief Society Magazine

Vol. XIII

MARCH, 1926

No. 3

Spirituality, the Need of the Hour

By Julia A. F. Lund, Member of the General Board

A study of history reveals the fact that it took all the ages of the past to set the stage for the twentieth century. It may be truly said, that in the world of science and of material things, mankind never before aimed so high, planned so profoundly, or achieved so splendidly. The wildest dreams of our forefathers are commonplace realities today! Yet, even as we think of these marvels, another thought presents itself for consideration—never was there a time except it be in centuries far in the past when men and nations were less sure of themselves, when doubt and uncertainty were so much in the air; when a clear sense of values seemed to be so surely lacking, when crime and disregard for law prevailed, so generally and when the source of proper guidance was so deliberately overlooked. The question is asked, where is to be found that stabilizing influence, that vital force, upon which civilization itself depends, the need of this hour,—Spirituality? And the beautiful words of Kipling's "*Recessional*" always present themselves in answer:

“Lord God of hosts, be with us yet,
Lest we forget—lest we forget!”

History is a prophet of the future and a teacher of the present, out of the wealth of the past. The lesson is written everywhere that the enduring things of this life are those with a spiritual uplift, in ethics, in music, in art, in national development, in literature. Spirituality is the soul of civilization, the soil from which ideals spring and without ideals life would be one dreary, barren waste.

It has been said by one great historian that the greatest contribution of the ancient to the modern world, is the Jewish conception of Jehovah, as expressed through the Bible. No learned

Editors' Note:

This address was delivered by Mrs. Lund in the conventions she attended. *Spirituality the Need of the Hour* was one of the topics of last season's conventions.

man seriously discredits the value of the Bible, but many insist that its great value lies in its history, philosophy, law and ethics, hence they minimize its spiritual influence. We know this can not be true for the foundation upon which the whole structure of Hebrew life and writing was founded was spiritual guidance under the hand of Jehovah himself. One of the most majestic figures in history is Moses, skilled in all the learning of the Egyptians and the world of his day; the greatest law giver of any day! The closing stanzas of Deuteronomy tell why the voice of Moses is still heard in the land: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Job, the great word drama of the Bible, has been reckoned one of the greatest works of moral philosophy ever written. The reasoning of Elihu, Eliphaz, Bildad and Jophar is wonderful and profound—but that which is of infinitely more value than all the rest, and rings clear through all the ages, bringing faith and hope to the stricken heart, is Job's own cry—"I know that my Redeemer liveth."

David was a mighty figure, from the shepherd boy to the great Philistine conqueror. Yet it is not for his royal splendor, as the founder of Jerusalem that one thinks of him today, but as the "sweet singer of Israel, the greatest of lyric poets, who sang, "The Lord is my Shepherd, I shall not want."

No doubt the most complete expression of what spirituality means to mankind can be found recorded in the words and life of the Master himself. Every page of the New Testament breathes forth that spiritual fire. As a specific example, there is nothing better than Christ's reply to Satan in the first Temptation, when the devil suggested the turning of stones into bread. The Savior's reply was not only a stinging rebuke to the powers of evil, but a clear declaration of an immortal truth: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Christ was the embodiment of spiritual power and every word he uttered seemed to vitalize that force. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," epitomized John's reaction to Christ's teachings—and it was the burden of his message to the world.

Turn for a moment to literature and it will be evident that its life is spirituality. Dante, said by some critics to be the greatest intellect that ever touched literature, built the whole structure of his mighty topic upon a spiritual conception. This is strikingly true of Milton, our own great English epic poet. No finer sermon on resignation was ever given to the world than Milton's Sonnet on his blindness. In every drama from the pen of Shakespeare, the world's greatest dramatist, one perceives

a recognition of the deep spiritual forces so potent in life. The temptation to quote is great but time forbids. But "read from the Grand old Masters, read from the bards sublime," and it is very evident why, "their footsteps echo through the corridors of time."

It was Dr. Van Dyke who said that the men who had been responsible for shaping the politics of this nation had relied upon the inspiration of Almighty God to direct them in their work. It is a pleasing and suggestive picture presented by our Pilgrim Fathers as they landed on the New England shore, and falling on their knees, they invoked God's guidance in this new land to which they had come.

There is perhaps no more splendid and satisfying conception of Washington expressed than can be found in the writings of Thackeray, the great English novelist. Again and again he expresses his profound admiration for our great national hero, in words similar to these: "Through all the doubt and darkness, the danger and long tempest of the war, I think it was only the American leader's indomitable soul that remained entirely steady." Washington's own writings convey the information that it was his constant reliance upon his Creator, that was the never-failing source of comfort and guidance through all the "dark hours" of his life. It has always been a matter of national pride, to express the thought that both the Declaration of Independence and the Constitution of the United States were inspired by God. Certainly the framers of those immortal documents claimed such a source of inspiration.

Read the words of the venerable Franklin himself: "Mr. President, the small progress we have made after four or five weeks' close attendance and continual reasonings with one another, our different sentiments on almost every question, several of the last producing as many no's as aye's, are, we think, a melancholy proof of the imperfection of the human understanding. In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of light to illuminate our understandings? In the beginning of the contest with Great Britain when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we forgotten that powerful Friend? Or do we imagine

that we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this! I also believe that without his concurring aid, we shall succeed, in this political building no better than the builders of Babel. I therefore beg leave to move that, henceforth, prayers imploring the assistance of heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business."

One great appeal in all of Lincoln's writings is the pure spirituality. His farewell words to the citizens of Springfield are a fine example: "I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I can not succeed. With that assistance I can not fail. Trusting in him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

In the labors of our own prophet, we recognize the genius of mighty leadership. He set the whole world against him, by claiming revelation direct from God. The interview of Josiah Quincy with Joseph Smith, which is to be found in *The Figures of The Past*, is most interesting. Mr. Quincy described the prophet very happily, and summed up his conclusions in words to this effect: "I have faithfully described this man as I found him, but I do not attempt to explain him—to his enemies he is an imposter, to his people he is a prophet—make of him what you will—imposter or prophet, I only know that he has answered the burning questions of this age as no other man has even attempted to do."

Spirituality is the light and life of the gospel work today. It is the only source of guidance that, in this period of doubt and uncertainty, remains entirely steady. Men have tried to "live by bread alone," and the alarming problems of the day are the result. The world is starving for spiritual food. We may take courage when we think that the beautiful words of Lowell apply today as they did when they were written:

"Truth forever on the scaffold,
Wrong forever on the throne,
But the scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."



You Have Not Failed

By Bertha A. Kleinman

You have not failed who have withstood
The grilling years of wear,
For golden twilight still makes good—
The oldest tree can grow new wood
And blossom just as fair.

You may at some despondent stage
Review a squandered youth,
The future—still a whitened page—
Can yet absolve the darkest age
And fill your life with Truth.

There is no period of your past
So hopeless to recall,
No round of days so overcast
But your tomorrow is more vast
And can redeem it all.

Mistakes are rounds by which you mount—
Defeated, great souls rise—
And as you grapple and surmount,
There is no failure God will count
In any life that tries!



A Trip Through Scandinavia

Georgina G. Marriott

If one desires to have the best possible introduction to Oslo, Norway, one should approach the city by steamer over the beautiful Kristiania Fjord, dotted with a thousand islets and flanked with hills and low mountains whose sides are often covered with forests of pines and firs. Arriving thus by water, the city presents an imposing appearance, the Akerhus Fortress rising on a height in the middle foreground, while from an eminence on the left the Royal Palace dominates, and on the right the Home for Old Sailors may be seen.

The old town was founded in 1050 by Harald Haardraade who gave it the name of Oslo; 600 years later the town was partially destroyed by fire. Christian IV of Denmark, on supervising the rebuilding, insisted that the town should expand to the west of the river and that the new town including the old on the east side of the river, should be named after himself, Christiania, or as Norwegians call it, Kristiania. In 1924 on the 300th anniversary of its refounding, the Norwegian Storting passed a measure requiring the town to be called by the old name of Oslo.

Today it has a population of over 260,000 inhabitants or more than one-tenth of all the inhabitants of the kingdom.

Of special interest to me was the partly preserved Viking ship of about the 9th century which was discovered in 1889 within a mound of Gogstad. It has been used as the burial place of a queen and contained her earthly possessions. These had been preserved by the blue clay in which they had been buried and may be seen now in the museum.

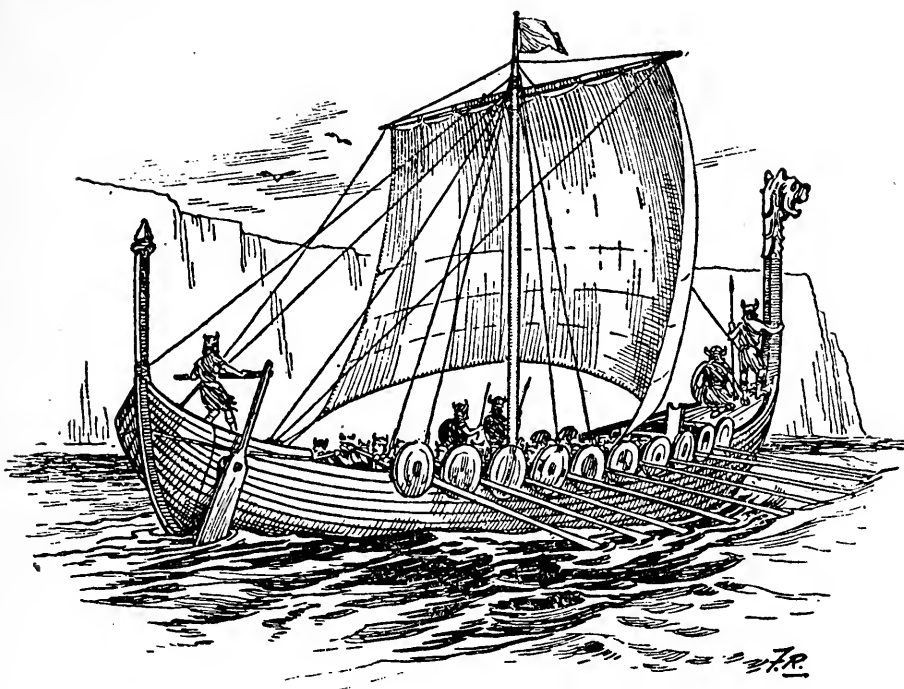
It was a marvel to me to gaze upon the elaborate wood carving which had entered into the making of her sled, wagon, bed and other wooden furniture. The workmanship of the metal of the kitchen furniture was a revelation of early civilization.

Their museum of art is well worth a visit, as it contains Norwegian sculpture and paintings for the last 150 years.

It is impossible in one short article to give my impressions of these countries, so I shall have to confine myself to a short description of the three capitols of Scandinavia.

Stockholm is beautifully situated at the entrance of Lake Malaren, with the Baltic sea, in part, on the mainland, and on seven islands. This situation has earned for her the name of "Venice of the North."

I entered the city by night and the reflection of the hundreds of lights in the quiet waters was beautiful beyond description.



NORWEGIAN VIKING

Founded in the middle of the 13th century by Birger Jare it grew slowly for centuries but in the last hundred years it has grown by leaps and bounds and today it has over a half million. It is a city of bridges for one crosses from one island to another on wide substantial bridges, as if they were but extensions of the Streets.

Of noteworthy interest to me was my visit to the Royal Palace, the part occupied by the late king. The building is old but very impressive, built around a large square court with a handsome approach on the northwest and a dignified facade on the northeast and facing the water-front. The interior is interesting with its collections of portrait paintings, goblin tapestry, its beautiful china, glass and silverware. On the first floor are the apartments of the late King Oscar II. On the second floor in a great succession of rooms are the Festival Hall and Banquet rooms called the great "White Sea." The grandeur of such apartments must be seen, for words are inadequate to describe it.

Copenhagen is likewise built on the eastern coast, of the island of Zealand, and the adjacent islands, but has its own charms with its inland lakes and broad boulevards. I took the train at Stockholm in the evening and arrived in Copenhagen next morning without a change of cars, ferrying the sound in a large ferry from Malmo.

Copenhagen has a population of three quarters of a million.

The strongest impression that I came away with, is the great effort put forth to educate the people of the nation. The people are essentially agricultural, and as it is a small land every inch has to produce all that it can, and the inhabitants have been taught, through a system of high schools and agricultural colleges, taken to the people, how to develop and produce the maximum in quality and quantity. They are renowned for making the best butter in the world. Their reforestation of the last two generations has filled the land with beautiful forests of pines, firs, beeches and birches, some large and some small; these grow on the poorer soil.

There are large marshes which up to the present have not been used for anything, but now are being drained and brought under cultivation.

Copenhagen is filled with museums, libraries, schools and universities, which have earned for her the title of the "Athens of the North" and which attest the culture of her people.

The Copenhagen resident says, "A large house in England means a factory, in Germany a barrack, but in Denmark it means a school."

The old town was surrounded by a moat and within it the streets are narrow and crooked but in the newer portions the streets are wide and straight. The moat has been leveled and made into immense boulevards. The city is kept very clean and one cannot help wishing, that such a people had room to develop an immense civilization of their own.

THE BOOK OF LIFE

The Book of Life or the Bible, arranged and edited by Newton Marshall Hall and Irving Francis Wood, is a book that will appeal to Bible lovers. It is gotten up in a most attractive manner. The form is modern, the print large and clear, and the explanations illuminating.

One of the outstanding features of the book are the pictures which are true to biblical life, breathing the spirit of the Orient, in the details presented. In the fifth volume we note a photograph of a cedar of Lebanon giving us a splendid idea of the country where these trees grow. There is also a picture of the Jewish Wailing Wall where the Jews wail each Friday, their Sabbath eve, over the loss of Jerusalem.

This series of books contains not only many photographs of Bible lands, but reprints of the worlds greatest masterpieces, affecting Bible narrative and Bible characters. It is a real contribution to the study of the scriptures, as it helps to make plain the text and enhances its values immeasurably by the added charm of great pictures done by the master painters of the world.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Filleth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	President	
MRS. JENNIE BRIMHALL KNIGHT	First Counselor	
MRS. LOUISE YATES ROBISON	Second Counselor	
MRS. AMY BROWN LYMAN	General Secretary and Treasurer	
Mrs. Emma A. Empey	Mrs. Lotta Paul Baxter	Mrs. Ethel Reynolds Smith
Mrs. Jeanette A. Hyde	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Miss Sarah M. McLelland	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Mrs. Annie Wells Cannon	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Lalene H. Hart	Mr. Amy Whipple Evans	Mrs. Nettie D. Bradford
		Mrs. Elise B. Alder

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah
Editor CLARISSA SMITH WILLIAMS
Associate Editor ALICE LOUISE REYNOLDS
Assistant Manager AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Vol. XIII

MARCH, 1926

No. 3

EDITORIAL

Harking Back to the Spirit of 1842

As we write this editorial a grateful nation is bowing in sorrow and respectful homage over a great character. Tomorrow the king and the queen of the Belgians will follow afoot in the solemn procession leading from the station, in the city of Brussels, to the great cathedral where a national funeral service will be conducted in honor of Cardinal Mercier, the great churchman of the great war. The honor accorded him is in every way unusual; only three times has such an honor been accorded, in the past, and then always for unusual service. But in the highest sense of the word Cardinal Mercier was himself unusual. Unusual in his personality, unusual in the service he rendered to humanity in a great crisis.

It has been stated many times that one of the surprises of the last war was that so few individuals were projected into prominence. An exception to this rule was that of the great Roman Catholic churchman whose soul vibrated with love for the men in the trenches and with extraordinary patriotism for the allied cause.

He was in a sense the heart of Belgium during the war. His

soul, overflowing with love and blessing, his hand extended in need, brought forth appreciation so unstinted that his name has become a household word, not only in his native land, but in the uttermost parts of the earth. A dynamic force for good, there is no pushing aside such as he. Like Florence Nightingale, whose fame grew out of the Crimean war and has increased with passing years, this Cardinal, whose courage was almost unbelievable and whose service entirely unforgettable, will, we believe, have ever increasing fame. His very name suggests mercy. As a representative of the Christ whose follower he believed himself to be, he certainly magnified the teachings of the great Master by feeding his sheep.

It was in the spirit of high service to humanity that the Relief Society was organized in 1842, now 84 years ago. When it was organized it was a movement fostered almost solely by religion; today both science and sociology have made their valuable contributions to make the work more efficient and more effective.

If the work of one person who ministers to the unfortunate can challenge the attention of a world, what think ye will be the fate of an organization composed of many gifted individuals whose work is devoted to similar relief?

Twentieth Century Queens

Recently Queen Alexandra, of England, the mother of the present king, passed away. The press had scarcely ceased commenting on her virtues when word reached us that Queen Margherita, the mother of Italy's king, had been summoned by death.

In newspaper accounts that have appeared in relation to these two women, the thing that has been emphasized is the fact that they fostered many charities. Their hearts were constantly turned toward people who needed relief. It is a very different picture to the one frequently painted of "Good Queen Bess," moving from castle to castle in splendor, or floating down the Thames in an elaborately decorated barge.

Queen Alexandra was beautiful. It is recorded that Lord Palmerston, who was Prime Minister at the time of her betrothal to Edward, the young Prince of Wales, said in Parliament that the wife of the prince must be young and beautiful and a Protestant. Princess Alexandra fulfilled all three requirements. Her advent into England was hailed with delight.

She never did lose her beauty, but the people of her realm for many years have not been primarily interested in her good

looks, but rather in her many acts of charity. At the coronation of her son, the present king of England, she drew attention to the fact that the lot of the English policeman would of necessity be very hard during the coronation week, consequently she contributed 1000 pounds to be distributed among them as extra pay for extra service. Finally the nation selected a day which they called Alexandra Day. The queen's outstanding request was that this day bearing her name should be observed by her many subjects in tangible remembrance of the particular charity in which they were most interested. Service to others, a desire to meet the many social problems of her realm intelligently and kindly, seemed to be the uppermost thought in her heart. Blessed in her birth, blessed in her marriage, blessed in the people over whom she was called to reign, she reciprocated in full measure by showering blessings upon her people.

The story of Queen Margherita's life while it does not parallel in actual details that of Queen Alexandra, is, nevertheless, very similar, as her Majesty seemed to have in mind the alleviation of suffering among her own greatly gifted people.

These are the queens of modern days. Surely the world goeth forward and truly such queens are not beloved and honored without cause. "As gracious as a queen," is a popular adage, more than gracious were both the English and the Italian queens in their lives; consequently they are greatly beloved by their people.

John Drinkwater's Great Lyric

Few evenings devoted to lyceum numbers have been appreciated as fully as the evening in Salt Lake City when John Drinkwater read a group of his lyrics and told his audience why the life work of Abraham Lincoln and of Robert E. Lee appealed to him as suitable material for the two dramas bearing respectively the names of *Abraham Lincoln* and *Robert E. Lee*.

Among other lyrics Mr. Drinkwater read one entitled "*Immortality*," in which he projects the thought that in the world to come it would be possible for men living now to walk with Julius Caesar in the streets of Rome and with St. Paul upon the Strand. This poem was very greatly appreciated by Mr. Drinkwater's audience. It is a very natural supposition that persons of all ages of the world's history will mingle together in that life we often designate as the future life. Such an idea is not disturbing to a Latter-day Saint who has been taught all his life that this earth will eventually be a heaven to those who have dwelt upon it and have proved worthy of it as a place of abode. The

touch added by mentioning a familiar city and the name of a familiar street suggests a continuation of this life in a perfectly natural way.

If earthly things typify heavenly things, then it is consistent and natural to believe that we shall hark back upon this earthly experience in that great life towards which we are all sojourning.

A Spring Song

Mrs. R. J. Green.

Hear the laughter and the singing
That the infant Spring is bringing
In her wake!

As from the snowy bed she merges,
E'en the willows, oaks and birches
New life take!

Every bee and bird and flower,
In each greening, budding bower,
All astir.

At the earliest peep of day
Each one busy in its way
Just for her.

See the glorious rosy morn
Of her drear and coldness shorn
Spread her rays!
Beauteous blossoms—every hue,
Bathed with perfumed drops of dew,
Homage pays!

And the fairy leaflets dance
Baby eyes look on askance;
All things new!

Birdlings twitter, chirp and sing,
Dainty cherub—lovely spring,
All for you.

Angels of Mercy

By Mrs. Alice Morrill

Little Joe Greyson looked into his mother's emaciated face through soulful blue eyes, as she lay upon the rickety iron bed with its shabby tenement mattress, upon which she had spread her clean, white blankets, and said,

"Mother, I hope you won't get very sick, but if you do, I'll take care of you until Daddy gets back—so don't worry."

And then he continued solicitously, "Shall I spread the warm camping blanket over you? Are you cold, Mother?" "Yes, dear, mother needs more covering, I think, for I am chilly."

Little Joe tucked the soft blanket around his mother the best he could and then turned his face toward the dim window for a moment, pretending to look out at the rear of the high houses which backed up against his alley, so as to hide the quivering of his chin from his mother. He was all but disheartened, was Little Joe, in spite of the brave front he tried to maintain for sake of the sick one.

Joe felt there was no one to whom he could turn for help in all this great city, and he was about to lose the brave courage that he had striven to keep up since his mother fell sick.

Mrs. Greyson had been ailing for a week, and for the last two days had been unable to go about her household duties, or even to prepare food for herself and Joe. The remainder of the afternoon she slept while Joe sat by the bed and watched the fevered flush in her cheeks come and go, with anxious feelings in his lonely heart. And then queer thoughts began to stir within him—vague apprehensions, growing more and more keen as the long day wore away.

"What if his mother should not awaken?"

"What if a 'Mormon' should come there to do him harm, while his mother slept?"

The boy shrank toward the bed when passing footsteps approached, coming in close proximity, and scarcely dared to breathe until they had gone by.

At twilight, Joe felt that he could stand suspense and solitude no longer. Leaning over the bed he softly kissed his mother's cheek and the light caress awoke her. At first, she looked startled and then said, "Oh, Joe, is that you?" Give me a drink of water, please, and then see if there is just a morsel of food in the cupboard for me."

Joe's face burned with remorse as he faltered, "Forgive me,

Mother, I ate the last scrap of bread, spread with the last scraping of butter in the dish, while you were asleep. Oh, Mother, I'm so sorry, but I was hungry and thought you could not eat while you were sick. I wish I had saved part of it for you," and then he broke out with, "Oh, Mother, do you really think you will get well?"

At last the flood gates of the child's grief gave way, and he threw himself upon the bed in a paroxysm of sorrow. Mrs. Greyson reached out a thin trembling hand and stroked Joe's bright curls reassuringly.

"I think I shall get better, Joe, but when tomorrow comes, if I am not better, this is what you must do:

"Go out on the street and find a policeman and inquire of him whether there are any people here in Salt Lake City who are not 'Mormons.' I think the policeman would tell you the truth—though, when I come to think of it, he might be a 'Mormon' himself; however, I know of no one else to send you to. Then find some of those people who are not 'Mormons,'—go to them and tell them all about us—how we were traveling through Utah and while in this city, your Father received a telegram from our home in Pennsylvania telling him that his estate was in jeopardy and that he must return at once. Tell them how your father secured us a little apartment and left us here in Salt Lake, while he hurried back to save his inheritance—how we have waited for his return—watching and waiting until our funds shrank so low that we had to move over on this alley to find a cheap place to live—how I was taken sick so suddenly, and how—how—"

Joe impulsively laid his fingers softly on his mother's lips and looked at her beseechingly—

"Mother, I will do as you ask me to, if—but Oh, Mother, you must get better for Daddy and me—try to be better—you will, won't you?" But even as Joe spoke he saw the look on his mother's face which even his childish eyes recognized as a token of failing strength. What could he do? To whom could he go for help?

Before leaving, Mr. Greyson had warned them to remain indoors as much as possible during what was to have been his short absence, and have no intercourse whatever with their 'Mormon' neighbors. They had carried out his instructions faithfully.

Mrs. Greyson sank to sleep again after her effort at talking, and Joe sat down again at his vigil with an aching heart in his little body. During the afternoon, there was a light tap on the door. Half hopeful and half fearful, Joe drew his hand softly from his mother's grasp and tiptoed silently from the bedside.

Gently undoing the latch, he opened the door with fast beating

heart. A little girl stood on the threshold—a “little fairy,” she looked to Joe, who gazed at her in wonder.

“Is some one sick?” the child asked sweetly.

“Yes,” Joe whispered, and wonderingly added, “How did you know?” while a ray of glad hope thrilled through him.

“Oh,” naively answered the little visitor, “we live up this street and I play down this way sometimes, and I had not seen this door open for two days and I just thought some one was sick,” and the little girl had twirled her skipping rope and gone flitting away before Joe realized it, leaving him more desolate than ever.

Joe wondered if she were a “Mormon.” He had intended to ask her but she had gone skipping away before he had scarcely time to catch his breath. She seemed like any other child—he thought.

Joe turned sadly to the bed again where Mrs. Greyson still slept fitfully. He gazed at her dejectedly then hastily arose and began putting the room to rights. It seemed to him that a change was portending.

Mrs. Greyson awoke and again she asked for food and Joe could see that she was semi-delirious. But before the boy could realize what had happened, two gentle-faced women had entered the room.

Were they angels? No, Joe could see that they were truly human, as he looked at them with happiness, that welled up from a heart filled with the greatest thankfulness he had ever known in his short life. They were just women—“Mothers” Joe thought, as his gaze took in every feature and expression of their faces.

Joe moved from his place at the bed’s head and stood in calm wonderment as one of the visitors stepped into the place he had released at his sick mother’s pillow, and began with gentle haste and capable hands, the tender ministrations for his beloved mother that he, with all his love for her, had been unable to perform. Meanwhile, the “other Mother,” as Joe still named her, in his grateful heart, was placing upon the bare table articles which she was taking from a basket she had brought with her—clear, clean bottles of something that looked like medicine, soft, white cloths and towels—Joe noticed a jar of jelly, a loaf of luscious-looking brown bread, a square of yellow, sweet butter, and bottles of fruit juice.

“And here is a big, sweet orange for you, right now, boy,” the woman said cheerily as she patted his head with reassuring kindness.

All that evening and far into the night, Joe watched every movement of the kind-faced women, as they worked unceasingly over his mother, ministering to her needs and giving her comfort and easing her pain. Not until he could see a marked change in

her condition, telling him that she was better—much better—could the boy be persuaded to lie down and get some much needed rest. All the rest of the night, Joe slept and when he awoke, the morning's bright sun was shining in at the little window and the women were still there looking hopeful, now, and kind and motherly as before. He raised himself up and looked at his mother and was joy-thrilled at the change he saw in her.

"Yes, boy," the watcher at the bedside said in answer to Joe's look of mute inquiry, "Your mother is much better and she is going to get well soon."

Then his mother spoke: "Joe, boy, come here," she said, speaking calmly and in her natural voice. Putting her arms around him, she drew him to her and held him close.

"Joe, these women are 'Mormons'—they call themselves Relief Society Teachers, whatever that may be—they have promised to tell me all about it when I am stronger—but, Joe, whatever they are, to us they have been Angels of Mercy."

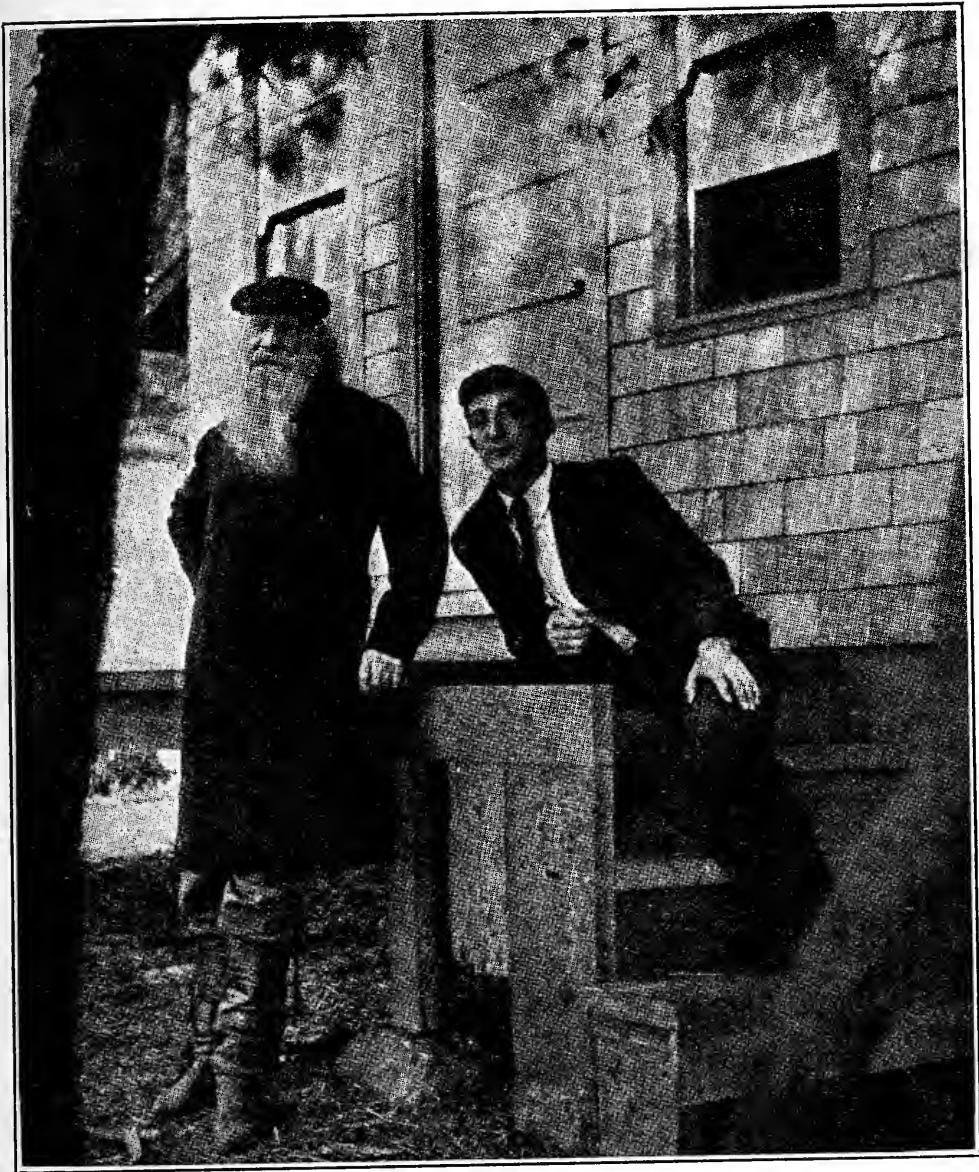
* * * * *

This story would be too long if I should tell how Mrs. Greyson, nursed back to health by the good women of the nth ward Relief Society who "changed off" with one another, taking turns in staying with Joe and his mother—how they instituted a search for Mr. Greyson, making the discovery that he was injured in a railroad wreck and lay unconscious in a far away hospital while Joe was fighting for his mother's life—how Mr. Greyson saved his property and returned to his family a wealthy man—how they afterwards decided not to continue their journey but to remain in Salt Lake City, where they eventually became members of the Church of Jesus Christ of Latter-day Saints—how Mrs. Greyson became an ardent Relief Worker and she and her husband devoted much of their time and means to Relief Work, and how Joe, though that is not his real name, became in his manhood, a great leader and missionary, devoting his energies to the cause of righteousness upon the earth.

* * * * *

A story written for the *Relief Society Magazine*, from facts, by Alice Morrill, Tridell, Utah.





JOAQUIN MILLER AND HIS GRANDSON

Columbus

By Joaquin Miller

Behind him lay the great Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas,
The good mate said: "Now must we pray,"
For lo! The very stars are gone.
Brave Admiral, speak, what shall I say?"
"Why, say, 'Sail on! Sail on! and on!'"

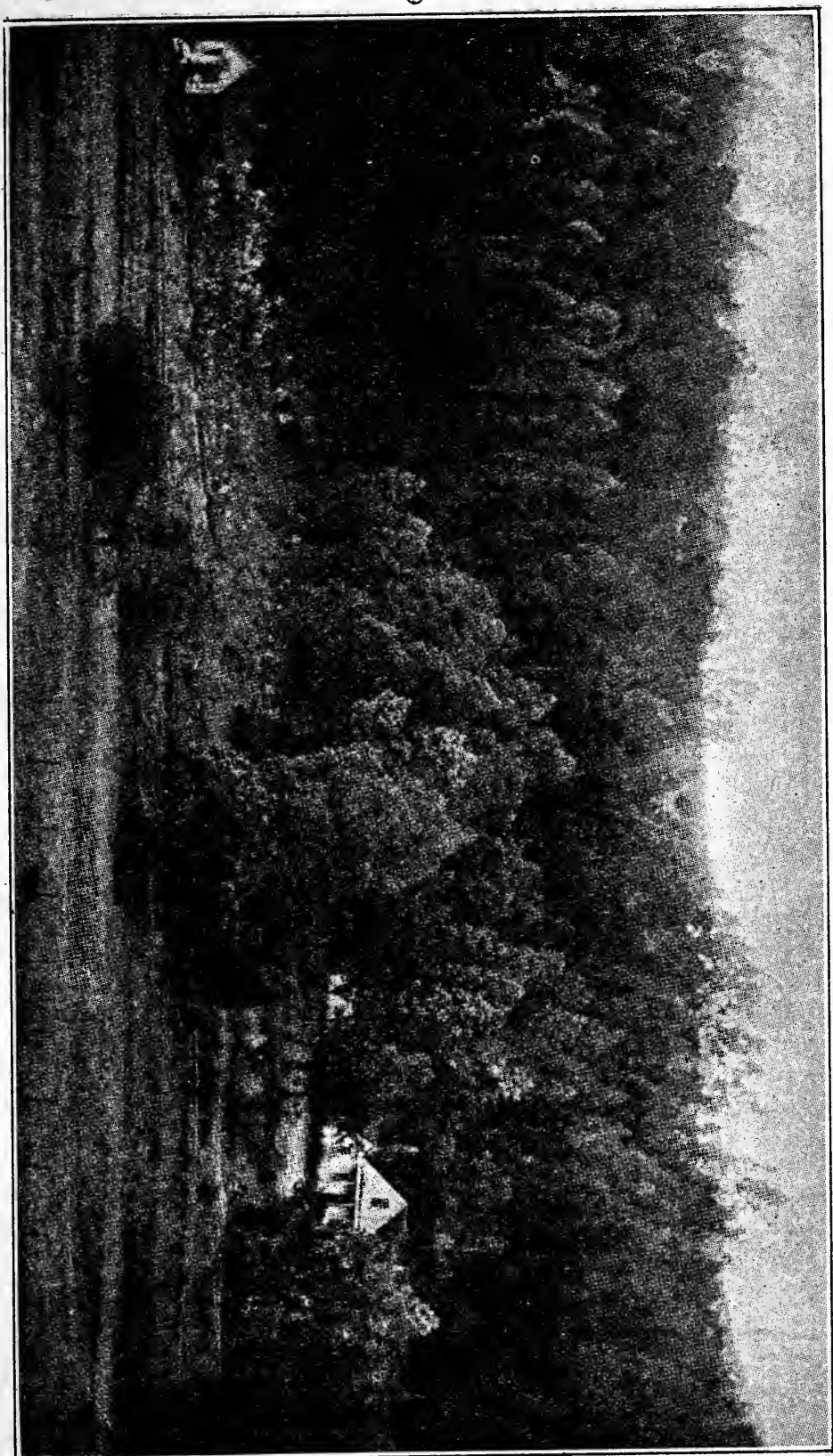
"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarty cheek.
"What shall I say? Brave Admiral, say,
If we sight not the seas at dawn?"
"Why, you shall say at break of day,
'Sail on! Sail on! Sail on! and on.'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know,
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, Brave Admiral, speak and say--
He said: "Sail on! Sail on! and on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good word:
What shall we do when hope is gone?
The words leapt like a leaping sword;
"Sail on! Sail on! Sail on! and on!"

Then, pale and worn, he kept his deck
And peered through darkness,
All that night.
Of all dark nights! And then a speck—
A Light! A Light! A Light! A Light!
It grew, a starlight flag unfurled!
It grew to be Time's burst of dawn.
It gained a world; he gave that world
Its grandest lesson; "On! sail on!"

—*Joaquin Miller.*



LAKE SCENE ON THE MILLER ESTATE

Diets for Some Special Diseases

By Jean Cox, State Supervisor of Home Economics Education

The housewife interested in prevention of illness and trained to care for minor disabilities really contributes a considerable amount during the year to the family income in terms of diverting allotments for illness in the family budget to education, recreation or investment. The cost of illness has increased many times in the past three decades. The expense of any serious illness or accident in the family of average income is frequently appalling. The proper valuation of health demands more careful consideration than ever before. Preventive measures are much to be preferred to various kinds of treatments and cures.

Interest in preventive medicine by the medical profession is also pointing the way for further decrease in illness and death. Diseases that were considered fatal are now being treated successfully by the well trained members of the medical profession. Superior training and better opportunities for wider experience among both general practitioners and specialists have made the treatment of accident and disease much more scientific than formerly. This superior opportunity and experience have also notably increased the percentage of cures in different diseases and injuries.

One notable example of treatment of a disease hitherto considered almost hopeless is that of diabetes. The discovery of insulin by Drs. Banting and McLoed has made it possible to extend the usefulness and prolong the life of patients suffering from this dread disease which results from inability of the pancreas to take care of the digestion of sugars and starches. Other experimenters had paved the way and hundreds of experiments had been performed in different laboratories in order to determine the functions of the pancreas. After many experiments in making extractions from the pancreas of different animals they found that the best insulin available is that extracted with alcohol from pancreas from mature animals.

After the initial discovery of insulin many tests and experiments were necessary in order to find out how to use this important treatment. Many studies on the amount to be used were made. After hundreds of experiments it was found that the most satisfactory dosage was that which lowers the blood sugar to .045. The amount required, of course, must be determined by the doctor in charge of the case. In general practice it is necessary to start with a small amount of insulin and increase it slowly until the blood sugar reaches normalcy. The diet too must be carried out according to the doctor's prescription. The amount of

carbo-hydrate permitted the patient is dependent upon his tolerance for sugars and also according to recent discoveries upon the proportion of fat and protein to starch.

Diabetes Mellitus requires very careful regulation of the diet. The power to burn sugar once lost is never completely regained. In order to keep in the best possible physical condition the patient must live within the carefully prescribed diet and regardless of temptation must eat only the limited foods in the prescribed amounts. He should also try to live up to general health rules as far as possible and protect himself from contagion, accident or unnecessary dangers.. Because of the nature of the disease the excessive sugar in the blood lowers resistance to bacterial infection and makes possible numerous complications. As a precautionary measure many doctors advise that middle aged and elderly people should have their urine tested once a year. While there are some fundamental diet principles in treatment of Diabetes it is well to remember that each patient presents an individual problem. The diet must be carefully prescribed to meet the individual needs and changed as development or retardation of disease demands. It is well to understand that besides the body's failure to burn sugar there is apt to develop a condition known as acidosis which means a disturbed state of nutrition and the appearance of certain acids in the urine. The problem for the dietician is to control both the sugar and acid content of the urine.

When acidosis develops as a result of a diet high in fat and protein, the patient is usually required to fast for one or more days after which, if the urine is normal he is allowed a diet rather high in fat with a gradual increase in protein and carbohydrates. The aim is to determine the tolerance he has for these different foods. The following table from Joslin in *Pattie's Practical Dietetics* is suggestive as to how diets are compiled for diabetics. In order to insure accuracy in measuring foods, physicians frequently require the use of gram scales. As 28.2 grams equal one ounce it is easy to see that there is less danger of the patient getting the wrong combination of foods.

A Series of Diets for Testing Tolerance of Diabetics

	Carbohydrate Grams	Protein Grams	Fat Grams	Total Calories
I	10	11	6	138
II	22	13	18	302
III	32	24	24	440
IV	42	29	39	635
V	52	32	53	813
VI	63	43	65	1009
VII	73	51	70	1126
VIII	83	59	87	1351
IX	96	62	93	1469
X	107	63	93	1517

By the use of tables such as these the dietician under the direction of the physician will be able to determine the patient's carbohydrate tolerance beyond which he must not go.

Greater protection is insured the patient if under-nutrition is practiced rather than to foolishly attempt to bring the patient up to normal weight. Attention, of course, must be given to the total calories. Because of the limited diet as well as the nature of the disease it is advisable to make generous use of the more bulky vegetables which may be eaten in considerable quantity without very much increase in carbohydrates. They are also valuable carriers of fat. Vegetables allowed the diabetic are grouped by Mrs. Rose in "*Feeding the Family*" according to their carbohydrate content:

Vegetables Grouped According to Carbohydrate Content

Less than 5 per cent	Celery	10 Per Cent
Lettuce	5 per cent	String beans (fresh)
Cucumbers	Tomatoes	Pumpkin
Spinach	Brussels Sprouts	Squash
Asparagus	Cauliflower	Turnip
Rhubarb	Egg Plant	Beets
Beet greens	Cabbage	Carrots
Sauerkraut	String beans (canned)	Onions

Mrs. Rose says one and one-half cups of any five percent vegetable and one-half cup of any ten per cent vegetable will yield approximately 5 grams of carbohydrates. "This amount is equal to 20 calories."

Where the tolerance for carbohydrates is very low saccharine is used in place of sugar to sweeten foods. It is 500 times as sweet as sugar and should only be used under physicians prescription. It should be used sparingly or a bitter taste results if too much is used. It is well, however, not to use it except in emergency to get the best results in the long run. Possibly the best reference books for the diabetic patient are *Pattie's Practical Dietetic*, Huddleson's *Food for the Diabetic*, Mosenthal's *Diabetic Mellitus*. (A system of Diets), and Joslin's *Diabetic Manual*.

As constipation has been called the great American Evil it may be well to print the following diet for constipation:

Dr. Sippy's Diet for Constipation

As soon as one arises drink one pint fluid, water hot or cold, or lemonade made with glycerine, not sugar.

Have an hour, the same each day, to go to the toilet and sit there for fifteen minutes and say to one's intestines, "You are now having your chance, if you do not act now you will not get another chance today."

Breakfast—Eat anything you like plus some bran, either raw

or cooked, two tablespoons honey, and two raw apples.

10 a. m.—1 glass buttermilk.

Noon Lunch—Anything you want plus a baked apple with cream, lettuce with oil dressing, one laxative fruit—prunes, dates, figs, etc.

3 p. m.—1 glass of buttermilk.

Evening meal—Dinner:

One cooked vegetable

Carrots

Onion

Spinach

Celery

Cabbage

Lettuce

Greens

One raw vegetable

Carrots

Onion

Celery

Cabbage

Cress

Greens

Note: Some people can not eat bran without suffering from severe irritation in the intestinal tract. Some doctors and nutrition experts place more faith on the softer cellulose of root and green leaf vegetables and the organic acids of fruit than on bran. To some people grape fruit or oranges are more laxative than figs. In extreme or chronic cases of constipation it is wise to attempt to study the case carefully as every case here, as in diabetes, is an individual problem. Regularity of habits and freedom of worry are of great value in overcoming constipation.

As a result of careful studies made by Drs. Coleman and DuBois the dietetic treatment of fevers is on a much sounder basis than formerly. The painstaking research of these physicians has determined the need of an increased amount of food in fevers where a high temperature is prolonged over a considerable period of time. This conclusion has been reached by studies of the increased amount of heat from increased oxidation or combustion.

Other calorimeter or heat measure studies have also authentically determined the food requirement of normal body processes.

Experiments such as these have decreased the death rate in typhoid, somewhat shortened the length of the fever and best of all perhaps has made a decided decrease in the time required for convalescence. Under the old treatment when the patient was fed only very small amounts of food and given only a limited amount of water the patient was kept in a stage of semi-starvation. In some cases in fact the patient reached the stage of emaciation as it was not uncommon for the typhoid patient to lose 40-50-60 pounds during a six weeks typhoid case.

The old idea that it was impossible to utilize foods in fever is no longer believed. Careful experiments show that not more than 5% to 10% digestive efficiency is lost in fever. It has been

proved that when the diet supplies sufficient amount of energy supplying foods and moderate amount of protein that fever patients have been able to maintain body weight without sacrificing the tissues of the body. The present objective in feeding typhoid patients in order to prevent loss of body weight is on the principle that a starving organism has less resistance than one in good condition. The careful studies made by Dr. DuBois has shown that typhoid fever patients can absorb carbohydrates and proteins in almost as large amounts as does the normal individual. The absorption of large amounts of fat in the early stages of the disease is less well done than in the case of proteins and carbohydrates, although later in the disease larger amounts of fat can be taken without difficulty. Typhoid patients of today do not suffer much, if any, loss of weight, because the painstaking work of Drs. Coleman and DuBois has made it possible for the patient to maintain or occasionally increase body weight during the fever term. This has been made possible by increasing the diet so as to furnish easily digested fuel for the increased body temperature to consume. This treatment spares the body tissues and meets the demand for increased heat production which result from toxic substances in the body caused by the typhoid bacillus and other minute organisms.

Because of body temperature in prolonged fever it is necessary to increase the food consumption 40 to 50% above the normal amount so as to protect the patient without using his own body tissues for the increased combustion which results from the fever. In illness of short duration or where the patient has little if any fever the body's equilibrium can be maintained through feeding only enough food to carry on the normal body processes such as respiration, circulation, digestion, elimination and necessary regulation of body temperature. Normally the calorie requirement for this is 1200 to 1600 calories for women and 1600 to 2400 calories for men. In the case of protracted fever, however, the calorie requirement would be increased 30 to 50% so that the small woman would require 2400 calories and the large man would require 5000 calories in order to save the body tissues from being consumed as a result of the fever temperature.

Because some of the body tissues are consumed by the fever the diet in fevers is higher in protein than for normal individuals. This is readily explained if it is understood that before food can be used to produce heat in the body different digestive processes must be carried on. Heat is produced as the different kinds of food are gradually broken down into increasingly simple compounds.

Experiments in physiological chemistry have shown that carbohydrates are valuable because they spare both protein and

fat. In other words the diet rich in carbohydrate is capable of preventing loss of body protein in fever without giving extra amounts of protein. Another argument in favor of a carbohydrate rich diet is that there is less strain on the organs of elimination than is the case with protein. Experimentors have also found that in case of fever a more healthful condition of the alimentary tract is maintained if there is a prepondering percentage of carbohydrate in the food. In the light of these experiments it is conceded that the high protein diet formerly used was the cause of serious intestinal disturbance.

In selection of proteins for the typhoid diet a generous use of milk and eggs is advised. As a rule patients can digest milk in quantities of $1\frac{1}{2}$ to 2 quarts a day. Milk may be modified by additions of lactose or cane sugar, malt, gruels from different grains, whey, buttermilk, boiled milk, etc. Three or more eggs are also used in typhoid diet. They should be used raw in egg-nog or slightly boiled. In the later stages of the disease greater variety of cooking may be used.

During the early stages of the disease a diet like the following from Carter-Howe and Mason's *Clinical Dietetics* is somewhat typical of the diet the physician might prescribe:

Typhoid Fluid Diet

- 8 a. m. Milk and coffee, each 120 c.c. (4 oz.)
 - 10 a. m. Milk, hot or cold, 240 c.c. (8 oz.)
 - 12 m. Barley gruel, 120 c.c. (4 oz.), with milk, 60 c.c. (2 oz.)
 - 2 p. m. Junket with cane and milk-sugar.
 - 4 p. m. Oatmeal gruel 120 c.c. (4 oz.), with milk, 60 c.c. (2 oz.)
 - 6 p. m. Junket with cane and milk-sugar or ice cream.
 - 8 p. m. Hot milk 240 c.c. (8 oz.)
 - 10 p. m. Whey, 180 c.c. with one whole egg and sherry.
 - 12 m. Oatmeal gruel, 120 c.c. (4 oz.), with milk, 60 c.c. (2 oz.)
 - 2 a. m. Junket with cane and milk-sugar.
 - 4 a. m. Milk, 240 c.c. (8 oz.)
 - 6 a. m. Milk, 240 c.c. (8 oz.); 15 gm. ($\frac{1}{2}$ oz.) of lactose added to the four milk feedings.
- Values: Protein, 71 gm. ($2\frac{1}{3}$ oz.); fats, 81 gm. ($2\frac{2}{3}$ oz.); carbohydrates, 160 gm. ($5\frac{1}{3}$ oz.); calories, 2300.

From the same authority a typical diet for later stages of the disease or during convalescence is suggested below:

Typhoid Diet

- This diet is best in later stages or in convalescence.
- (9.00 a. m., 1.00, 3.00, 7.00, 10.00 p. m. and 1.00 and 4.00 a. m.)
Milk, 6 oz., calories, 860.
Cream, 2 oz., calories, 840.
Lactose, 10 gm., total, 70 gm.; calories, 280. Total calories 1980.
 - At 11.00 a. m.:
Egg (one), calories, 80.
Mashed potato (20 gm.), calories 20.

Custard (4 oz.), calories, 250.
 Toast or bread (1 slice), calories, 80.
 Butter (20 gm.), calories, 150.
 Coffee.
 Cream (2 oz.), calories, 120.
 Lactose ($\frac{3}{4}$ oz.), calories, 80. Total calories for feeding, 780.

At 5.00 p. m.:

Egg (one), calories, 80.
 Cereal (3 tablespoonfuls), calories, 150.
 Cream (2 oz.), calories, 120.
 Apple sauce (1 oz.), calories, 30.
 Tea.

Cream (3 oz.) calories, 180.
 Lactose ($\frac{3}{4}$ oz.), calories, 80. Total calories, 640.

At 7.00 a. m.:

Egg (one), calories, 80.
 Toast (one slice), calories, 80.
 Butter ($\frac{3}{4}$ oz.), calories, 150.
 Coffee.
 Cream (2 oz.), calories, 120.
 Lactose ($\frac{3}{4}$ oz.), calories, 80. Total calories, 510.
 Milk-sugar, lemonade may be substituted for the milk mixture
 at 3.00 o'clock.

Approximate values: Protein, 90; fat, 250; carbohydrate, 318.
 Total calories, 3910.

A Sonnet to Death

By Ezra J. Poulsen

Now that silent footsteps tread once more
 Down the red dawn, up the purple eve,
 And reverent Death piles laurel at your door
 In hushed tribute to our broken dreams,
 We rise on wings of soothing song,
 Up the pearly sky, drab with cloud tints,
 And find Faith's temple lights aglow
 Beyond the menaced coast below.
 The light of understanding breaks
 Across the soul's dark vale of fear,
 While the scurring blackness takes
 The pangs that make our memories dear
 And glorified we see celestial dawn
 Break on the mountain top.



Snow Bound in the Canyon

By Elizabeth Noble

In the winter of 1922-23 so much snow fell that the roads in American Fork canyon became impassible. The people who had been left as care-takers of the Pacific Mine were unable to make their way down the canyon for supplies. It seemed as if they would really have to starve. The proprietors of the mine, however, were resourceful and chartered an airship to take food and everything needful to the anxious folks.

Up the lonely canyon in the cheerless winter time,
The days pass, dull and dreary, at the old Pacific Mine.
No sound of cheerful labor, or the noise of pick and drill,
Reach the ears of the watchers in the canyon white and still.

Summer time in the canyon is ever a time of joy,
But winter brings its perils to those in the mines employ,
Sometimes the lonely cabin is wrecked by the wintry blast,
Sometimes the awful snow-slide makes a home a grave at last.

And so there came a winter when the snow piled deep and high
Shrouding all, until it seemed there was naught else 'neath the sky,
And the watchers at the mine were prisoned in that lone place,
Till hunger, hard, relentless, was staring them in the face.

But friends, in the town below, thought of their hazardous plight,
And planned a way to save them from hunger's pitiless bite,
They sent a stately air ship, loaded with food and good cheer,
Which circled o'er the cabin, for it could not get quite near.
Yet near enough to succor, comfort and relief afford
As, long ago, the ravens fed the prophet of the Lord.



He Hath Done All Things Well

By Emily Batt.

He hath done all things well:
Then why should I repine,
Because my portion fell,
Where hills are hard to climb?
He's there to help me on the way,
To keep me lest I go astray.

If he withhold from me,
Joys that I would possess,
I'll strive for faith to see
For me he knows what's best.
He loves me. Why should I repel?
'Tis he that hath done all things well.

He ne'er a trial sends
To any child of His,
Unless with it he lends
The strength his spirit gives.
And hope, the heart it does impel,
To trust he has done all things well.

I may not understand,
Why oft my life is drear:
But in a better land,
All things will be made clear.
I know he can the gloom dispel,
Because he hath done all things well.

Submissive to his will,
O may I have his grace,
To help me run until
I win the heavenly race.
Then gratitude, will me compel
To say he hath done all things well.

Lord give me faith to hear,
What 'er my lot may be,
Thy blessed voice of cheer,
While on life's unknown sea.
Its winds and waves O for me quell,
Because thou hast done all things well.

Of Interest to Women

By Lalene H. Hart

Will you print in *The Magazine* a recipe for doughnuts which will keep moist several days?

A recipe contributed by one of our readers is a good one, and will no doubt serve your purpose:

1 cup hot mashed potatoes.
1 cup sugar.
1½ cup sour milk or buttermilk.
2 eggs.
1 tablespoon melted butter.
½ teaspoon soda.
2½ teaspoon baking powder.
½ teaspoonful salt.
½ teaspoonful nutmeg.

Flour enough to make a soft dough. Fry in deep fat until brown, with a piece of potato the size of a walnut to prevent the fat from burning.

—Mrs. A. V. M., Richmond, Utah.

Left over bits of pie crust can be rolled thin and baked over muffin pan or small moulds. They are nice and convenient for serving peas or any other vegetable in individual dishes, or they may be used for salad on a lettuce leaf.

When celery is scarce, crisp cabbage chopped or shredded and used with a generous portion of celery seed, makes a good substitute in salads.

Remove the stones from large prunes which have been cooked a long time, but slowly, so they are plump but not broken. Fill cavities with pieces of sliced pineapple and cottage cheese and serve on lettuce leaves with mayonnaise dressing to which whipped cream has been added. Any tart jelly may be used in place of the pineapple.

Spiced vinegar which is poured over sweet mixed pickles, added to crushed or shredded mint makes an excellent mint sauce to serve with lamb. It also saves time in preparation.

Since the lace and ribbon-trimmed basket, lined with pink or blue silk, is not practical for baby's toilet articles, I wondered what I could use. While preparing the little things for the new baby I made a very handy bag similar to a wall pocket, except it is made to fit over the back of a chair. Use a piece of cloth twenty-seven inches long, and the width of the chair to be used. Fold back at the top a flap about five inches wide. At the bottom of the cloth that hangs down, stitch on a larger pocket and run elastic through the hem edge. This will hold diapers, bands, stockings, booties, etc. Above this, sew on three smaller pockets

which can be used for talcum powder, cotton and other small articles. Attach a small pin cushion with ribbons or a safety pin, so it can be removed when the bag is laundered. Dainty flowered ticking or nursery cretonne can be used. I used unbleached muslin and bound the bag with pink bias tape. It can be made as plain or fancy as desired. It is easily washed when soiled, and when not in use can be folded and put in a drawer or chest with baby's clothes.—*Mrs. R. J. H., Salt Lake City.*

When building a house or remodeling an old one have your architect plan a chute where it will be convenient for all rooms and will carry the soiled clothes to the laundry. Or if the laundry is on the main floor, plan it in such a way as to have a space two by three feet between hall and laundry. Divide this space into two parts, upper and lower, with doors in each part that will open both ways into hall and laundry. Place shelves in the upper part. This will enable you to put the soiled clothes in the lower part from the hall and remove them in the laundry on washday. Then when ironing and folding clean clothes in the laundry place them on the shelves in the upper part. They can be taken out through the doors opening into hall when needed. This saves time and steps.—*Mrs. M. P., Ogden, Utah.*

When the men folks' trousers are yet new, I cut a strip about one inch wide and four inches long from the wrist of an old kid glove and sew it on the inside of the trouser leg at the bottom. This keeps the heel of the shoe from rubbing a hole in the cloth and keeps the trousers from having that shabby and worn look at the bottom.—*Mrs. W. J., Rexburg, Idaho.*

So many people dislike using pyrex for cooking, because it burns so easily. I have used it for eight years and still it looks like new. I grease the top of the dish to be used then lay a strip of waxed paper cut two inches wide and length desired, around the top of the dish. This keeps the food from burning on the dish and the paper can be readily removed before the food is served. Paper from cracker boxes may be utilized for this purpose.—*Mrs. T. F. W., Salt Lake City, Utah.*

Over your desk or kitchen table, or wherever most needed, hang a five-cent funnel painted in the color that harmonizes best with other furnishings, to hold a ball of twine. It can be hung by its ring and will be one of the most useful conveniences imaginable.—*Mrs. L. F., Salt Lake City, Utah.*

Notes from the Field

Amy Brown Lyman

Hawaiian Mission.

The following interesting letter has been received by the General Board from the Relief Society presidency of the Hawaiian mission:

"Dear Sisters: The general conference for the Island of Oahu was held at Laie, October 24 and 25. The Relief Society session was the first meeting of the conference. It was held in the chapel at Laie, Saturday afternoon at two o'clock. The officers and members of the various associations of this Island came in good numbers. The Priesthood of the Islands were also well represented in the meeting.

"We felt very greatly blessed by the presence of Mrs. Jeanette A. Hyde of the General Board. Her wise counsel added a very much needed touch of efficiency to the work of the Relief Society conference.

"After a splendid program of lesson demonstrations and music, Dr. Herbert Wood of Waialua, a prominent local physician, gave us a well prepared talk on social vices and the results of the same on the life of the community. President Eugene J. Neff of the mission, sounded the keynote of the conference in his inspiring address on the purity and chastity of living. This proved to be the principal theme in all the meetings of the conference.

"Our lesson work for the coming year has been translated and prepared by President William M. Waddoups, of the temple. It is now off the press and work on the same will begin the first of the New Year. The lessons as prepared are to deal with the important subject, The Divinity of Christ, his mission, work, parables, etc. The standard works of the Church must be our guide here in lesson work, as they are the only proper, available texts in the Hawaiian language. Our Relief Society work is well organized in the various conferences and branches of the mission. Our sisters are doing good work and are a strength to the work of the Church in this land.

"We are trying to stress and encourage the Saints in temple work, impressing them with the necessity and sacredness of the same, assisting them as much as possible in the collection and preparation of their genealogies. This is a difficult work as the Saints here have not been a record-keeping people, and genealogies

are very hard to find. The Hawaiian was not a written language until recent years, and records were kept by memory, in chants and songs, royalty alone being permitted to chant genealogical lines. Many of the older people do not know their own birth dates, and few of them know anything concerning the genealogy of their parents and grandparents. So our work in this line is difficult in the extreme.

"We are now working in connection with the territorial board of health in an attempt to get baby clinics established in our villages and towns. We are doing all in our power to preserve the health of mothers and prospective mothers among our people. The infant mortality among our people is very high. An effort is being made to determine the cause for this and to remedy the same as far as possible. We have the cooperation of the board of health nurse and we hope to do much good by means of clinics, circulars of instruction, personal visits, and otherwise to improve the health of mothers and children.

"Our people are in something of a transition condition; they have forgotten the medicines and treatments for sickness of their forefathers (which were by the way in many cases very effective), and have not become accustomed to the methods of treatment of modern medicine and nursing. They are changing their kind of diet, social conditions are changing, home life is different, labor is new in its methods, kinds of clothing have changed, and all is in a sort of transitory condition. We are doing all we can to stabilize conditions and get our people in a condition to meet and cope with life as it is today, not as it was one hundred years ago among them. We are meeting with some success. The gospel is preparing the people to battle with the unfavorable conditions. The testimony of all who know us, whether in or out of the Church, is that the members of the Church of Jesus Christ are the finest type of Hawaiians in the Islands, physically, mentally and morally.

"Trusting that the health and the joy that follows success will attend you all in your noble labors, we are,

"Your sisters,

"Olivia S. Waddoups,

"Minerva E. Fernandez,

"Ricke McGuire,

"Mission Presidency of the Relief Society."

European Mission.

A Relief Society officers' meeting of unusual interest was held at the mission home in Dresden on August 24, 1925. There were present Mrs. May Booth Talmage, president of the Relief Societies of the European missions; President Eliza W. Tadge

of the German Austrian mission, President Sarah Richards Cannon of the Swiss-German mission, and President Leonora S. Hyde of the Netherlands mission. This meeting of sisters whose fields of labor are so widely separated was made possible through their having accompanied their husbands to the great gathering incident to the division of the Swiss-German mission. Its purpose was to consult as to the work for the coming year and to give reports of the work done.

Swiss-German Mission.

Mrs. Tadge, who for more than two years has been in charge of the Relief Societies in the undivided mission, reported the condition of the branches under her supervision. All branches are fully organized; hold officers' and teachers' meetings at regular intervals, and are using the regularly outlined lessons. Each alternate week sewing is done, and if there is a fifth meeting in the month, a biographical sketch is given. Visiting teachers are given topics to treat while at the homes of members. Bazaars are very successful, and the means obtained from this source, together with the funds donated, are sufficient for the needs of the associations. Many families are being assisted. All women over eighteen years of age are urged to attend meetings. The largest branch has one hundred and forty members, the smallest has five. When mothers are ill and unable to do their work, the members of the Relief Societies assist; some take the children and care for them, others go to the home and help with the necessary work.

Netherlands Mission.

Mrs. Hyde, president of the Relief Societies of the Netherlands mission, reported that all Societies are fully organized except for choristers and organists. The attendance, over previous years, has increased about fifty per cent. Lessons are taken as outlined with the exception of literature. Officers' and teachers' meetings are held monthly. The largest branch has sixty members. Bazaars have been wonderfully successful. The sick are being cared for and helped as much as possible. The birthdays of members are considered as special occasions—the member whose birthday occurs during the week, brings, on meeting night, some inexpensive refreshments to share with the others.

During the visit made by Mrs. Talmage to the many branches throughout Germany, Switzerland and Holland, the Relief Society meetings held were generally in connection with regularly appointed conferences and were of a more or less public nature, as was instanced at the Chemnitz gathering. The meeting there was held between the afternoon and evening sessions of the conference

and was attended by five hundred and thirty people—men as well as women who were interested in Relief Society work. There were, however, a few occasions when opportunity was found to visit the weekly meetings where the regular work, as carried on over there, was in progress.

There are three branch societies in Breslau, near the borderland of Poland. At the first of these visited there were present about fifty women engaged in all kinds of handwork, in preparation for the exhibition the following night. All the members seemed to be doing their work in a wonderfully efficient manner and from the report of the president, it was learned that the lessons are taken as prescribed and are much enjoyed. At the second branch, a lesson was in progress and was being presented most ably. The discussion was very lively and participated in by nearly all present. All three branches joined in a reception in honor of the visitors on Tuesday, August 18. Hundreds of people came to extend greetings. The program and refreshments were pleasing features also, but the exhibition of work made by the women of the three branches was very remarkable.

An unusual feature at almost all these conferences or special meetings was that the visitors were presented with flowers or other little tokens of remembrance, and these were usually accompanied by an address of welcome and greeting that was deeply appreciated.

The local society in Dresden was visited by Sisters Talmage, Tadge, Cannon and Hyde. A large number of sisters were present and were all engaged in making useful and beautiful articles to be distributed among the members of the branch. It was learned that the Relief Society activities in Dresden were on a par with the excellent work witnessed elsewhere.

In Basel, Switzerland, the local association was found to be doing splendid work. Of the twenty members present eighteen participated in an excellent discussion of the lesson. The animated expression and ready flow of language left no room for doubt in the minds of the visitors as to the real interest taken by the members.

Almost four hundred people gathered at the Relief Society conference held in Berlin on September 6. For an hour preceding and another following the general session, the officers met to give reports and receive more detailed instruction than could be given in a public meeting. The reports were for the most part very gratifying and these together with the interest evidenced by the large gathering, were most encouraging.

Northcentral States Mission.

The Relief Societies of the new Northcentral States mission

are in excellent condition. The Winnipeg branch gave a very successful Thanksgiving dinner at which a number of visitors and investigators were present. It was felt that much prejudice was allayed and warm friends made through this contact. The Minneapolis branch has, during 1925, donated about \$350 worth of carpets, curtains, etc., for the beautiful new church dedicated about a year ago. This money was raised by giving bazaars, socials, etc., during the year. On one occasion, the Minneapolis Relief Society met at the home of a member who is unable to attend meeting on account of an invalid daughter. There was an unusually large attendance and all enjoyed the literary lesson and were inspired and benefitted by coming out.

A scripture reading scheme is being tried out in this mission. About ten minutes each day is given to reading the Bible, not promiscuously, but on the first principles of the gospel.

Northern States Mission.

An interesting item in the annual report of the Relief Society of the Northern States mission was that \$14 had been donated by the women of the Bloomington, Illinois, organization for temple work. The fund had been collected in pennies, each woman keeping her pennies day by day and handing them in for this cause. As there are at present only four members in the organization, the result shows what can be accomplished by mites, where there is united effort.

Canadian Mission.

Mrs. Ida T. Quinney, president of the Relief Society of the Canadian mission writes:

"We have effected two new organizations in our mission this year, and now we have a Relief Society in each of our branches. Each is doing very well. We were very glad to have had Sister Ethel Smith of the General Board visit us and all of our organizations. Reports are still coming in from the Saints of how much they enjoyed her visit, and we feel that much good was done thereby."

Southern States Mission.

Mrs. Grace E. Callis writes in connection with her annual report: "I am very pleased to report that the local Relief Society women are becoming so interested and efficient that they are being used to visit other Relief Societies and encourage the members who are beginners. The spirit of missionary work is also manifest among them. Several Relief Societies have members who distribute tracts, sell Books of Mormon, and other books published by the Church. One of the purposes of the

Society is expressed in the large number of visits made to the sick last year. The sisters are gathering used clothing and are distributing it to the poor. The Relief Society conference is held at the same time a conference is held with the elders, members and friends. One session of the conference is devoted to a Relief Society meeting, at which the women from the various branches report their labors. The members of the Relief Society are being depended upon by the branch presidents, conference presidents, and mission president, to relieve distress among the poor and to advise with them as to the merits of cases where appeals for help are made. More and more the Society is being regarded as an indispensable aid to the general missionary work."

New Zealand Mission.

Following is an extract from a letter received from Mrs. Cora S. Jenkins, president of the Relief Societies of the New Zealand Mission:

Our annual report was mailed on the last boat, and has no doubt reached you before now. I hope it is satisfactory. There are so many things needing improvement that I trust by next October 31, we will be able to send in a better report.

"Most of my time has been spent getting acquainted with the members and the work. I have made five trips through the mission with President Jenkins since we arrived here on August 16, and have met all of the saints in New Zealand. I find that some of our organizations are quite up-to-date. My board members are good, faithful sisters, happy in their work and anxious to make our Societies just as good as those in Zion.

"We did not get a report of *Relief Society Magazines* until after our report had been sent in, but we have thirty-two taken here, and more will be sent for soon. I simplify the lessons and have them translated for the mission paper for the benefit of the sisters who cannot read English. I am urging all those who can read English to take the *Magazine*, but some need no urging, especially those who have had it before."

Rigby Stake.

Planning weekly menus has been one helpful feature of the work and business meeting in Rigby stake. This has been done following a course in nutrition, which was given by the extension department of the Idaho Agricultural College, to the Relief Society members. Women are appointed to work out well-balanced menus for each day in the week. These menus are then read and discussed at the work and business meeting.

IN MEMORIAM

Logan Stake.

The Relief Society of the Logan Stake has sustained a great loss in the death, on December 7th, 1925, of one of its beloved members, Mrs. Martha Write Carlisle. Mrs. Carlisle was born in Avon, Cache County, Utah, July 18, 1866. She married Heber J. Carlisle on December 18, 1889 and since that time has been a resident of Logan. She has been a most active worker in the various auxiliary organizations in the Stake for thirty-five years, and has been a member of the Logan Stake Relief Society Board since 1910. Mrs. Carlisle's acquaintanceship extended throughout the valley, and wherever she was known was loved and admired as a woman of great faith and deep spirituality. Her implicit faith in God, and her strong testimony of the gospel characterized her whole life, and her influence for good was felt by all who knew her. She was the mother of nine children, seven of whom with her husband survive her.

Wasatch Stake.

Mrs. Anna R. Duke, one of the pioneers of the valley, died at her home in Heber, Utah, January 14, 1926. Funeral services were held in the stake tabernacle Sunday, January 17, 1926. Thirty years of her life were spent in serving the Church in different official positions. She was president of the stake Relief Society for a numbers of years. Mrs. Duke was personally acquainted with the Prophet Joseph Smith and she crossed the plains with one of the ox-team companies.

THE LITTLE THINGS

By Grace Haines

Oh, it's just the little homely things,
 The unobstrusive friendly things,
 The "won't you let me help you" things
 That make our pathway light;
 And it's just the jolly joking things,
 The "never mind the trouble" things,
 The "laugh with me, it's funny" things,
 That make the world seem bright.

For all the countless famous things,
 The wondrous record breaking things,
 Those never can-be-equalled things
 That all the papers cite,
 Are not like little human things
 The "just because I like you" things
 That make us happy quite.

So here's to all the little things,
 The "done and then forgotten" things,
 Those "Oh, it's simply nothing" things,
 That make life worth the fight.

—*Journal of Education.*

Guide Lessons for May

LESSON I

Theology and Testimony

(First Week in May)

THE DISPENSATION OF THE MERIDIAN OF TIME

PART I. THE FORERUNNER

A. *A New Opening of the Heaven.*

The dawn of this new gospel era came with the sending from on high the angel Gabriel to Zacharias, the father of John the Baptist.

For an illuminative account of this dispensational event, see *Jesus the Christ* by James E. Talmage, pp. 75-77.

B. *The Life of John the Baptist:*

1. He was born in fulfilment of the words of the angel Gabriel.

“Now Elizabeth’s full time came that she should be delivered; and she brought forth a son.

And her neighbors and her cousin heard how the Lord had showed great mercy upon her; and they rejoiced with her.” Luke 1:57, 58.

2. He was named in obedience to the instructions of the angel:

“And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

“And his mother answered and said, Not so; but he shall be called John.

“And they said unto her, There is none of thy kindred that is called by this name.

“And they made signs to his father, how he would have him called.

“And he asked for a writing table, and wrote, saying, His name is John. And they marveled all.” Luke 1:59-64.

3. He was ordained when named and baptized when in his childhood:

“Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother’s womb;

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." Doctrine and Covenants 84:27, 28.

4. He was reared in the hilly country of Judea under spiritual care:

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." Luke 1:80.

5. He was divinely commissioned as the forerunner of the Savior:

"There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all men through him might believe.

"He was not that Light, but was sent to bear witness of that Light." John 1:6, 7, 8.

6. He baptized the Savior of the world, with water, under his special appointment or instructions:

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17.

7. He was declared to be second to no prophet ever born:

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matthew 11:11.

8. He was a valiant missionary:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

“And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

“And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

“And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.” Mark 1:4-7.

9. He was imprisoned and slain for his fearless denunciation of iniquity.

“For Herod had laid hold on John, and bound him, and put him in prison for Herodias’ sake, his brother Philip’s wife.

“For John said unto him, It is not lawful for thee to have her.

“And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

“But when Herod’s birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

“Whereupon he promised with an oath to give her whatsoever she would ask.

“And she, being before instructed of her mother, said, Give me here John Baptist’s head in a charger.

“And the king was sorry: nevertheless, for the oath’s sake, and them which sat with him at meat, he commanded it to be given her.

“And he sent, and beheaded John in the prison.

“And his head was brought in a charger, and given to the damsel: and she brought it to her mother.” Matthew 14:3-12.

10. He was resurrected in the resurrection of Jesus the Christ:
(See Doctrine and Covenants 133:55.)
11. He came from heaven and restored the Aaronic Priesthood:
(See Doctrine and Covenants, Section 13.)
12. He bore his testimony to Joseph Smith concerning the divinity of Jesus Christ:
(See Doctrine and Covenants 93:16, 17.)
13. He will come with the Lord to the earth at the next general resurrection:
(See Doctrine and Covenants 133:55.)

Questions and Problems

1. Which part of the complete baptism of Jesus was performed by John?

2. Give scriptural evidence that John the Baptist was resurrected at the time of the resurrection of the Redeemer and that he will be present with the Savior at the next general resurrection. (See Doctrine and Covenants 133:55.)

3. Give proof that John the Baptist bore his testimony to Joseph Smith concerning Christ. (See Doctrine and Covenants, Section 93.)

4. Find in Matthew chapter 3 proof of John the Baptist's meekness.

5. How were John and Jesus related by blood?

6. Was John blessed by his father and if so, when? (See Luke 1:76, 77.)

Work and Business

TEACHERS' TOPIC

(Second Week in May)

HOME TALKS

The Mother

"The women who count are the women who are at the great business of founding and filling those natural, those social centers which we call homes. Humanity will rise or fall as that center is strong or weak."—*Ida Tarbell*.

I. The importance of the work of mothers:

1. As nation builders.
 - a. The bringing into the world of future citizens.
 - b. The training of children for citizenship rests largely with mothers.
2. As home builders.
 - a. The mother is the center of the home and largely creates its atmosphere.
 - b. The mother's patient watchfulness, and care in selecting food brings health and physical well-being to her family.
 - c. The mother has the power to inspire ambition and courage in her family.
3. As Church builders.
 - a. The mother is the first to teach the child to pray.
 - b. The mother gives the child its first idea of God.
 - c. The mother gives the child its first idea of the gospel.
 - d. The mother can see that the children are baptized at the proper time, and thus become members of the Church.
 - e. The mother can encourage both children and father to attend church duties and live the laws of the gospel.

LESSON III

Literature

(Third Week in May)

JOAQUIN MILLER

Joaquin Miller may fittingly be styled the apostle of the unconventional. Like many Westerners of pioneer days, he was surely a "Jack of all trades." He was a child of nature, living close to the soil most of his life. He had a theory that people ought to live alone, consequently he built himself a little house and then built little houses for his wife and others at various places on his estate.

He was not inclined to be fastidious about his dress, evidently looking upon that sort of thing as superfluous. A gentleman who has spent a good many years in Washington once told us that on an occasion when the copyright measure was being discussed before Congress, Mark Twain and Joaquin Miller appeared before the committee to discuss matters of interest relating to the bill. He said Mark Twain's appearance was immaculate, dressed as he was in a white linen suit with white oxfords and a white panama hat which emphasized the whiteness of his hair. Nothing, he said, could have been greater than the contrast in the appearance of these two men, for Miller looked like a denizen of the soil, coming as he did with the evidence of mud on his shoes and on his clothing.

He is known widely as the "poet of the Sierras." He was born in the Wabash district, Indiana, on November 10, 1841. He was taken by his parents in 1850 to Oregon. The name that his parents gave him was Cincinnatus Heine, a name that apparently was not to his liking, for he discarded it for Joaquin, which was the name of a Mexican bandit, Joaquin Murietta, a man widely known and dreaded among the California miners, but admired and defended by Miller. In his early manhood he worked in the gold mines of California. In 1855 he volunteered for the expedition into Nicaragua led by Walker. For a number of years he found a home with the Indians of the Pacific Coast. In 1860 he began the study of law in the state of Oregon, but gave it up for a time to spend two years as an express messenger in Idaho. He then turned to journalism, editing for a time the *Democratic Register*, in Eugene, Oregon. It was felt that this paper was not sympathetic with the Union, consequently it was suppressed. Then he turned to the practice of law in Canyon City. This led him into a judgeship which he held until 1870, he acting as county judge of Grant county.

Now he went East, and crossing to England, published in London his volume of poems, known as *The Songs of the Sierras*, which brought him considerable popularity, despite the fact that the same poems had failed to do that thing for him in his own country. Later he returned to the state of Washington where he again went into journalism for several years. In the year 1887 he went to Oakland where he made his home for a considerable length of time; however, the spirit of the roamer dominated him, and when the rush to the Klondike began he made his way there. During this period he was the *New York Journal* correspondent. Coming back to California he planned to do considerable writing, but did not live long enough to complete his plans.

We do not know whether he was the first booster for California or not, but in any event he did his share. He called the state a "grander Greece," and insisted that it held the art atmosphere of the new world, and that the poets of that state were its prophets.

"His habit was to write in bed until noon, then he appeared arrayed like a cowboy in flannel shirt, sombrero, high boots and corduroy trousers.

"His place, where he entertained many celebrities, consisted of about ten acres over which were scattered a dozen small houses. One of these he occupied, one served for his wife and daughter, a third was used as a dining room, and others were placed at the disposal of visitors. It was his belief that no two people ought to live under the same roof.

"When Yone Noguchi, the Japanese poet, came to live with him, he built a little addition to his own cottage and dedicated it to the visitor. It was his purpose to make his home, 'The Heights,' a refuge for feeble and indigent poets, and all about it he planted with his own hands thousands of pine and fir trees which form a huge cross visible from the valley miles away.

"Miller's principal works are *Songs of the Sunland*; *Life among the Modocs*, wherein he describes the people of the Indian girl with whom he lived for many years; *Songs of the Mexican Seas*; and in prose the novel, *The Danites in the Sierras*, from which was taken his play *The Danites*, which enjoyed a long run in New York. Miller's poetry, as well as his prose, received favorable consideration, more on account of its brilliant and crude color than for any artistic excellence."

On February 17, 1913, he passed away. It was his wish that he should be cremated and that the winds should scatter his ashes. For this purpose, in 1878, thirty-five years before his death, he built a funeral pyre of solid masonry, ten by ten and standing eight feet high. It is composed of six hundred twenty

huge granite boulders set in solid cement, laid with skilled hands, that it might outlast the ravages of time. It is swept by the winds that come from the Golden Gate. Here he had chosen to end his unique life and here he insisted that his exit from life be made in a way that was unusual in this country, at the time he built his funeral pyre, which served in the first place for the purpose for which he had it erected and now serves as a monument to the nature-loving poet of the Sierra Mountains.

In 1903 President Theodore Roosevelt made a trip into the West. Of course, all cities on his route were eager to welcome him in a manner befitting the chief executive of the nation. President Roosevelt had expressed regret in an address delivered some time before his visit that the old fashioned family was becoming a thing of the past. Everywhere President Roosevelt was spoken of as one who decried race suicide. When he passed through Salt Lake City, the women of that city exhibited their babies as a token, no doubt, of the fact that it was still the style in Salt Lake to have families of considerable size. Joaquin Miller read the description of this event and as a result came a "Roundelay of Salt Lake" which was published in the *San Francisco Bulletin*. We include this poem, feeling that it will be very much appreciated by our readers.

A ROUNDELAY OF SALT LAKE

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle oftenest;
Whose home is filled, whose heart is fed
With halo of a baby's head.

How pitiful that we must pay
And pension man for killing man,
While woman brings forth as she may,
Unpaid, unpensioned, as she can;
Gives life while man takes life away.

Gives life, gives love because she must.
How sad that we must pension, pay
Our tallest, bravest and our best
For killing brave men, east or west,
Until our race is in the dust,
As Greece is in the dust to-day;
A tomb of glory gone away.

I say the mothers of strong men,
Strong men and merry men and tall,
Must build, must man the Spartan wall
And keep it stoutly manned as when
Greece won the world, nor wrecked at all,
I say that she must man the wall.

The wall of breasts, unshielded, bare,
The wall to do, the wall to dare
The wall of man or we must fall.
I say that she, strong-limbed and fair,
Deserves the pay, the pension, care.
Of all brave, heartfelt welcomes found
Where flowers strew the fragrant ground,
And rainbow banners fret the air
By city, hamlet, anywhere,
In Midland, Southland, Northland, West,
I reckon Utah's first and best.

Not guns to greet the nation's chief,
Not trumpets blaring to the sun,
Not scars of glory and of grief,
Not thrice told tales of battles fought,
Not seas of flowers at his feet,
Not gold to glitter and to greet,
But Utah brought her babes, and brought
Not one babe fretted or afraid,
Not one that cried or wailed, not one.
Oh, what to this the booming gun?
Oh, what to this the loud parade?
Proud troop to troop poured manifold
In battle banners rampt with gold?

Just babies, babies, healthful, fair,
From where the Wasatch lion leaps,
From sunless snows, from desert deeps,
Just babies, babies, everywhere;
Just babes in arms, at mother's breast,
And robust boys with girls at play,
With pounding fists, too full to rest;
As chubby, fat, as fair as they.

Behold yon seas of alkali,
Of sand, of salt, of fried up seas,
Then shelter by these watered trees
And humbly dare to question why
These countless babes, these mothers, aye,
The maid in love, the lad at play,
All seem so gladsome bright and gay?

Who tented here, who brake the sod,
Subdued the Artemisia's strength
With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who gat such babes as never man
Had looked upon since time began?
And why? Because the loving sire
Loved life and hated low desire;
He loved his babes, he loved his kind
By desert waste of mountain wind;
He watched his happy babes at play
The while he gloried, glad as they.

This John the Baptist, naked, lean,
Lorn, crying in the wilderness,
This half fanatic, Luther, Huss,
Whom we once mocked in his distress,
Stands better than the best of us;
Stands nearer Jesus, God, because
He loves his babes, obeys his laws—
Because his hands, his feet are clean;
Because he loves his hearth, his home,
And patient heaps the honeycomb.

Behold yon million desert miles
With scarce a plow, with scant a tree,
Save where this desert garden smiles
And robust babes leap merrily!
Behold our boundless seas, as chare
Of sails as yonder peaks are bare!

Then give us babes, babes of your own,
My meddling congressmen and men
Of cloth, with great brains in the chin;
Glad babes like these to prow the seas,
Strong babes like these to plow or spin,
And let this Bedouin alone.
Yea, give us babes at home, where now
Ye hide and house on every street
Such things as 'twere a shame to meet—
Glad babes to build and guide the prow,
Possess the isles, protect and bear
The star-built banner here—or there!
Till then, hands off, my Pharisee,
And tend your own affairs, as they,
Of Utah tend their own today.
Lest from the mouths of babes ye be
Condemned and damned eternally!

Millers' love for nature is somewhat akin to the love of such men as Henry Thoreau and John Burrows. His introductory poems to "Kit Carson's Ride," and "With Walker in Nicaragua" breathe his love for nature as well as for the broad lands of America, as do others of his poems such as the "Californian," etc.

Room! room to turn round in, to breathe and be free,
And to grow to be giant, to sail as at sea
With the speed of the wind on a steed with his mane
To the wind, without pathway or route or rein.
Room! room to be free where the white-bordered sea
Blows a kiss to a brother as boundless as he;
And to east and to west, to the north and the sun,
Blue skies and brown grasses are welded as one,
And the buffalo come like a cloud on the plain,
Pouring on like the tide of a storm-driven main,
And the lodge of the hunter to friend or to foe
Offers rest; and unquestioned you come or you go.

My plains of America! Seas of wild lands!
 From a land in the seas in a raiment of foam,
 That has reached to a stranger the welcome of home,
 I turn to you, lean to you, lift you my hands.

Lines taken from *With Walker in Nicaragua*:

Come to my sun land! Come with me
 To the land I love; where the sun and sea
 Are wed forever: where palm and pine
 Are filled with singers; where tree and vine
 Are voiced with prophets! O come, and you
 Shall sing a song with the seas that swirl
 And kiss their hands to the cold white girl,
 To the maiden moon in her mantle of blue.

His pictures of Western life are striking in such narrative verse as his "Arizonian," "Kit Carson's Ride," etc. From these poems published under the general title of *Songs of the Sierras* we include a quotation from his "Arizonian":

"So the sun climbs up, and on, and over,
 And days go out and the tides come in,
 And the pale moon rubs on the purple cover
 Till worn as thin and as bright as tin;
 But the ways are dark and the days are dreary,
 And dreams of youth are but dust in age,
 And the heart gets harden'd, and the hands grow weary
 Holding them up for their heritage.

"And the strain'd heart-strings wear bare and brittle,
 And the fond hope dies when so long deferr'd;
 Then the fair hope lies in the heart interr'd,
 So stiff and cold in its coffin of lead.
 For your promise so great and your gain so little;
 For your promise so great of glory and gold,
 And gain so little that the hands grow cold;
 And for gold and glory you gain instead
 A fond heart sicken'd and a fair hope dead.

"So I have said, and I say it over,
 And can prove it over and over again,
 That the four-footed beasts on the red-crown'd clover,
 The pied and horned beasts on the plain
 That lie down, rise up, and repose again,
 And do never take care or toil or spin,

Nor buy, nor build, nor gather in gold,
 Though the days go out and the tides come in,
 Are better than we by a thousand fold;
 For what is it all, in the words of fire,
 But a vexing of soul and a vain desire?"

He visited the Burn's country while in Great Britain and wrote a poem which he calls "Burns and Byron." We include from this poem a few stanzas that relate to Burns:

O Burns! where bide? Where bide you now?
 Where are you in this night's full moon,
 Great master of the pen and plough?
 Might you not on your slanting beam
 Of moonlight, kneeling to the Doon,
 Descend once to this hallow'd stream?
 Sure yon stars yield enough of light
 For heaven to spare your face one night.

O Burns! another name for song,
 Another name for passion—pride;
 For love and poesy allied;
 For strangely blended right and wrong.

I picture you as one who kneel'd
 A stranger at his own hearthstone;
 One knowing all, yet all unknown,
 One seeing all, yet all conceal'd;
 The fitful years you linger'd here,
 A lease of peril and of pain;
 And I am thankful yet again
 The gods did love you, ploughman! peer!

In all your own and other lands,
 I hear your touching songs of cheer;
 The peasant and the lordly peer
 Above your honor'd dust strike hands.

A touch of tenderness is shown
 In this unselfish love of Ayr,
 And it is well, you earn'd it fair;
 For all unhelmeted, alone,
 You proved a ploughman's honest claim
 To battle in the lists of fame;
 You earn'd it as a warrior earns
 His laurels fighting for his land,
 And died—it was your right to go.
 O eloquence of silent woe!

The Master leaning reach'd a hand,
And whisper'd, "It is finish'd, Burns!"

The most popular of Joaquin Miller's poems is *Columbus*, you will find it with illustrations in another part of the magazine.

Questions and Problems

1. What do we mean when we say a poet is unconventional?
2. Do you discover any evidence of Miller's disposition to be unconventional in his "Roundelay of Salt Lake?"
3. Select from the poem a description of country near the lake. a. Tell what you think of it as a literary product.
4. Do you think the allusion to Ruth effective?
5. Select some lines that indicate the poets love for the free life of the West.
6. Where is the River Doon?
7. You might sing at this session "Out Where the West Begins" and "Ye Banks and Braes of Bonny Doon." If you have in mind a western song that you regard as better than "Out Where the West Begins," it will be quite appropriate to substitute it.

GEMS FROM THE SCRIPTURES

Gems from the Book of Mormon and Doctrine and Covenants, is the title of a book that has reached our office. It has been compiled and published by William A. Morton. It contains a group of the most vital passages to be found in the *Book of Mormon* and *Doctrine and Covenants*. A book of this sort is of very great value in our rapid life that permits of so little leisure. These passages of scripture are in reality gems, and every Latter-day Saint is in a certain sense under obligation to its author for saving him or her time by putting these passages in a form that they may be readily found. The book as it purports to do, contains some of the choicest passages to be found in the *Book of Mormon* and the *Doctrine and Covenants*. There are over 100 gems from each book. It can not fail to be a very useful book.

LESSON IV

Social Service

(Fourth Week in May)

PHYSICAL PROBLEMS OF CHILDHOOD

Maria and Ralph

The story of Maria and her baby brother and older sister is a story of malnutrition. Every nurse and physician is familiar with the picture that these three children present. It would be wise for every mother to be informed of the symptoms and manifestations of a malnourished child. A child with a nutritional weakness is usually underweight, is pale and sluggish. In extreme cases his hair is coarse and wiry and his bony structure is not well developed. The bone formation is imperfect, and is evidenced by defective teeth, large joints, bow-legs, spine curvatures, etc. When malnutrition is so marked that it effects the bone formation of the body, it is termed rickets.

Maria had not inherited her rickets, although it might appear to be a hereditary weakness, as her brother and sister also had similar defects. The reason for the appearance of rickets in the three children was not faulty heredity, but was a direct result of the home conditions. Improper diet and lack of sunshine kept the children from developing sturdy, strong limbs.

Before discussing the diet, it is important to take note of the importance of sunlight and fresh air. Not only should infants and children have their daily airing and sunning, but the pregnant mother, in order to safeguard the health of the infant, should have the advantages of light sunny rooms, and daily outdoor airings.

Rickets and malnutrition often have their beginnings before the birth of the child. Maria's mother undoubtedly had a very limited diet and the children suffered as a result. During every pregnancy, the mother should be especially careful to regulate her eating. If she is deprived of the essential minerals and vitamins, the developing infant suffers the same lack, and its nutrition and development will not be normal.

Faulty diet on the part of the pregnant mother prevents the normal development of the teeth. The dental structure is formed during the pre-natal period, and like the bone formation of the body is dependent on adequate nutrition. Our author relates that calcium and phosphorus are particularly essential in the diet of a pregnant mother. The later health of the teeth is more a matter of nutrition than of cleaning and brushing. Sound, healthy

teeth cannot be expected in an infant, child, or adult, suffering from malnutrition, no matter how antiseptic the mouth may be kept. Proper diet in infancy and early childhood is of great importance, as it is in the early years that the body structure is formed and the tissues are built. Even in the early months, mineral in the form of orange juice should be added to the milk diet. At nine months the infant should be weaned as the breast feeding is not adequate for the child's needs.

In planning a diet, the amounts and the kinds of food must be considered. The measure of the amount cannot be made by pounds or quarts, as some foods are more concentrated than others. The measure used for food is the calorie, which is the amount of any kind of food required to produce certain heat in the body. The number of calories needed per day for an adult is between 2500 to 3000. Children require the following:

Age	Calories per Day
2 to 5	1100-1500
6 to 9	1600-1900
10 to 13	2000-2700
14 to 17	2500-3400

But only to insure that an individual has sufficient number of calories will not always result in adequate nutrition. Attention must also be paid to the kinds of foods. They are classified as proteins, carbohydrates (starch), fats, minerals, and vitamins. Proteins are most valuable in building body tissues, the carbohydrates in supplying the necessary calories, the fats in producing energy, and the minerals in strengthening the body structure.

Vitamins are classified as A, B, and C in our text and they represent essential substances found in various foods. Unless a diet has some of the foods which contain the vitamins (meaning life-giving) the individual may develop a deficiency disease, of which rickets and malnutrition are the most common forms.

It is important then that every individual have sufficient calories per day, a fair distribution of protein, carbohydrates and fats, some mineral and some foods containing vitamins. For general reference the table appearing in the text is printed herewith, which indicates by stars the foods rich in vitamins and minerals:

	Vitamine C	Vitamin A (Fat soluble)	Vitamin B (Water soluble)	Lime	Phosphorus	Iron
(C prevents scurvy. All useful in preventing rickets.)						
Lean meat	*?	**	**	*	***	****
Oatmeal	?	*	**	**	****	****
Barley	?	*	**	*	***	**
Cabbage	*	***	***	***	**	****
Carrots	**	***	***	**	*	***
Celery	?	?	***	****	****	****
Chard	?	***	**	?	?	?

	Vitamin C	Vitamin A	Vitamin B	Lime	Phosphorus	Iron
Lettuce	***	**	**	**	***	*
Onions	**	?	***	**	*	**
Potatoes	?	0	***	*	*	***
Sweet Potatoes	*	***	**	*	*	*
Spinach	?	***	***	***	***	****
Dried peas	*	**	**	*	****	****
Kidney beans	?	*	***	**	**	***
Fresh string beans..	**	**	**	**	*	***
Rice	?	*	***	*	**	**
White bread	?	?	* (?)	**	**	**
Whole wheat bread..	?	*	**	***	**	****
Tomatoes	***	**	***	**	**	*
Lemons	****	*	***	*	*	**
Oranges	****	*	***	*	*	*
Prunes	?	*	*	*	*	***
Butter	?	****	?	*	*	?
Cod liver oil.....	?	****	?	?	?	?
Eggs	*	****	**	***	**	****
Dried milk powder ..	*	***	***	***	***	*
Buttermilk	*	*	**	****	**	?
Fresh milk	*	***	**	****	**	?
Cream	*	***	**	****	*	*

It will be noted that milk is especially high in vitamin as well as mineral content, so it is an ideal food. Cod liver oil is recommended for children who have a tendency to malnutrition or where there is doubt that he receives an adequate amount of milk.

In concluding these comments on malnourishment, it is well to remember the statements in previous lessons, that any physical weakness affects the whole developing personality. A malnourished child will be sluggish, will be slow and backward in his school work, will unjustly be considered stupid, and may, as a result, be unhappy and troublesome. According to a study made of school children between 15 and 25 percent were found to be malnourished. A study of diet is therefore not an academic exercise, but a practical problem that touches every home. Maria represents only an extreme case. Maria's defect—malnutrition—is present among nearly one-fourth of the school children.

Ralph, a boy of seven, also presents a physical problem, the treatment of which is based, largely, on corrective diet. The careful examination showed a possible tubercular infection, and the only treatment that could be given was rest, fresh air, and adequate diet. Calcium and iron in the form of milk, eggs and fresh vegetables were essential elements in his corrective diet. Cod liver oil was also added.

His other handicap, eye-strain, responded to the same treatment. Our author states that general health and visual welfare are inter-related. The period of rest, the part-time school, the increased health, all led to an improvement of vision.

Had Ralph not been given the advantage of early treatment,

his life would have been a tragic one. Early treatment—*rest, fresh air, adequate diet*, will arrest the development of tuberculosis. If unchecked, the disease runs a slow, breaking-down course, and cure is then almost impossible. The chart on page sixteen shows that 5% of school children have tuberculosis. The prevalence of tuberculosis in Utah cannot be estimated accurately, but it is more common than generally believed. In 1924 there were 183 deaths due to some form of tuberculosis. A weak, anaemic child should have the safeguard of early and periodic examinations to prevent the development of tuberculosis.

Reference: Dr. Ira S. Wile, *Challenge of Childhood*, Maria, pages 53-59; Ralph, pages 62-66.

Questions and Problems

1. Why is diet important in pre-natal period?
2. What common mistakes do mothers make in an infant's diet?
3. What is meant by calories?
4. What kinds of foods are there?
5. What symptoms of rickets did Maria show?
6. What essential foods were added to her diet?
7. What are symptoms of tuberculosis? What is the treatment?
8. What treatment was given Ralph's defective vision?

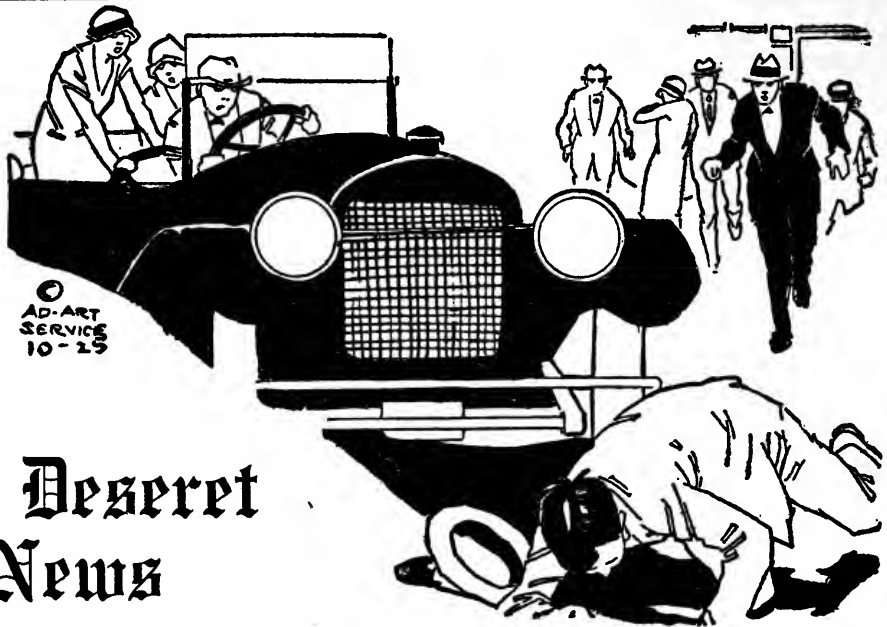
TWO KINDS OF PEOPLE

By L. E. Keller

There are two kinds of people on earth today,
 Just two kinds of people, no more, I say;
 Not the saint and the sinner, for 'tis well understood
 The good are half bad and the bad are half good;
 Not the rich and the poor, for to count a man's wealth
 You must first know the state of his conscience and health;
 Not the humble and proud, for in life's little span
 Who puts on vain airs is not counted a man;
 Not the happy and sad, for the swift flying years
 Bring each man his laughter and each man his tears.

No! The two kinds of people on earth I mean
 Are the people who lift and the people who lean.
 Wherever you go you will find the world's masses
 Are always divided in just these two classes.
 And oddly enough you will find, too, I ween,
 There is only one lifter to twenty who lean.
 In which class are you? Are you easing the load
 Of overtaxed lifters who toil down the road?
 Or are you a leaner who lets other bear
 Your portion of labor and worry and care?

Are
You
Pro-
tected
?



The Deseret News

Offers you a real service

\$7,500.00 of Travel and Pedestrian Insurance for \$1.00

Write us today for details. Let us tell you all about it
Don't delay—Insure today—Tomorrow may be too late

THE DESERET NEWS - Salt Lake City, Utah
Oldest Western Newspaper *Progressive—Reliable*



The Reliable Mail Order House

1069 E. 21st SOUTH

*Price List for Fall and
Winter 1925-26*



WE HAVE NO AGENTS, BUY DIRECT AND SAVE FROM 25% TO 30%

No. 51 L. D. S. Garments Fine Rib only in L. D. S. New Style.....\$1.25

Any of the following numbers can be made up in EITHER NEW or OLD
STYLE L. D. S. GARMENT or MEN'S or LADIES' Union Suits.

No. 50 Flat Weave 95c	No. 58 Heavy Unbleached \$2.25	No. 68 1-3 Wool \$3.00
No. 52 Fine Rib \$1.50	No. 60 Heavy Bleached \$2.25	No. 70 1/2 Wool \$4.25
No. 54 Bleached Cotton \$1.75	No. 64 Lisle \$2.25	No. 72 3/4 Wool \$5.50
No. 56 Unbleached \$1.75	No. 66 Merc. \$2.75	No. 74 Silk and Wool \$7.00

For MEN'S Union Suits ONLY

No. 92 All Worsted Wool Grey.....	\$ 9.50
No. 96 All Worsted Wool Black.....	9.50
All Wool Blankets 5 lb. double 66-80.....	8.50
All Wool Overcoats.....	18.50
All Wool Men's Sweater Coats.....	6.25
All Wool Men's Shirts.....	5.75

If you are not perfectly satisfied with any of our goods, we refund
the money

WRITE FOR SAMPLES

**Why Pay More For Ladies' Silk Hose When You Can Get A Pure Silk
Hose in Any Shade for \$1.00**

When Buying Mention Relief Society Magazine

WESTERN FURNITURE

THE BLUE FRONT COMPANY STATE AT BROADWAY

EASY TERMS

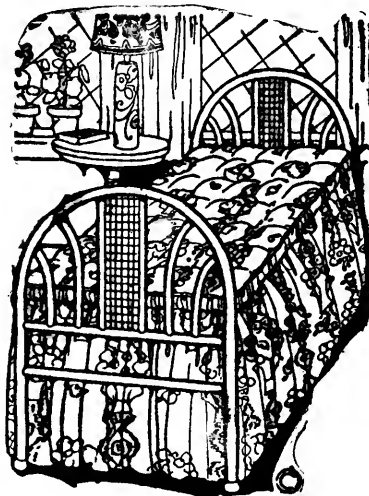
THE HOME OF MAJESTIC RANGE

ARMSTRONG LINOLEUMS
AND RUGS

SIMMONS BEDS
DELUX SPRINGS

EBERHARDT'S MATTRESSES

A FULL LINE OF
DRAPERIES



Glazier and Taylor HOSIERY COMPANY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors
A wonderful Hose for wear

Per Pair\$1.95

Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50

Box of Three Pairs\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50

Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, very
durable. All Colors

Per Pair\$1.00

Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



MRS EDGAR M JEFFERY
DELTA UTAH

Sawcroft's BLUE PINE *Olive Oil*

Also

Blue Pine

Spices

Extracts Walnuts
Oysters Shrimps
Pasteurized Vinegar
Fruits and Vegetables

Say
BLUE PINE
To Your
Grocer



Food Products
of the

Best Quality

Sold By Your

Grocer

With a Money Back

Guarantee

Full o' Flavor

When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

Vol. XIII

APRIL, 1926

No. 4

CONTENTS

"Suffer Little Children to Come Unto Me"	Frontispiece
Nursery Rhymes	Ivy Houtz Woolley 171
Portrait of the late Presidency of the Primary Association	172
The Mushroom	Ivy Houtz Woolley 173
Portrait of the present Presidency of the Primary Association	174
Evan Stephens	Annie Wells Cannon 175
C. Nelson White	183
Illustrating and Story-Writing for Children	
C. Nelson White	183
Editorial—The Children's Hour	189
Helping the Primary Association	191
For the Sake of the Children	192
The Courage of Children	193
What is Being Done for our Children.....	
.....Annie D. Palmer	195
The Last Page of Amy Lowell's Keats.....	
.....Annie Pike Greenwood	200
Notes from the Field	Amy Brown Lyman 201
Guide Lessons for June	206

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints
Room 20 Bishop's Bldg. Salt Lake City, Utah
\$1.00 a Year—Single Copy, 10c.
Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah



**DIAMOND
Engagement
RINGS**

Quarter-Carat Dia-
mond in a Genuine
Orange Blossom
Engagement Ring
—Wedding Ring to
Match—

\$50

Other Prices \$75 and \$100

**BOYD PARK
JEWELERS** ⁶³ Years
BOYD PARK BLDG. 166 MAIN STREET
SALT LAKE CITY-UTAH



GO VIA
SAN FRANCISCO
TO
LOS ANGELES

AND RETURN, IT COSTS NO MORE TO SEE ALL OF

CALIFORNIA

IN ONE COMPLETE TRIP

\$52⁵⁰ VIA
**Southern Pacific
Lines**

THREE TRAINS DAILY FROM SALT LAKE CITY AND OGDEN
PROPORTIONATELY LOW FARE FROM ALL OTHER POINTS
IN UTAH, IDAHO AND MONTANA

STOPOVERS ALLOWED AT ALL POINTS. TICKETS ON SALE
DAILY.

For Complete Information, Tickets and Reservations, Call Phone or Write.

P. BANCROFT, General Agent.
41 South Main Street. Wasatch 3008 Wasatch 3078.

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South

serve-
Keeler's
BEST BY TEST
PHONE WAS. 3223
ICE CREAM
CANDY-CAKE
PUNCHES
deliciously different

Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick

Ask your dealer for the famous Z. C. M. I. Factory-Made

Mountaineer Overalls

For men, youths, boys and children 9-oz.
Copper Riveted

Waist Overalls

For men and boys. Wear 'em and let 'er
buck

Guaranteed For Quality, Fit and Service



Allovers and Play Suits

For Children



Utah's Home Milk

The wonderfully rich pastures of *Beautiful* Cache Valley make every condition perfectly ideal for the dairies from which we daily collect this pure, rich cow's milk. Evaporated to the consistency of cream and scientifically sterilized.

SEGO MILK

**BUILDING
LOANS**

At advantageous
interest rates.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.
32 Main Street Watch 123 Salt Lake City

When Buying Mention Relief Society Magazine

Mother's Day Booklet

What to give mother on Mother's Day? We've solved that for you beautifully in a new souvenir booklet that will soon be off the press.

Write at once for complete information and prices.

Deseret Book Company

We Have Trained Many of
the Successful Business Men
and Women of the West.

LET US TRAIN YOU
OR YOURS

Up-to-date progressive meth-
ods; c o m f o r t a b l e, fully-
equipped buildings, a faculty
select and efficient.

L. D. S. Business College

"Service, Not Profits"

Salt Lake City, Utah



The ACE of Suction Cleaners

New Model Now NEW LOW PRICE

IMPROVED
Apex
THE Complete
VACUUM CLEANER

You save at least \$10 by buying the new, improved Apex, the complete vacuum cleaner. Why? Because, at \$57.50, the new low price, you get the latest model Apex with complete equipment for home cleaning included. And with the equipment comes the new, patented Apex Swivel Extension, a labor-saving feature, exclusively Apex. No extras to buy. The new, improved Apex is a complete home cleaning unit at a money saving price.

**FREE HOME
DEMONSTRATION**

Phone Was. 354
**INTERMOUNTAIN
ELECTRIC CO.**

44-69 East 4th South
SALT LAKE CITY, UTAH
Dealers Wanted

TEACHER WORK EMPHASIZED!

The splendid summer school program as outlined by the
UNIVERSITY OF UTAH will include

THE LATEST FEATURES OF
EDUCATION AS APPLIED TO THE
NEEDS OF THE STATE SCHOOL SYSTEM

THE UNIVERSITY OF UTAH is setting the pace in
the latest developments in educational work. Some of
America's greatest educators will be identified with the
faculty during the summer session.

THE UNIVERSITY STANDS FOR CHARACTER,
SCHOLARSHIP, AND PROFESSIONAL IDEALS

First Term: June 9 to July 21

Second Term: July 22 to Aug. 28

Write for Announcements

University of Utah

SALT LAKE CITY

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

OUR GREATEST ACHIEVEMENT!

A RIB KNIT
L. D. S. GARMENT
Guaranteed One Full Season

for **\$1.15**

Order No. 66 Light weight.....\$1.15
Other Cutler Values:

No. 68 Flat weave lt. wt..... .94
No. 74 Light wt. combed yarn 1.65
No. 64 Medium weight..... 1.65
No. 62 Med. heavy weight..... 1.85
No. 61 Med. heavy unbleached
with double back..... 1.85
back\$1.85

Please state whether for men or
women—new or old style
Postage Prepaid in U. S.

Cutler's
36 So Main

Service
Since 1877

Cash Pays

Pay Cash

Fit for a King!



PURE, delicious milk, pasteurized and delivered by us daily in sterilized bottles, is indeed a drink and a food fit for a king. Take Young Samson's tip and try it.

CLOVER LEAF DAIRY

159 West 1st South.

Was. 2177.

YOUR FLOWER GARDEN

This is the month to plant perennial plants, Roses, Shrubs, Ornamental Trees, Flowering Bulbs.

Gardening success is assured with our Tested Seeds and Reliable Trees and Shrubs.

Get Free Catalog

PORTER-WALTON CO.

42 W. 1st So.

Salt Lake City

THE
Relief Society Magazine

Vol. XIII

APRIL, 1926

No. 4

Nursery Rhymes

By Ivy Houtz Woolley.

A buttercup sat all alone in the grass,
Wishing that something or someone would pass,
Along came old Boss on her way out to sup,
So she reached out and ate the poor buttercup up.

* * * * *

Gamble little lambs,
In sunny grassy places,
But lambies do not step into
The snowy daisies' faces.

* * * * *

A little rock rolled down the hill,
He went to look around,
Instead he rolled into a brook,
And there he quickly drowned.

* * * * *

A bantum rooster crowed and crowed,
From night until the morn,
He said, "I am the finest chick,
That to the world was born."
And then he toppled off the fence,
And broke his leg, that day.
He goes about on crutches now,
And says, "Conceit don't pay."

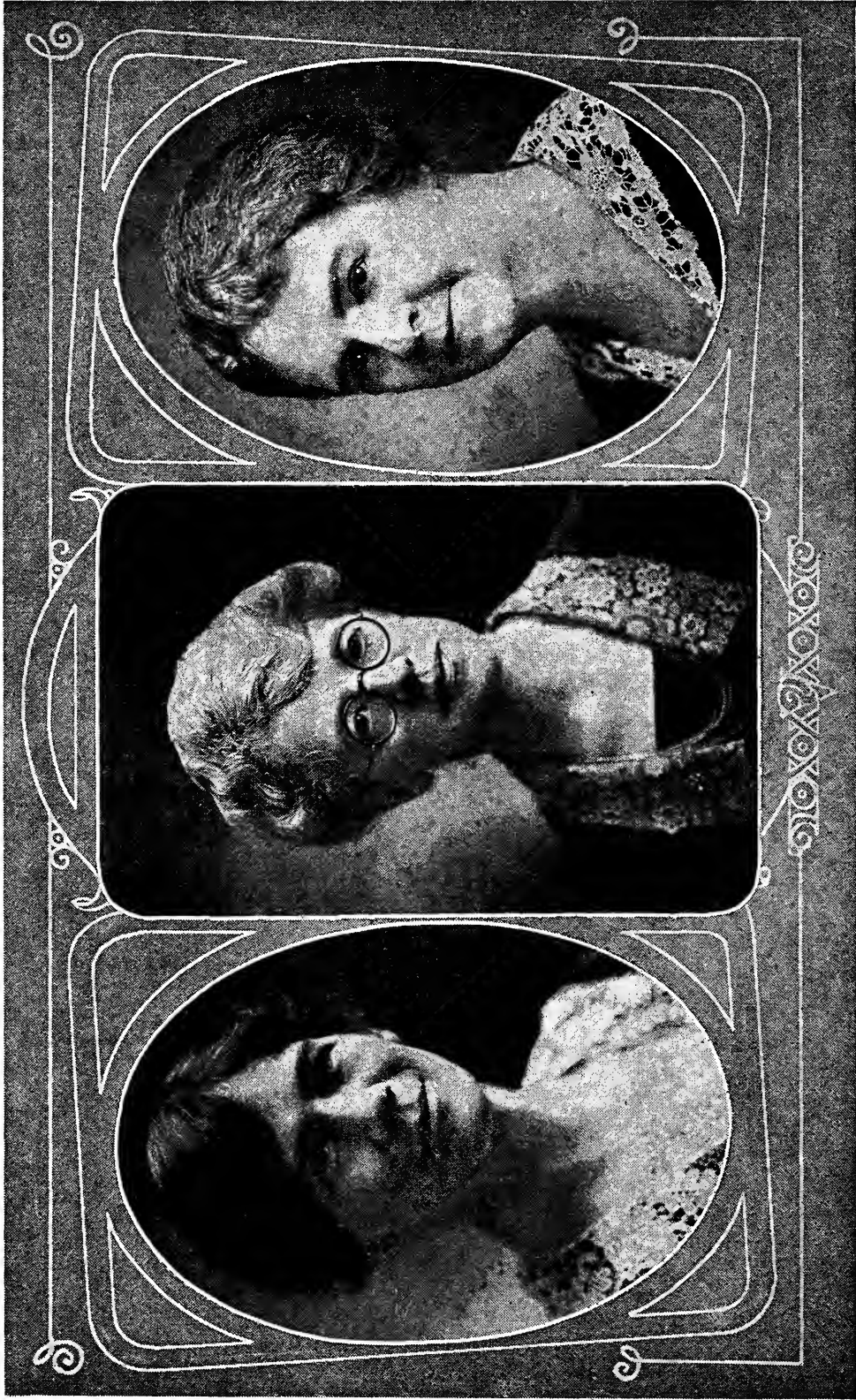


President, Louie B. Felt and her Counselors, May Anderson and Clara W. Beebe, who, for many years, have devoted their lives to enriching the lives of children, as the presiding officers of the Primary Association, of the Church of Jesus Christ of Latter-day Saints.

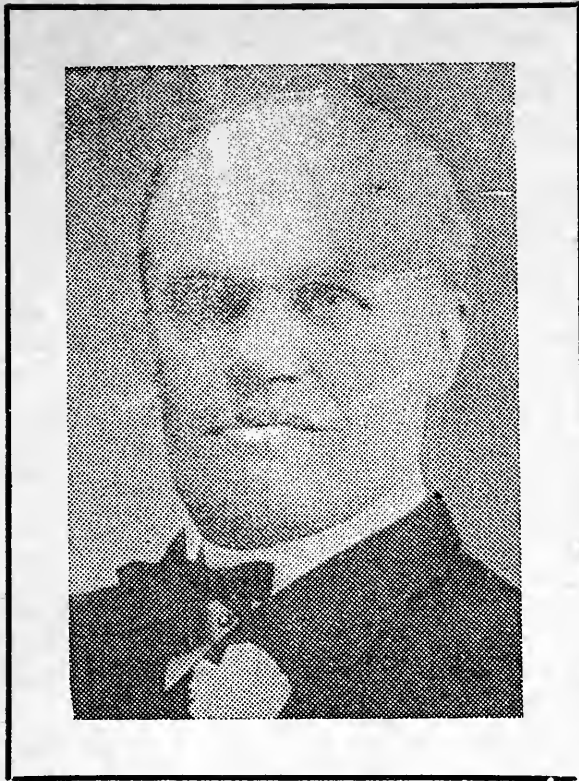
The Mushroom

By Ivy Houtz Woolley

Six mushrooms came out
To feel the cool rain,
They never will come out
To do that again,
For Madge came along,
The six mushrooms she took,
On a very fast trip
Right home to the cook—
They made such good sauce.
That on each rainy day
Madge brings in their cousins
To cook the same way.



President May Anderson and her Counselors, Mrs. Sadie Grant Pack, and Mrs. Isabelle Salmon Ross, to whom the responsibility of the Primary Association has come in the "ampler day" that now opens for children.



Evan Stephens

The Children's Musical Friend

By Annie Wells Cannon

At an evening party given after the rendition of *The Messiah*, on New Years day, 1926, a well known musician and conductor made the following remark:

"The people of Utah do not, I think, begin to realize the wonderful musical opportunities that have long been theirs. I do not know another community anywhere in America, where so many fine voices can be brought together and so easily trained for choral singing, and they have Evan Stephens largely to thank for it. His long years of service in training children's choruses, in his early advocacy of, and instruction in, part-singing created among the children a taste for good music and a talent for interpretation—in other words a musical comprehension, which as the years have passed has naturally persisted and been transmitted from one generation to another."

The ancient, quaint and music loving land of Wales was the birthplace of Evan Stephens. A straw-thatched cottage, nestled midst the trees among the softly rising hills was his boyhood home. From the sweet crooning of his mother's lullabys he learned the beauty of song, but little knew how deep within his child-

ish soul its light was hidden. Yet from earliest recollection music was with him a passion—truly a flame within, which would not be quenched.

When a lad of twelve he came with his parents to America; and in the mountain gathering place of the people of his faith, he found in northern Utah a home. His surroundings here were perhaps not as romantic or historic as the old birthplace in Wales; but there was not lacking that humbleness of environment which somehow almost always seems to react kindly upon the spark of genius, causing it to blaze forth the more brightly through adversity. So, in the little town of Willard the boy's musical career had its beginning, when he became, though a mere child, a member of the ward choir, invited to join by one of those rare leaders who was able to recognize in the shy little immigrant something out of the ordinary. This choir was soon increased by the addition of other boys, and then young girls; and before long it became a children's chorus of forty members, with young Evan Stephens its director!

The boy had discovered himself. Quietly and diligently he began to gather such information and instruction as his meager opportunities afforded. Singing classes were organized for which he wrote songs, choruses, and operettas. These were produced in the "home town," wherefore Willard began to be recognized as having something unusual in a musical way. Moreover, almost all choir singing and choruses hitherto had been rendered with one-part singing. Stephens from the first would not tolerate that; he always built up strong alto parts, thus placing the sense of harmony almost above that of melody, and producing a most harmonious effect. This policy also tended to prove that in this little country village music was being not only beautifully but correctly interpreted.

That "a man's gift maketh room for him and bringeth him before great men" soon was verified in the life of Evan Stephens, for in due time he moved from Willard to Logan, where there were larger opportunities for work in his chosen art. He had now been discovered by others, and the toilsome task of trying to make the work he loved secondary to that of making a living, seemed about to pass. The opportunity to follow the line of his choice exclusively appeared to be opening before him. Children's classes began to be counted by the hundred members, and children's concerts and other performances were frequently given. After about three years in Logan, his fame as an instructor and director having in the meantime come to the attention of a number of influential people, it was obvious that the capital and largest city of the state was the logical place for his future activities, and hence he came to Salt Lake City.

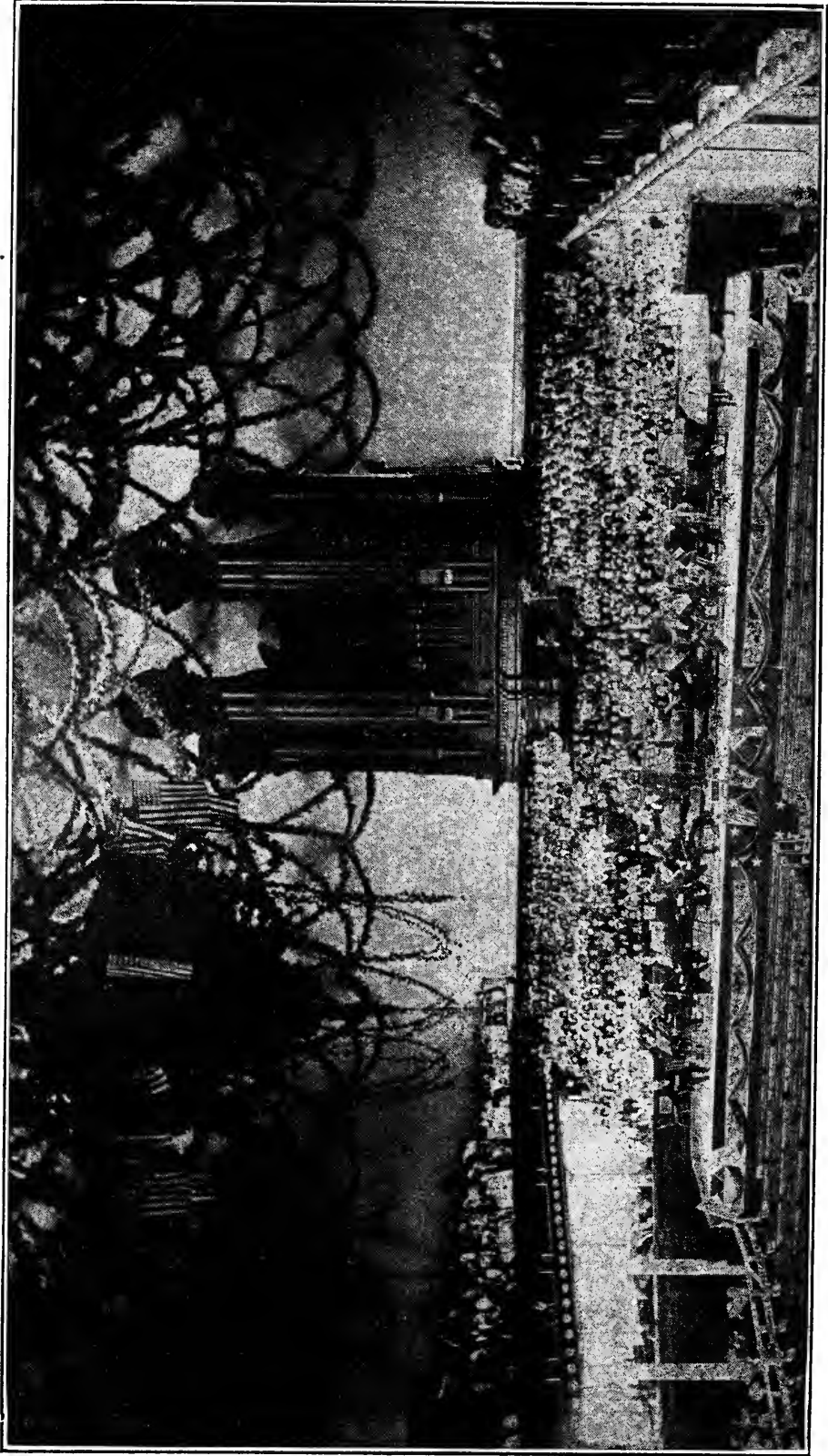
Here the membership of his children's choruses grew rapidly into the thousands. The first class organized in Salt Lake City consisted of twenty members under fourteen years of age, selected from each Sunday school in the city, and taught free of charge. This was in March, 1882, and the class was held in the old Council House, the present site of the *Deseret News* building. These children gave a concert in the Salt Lake Theatre the following August, which created a genuine sensation, owing, the leader thought then and thinks now, to the excellent part-singing as well as to the mutual love and cooperation that had immediately been evidenced between the conductor and his pupils. By the end of this year he had organized in Salt Lake City three large juvenile classes, two adult classes and a fine glee club, added to, the following year, by an afternoon and night class in Ogden of over 500 children, besides an adult class. His services were also called for by the State University, where he had a class of the normal students, and then followed classes of children in the wards adjacent to the city, the movement at length spreading as far south as Springville, with hundreds of children under the Stephens training in all the intervening settlements. It is not easy to comprehend how he could divide or apportion his time so as to cover so large a field and to keep such multiplying appointments. But manage it he did, and thousands of men and women today are proud to refer to the time when they took vocal training under this beloved instructor.

But this intensive labor of teaching was only a part of Evan Stephens' activities. As the work went on, combined choruses from time to time gave interesting and delightful concerts in the large Tabernacle and other halls and churches. He instituted a series of May festivals in which his different classes took part, and to which came singers of wide renown. One of these festivals lasted an entire week, and during this time the various nations of the earth were represented, the children singing the different national songs, dressed in costume. The great artists, Emma Thursby and Myron W. Whitney were among those who came to join the children in these unique festivals, and they expressed high admiration for the Utah leader's achievement.

After four years in this line of work, Professor Stephens, realizing that up to this time he was almost entirely self-taught, decided to go east for instruction. He desired principally to acquire a wider knowledge in composition, to satisfy himself as to just where he stood as a musician and composer, and also for a careful review of voice training and orchestration, counter-point, etc. He chose the New England Conservatory of Music, considered then as now the leading institution of the kind in this country. He was received very kindly, and almost at once took

a prominent place among the leading figures of the institution. After a year's study he was offered a position with generous remuneration; but nothing was any temptation to this loyal son of the West, who was ever anxious to hasten home to his people and the thousands of children awaiting him. While at the Conservatory he entered one of the contests for composition, and submitted music written by him to the words of a song which Aunt Em Wells had given him, concealing, however, the name of the author. This song was awarded the prize as the best; and the master, in holding up the sheet of music before the three hundred or more pupils, asked the author of the piece to raise his hand. Then he added: "It has been stated that America has no distinctive school of music. If we had more such work as this, and plenty of it, we could refute that accusation." When Professor Stephens returned home, he was sorely disappointed to find the Tabernacle closed, owing to the radical enforcement of certain laws involving the possession or confiscation of Church property. Consequently most of his musical efforts at this time were bestowed in the district schools among the children, while the adult classes grew into an opera company and choral society, which later became the enlarged Tabernacle choir of over five hundred voices.

Many chapters might be written of Professor Stephens' musical work among his people, but this article aims to discuss mostly his labors among the children. It is not at all irrelevant, however, to say right here that during his work as conductor of the Tabernacle choir, more than a hundred concerts in combination with great artists under his direction were produced, and through his efforts and influence the people of Utah have had the glorious privilege of hearing such world famed artists as Nordica, Gadski, Patti, Eames, Calve, Rosenthal, Paderewski, and a galaxy of others, not forgetting the great bands of Gilmore, Sousa and other instrumental organizations. During the years that he served as conductor of the famous choir, he traveled with them to the larger cities of the United States, east and west, where the organization and its gifted leader received the highest encomium? It is a piece of well known history that he took his singers to the World's Fair, in 1893, where, in addition to giving concerts, they entered the great Eisteddfod; and while the Utah choir was awarded only second prize, it remains to their high credit that they were only beaten by an organization which was not a regular chorus or choir at all, but composed of artists selected especially for the occasion. Not the least of his causes of pardonable pride in his choir was the democratic arrangement of the personnel, not having prominent places for the best voices, but rather dis-

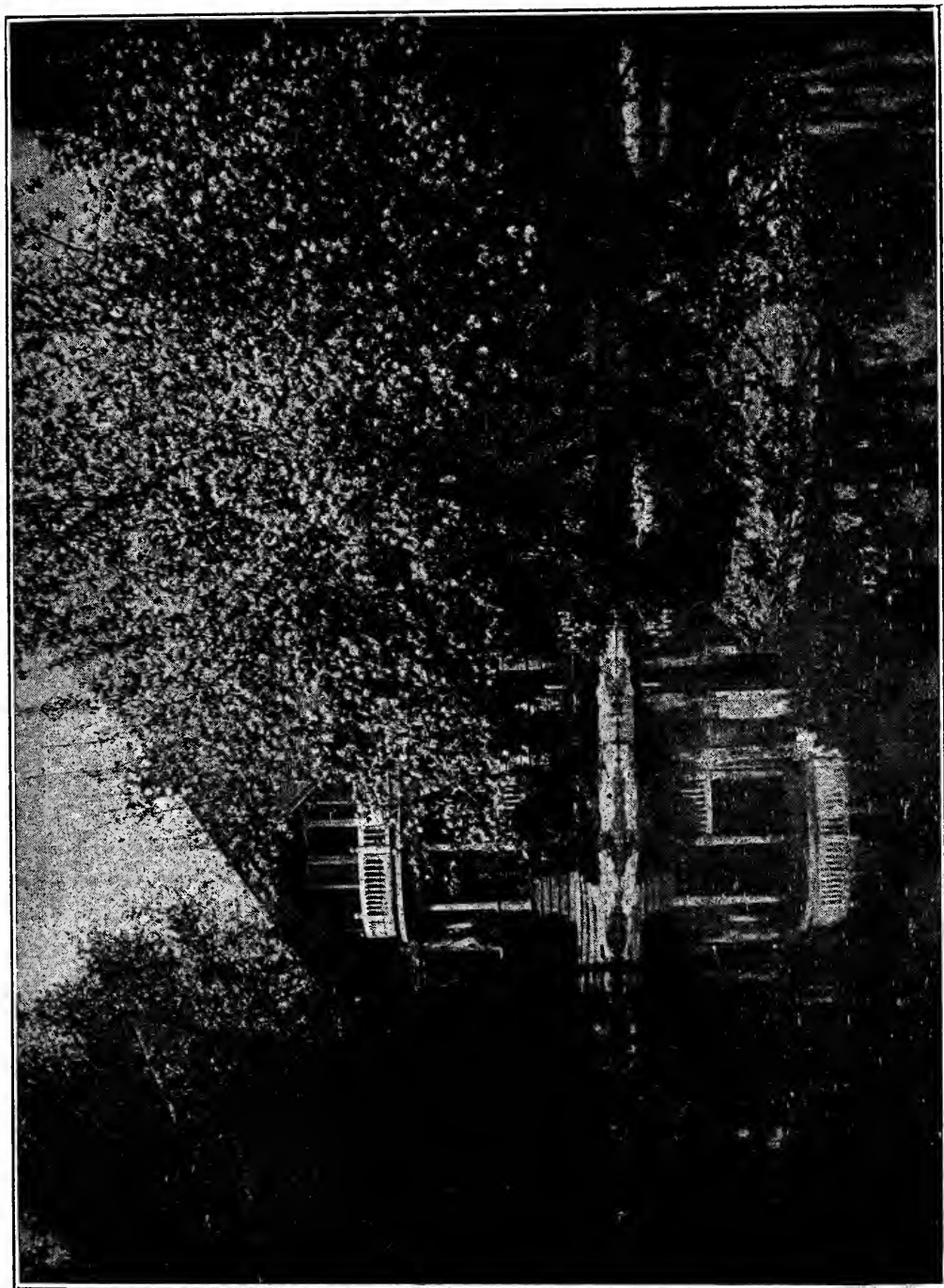


A CHOIR OF CHILDREN TRAINED BY EVAN STEPHENS

tributing them among the lesser lights, thus giving balance and strength to every part.

In looking back upon his record, undoubtedly Professor Stephens' vast work in training voices will be regarded as his greatest achievement, though this of course does not at first appear in such a tangible or concrete form as his musical productions. Of his compositions, the state song, "Utah We Love Thee" is perhaps the most familiar; but the *Sunday School Song Book* and the *L. D. S. Psalmody* contain many precious and oft-sung numbers that are very dear to the hearts of the people, while "True to the Faith," "Our Mountain Home," and many others, where he wrote both words and music, show his poetic as well as his musical talent. His choral work is naturally more pretentious and inspiring, and for that he has chosen themes of Church history which make a wonderful appeal. "The Vision" is full of melody and in his own opinion his best work, though "The Martyrs" is doubtless more dramatic. These two inspirational productions have not only been given in all parts of this and adjoining states, but they have been rendered many times in other places, even in foreign lands. Their words have been translated into the German language and they have been rendered several times in Germany, even in that land of music most excellent having been received with high approbation. In this connection it is to be mentioned with regret that perhaps most of Professor Stephens' best compositions, and not a few of his choicest songs, have not been printed, but when rendered are sung from the written manuscript.

During the thirty years or more that he led the magnificent choir of the great Tabernacle, Professor Stephens saw the children of his early choruses grow to manhood and womanhood, and he watched their course in life with tender affection. He has seen beloved pupils with voices of promise, develop into the finest tenor, baritone, bass, soprano, and contralto soloists, and become great artists among their people. No father could be prouder than he is of their success; and now, in the evening of his life, taking his well earned recreation and ease, he enjoys the contentment and happiness of a charming home, which with all its surroundings he himself designed and created, taking as much pleasure in planting trees and shrubs and watching a barren spot change into a place of beauty as he ever did in cultivating a voice or constructing an operetta. Amid these delightful surroundings he is still working at his chosen calling. A home-setting most picturesque, where fountains play and flowers bloom, where, under the snow almost any time, one can find along the boxwood hedges, snowdrops transplanted from the old Welsh home, and blue-eyed violets that hide in shaded corners; where in the mir-



EVAN STEPHENS' HOME

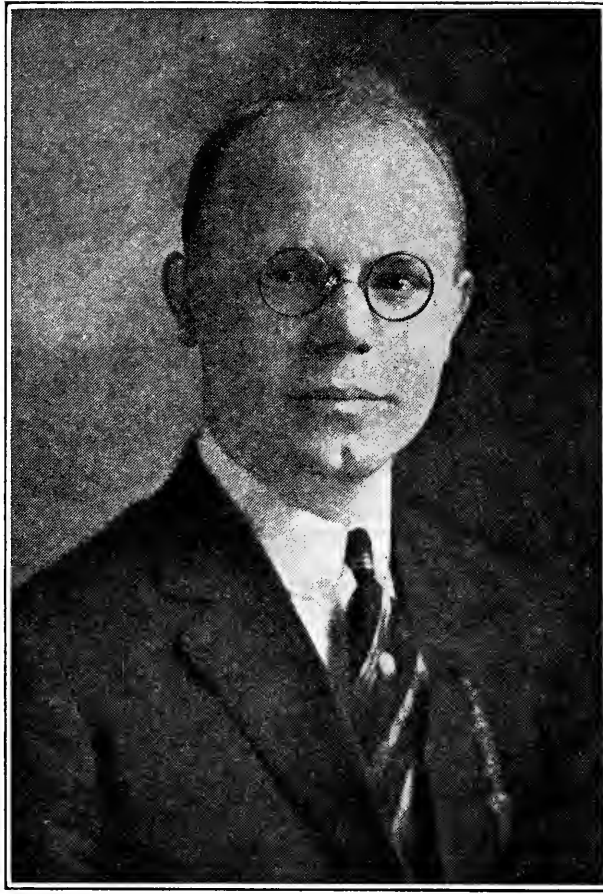
rored lakes speckled trout play hide and seek under the beautiful beds of white water lilies. In summer time the place is all aglow with color and perfume—a spot of tangled loveliness that could scarcely fail to have a charm for any one, and would certainly be an inspiration to a lover of poetry and song.

Evan Stephens knows fully that “Every good gift, and every perfect gift is from above, and cometh down from the Father of lights;” and to his heavenly Father is he ever grateful for the message of the restoration of the gospel that came to his dear parents, and for the opening of the way for them to come to this far western land to dwell with the Saints of God. For these blessings he has given praise and thanks in word and deed his whole life long—always sincere, always true, always grateful to his Maker for every blessing and opportunity. In his life’s work he has shown a full realization of the truth of the beautiful proverb:

“A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.”

Sevenels, Amy Lowell’s Home

Yet when one drove up to the fine portal of Sevenels, in the green gloom of a summer evening, it was never to dine with the cousin of James Russell Lowell, or with the sister of the President of Harvard University, or, if one were a friend, to pay tribute to a celebrity. When the smiling Timothy had opened the door of the car and rung the polished silver bell, and one had entered that vast antlered hall, and sat down in the formal drawing room where flowers and paintings bloomed in a soft light, it was always with the sense that this was the abode of an artist. A spirit that transcended the luxury and formality that the eye declared brooded over the scene. It was a zestful spirit, spontaneous, vitalizing, and suddenly it took shape in a voice. A voice high pitched in timbre as the roof it emerged from, sonorously hallooing, summoning one up two flight of stairs to share the mystery of the bedchamber.—*Elizabeth Shepley Sergeant, New Republic.*



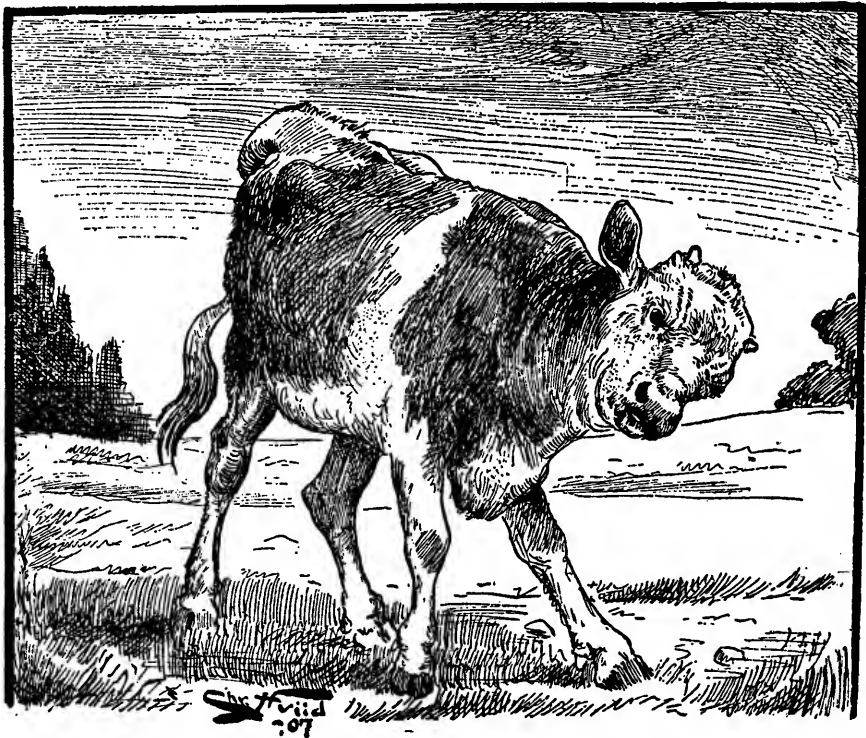
C. NELSON WHITE

C. Nelson White

We are introducing to our readers, in this issue, Mr. C. Nelson White, who is the illustrator of *The Children's Friend*, the official organ of the Primary Association. Few things delight children more than a picture book or magazine that is well illustrated, consequently the man who can enter children's lives with interesting colorful pictures has an open sesame to their love. It is a great pleasure to introduce Mr. White to the members of our organization and to publish from him an article that has to do with making pictures for children.

Mr. C. Nelson White was born in Odder, Denmark, July 21, 1893. Although his father was of the working class, he gave his son a good education which included a college course. Neither the parents nor the boy knew that he was gifted as an illustrator until he was 13 years of age, when an old house painter came to live in a little cottage at the back of his father's home. In order to qualify, this painter had been required to go to Switzerland and other countries and make sketches. The moment the boy saw

the painter making sketches, his imagination was set on fire, and he also wanted to paint. The old man noting the eagerness of the boy gave him his cast-off brushes and prevailed on his father to buy him some paints. His first drawing, a pen-and-ink sketch was made at the age of 13. It was published in a little eight-page magazine in Denmark called *The Children's Friend*. When the boy mailed it he wondered if he would get half a crown for it, an amount equivalent to about ten cents, consequently he was very much surprised when his purchasers sent him ten crowns the equivalent of \$2.50 in American money. While in school he had a teacher who recognized that he was gifted, and for that reason allowed him to draw whatever he wished to draw.



NELSON WHITE'S FIRST SKETCH

This teacher also gave evidence of an abundance of common sense by permitting the boy to draw during the music period as he did not care for music, but was very keen about drawing.

Meantime he was obtaining his education which included five years of English for six days a week. A few months before quitting school he accepted a position with the publishing house that put out *The Children's Friend* and while his work was not confined to any special branch he did make humorous drawings for children.

While a lad in his teens, he came in contact with the "Mor-

mon" elders who taught him the gospel of Jesus Christ. On his 19th birthday anniversary, in 1912, he was baptized by Elder George Sanders, of Salt Lake City. Elder Martin Christopherson, now president of the Norwegian mission, was one of the elders who assisted him in learning the gospel. His parents were so greatly opposed to his joining the Church that they forced him to leave home. He left his native land in the month of June, 1914, arriving in Salt Lake City, just prior to the outbreak of the world war.

In 1915, he married Anna Jenson. They have one son, Raymond, who was taken to Denmark last summer and baptized in the place where his father was baptized.

When Mr. White first reached the state he was advertising artist for the Giles Engraving Company. Today he is one of the partners of the Howell-White Advertising Illustrators Company. There are four persons conducting the work of this firm at the present time, which is the leading firm of its type in Salt Lake City.

For four years Mr. White has been the illustrator for *The Children's Friend*. He is responsible for the attractive colorful pages of the magazine. Yet his talent is not confined to our Utah publications; for, since 1923 he has been doing work for the *Ladies' Home Journal*. In 1924 he made humorous drawings for the *Saturday Evening Post*. *McCall's Magazine* solicited him as a regular staff artist, but his trip to Denmark in the summer of 1925 interfered with his accepting the position. However, he does special work for both the *Ladies Home Journal* and *McCall's Magazine* at the present time. He has had many letters commenting on the excellence of his work. Not long ago a wealthy man living in Rhode Island, sent an order for two drawings to be placed in his private art collection.

A Baby's Hand

A rosy dawn's glow on the pure white of snow,—

What lovelier sight in the land?

Wouldst see it? Quite simple; for, caught with a dimple,

'Tis found in a baby's soft hand.

Firm trust, whate'er fall, in the goodness of all,

An undying faith by love fanned,—

These virtues so rare, you always find these,

Embodied in baby's small hand.

The riches of kings, careers of all things,—

Fulfilment of all God has planned;

Our own ship of State;—yes, the world and its fate

May be held in a baby's wee hand.

—Jean Jarvis Berbet.

Illustrating and Story-Writing for Children

By C. Nelson White

Perusing the innumerable weekly and monthly magazines professing to be written for, and covering the tastes of all the members of the average American family, one cannot help but notice the paucity of material available for the youngest minds. Now and then a woman's magazine makes a half-hearted attempt of devoting a page a month to the interests of child readers, but more often this attempt dies again after a few months of the most precarious existence. More "necessary" articles, more "pressing matters" always seem to crowd it out of the paper sooner or later. Altogether too often children are left to get what amusement they may out of the pages of the many "colored supplements" and "comic strips" of the daily papers. This is a really deplorable condition, for their vulgar jests and degrading situations certainly exercise no good influence over the child mind. The average intelligent adult might dismiss these things with a shrug, and think no more about them, but for the child mind, soft and pliable and plastic, many of these situations leave a deeper impression than parents realize. When analyzed for their moral value, or lack of it, rowdyism and thieving, cruelty and deceit, are but a few of the more common subjects for the majority of these strips, which seem to run the gamut of all the more debasing things in life.

Therefore the pressing need of today is an attempt to give the children an education along worthwhile lines, served in such a manner as to be both wholesome and entertaining. Good illustrations are quite a deciding factor in arousing the interests of children. One of the most outstanding characteristics of the child reader, and this applies to the well grown youngster, too, is his hunger for illustrations. This is not indicative of lack of intelligence, on the contrary it is a grasp for something to develop his experience.

Dealers in books for children testify, that not only do children select books by appraising their interest through the pictures, but that adults will run through the illustrations, decide whether the story "looks interesting," and thus determine the purchase. On the shoulders of the illustrator, therefore, lies much of the burden for the acquisition of a book. Good pictures mean joy to the child heart, and many a worthwhile book has been enhanced a hundredfold through the artist's gift of interpreting the thoughts of the text. The

mission of joy has never been fully preached, but we know that joy works toward physical health, mental brightness, and moral strength. Joy is the most important mission in art for children. Through the pictures the little ones march right into the story. Pictures cultivate their imagination. Like an older brother or sister an illustration takes the youngsters by the hand and leads them into a land where delightful surprises greet them at every turn. It takes the children into a realm of vicarious living more elemental and more fancy-free than the perfected dramas of sophisticated adults. It takes the objects, which little boys and girls know vividly, and personifies them so that instinctive hopes and fears may play, and be disciplined. Cooperation and unity in text and picture—when they are artful for adaptations of life and form—grip the imagination of little folks.

The question arises, "Must we not cultivate the child's imagination?" Truly, the child—limited in experience—loves to come in contact with the things he knows about, and yet nothing more quickly brings a smile than a surprise. The most important thing, therefore, in children's stories is perhaps the artful blending of the more common, everyday happenings with education, elevating thoughts, and to do it in such a manner that the impression lasts.

The desire for the unknown, that ever present curiosity, is the charm of childhood that creates many delightful hours, and pictures and stories of the right type have a wonderful mission to perform. With such friends the children journey to Fairyland; by some they are introduced to heroes who have fought and served for what is right and beautiful; some take them to strange lands, and show them how life goes with other peoples; some carry the children's hearts along with *their* inspired hearts into sacred places, and the children grow great in their own thoughts after these journeys. Children's emotions are easily aroused, and on the shoulders of authors and artists lies the responsibility of guiding them into the right channels. In every reaction which the child has for distress or humor in the tale, he deposits another layer of vicarious experience, which sets his character more firmly into the mold of right or wrong attitude. Every sympathy, every aversion helps to set the impulsive currents of his life, and to give direction to his personality. We cannot omit the adventures of the Land of Make-Believe from our educational program. They are too well adapted to restless, active, and unrestrained life of childhood.

"Why special training in story-writing for children?" is a question frequently asked. Behind the inquiry may lie either of two prevalent views. One theory holds that any

person, though he lack the training, experience, and skill necessary for adult writing, is able to write for children; the other, that anyone who knows enough for adults can, therefore, with equal ease, write for children—and the same viewpoints are accepted when it comes to illustrations.

The result of the two theories appear in the output of juvenile literature. Those who do not know enough to write for adults produce a good deal of literature for children. Those who can write for adults, with some notable exceptions, remain in that field through lack of interest in juvenile work, or through realization of their inability to handle it. Writing for children then becomes a problem in itself which cannot be solved by made-over adult technique. A child is not an adult undersized physically and mentally. He is a complete human being who, on his way from childhood to maturity, has certain special needs different from those of an adult.

These needs reach over into his reading as elsewhere, and only the person who understands them can make adequate response. Consciously or unconsciously a child increases his experience every time he opens a book or a magazine. He realizes, in an indefinite sort of way, that he can touch the world in only one spot at a time, and in his eagerness to find out more about it he turns to reading. This may end in day-dreams and the acquisition of a set of false standards, or it may have some definite, lasting value. Since this is true, the book which gives the child experience outside of his personal limits should be carefully scrutinized in the making and in the using.

The answer then to the inquiry about the necessity for special technique in writing for children lies in the psychology of the children themselves. To meet them on their own ground we must approach them as equals, not as adults writing down to them. We must know their kind of dialogue, their demands upon action and climax, their sorts of humor, pathos, sentiment. We must know how to capture their interest and how to hold it. Above all, we must know their possibilities and use them. Their limitations have long been the basis of their fiction.

What a wonderful mission for adults with the true spirit of childhood in their hearts. They alone can arouse the interest of the young, and lead them to an appreciation of all that is true and beautiful, away from the truly deplorable avalanche of bad, degrading reading, far too easily accessible for them, towards an appreciation for one's inner self, and to a realization that one's mind-and-heart is, and always should be, a place sacred to clean thoughts and clean deeds—a true "Temple of God."

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	. . . . .	President
MRS. JENNIE BRIMHALL KNIGHT	. . . . .	First Counselor
MRS. LOUISE YATES ROBISON	. . . . .	Second Counselor
MRS. AMY BROWN LYMAN	. . . . .	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Lotta Paul Baxter	Mrs. Ethel Reynolds Smith
Mrs. Jeanette A. Hyde	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Miss Sarah M. McLelland	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Mrs. Annie Wells Cannon	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Lalene H. Hart	Mr. Amy Whipple Evans	Mrs. Nettie D. Bradford
		Mrs. Elise B. Alder

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah
Editor CLARISSA SMITH WILLIAMS
Associate Editor ALICE LOUISE REYNOLDS
Assistant Manager AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Vol. XIII

APRIL, 1926

No. 4

EDITORIAL

The Children's Hour

Miss Frances Jenkins, who was one of the special lecturers at the U. E. A. last season, said in substance that the well known phrase in the Declaration of Independence stating, we hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness, meant men in the days of Abraham Lincoln. Since the passage of the 19th amendment, it has included women, and now it is slowly but surely extending to children.

Neither in home nor in school are children subjected to the severe discipline that they once faced. In school, children are not compelled as much as formerly to sit quietly without ever daring to move unless with the permission of the teacher. They have their work to do and if their work requires that they shall leave their seats and go to a sand-table or go to a book case and look for material in books or magazines, they are at liberty to do it. If perchance, they want to cook or mold or paint, they may

talk about where they can find the material and the most convenient place to do it. A school-room that is deathly silent is not regarded as the best type of school-room today; but rather the school-room where one hears the hum of business on every hand.

What is true of the school in the matter of severe discipline, is also true of the home. Children are the little people of the home, and they are not, as a rule, kept under the strict discipline of former days. The adage that children should be seen and not heard is not so popular as it once was. Parents realize that too much suppression may result in overly timid children and overly timid adults. Recently, the state of Utah has been visited by Mr. Louis Untermeyer, the poet, who says that his best book, from his point of view, was written as a result of an interview he had with a group of children in the kindergarten. They told him that the stories in the *Mother Goose Rhymes* were good, but ought to be written over and brought up to date, and so Mr. Untermeyer set about to do this work.

This is the children's hour and there are many agencies at work whose sole purpose is to see that children have a square deal in this world. Most people are acquainted with the term "under-privileged children." There are many people seeking to overcome the handicap that these under-privileged little people are working under. If they are infants, there are organizations that are interested in supplying them with milk; if they are malnourished, schools and other agencies seek in every way possible to supply the needed food. If they have physical disabilities, then community nurses, school nurses and clinics and physicians, cooperate for their need.

Much effort is put forth to make little people happy little people. They are given pictures that delight their eyes, and they are taught songs that they love to sing, they are told stories to which they delight to listen, and after they have the story in mind their teachers permit them to dramatize these stories, a thing that appeals to the heart of the child. There is evidence on many sides that this great, big, beautiful world of ours, is not a man's world nor a woman's world, nor even a child's world, but a world where all may live together in joy and comfort, not threatened by the dire diseases of the past, nor the isolation that resulted from the impossibility of overcoming distance, nor by the darkness of the night. In health and comfort the people of the civilized centers of the earth meet together, the children partakers of what is good for them, and the adults reveling in the glory of poetry, music, art, science, and above all else to many is the joy of reveling in the Gospel of Jesus Christ.

Helping the Primary Association

The Primary Association touches the lives of practically 100,000 children. Through the Welfare Department of the Relief Society, children's lives are seen and approached from many angles; thus a vast amount of material is accumulated in relation to children which is helpful information for any group interested in children, consequently it works out that a Welfare Department like that connected with the Relief Society carries on a good deal of research work, while an organization such as the Primary Association takes the material furnished by the Social Worker and puts it into practical working.

The Social Worker meets the world with the challenge that every child is entitled to a normal home life, which means, to quote one of our well known workers, "That the child should be physically sound, and that he should have opportunity for education, for recreation, for vocational preparation for life, and for moral and spiritual development." The Primary worker is interested in all these phases of child development and regards the Primary organization as one of the laboratories where the Relief Society worker may see fulfilment.

As evidence of what we have said in relation to the Primary seeking to support the needs of the normal life of the child, we quote Badge Test No. 1 from their excellent little book called *Trail-Builders*:

1. Name some of the characteristics of the pine tree.
2. Give the meaning of the Trail-builder's salute.
3. Recite two scripture passages.
4. Draw or cut free-hand the Trail-builder's emblem.
5. What should a Trail-builder do when the "Star Spangled Banner" or "America" is played?
6. Give reasons why you should keep nails clean and cut; teeth clean, and breathe through the nose.
7. Black a pair of shoes and fold your clothes neatly.
8. Give the names of your Primary president, your bishop, your stake president, the president of the Church.
9. Give the names of six domestic animals and state the purpose for which they are used.
10. Produce a satisfactory article or toy made by yourself in woodcraft.
11. Know how to play "Johnny Ride the Pony," or "Skin the Goat."
12. Run a fifty yard dash in eight seconds.
13. Be able to chin or draw yourself up in good form.
14. Turn a cart wheel.

Note: Require 12 of the 14. This test entitles the Trail-builder to a badge.

A glance at this test will go to prove that the Primary Association is seeking the all-round development of the child or, as the Primary worker sometimes puts it, the development of the head, the heart, and the hand of the child.

The mothers of these children are in many instances members of the Relief Society, and they are not infrequently officers and teachers in the Primary Association. The assigned activity card of the Trail-builder must be approved and signed by teachers or parents, thus it becomes very clear that parents do know a good deal about the work of the Primary Association, and that they must recognize that its work harmonizes with the lessons on the physical problems of childhood, that they are studying, particularly this year, and other studies of past years that relate to child-care and the proper rearing and developing of children.

No cry is more insistent than the cry of the philosopher, the statesman, and the teacher, that the future of this great world depends on the children who will be the future citizens of the world. Perhaps never before in the history of the world have children and youths as frequently turned to their forefathers and said, in substance, we are crippled spiritually by our environment; but we are not responsible for our environment which is slowly dragging us down. Surely parents and teachers and promoters of child-welfare in all the phases of life are looking confidently forward to the time when children, tracing the history of the past, will rise and call blessed those who have gone before them, because of the advantages of their birth and the wonder of their environment. This is one of the laudable accomplishments that both the Primary Association and Relief Society look forward to—surely they can cooperate for so noble an end.

For the Sake of the Children

Many years ago Charlotte Perkins Gilman pointed out that homes are built for adults and not for children. She said all the pictures in the house, all the curtains and the furniture are the things that appeal to the adult, and rarely do we find anything that is for the child. She urged nurseries where the child's viewpoint and tastes might be considered. What she and others did was to stimulate thought along this line, until now we are making progress.

It is quite the fashion in homes today to see the children's bed-rooms decorated in a way that appeals to the child, the little figures on the curtains, the chairs, and sometimes the dresser, have been purchased with the child in mind, rather than that of the adult.

Children's clothes; the baby rompers, the little aprons and dresses are frequently decorated with all sorts of figures that please children, and the result is certainly gratifying. We know of firms where a staff artist is employed for the sole purpose of drafting suitable and pleasing clothes for children. For many years toy shops have catered to children, but everybody who has kept abreast with the make of toys, knows that many things have come into vogue that have added materially to the child's accumulation. Surely no one has ever watched a baby go around the room on a kiddie-kar without breathing a blessing on that individual who first conceived the kiddie-kar.

Children's books and magazines have come in for their share of attention. As a result we have an unusual number of beautiful books and magazines whose pictures gladden the eyes and hearts of children all over the civilized world. In former days it was the books of grownups that were made beautiful with rich colors and gold and silver, now a vast number of artists are at work seeking to make beautiful books for children.

The Courage of Children

James Mathew Barrie, the British playwright, exalts courage above other virtues in his plays. It has been said that his heroes all have courage, but that his villains are without it.

A story from the recent snow-slide at Bingham reveals this quality in children. From a young man who had been in the disaster, and a nurse who had rendered assistance we learned the following story on the evening of the terrible catastrophe. Many of our readers know that the two little Van Newland children, one a girl of about four, the other a boy of two and one-half years, were partly pinned down and partly protected by bath-room furnishings. It is said that before their rescuers could get to them they could hear the little girl saying to the little boy, "Don't cry, they are digging for us." And when they were finally uncovered the little fellow had his thumb in his mouth, taking such comfort as that would afford, while the little sister, forgetful of herself, was saying, "There, I told you not to cry, I told you they would dig us out."

These little children whose feet were frozen were taken care of and soon made warm and comfortable. They were soon to

learn that their mother and the little babe had perished. But the courage that they showed in this critical hour will do much towards carrying them on through life.

Mrs. Amy Brown Lyman, Member of Relief Committee

Mrs. Amy Brown Lyman, General Secretary, was appointed by Governor Dern a member of the Bingham Relief Committee. The committee is made up of men, Mrs. Lyman being the sole exception.

It is very gratifying to an organization, such as the Relief Society, that stands for trained social workers and expert welfare work, to know that the matter of administering relief to those who suffered loss of life and property, in the Bingham snow-slide, has been placed in the hands of the Red Cross, a group trained in social work and trained in taking care of disasters.

Amy Lowell

It is not an accident that the two human beings who most profoundly influenced Amy Lowell's artistic and human destiny—Eleanora Duse and Ada Russell, the devoted and charming friend, now her literary executor, whose advent at Sevenels marked the turn of her career—belonged both to the stage. The poet might, she often said, have been an actress herself, or a playwright. One of her publishers attributed to her the "publicity sense," not of a generation but of a century. In any case she had a genius for catching the public eye, quite as marked as her gifts as a writer.—*Elizabeth Shepley Sergeant, New Republic.*



What is Being Done for our Children

By Annie D. Palmer

Come to me, oh ye children,
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye are better than all the ballads
That ever were sung or said;
For ye are the living poems
And all the rest are dead.

—*Henry Wadsworth Longfellow.*

This is the children's hour. Today is the children's day. Recently, the entire time of a ward sacrament meeting was given over to a Primary conference. The chapel was packed to capacity. A child of six offered prayer. Little folks who lisped Dutch, and others whose broken dialect was Danish, took part on the program along with those who spoke our English plainly. There was halting and forgetting on the part of some, and original pronouncing on the part of others. But the officers were pleased and the audience praised the conference. It was not an unusual event. There are wards many, throughout the Church, in which a sacrament meeting each year is given over to the Primary.—

The first grade class room in a Church training school was crowded with visitors. The teacher was to demonstrate the presentation of new material on a religious subject. According to custom, she asked if some one would volunteer to offer prayer. The visitors looked at the frightened children, the children looked at the throng of strange grown-ups. No one volunteered. The teacher offered prayer and proceeded with her lesson. When the visitors were gone, she told the class in her quiet way that she was very much disappointed in them on account of the prayer. She isn't very sure about how much her audience got out of the demonstration, but she was thrilled when at recess six-year-old Jane clasped her hand and confided:

"I'm very sorry, Mrs. ———; and I won't ever disappoint you again. You can ask me to pray whenever you want me to, an' I'll do it."

Thus organizations of the Church are most effectually supplementing the religious teachings of the home; but usually they are least known where most needed.

What is true in religious activity is equally true from the standpoint of other needs. In order to be his best, to develop to the fullest measure of his possibilities, every child should have a normal home life. That means he should be physically sound, and that he should have opportunity for education, for recreation, for vocational preparation for life, and for moral and spiritual development. Time was when the boy who could not keep up with his class in school just lagged along until he was altogether too big for his grade and quit. Now a social agency becomes interested in this particular retarded boy and consults a dozen experts in order to find the cause of his backwardness, to remove his handicaps, to find the place where he may best fit in, and so get the good there is for him in life.

A few years ago, a child could attend school ragged and dirty, dull-eyed, pale, hungry—could attend two days per week or five, could be prompt or tardy. Little was said about it to the child and nothing to those from whose home he came. Today the attendance officer, the relief worker, the school nurse, may all happen in during the course of an afternoon to learn why a little child should be the victim of parental neglect.

In days long past, an urchin might be partially deaf, might be near-sighted or cross-eyed, might have a crooked arm, or a twisted knee, these were his misfortunes. If his parents could afford it and had enough sense, they had a doctor. If not, it was nobody's business. So thorough is the health work of the present generation that even a severe case of freckles might be prescribed for.

There must be no physical handicaps. No half-seeing eyes, no adenoids to dull the sense, no ugly teeth to poison or fret, no crooked limbs that can be made perfect. If the parent is able to pay for corrective measures, the pressure from many angles becomes so great he can not resist it. If he can not pay there may be other relatives. Otherwise, there is the Clinic or the ever faithful family physician who gives his service for humanity's sake.

In the field of recreation, too, there has come a great change since the time when lads spent whole afternoons on the sand banks by the "old swimmin' hole." Their play is planned now and supervised. There are picnics with the Sunday school, and hikes with the scouts or bee-hive girls, and excursions with the teachers; and dancing is taught, and music and singing. For childhood must be happy, if life is to be useful—happy without being wrong.

But, as in religion, there are those along the byways who have not heard, or having heard are not able to understand, so in the other good services of social work, there are those to whose

hearts the message has not come. Notwithstanding all the varied interests of public agencies, the trained social worker sees in these homes of the children, her most perplexing problem. A home can not be a normal home with an income that is inadequate nor with a homekeeper who is inefficient. And yet there are family groups everywhere that subsist almost upon bread alone, and houses in which the chief occupation of the mother is to "nearly bust your head if you don't hush up this very minute."

And in these abodes are disease and dirt and ignorance. The child's opportunity for education is hampered by malnourishment, by unfit clothing, by lack of cleanliness, by irregular school attendance, by physical ailments that can be cured. By these same handicaps, his way to legitimate recreation is barred, and he is turned loose to forage among garbage heaps, or "swipe" an apple or a doughnut at the corner grocery. As to vocational preparation for life, the child from this kind of home is branded as "no good" long before he reaches the stage for any vocational training. And so when he is old enough for work—perhaps long before—he enters the ranks of the unskilled and repeats the history of his father with odds against him of a sharper competition.

We have mentioned briefly the boy. With the girl, it is even worse. For how is one to learn motherhood and homekeeping in a shack, with a teacher who has never seen a home? And how is she to get experience in planning for family comfort when the mother does not know an hour ahead whether there will be a meal to cook or a few left-overs handed in by some kind neighbors? Such a family was visited recently by the writer. When the door was opened to admit the visitor, the mother stood, with her family of seven close around her, all open-mouthed and staring. They were unwashed, unkept, ragged. The room contained nothing in the way of furniture—a few rags strewn about, some old boxes, and dirt. And these waifs in ten or fifteen years from now will be at the head of seven other family groups. Is it any wonder that the social workers' effort is mostly spent in the interest of children?

We can listen with much less concern to the story of an aged woman who "bootlegs," or an old couple whose home is much neglected, and whose conduct does not conform strictly to the moral code. If such are in want, we may give relief; but it were energy wasted to even try to change their way of life. The condition must be tolerated until the kind angel of death smoothes out the dismal way for them. It is children who are at once our greatest hope and our deepest despair.

Have we painted our picture dark? It is not too dark to be real. It would look hopeless, but for the light that glimmers

through the dull vista—the light borne aloft by men and women whose hearts have been turned to the need of these, the least among Christ's little ones. All over the land has been heard the call for organized effort in caring for the unfortunate child. All over the land is felt the need for skilled service in the solving of his problems.

It is a very gratifying fact, that Relief Society women of the "Mormon" Church are in the front ranks of welfare workers in our state and nation. No people in the world are more vitally interested than they in this field of service. And so we may look hopefully into the future, while we unite our energies for better methods and bigger accomplishments.

For what are your children to be, father?
 What are your children to be?
 Men noble and true?
 It depends upon you,
 They are following you, you'll agree.

And what are your children to be, mother?
 What are your children to be?
 By your curse or your song,
 You can guide them along
 To be demons or saints—can you see?

So what are your children to be, parents?
 What are your children to be?
 They will walk in the light
 If your conduct is right—
 By its fruit men shall know the tree.



“Necessary” List of Books Furnished for Children Under Sixteen

Education Centers Help to Compile List for U. S. Kiddies

Washington, Nov. 26—(U. S.)—A list of 40 books that all children should read before they are 16 has just been compiled by the Bureau of Education.

Some of the lists used in making the final choice were prepared by The National Education Association; The Children's Librarian's Section of the American Library Association; The Dean School of Education, Chicago University; and Teachers College, Columbia University; The Massachusetts Department of Education; Three lists which were compiled by direct canvass of the children in three large city schools.

Little Women by Louisa M. Alcott ranked first on 11 lists. Others in the list are, *Robinson Crusoe* by Daniel Defoe; *Tanglewood Tales* by Nathaniel Hawthorne; *Uncle Remus* by Joel Chandler Harris; *Anderson's Fairy Tales*, by Hans Anderson; *Jungle Book*, by Rudyard Kipling; *Alice in Wonderland*, by Lewis Carroll.

Treasure Island, by Robert Louis Stevenson; *Just So Stories*, by Rudyard Kipling; *Heidt*, by Johana Spyrid; *Arabian Nights*; *Adventures of Odysseus*, by Fabrice P. Colum; *Oregon Trail*, by Francis Parkman; *Hans Brinker*, by Mrs. Mapes Dodge; *Tom Sawyer*, by Mark Twain; *Swiss Family Robinson*, by Johann David Wyss; *Merry Adventures of Robin Hood*, by Howard Pyle; *Captains Courageous*, by Rudyard Kipling; *Boy's King Arthur*, by Sir T. Mallroy; *Ivanhoe*, by Sir Walter Scott; *Aesop's Fables*; *Water Babies*, by Charles Kingsley; *Child Garden of Verse*, by Robert Louis Stevenson; *Master Skylark*, by John Bennett; *Little Men*, by Louisa M. Alcott.

Little Lame Prince, by Dinah Craig Mulock; *Gulliver's Travels*, by Jonathan Swift; *Boy's Life of Abraham Lincoln*, by Helen Nicolay; *Story of a Bad Boy*, by Thomas Bailey Aldrich; *Huckleberry Finn*, by Mark Twain; *Prince and Pauper*, by Mark Twain; *Grimm's Fairy Tales*; *Story of Mr. Dolittle*, by Hugh Lofting; *Wonderful Adventures of Nils*, by Selma Lagerlof; *Joan of Arc*, by L. M. Boutet De Monvel; *Rebecca of Sunnybrook Farm*, by Kate Douglas Wiggin; *Man Without A Country*, by Edward Everett Hale; *Men Of Iron*, by Howard Pyle; *Understood Betsy*, by Dorothy Sanfield; *Bog of Flanders*, by Ouida.

The Last Page of Amy Lowell's Keats

By Annie Pike Greenwood

O Keats! my tears involuntarily drop upon this page—
You are very real to me: I see your hand,
So thin and white, writing in agony,
And your poor tortured face, pallid with pain.
Penning this letter, little then you thought
That after all these years our hearts should bleed,
Feeling thy piteous fate. O suffering soul!
Doubled your burden of genius and of love,
One crucifying constantly the other,
And both destroying you, O martyred one!
The tribute of my tears can nothing mean
Either to you or me—for nothing can
Ever make right the sorrow of your destiny.

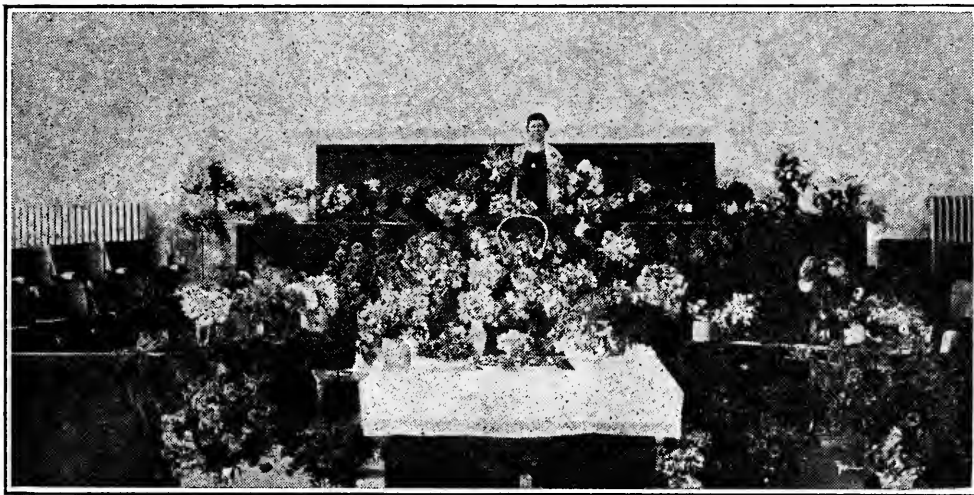
Notes from the Field

Amy Brown Lyman

CIVIC IMPROVEMENT

Big Horn Stake.

For many years the people in the Big Horn stake thought their soil not adapted to flower culture, consequently there was little or no incentive to plant flowers and shrubs. A few women, courageous enough to challenge these untoward



conditions, tried some hardy varieties and were delighted with their success. With this evidence of achievement at hand, the Relief Society stake board used flower culture as a teacher's topic, in order to encourage the women to beautify their homes, suggesting that a feature of the summer conference be a flower exhibition.

At the convention which was held last August, in the Lovell West ward chapel, a beautiful commodious building, flowers were placed on display from practically every ward in the stake.

Tubs, huge pails and boxes, the receptacles of the flowers, were made resplendent with gorgeous zinnias, dahlias and cosmos. Large fragrant sweet peas, of vivid colors, and phlox in pastel shades with marigolds as large as breakfast plates made bright the scene. Roses and pansies and flowers of other varieties completed an exhibition of a truly surprising nature.

But what was even more gratifying than the exhibition,

was the improved condition of the town. Almost every yard was a blaze of color, making attractive and beautiful the simplest homes.

Logan and Cache Stakes.

Early last spring the Beautification committee of the Chamber of Commerce of Logan asked the Relief Societies of the Logan and Cache stakes to sponsor an organization for civic improvement. As a result an organization was effected with the following officers; chairman, secretary, and a publicity committee, consisting of four sub-committees to act on survey, information, flower shows and devices. A committee of three was appointed in each ward Relief Society with a Relief Society board member as chairman. The duty of the committee on information was to furnish information on plants in their season, care of bulbs, lawns, eradication of weeds, etc. This information, and general articles on beautification were furnished the local paper by the committee on publicity. The committee on devices suggested ways and means of sustaining public interest. The committee on survey kept informed on conditions of homes and public grounds. Monthly meetings of the committees were held, presided over by the general chairman. Monthly flower shows were held to stimulate an interest in the work. Every Relief Society member pledged herself to keep her front lawn and walks clean to the middle of the street, also to raise a flower garden. This pledge was quite generally lived up to.

In September the Second ward, at their work and business meeting, had a flower show as a climax to their Summer's work and the beginning of the Fall work. Seventy-five vases of flowers were brought by Relief Society women of that ward, who had raised them in their own gardens. The display was arranged beautifully, and surpassed any show that had been held. A short program was given and refreshments served. Every Relief Society woman feels that another year will be more successful in the campaign for cleaner grounds and more flowers.

The last two summers many of the Logan women have had the opportunity of taking courses at the U. A. C. summer school on nutrition and diet, under Dr. McCollum of the Johns Hopkin's University, also under Miss Alma Binzel, on child training. This has been a great help to the mothers, together with the health center, in developing sturdy and healthful children.

The health center is open the first Wednesday every other month, and then the month between a round table discussion

is held with the mothers on matter taken from *Hygeia*, a journal of individual and community health, published by the American Medical Association. The reaction from this work is very encouraging and gives promise of being decidedly helpful in the promotion of community health.

Malad Stake.

When Mrs. Ella J. Richards, formerly of Salt Lake City, and now president of the Relief Society of the Malad stake, went to live in Malad, six years ago last June, she suggested to the women of the community that they all join forces and clean up and beautify the town. Accordingly the work began the following autumn with Mrs. Richards in charge. The chairman canvassed the business district and obtained eighty dollars. She then went to the public school and asked the principal to organize some "Clean-up Squads," which was done immediately. The one gathering the largest pile of tin cans received ten dollars, and the one gathering the largest pile of weeds received ten dollars. The prizes were then graded according to the amount of refuse gathered. This encouraged the children and they worked like beavers. The Mayor of the town came to the assistance of the women by sending teams to remove the rubbish from the streets.

The following season the committee advertised a Flower Fair and offered prizes for the best house plants as well as cut flowers. They arranged four tables the length of the amusement hall and the wonderful display was a great surprise to the people of Malad. The committee offered a prize for the residence having the most attractive surroundings, and for the street having the fewest weeds. The Mayor of the village was asked to donate a silver cup for the first prize. He did this very willingly. The committee secured the services of Mr. Emile Hanson, of the Utah Agricultural College, to go to Malad and judge the flowers and inspect the town, and he did some very helpful work for the community. Many changes have occurred in the community since the Civic Committee commenced its work. Four flower fairs have been held in all, the town has its first garbage cans, fly campaigns have been conducted, and the first children's playground has been started.

It is the intention of the committee to try to get a large window on Main street in which to display the tulips and different flowers when they are at their best.

It is interesting to note that Mrs. Richard's own home won the cup last year for the residence having the most attractive surroundings.

HOME HYGIENE AND CARE OF SICK

Through the courtesy of the Salt Lake county chapter of the Red Cross, and under the supervision of the Civic Center in Salt Lake City, a series of courses are being given at the Center in Hygiene and Home Care of the Sick. The course consists of sixteen lessons given semi-weekly, and the tuition is \$3 which includes the text book. A Red Cross certificate is given for the work. Many Relief Society women in the city and county are availing themselves of this excellent training which prepares them to care for the sick in their homes. Mrs. Wm. C. Howe, a graduate nurse with long years of experience and special training, is the instructor.

Jordan Stake.

Due to the long distance from Jordan stake to Salt Lake City, special arrangements were made for the course to be given at Sandy. Forty-one registered for the work and the class represented eight of the Jordan stake wards. So successful was the class and so interested are the women in this locality, that a second course is being arranged for with twenty already registered. Several who took the work would like to go on and study nursing professionally. At the close of the class a social was held, during which a number of the members expressed appreciation for the excellent instructions given by the teacher. Light refreshments were served.

Oquirrh Stake.

Oquirrh stake was also favored with a course, which was given locally at Magna. The class was held in the new ward chapel. There were twenty members enrolled for the work, all of whom were Relief Society women. Three of these women were forced to drop out on account of sickness. The other seventeen will receive certificates. All were well pleased with the course, and feel that they gained a great deal through having attended.

Juarez Stake.

A very successful conference and teachers' convention was held in Juarez stake in February, the teachers' department following the outline presented at the last group convention. The Dublan and Chihuahua wards have recently held successful bazaars for social as well as financial purposes. The ward presidents are cooperating closely with the bishops in their welfare work. The wards are all carrying out a program in maternity and child welfare work.

Shelley Stake.

The Shelley First ward has made an excellent record in obtaining subscriptions to the *Magazine*, for 1926, securing 103%. Congratulations to Shelley First ward.

Tintic Stake.

The Tintic stake Relief Society held an annual social and teachers' convention, December 4, 1925, in the recreation hall, Eureka, at which time three one-act plays, and three select readings and musical selections were given. All wards in the stake participated. At the close of the program, luncheon was served to about two hundred people.

Beaver Stake.

Health conferences are being held under the direction of the stake Relief Society officers.

Early in September a large number of Relief Society workers participated in a stake temple excursion to St. George.

One of the larger Societies donated \$700 toward the erection of a new ward chapel recently completed, and also purchased a new piano for the Relief Society hall. In this Society a contest is now going on among the district teachers. The scoring points are: regular attendance at Relief Society meetings, at stake union meetings, and sacramental meetings; visiting districts monthly; and the use of the teachers' topics. The winning division will be entertained by the divisions losing out. As a result the attendance at all meetings has greatly increased and visits of teachers is 100%, and a much better preparation is made on the teachers' topics.

One of the other large Societies recently presented a pageant: *Grandmother's Dream, from Infancy to Old Age*; also a play representing the sons and daughters, the fathers and mothers, the grandfathers and grandmothers, the great grandfathers and great grandmothers, in which the members represented all the characters. The presentation was so highly appreciated that it had to be repeated, and in the two entertainments the Society netted about \$160.

In one of the small wards the women of the Relief Society had three swimming parties with the Bee-Hive girls during the summer.

Most of the Societies have held bazaars which have been very successful in raising funds.

At Christmas time each missionary in the field is remembered with \$5 or more from the ward Relief Society.

Much good was accomplished in 1925 through the various courses that were taken by two delegates during leadership week in Provo, early in the year.

Guide Lessons for June

LESSON I

Theology and Testimony

(First Week in June)

THE DISPENSATION OF THE MERIDIAN OF TIME (Continued.)

JESUS—THE DISPENSATOR

A. *His name.*

Theologically, there is but one Jesus, the one of scriptural promise, the one whose name in heaven and on earth means, "God with us." (See Matthew 1:21-23.) This name indicates what Jesus was before he came to earth and what he is and ever will be, God.

In the light of this scripture we may understand Abinadi, the Nephite prophet, who declared:

"And now Abinadi said unto them: I would ye should understand that God himself shall come down among the children of men, and shall redeem his people." Mosiah 15:1

The name of Jesus is a holy one, and any approach toward its desecration is pitifully degrading to the one who does it. Reverential use of this name is evidence of religious sincerity and Christian culture.

B. *Evidence concerning his parentage.*

1. His Father was God.

We are all the spiritual children of God but Jesus was the only child begotten of God by a mortal mother.

"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

2. The mother of Jesus.

The mother of Jesus was a virgin betrothed to a man of ideal character, a man of sincere spirituality and refined humanity. His justice would not permit him to take Mary to his home and live with her as a wife with evidence against her faithfulness, and his mercy would not consent to her being publicly humiliated. He could not accept her, but he would not denounce her. He would do as much as he could to help, and little as he could to hurt. He planned seclusion but God's messenger removed from Joseph's mind the cloud of error, and he with Mary became the guardian of something more than mortal.

How faithfully he kept his trust is shown by his solicitude for Mary and implicit obedience to the instructions of that guardian angel who read the murderous mind of Herod and directed the flight of the holy family into Egypt. This Joseph was a character whose conduct proclaimed him a nobleman on a par with his glorious opportunities.

The mother of Jesus was the woman of all women, the highest elect of God. Jesus declared himself to be the Son of God but he spoke frequently of himself as the "Son of Man," in acknowledgement of the mother's part of his being. He was the Son of God by his Father and the Son of Man through his mother.

C. *His birth.*

Little wonder that Herod was greatly interested in the answer to the inquiries of the students of the stars. Their question, "Where is he that is born king of the Jews?" startled him. This tyrant king was, no doubt, aware of the predictions made by Jacob in blessing Judah:

"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10.

The Babe of Bethlehem, born of Mary, was the Shiloh, the Son of God, the Redeemer of the world, the Prince of Peace, the only King of Israel to remain in office forever.

D. *Some evidences of the Divinity of Jesus.*

1. *Testimony of mortals.*

a. *Men.* 1. Simon in the temple.

"And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

"Then took he him up in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Luke 2:27-30.

2. John the Baptist.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

"And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

"And John bare record, saying, I saw the Spirit descend-

ing from heaven like a dove, and it abode upon him.

“And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

“And I saw, and bare record that this is the Son of God.” John 1:29-34.

3. Peter on the way to Philippi.

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Matthew 16:16, 17.

b. *Women.* 1. Elizabeth at her home in the hills.

“And whence is this to me, that the mother of my Lord should come to me?” See Luke 1:39-43.

2. Anna in the Temple.

“And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity;

“And she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day.

“And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.” Luke 2:36-38.

3. Martha at the home in Bethany:

“She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which shou'd come into the world.” John 11:27.

(Jesus accepted Martha's belief as true.)

2. *Testimony of Angels.*

a. Gabriel to the virgin Mary:

“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

“And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” Luke 1:31-33.

“One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found

the Messiah which is, being interpreted, the Christ." John 1-40.

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

"Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." John 1:47-51.

b. The Angel with Heavenly Choir.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:11-14.

3. *The Voice of God the Father.*

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:16, 17.

4. *The testimony of the Holy Ghost.*

a. By its presence at the baptism of Jesus.

b. Through Peter, in personal testimony.

5. *Testimony of Jesus Himself.*

a. To his mother—"I must be about my Father's business."

"And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

"And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:48, 49.

b. To Martha—"I am the resurrection and the life."

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25, 26.

c. To the High Priest—"So I am."

"But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?"

“And Jesus said, ‘*I am*’: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Mark 14:61, 62.

d. To the Man who was Born Blind.

“The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

“Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

“Since the world began was it not heard that any man opened the eyes of one that was born blind.

“If this man were not of God, he could do nothing.

“They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

“He answered and said, Who is he, Lord, that I might believe on him?

“And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.” John 9:30-37.

e. To the public assembly—“I have power to lay down my life and power to take it up—”

“Therefore doth my Father love me, because I lay down my life, that I might take it again.

“No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” John 10:17, 18.

When he said, “Greater love hath no man than this, that a man lay down his life for his friends,”

Jesus, recognized the power of man to lay down his life, as many men and women have done for great causes and for their friends. But to no mortal had ever been given the power to take up his or her life *again*.—Hence, his resurrection was the culminating testimony of the divinity of Jesus Christ.

Problems and Questions

1. Discuss the proposition:—Jesus resisted temptation as a man, but he overcame death as a God.
2. Prove that devils testified to the divinity of Jesus.
3. On what occasion did the Holy Ghost testify as to the divinity of Jesus Christ? See Mark 5.
4. In what way was the acceptance of Martha's belief and

Peters' declaration as true, an indirect testimony of Jesus himself concerning his divinity?

5. Discuss the testimonies of the Latter-day Saints as a multiplicity of the testimony of Peter concerning the divinity of Jesus Christ.

6. Relate the circumstances of Jesus being condemned to death for declaring himself to be the Christ the Son of God. See Mark 14.

7. What ground is there for a belief that angels of both sexes took part in the announcement of the birth of Jesus?

LESSON II

Work and Business

TEACHERS' TOPIC FOR JUNE

(Second Week in June)

HOME TALKS

Brigham Young

- I. Main facts of his life:
 1. Birth and parentage.
 2. Early education and training.
 3. First connection with "Mormonism."
 4. Connection with exodus from Missouri.
 5. Connection with exodus from Nauvoo.
 6. Apostle and President.
- II. Main facts of his work and mission:
 1. Deliverer and leader of his people.
 2. Community builder.
 3. Statesman.
 4. Prophet.
- III. Principle traits of his character:
 1. Vision.—Ability to look ahead.
 2. Executive ability.
 3. Devotion to his religion.
 4. Strong sense of justice.
 5. His approachableness.

Sayings of Brigham Young:

If you are faithful to your calling let me tell you there are no blessings contained in the celestial law of the kingdom of God, but what you will have a privilege to enjoy.

We are nothing, only what the Lord makes us.

Without the light of the Spirit of Christ, no person can truly enjoy life.

My religion must be with me from one Monday morning to the next, the year around, or it will not answer me.

The object of this existence is to learn, which we can only do a little at a time.

Never serve God because you are afraid of hell: but live your religion, because it is calculated to give you eternal life. It points to that existence that never ends, while the other course leads to destruction.

I want to say to my friends that we believe in all good. If you can find a truth in heaven, earth, or hell, it belongs to our doctrine. We believe it, it is ours: we claim it.

References:

"Biographical Encyclopedia"—Jensen.

"Historical Record"—Jensen.

"History of Utah"—Whitney.

"Life of Joseph Smith"—Cannon.

"One Hundred Years of Mormonism"—Evans.

A Lady

By Amy Lowell

You are beautiful and faded,
 Like an opera tune
 Played upon a harpichord;
 Or like the sun-flooded silks
 Of an eighteenth-century boudoir.
 In your eyes
 Smoulder the fallen roses of outlived minutes,
 And the perfume of your soul
 Is vague and suffusing,
 With the pungence of sealed spice-jars.
 Your half-tones delight me,
 And I grow mad with gazing
 At your blent colors.

My vigor is a new-minted penny,
 Which I cast at your feet.
 Gather it up from the dust
 That its sparkle may amuse you.

LESSON III

Literature

(Third Week in June)

AMY LOWELL

Amy Lowell, the poet, whose death occurred about a year ago, belongs to the famous Lowell family of Massachusetts. She was the sister of A. Lawrence Lowell, President of Harvard University, which family produced James Russell Lowell, the poet, a few decades ago. The name Lowell suggests other Massachusetts names such as Cabot and Adams, so that if we admit of aristocracy in America, it surely rests with those old families. The people who knew Miss Lowell say that she was what one would call a large woman, yet she had the dainty hands and feet usually attributed to an aristocrat.

It is probably well known to a good many people in Utah that Ada Dwyer Russell, the daughter of James Dwyer, well known pioneer book dealer of Utah, has been for many years the sympathetic and beloved companion of Miss Lowell, and that she is now on her estate looking after Miss Lowell's literary and property interests.

Amy Lowell was born in Brookline, Massachusetts, February 9, 1874. Her father was Augustus Lowell and her mother Katherine Bigelow Lowell. Her life has been given over largely to lecturing and writing poetry. She is an exponent of the new poetry and has waged war continuously against the group who think that the new poetry should not be given a place in literature.

Inasmuch as Amy Lowell is the first one of the new poets that we have introduced to our readers, perhaps it is only fair that we discuss new poetry for a moment. Louis Untermeyer, who is prominent among the new poets, feels that there is no given matter of mechanics in poetry that need be insisted on. To illustrate his point he calls attention to the Psalms suggesting that in the King James' translation of the Bible they might be regarded as prose because of the form, while in Moulton's Literary Bible they look like poetry. Nevertheless, they are the same in either case and the Psalms are exalted enough in theme and expression to be poetry, whether their appearance is that of prose or poetry as the eye sees them on the printed page. In any event, it has long been proved that rhyme is not essential in poetry.

Amy Lowell is what critics call an imagist, which is another way of saying that she appeals to the senses, the

eye, the ear, taste and feeling, through the medium of images for the most part very beautiful, but not always so.

Mr. Untermeyer says that Miss Lowell should have been a painter, for she is a poet of the external world, which means, she makes word pictures, or to repeat the idea in other language, she is a colorist in words.

This issue of the magazine is devoted to children, Miss Lowell has written a number of childrens' poems two of which we shall include:

THE CRESCENT MOON

Slipping softly through the sky

Little horned, happy moon,
Can you hear me up so high?
Will you come down soon?

On my nursery window-sill

Will you stay your steady flight?
And then float away with me
Through the summer night?

Brushing over tops of trees,
Playing hide and seek with stars,
Peeping up through shiny clouds
At Jupiter or Mars.

I shall fill my lap with roses
Gathered in the milky way,
All to carry home to mother.
Oh! what will she say?

Little rocking, sailing moon,
Do you hear me shout—Ahoy!
Just a little nearer, moon,
To please a little boy.

THE TROUT

Naughty little speckled trout,
Can't I coax you to come out?
Is it such great fun to play
In the water every day?

Do you pull the Naiads' hair
Hiding in the lilies there?
Do you hunt for fishes' eggs,
Or watch tadpoles grow their legs?

Do the little trouts have school
In some deep sun-glinted pool,
And in recess play at tag
Round that bed of purple flag?

I have tried so hard to catch you,
 Hours and hours I've sat to watch you:
 But you never will come out,
 Naughty little speckled trout!

"Miss Lowell obtained her early education through private tuition and travel abroad. These European journeys were the background upon which much of Miss Lowell's later work is unconsciously woven; her visits to France, Egypt, Turkey and Greece bore fruit many years later in the exotic colors of her verse." *Patterns* is a good illustration of the idea expressed in the above quotation from Louis Untermeyer. We shall include part of the poem:

PATTERNS

I walk down the garden paths,
 And all the daffodils
 Are blowing, and the bright blue squills.
 I walk down the patterned garden-paths
 In my stiff, brocaded gown.
 With my powdered hair and jewelled fan,
 I too am a rare
 Pattern. As I wander down
 The garden paths.
 My dress is richly figured,
 And the train
 Makes a pink and silver strain
 On the gavel, and the thrift
 Of the borders.
 Just a plate of current fashion,
 Tripping by in high-heeled, ribboned shoes.
 Not a softness anywhere about me,
 Only whalebone and brocade.
 And I sink on a seat in the shade
 Of a lime tree. For my passion
 Wars against the stiff brocade.
 The daffodils and squills
 Flutter in the breeze
 As they please.
 And I weep;
 For the lime-tree is in blossom
 And one small flower has dropped upon my bosom.
 And the splashing of waterdrops
 In the marble fountain
 Comes down the garden paths.
 The dripping never stops.
 Underneath my stiffened gown

Is the softness of a woman bathing in a marble basin,
A basin in the midst of hedges grown
So thick she cannot see her lover hiding,
But she guesses he is near.
And the sliding of the water
Seems the stroking of a dear
Hand upon her.
What is Summer in a fine brocaded gown!
I should like to see it lying in a heap upon the ground.
All the pink and silver crumpled up on the ground.
I would be the pink and silver as I ran along the paths,
And he would stumble after,
Bewildered by my laughter.
I should see the sun flashing from his sword-hilt and the
buckles on his shoes.
I would choose
To lead him in a maze along the patterned paths,
A bright and laughing maze for my heavy-booted lover.
Till he caught me in the shade,
And the buttons of his waistcoat bruised my body as he
clasped me,
Aching, melting, unafraid.
With the shadows of the leaves and the sundrops,
And the plopping of the waterdrops,
All about us in the open afternoon—
I am very like to swoon.
With the weight of this brocade,
For the sun sifts through the shade.
In a month he would have been my husband.
In a month, here, underneath this lime,
We would have broke the pattern;
He for me, and I for him,
He as Colonel, I as Lady,
On this shady seat.
He had a whim
That sunlight carried blessing.
And I answered, "It shall be as you have said."
Now he is dead.
In Summer and in Winter I shall walk
Up and down
The patterned garden-paths
In my stiff, brocaded gown.
The squills and daffodils
Will gve place to pillared roses, and to asters, and to snow,
I shall go
Up and down
In my gown

Gorgeously arrayed,
 Boned and stayed.
 And the softness of my body will be guarded from embrace
 By each button, hook, and lace.
 For the man who should loose me is dead,
 Fighting with the Duke in Flanders,
 In a pattern called a war.
 Christ! What are patterns for?

Word painter that Miss Lowell is, like the nature painters of today who uses canvas and pigment, it is nature above all else that she delights to portray, consequently you will find all through her writings that she is constantly with nature. The poem characterized as a "Fragment" begins by asking "What is poetry? We include it, as it is a very good example of the type of poetry Miss Lowell writes:

FRAGMENT

What is poetry? Is it a mosaic
 Of colored stones which curiously are wrought
 Into a pattern? Rather glass that's taught
 By patient labor any hue to take,
 And, glowing with sumptuous splendor, make
 Beauty a thing of awe; where sunbeams, caught,
 Transmuted fall in sheafs of rainbows fraught
 With storied meaning for religion's sake.

Fragment is possibly the best description in literature of the stained glass windows of the great cathedrals of Europe.

In line with the verse just quoted is a poem called "Song."

SONG

Oh! To be a flower
 Nodding in the sun,
 Bending, then upspringing
 As the breezes run;
 Holding up
 A scent-brimmed cup,
 Full of Summer fragrance to the Summer sun.

Oh! To be a butterfly
 Still, upon a flower,
 Winking with its painted wings.
 Happy in the hour.
 Blossoms hold
 Mines of Gold
 Deep within the farthest heart of each chalice flower.

Oh! To be a cloud
 Blowing through the blue,
 Shadowing the mountains,
 Rushing loudly through
 Valleys deep
 Where torrents keep
 Always their plunging thunder and their misty arch of blue.

Oh! To be a wave
 Splintering on the sand,
 Drawing back, but leaving
 Lingeringly the land.
 Rainbow light
 Flashes bright
 Telling tales of coral caves half hid in yellow sand.

Soon they die, the flowers;
 Insects live a day;
 Clouds dissolve in showers;
 Only waves at play
 Last forever.
 Shall endeavor
 Make a sea of purpose mightier than we dream today?

"The Green Bowl" is another example of Miss Lowell's unique style and is equally characteristic.

THE GREEN BOWL

This little bowl is like a mossy pool
 In a Spring wood, where dogtooth violets grow,
 Nodding in chequered sunshine of the trees;
 A quiet place, still, with the sound of birds,
 Where, though unseen, is heard the endless song
 And murmur of the never-resting sea.
 'Twas winter, Roger, when you made this cup,
 But coming Spring guided your eager hand,
 And round the edge you fashioned young green leaves.
 A proper chalice made to hold the shy
 And little flowers of the woods. And here
 They will forget their sad uprooting, lost
 In pleasure that the circle of bright leaves
 Should be their setting; once more they will dream
 They hear winds wandering through lofty trees
 And see the sun smiling between the leaves.

Miss Lowell passed away at her home at Sevenels Brookline, Massachusetts, May 12, 1925. Her body was cremated and buried in Mt. Auburn cemetery where James Russell Lowell and Henry W. Longfellow are buried.

Many poets have paid tribute to Miss Lowell since her death. We include one tribute of recent date written by Countee Cullen:

She leans across a golden table,
Confronts God with an eye
Still puzzled by the standard label
All flesh bears: Made to die!
And questions him—if he is able
To reassure her why.

Questions and Problems

1. Name a prominent person from the Cabot family, and one from the Adams family of our time. (If the names of these people do not occur to you after a reasonable amount of thought, let the question go unanswered.)

2. Do you think Miss Lowell's poems written for children would appeal to children? If so, why? You may experiment by reading the poem 'Trout' to a boy who likes to fish and see how he responds.

3. Select the words that suggest color in the poem entitled "Fragment."

4. Interpret the line "With storied meaning for, religion's sake."

5. Explain how a butterfly can wink with painted wings, and how a blossom can hold mines of gold.

6. It has been said frequently of Alfred Tennyson, that he is very fond of the sea and the moon. Do you find evidence in Amy Lowell's poems that she, too, is fond of the sea and moon?

7. Explain the line "Make a sea of purpose mightier than we dream today."

8. Read to the class Annie Pike's poem to Amy Lowell's Keats, published in the magazine.

Two of the best books we can recommend to our literary class leaders are "Modern American Poetry," by Louis Untermeyer, published by Harcourt, Brace & Co., New York; and "New Voices," by Marguerite Wilkinson, published by the MacMillan Co., New York.

LESSON IV

Social Service

(Fourth Week in June)

INTELLECTUAL PROBLEMS OF CHILDHOOD

This and three following lessons will deal with intellectual or mental problems of childhood. It is the purpose of this introduction to outline the developments made by psychologists in the analysis and measurement of intellectual powers. This second division of our text, which has the title "Intellectual Problems" limits the discussion to the nature of intelligence. It does not attempt to discuss mental upsets or emotional strains that lead to mental diseases. The problems presented will be ones dealing with native capacity, inherent powers, special abilities or disabilities—and not with problems of the pathological or "sick" mind.

Individuals are not all born with the same abilities. Some persons have a natural brilliance or genius. Others have ability to do ordinary things and manage to live fairly comfortably. Still others are dull and backward, and find the burden of earning a living or caring for a family overwhelming, others are so handicapped that they never learn such simple performances as walking, talking and eating. Intelligence varies from genius to actual mental deficiency.

During the last twenty years there has been considerable study of the nature of intelligence. Psychologists have devised certain tests by which intelligence is measured. The standard test is known as Terman's revision of the Binet-Simmon test. This test is a series of problems arranged according to their difficulty, a six-year child should be able to perform the problems at the six-year level. A sixteen-year individual should be able to do all the tests on the sixteen-year scale. The tests are designed to measure native ability—not knowledge gained by education.

If an individual at sixteen years of age can do only the tests at the eight-year level, he is measured fifty per cent. The psychologists express this relation between the real age and the mental age as Intelligence Quotient. (I. Q.) The person who measures the same mental age as his real or chronological age has an (I. Q.) of 100.

The psychologists classify individuals according to their I. Q. The table generally accepted is as follows:

Values Ascribed to the I. Q.

Below 25—idiot.

25-50—imbecile.

50-70—moron.

70-80—borderline of mental deficiency.

80-90—dullness.

90-110—normal (average mentality).

110-120—superior.

120-140—very superior.

140 and above, “near” genius or genius.

Individuals whose I. Q. is found to be below seventy are considered below normal intelligence. The two lowest classifications, the “idiot” and “imbecile” usually require custodial care. While there is no institution for this group in our state, a limited number are cared for in a colony at the State Mental Hospital. At present there are facilities for about ninety, which is entirely inadequate for the needs of the state. Only the most helpless are admitted at present.

The groups classified as “morons” present a different type of problem. They often can do routine or mechanical performances very efficiently. Under supervision, they can make a fair social adjustment. They frequently get into difficulties, just as a child of eight or nine would, if he had to assume the responsibilities of a grown man or woman.

Perhaps the most depressing aspect of the problem of mental deficiency is the fact that heredity plays an important part in a person’s native ability. Some studies have been made of delinquent and dependent families through several generations. From the material gathered, it was shown that the lack of intelligence recurred generation after generation. Likewise, normal and brilliant persons were found to have normal and brilliant offsprings. Because there are a number of strains in any one individual, it cannot be predicted whether his offspring will be inferior or superior to himself. But as a general rule, bright, normal or backward persons each reproduce its own kind.

One of the more encouraging contributions of psychologists, in their studies of intelligence, is the recognition of individual differences. Two children of the same age who measure exactly the same mental age, may have entirely different endowments. One may be especially quick at arithmetical reasoning, for instance, and fail in the association or memory tests. The other child may have no arithmetical ability but may excel in other tests. The mental age, or I.

Q., alone is not a complete index to the individual's intelligence. An analysis of the range of the levels by years that he accomplishes as well as the types of tests at which he succeeds, must be noted in order to understand his mental make-up.

In the instance of the two ten-year-old boys whose scores are listed on page 78, the difference in their types of intelligence is shown. Both have a mental age of ten years, so, they both have an I. Q., of 100.

The first boy X, performs all the tests at the eight-year level, and part of tests at the nine, ten, twelve and fourteen-year level. Adding the extra score (or months) that he gained above the eight-year tests, which he scored perfectly (therefore called his basal age), he made a final score of ten years. The second boy Y, could not score a perfect test above the six-year level, (his basal age) but he succeeded in some of the tests on the fourteen and even eighteen year standard. His total score, too, was ten years, but his abilities are different from those of the other boy. The Boy X, is better balanced and has good general capacity. The other boy Y, has not the general capacity of X but he has some special gift or abilities.

The discovery of an individual's special abilities is an important factor in education and training. There are children who have no ability and no interest in academic training. To them, the formal work of the school-room is tedious and meaningless. These same children may be excellent mechanics, draftsmen, musicians, or artists; and, given an opportunity to develop their potentials, they become interested and happy.

It is considered wise by psychologists to emphasize the individual's special aptitudes. If arithmetic is the most difficult of all the subjects to a child, it should not be the subject that is given all the attention. Perhaps it should be given the least. The time spent at profitless drill, might better be employed in developing some talent with which the child is endowed.

Formal education, as a mental discipline or training to think, is no longer accepted as sound pedagogy. Ability to reason, or remember, or to exercise good judgment cannot be acquired by training. Individuals are born either with or without certain powers. Training and education can open avenues of expression and can help the individual realize his highest possibilities; but no amount of training can make him rise above his inherent capacity.

The emphasis in present day pedagogy is to offer to the individual child an opportunity for expression and development. School systems, however, do not yet have the equip-

ment and facilities to recognize each child as an individual. Children in many schools are looked upon as more or less uniform, all equally able to profit by the standardized curriculum. The bright boy who performs his tasks in ten minutes must mark time to keep at the same pace as the dull boy, who never can comprehend what he is asked to do. The bright boy's progress should not be unduly hampered. The dull boy should not be made miserable by a constant sense of failure.

The success of a child in finding expression of his powers, determines largely his success and attitude throughout his life. If he meets only failure at tasks he cannot accomplish, and if he never is given the opportunity to feel the satisfaction of successful endeavor, his whole life's outlook and attitude will be colored by his unpleasant school experiences. The degree of understanding and care and guidance given the child in developing his possibilities decides how useful and successful his adult life will be.

Reference: Intellectual Problems, page 69 to 83—*Challenge of Childhood*, by Dr. Ira S. Wile.

Questions and Problems

1. What is meant by intelligence?
2. What is a mental test? What is meant by I. Q.?
3. Why should the lowest grades of mentally deficient be given permanent custodial care?
4. What is meant by individual differences?
5. Explain the difference in the two boys' mental make-up.
6. What provision should schools make for the exceptionally bright pupil? What provision for the child who is backward at formal school work?
7. Why should each individual be helped to discover his special abilities? Why is it important to discover these abilities in a child?



TRAVEL AND
PEDESTRIAN
ACCIDENT INSURANCE



When you Come to
Salt Lake
COME IN
and let us
TELL YOU
all about it.

The Deseret News

Phone Was. 550

OR CALL AT OUR OFFICE



THE RELIABLE

1069 EAST 21st SOUTH

Our Made to Order

L.D.S. GARMENTS and UNION SUITS



Wear Longer and Give More Comfort.

Price List For Spring and Summer

No. 50	Light Weight Bleached Cotton, flat weave, New or Old Style	\$.95
No. 52	Fine Ribbed Bleached Cotton, Men's or Ladies', New Style..	1.25
No. 52	Fine Ribbed Bleached Cotton, Old Style.....	1.50
No. 54	Medium Ribbed Bleached Cotton, Men's or Ladies' New Style	1.65
No. 54	Medium Ribbed Bleached Cotton, Old Style.....	1.75
No. 56	Medium Ribbed Unbleached Cotton, Men's New or Old Style	1.75
No. 58	Heavy Ribbed Unbleached Cotton, Men's New Style.....	2.25
No. 60	Heavy Ribbed Bleached Cotton, Men's New or Old Style.....	2.25
No. 62	Extra Heavy Ribbed Unbleached Cotton, Men's New or Old Style	3.00
No. 64	Fine Lisle, any Style	1.95
No. 66	Fine Mercerized Lisle, Ladies' New Style.....	2.25
No. 68	Heavy Weight, 1/3 Wool any Style.....	3.00
No. 70	Heavy Weight, 50% Wool, any Style.....	3.50
No. 72	Worsted Wool, any Style.....	4.35
No. 74	Worsted Wool and Silk, any Style.....	5.00
No. 98	Fine Lisle with Silk Stripe, Ladies' New Style.....	1.50
No. 98	Fine Lisle with Silk Stripe, Old Style.....	1.95
No. 102	Fine Rayon Silk, Ladies' New Style.....	4.95

(We pay postage in the United States)

FREE: One pair of Ladies' or Men's Fine Silk Hose or a Ladies' Fine Rubber Apron with each order of \$8.00 or more.

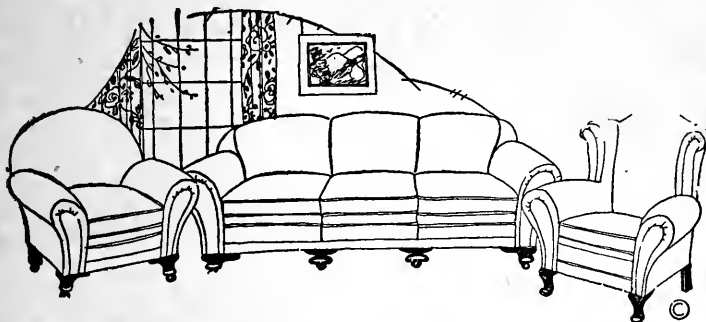
When Buying Mention Relief Society Magazine

W. W. WILLIAMS, President

CLARISSA S. WILLIAMS, Vice Pres.

Keep the Young Folks at Home

By Making Your Home Attractive



First of all fix up the Living Room. This fine 3-piece suite in Taupe Mohair Reversible Cushions.

\$237.50

Credit if Desired.

—SPECIAL—

This advertisement entitles you to one 18x36 beautiful Neoponset Linoleum Rug for the very low price of 35c.

Just the thing for your kitchen to save your linoleum. All ready for mailing.

Co-op. Furniture Co.

SALT LAKE CITY, UTAH

Vanity Hosiery Shop

22 EAST BROADWAY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively.

Heavy Silk Full-Fashioned, all colors
A wonderful hose for wear

Per Pair\$1.95
Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50
Box of Three Pairs.....\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50
Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, Chiffon.
All Colors

Per Pair\$1.00
Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



Holeproof Hosiery

MRS ELVIRA HESS
153 S. 2ND EAST 153
BRIGHAM CITY UTAH

Scowcroft's



ONE POUND
KITCHEN KING
FOOD PRODUCTS
NET WEIGHT

KITCHEN KING
BRAND
COCOA

JOHN SCOWCROFT & SONS CO.
OGDEN, UTAH, U.S.A.

Makes Better ~
PIE
CAKE
FUDGE
PUDDING
ICE CREAM
HOT CHOCOLATE

Oh that's it!
Scowcroft's
Kitchen King
Cocoa
Makers of Blue Pine Food Products

When Buying Mention Relief Society Magazine



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

MAY, 1926

No. 5

CONTENTS

May	Alberta Huish Christensen	225
An Old Fashioned Garden.....	Grace Zenor Pratt	226
A Mother's Success Depends on her Daughters	Agnes Bostonne	228
White Birch to Honor Motherhood.....		232
Dear Mother Tree.....	Carrie Tanner	233
Birthday Party of Mrs. Susa Young Gates....	Annie Wells Cannon	234
Mother Memories.....	Lowry Nelson	236
Editorials—James Matthew Barrie.....		237
Mother, the Most Popular Theme.....		238
Prohibition		239
Mrs. Annie Wells Cannon Honored.....		241
The Soul's Sincere Desire.....	Lillith Shell	242
To My Mother.....	Camilla W. Judd	245
Mothers' Day Tributes..	Lula Greene Richards	246
The Triumph of Love.....	Sylvia	249
Intellectual Requirements of Mormonism.....	Thomas L. Martin	258
Of Interest to Women.....	Lalene H. Hart	261
Notes from the Field.....	Amy Brown Lyman	263
Relief Society Annual Report.....		269
Leisure Time for What?.....	Jean Cox	272

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

Room 20 Bishop's Bldg. Salt Lake City, Utah

\$1.00 a Year—Single Copy, 10c.

Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah



**DIAMOND
Engagement
RINGS**

Quarter Carat Dia-
mond in a Genuine
Orange Blossom
Engagement Ring
—Wedding Ring to
Match—

\$50

Other Prices \$75 and \$100

**BOYD PARK
JEWELERS** 63 Years
BOYD PARK BLDG. 166 MAIN STREET
SALT LAKE CITY-UTAH



GO VIA

SAN FRANCISCO

TO

LOS ANGELES

AND RETURN, IT COSTS NO MORE TO SEE ALL OF

CALIFORNIA

IN ONE COMPLETE TRIP

\$52⁵⁰

VIA

**Southern Pacific
Lines**

THREE TRAINS DAILY FROM SALT LAKE CITY AND OGDEN
PROPORTIONATELY LOW FARE FROM ALL OTHER POINTS
IN UTAH, IDAHO AND MONTANA

STOPOVERS ALLOWED AT ALL POINTS. TICKETS ON SALE
DAILY.

For Complete Information, Tickets and Reservations, Call Phone or Write.

P. BANCROFT, General Agent.

41 South Main Street.

Wasatch 3008

Wasatch 3078.

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South



Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick

When Buying Mention Relief Society Magazine



An OVERALL with a
 Classy Appearance
MOUNTAINEER
 EXPRESS STRIPE **OVERALLS**

GUARANTEED FOR
 QUALITY
 FIT AND SERVICE

A clean, neat appearing garment
 for the Store Clerk, the Flour
 Mill Operator, the Dairyman,
 the Garage man, the Teamster.

None
 Too
 Large

None
 Too
 Small



Utah's Home Milk

The wonderfully rich pastures of *Beautiful Cache Valley* make every condition perfectly ideal for the dairies from which we daily collect this pure, rich cow's milk. Evaporated to the consistency of cream and scientifically sterilized.



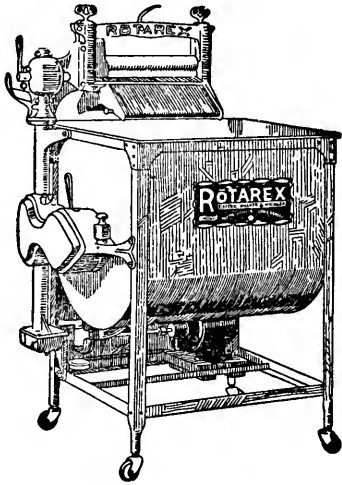
Money for Home Building.
 At advantageous interest rates.

Build a Better Home / We'll Finance You

Ashton-Jenkins Co.
 32 Main Street - Unwatch 123 - Salt Lake City

The ROTAREX

ELECTRIC CLOTHES WASHER



Both ends of the Rotarex cylinder are made of cast aluminum, light and durable. The ends are perforated to give an advantage found only in Rotarex. The holes in the ends of the cylinder permit the dirt that is washed out of the clothes to be washed out of the cylinder.

That is why the Rotarex is the only washer that does not wash the dirt back and forth through the clothes.

Phone or write for free trial

Inter-Mountain Electric Co.

43-59 E. 4th South

Phone Was. 354

Salt Lake City, Utah

Dealers wanted

Convert Vacation Time into Money

Our summer courses in business enable you to make profitable the summer months. By beginning your course now, you will finish when opportunity for employment is greatest. Come in and talk over your plans with us.

L. D. S. Business College

Day and Evening
all the year.

Let's talk it over.



Come in and select
some of

Amy Lowell's

Works for your
Home Library.

Deseret

BOOK COMPANY

44 EAST SO. TEMPLE

WAS. 6967

When Buying Mention Relief Society Magazine

LATTER-DAY SAINTS GARMENTS

From Factory to You, Old or New Style

209 All fine silk.....	\$5.00	24 Heavy bleached	\$2.20
4 Light flat weave.....	.95	10 Med. 1/3 wool.....	2.75
11 Lt. cotton unbleached.....	1.40	16 Heavy 1/3 wool	3.75
20 Lt. cotton bleached.....	1.60	18 All merino wool.....	5.50
60 Medium unbleached	1.65	59 Med. 1/2 silk 1/2 wool.....	7.00
22 Medium bleached	1.85	21 Lt. silk stripe wool.....	4.25
19 Heavy unbleached	2.00	25 Lt. 1/2 silk 1/2 wool.....	5.00

Specify OLD or NEW style and size. Inclose M. O. and POSTAGE will be paid

UTAHWEARE KNITTING FACTORY

652 Iverson St., Salt Lake City, Utah

Electric Cooking

Costs

\$2.88 *Per Month*

Average paid by our 8,023 electric range users.

UTAH POWER & LIGHT COMPANY

Efficient Public Service

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

BETTER L. D. S. GARMENTS "66"

Our "66" is a specially constructed light weight garment that will positively WEAR one to two full seasons!

No. 66 Cutler's special lt. wt.	\$1.15
No. 00 Flat weave lt. wt.	.94
No. 74 Lt. weight lisle	1.65
No. 64 Medium wt. cotton	1.65
No. 62 Med. heavy weight	1.85
No. 61 Med. heavy unbleached with double back	1.85

Please state whether for men or women—new or old style
Postage Prepaid in U. S.

Cutler's
36 So Main
Service Since 1877

Pay Cash

Cash Pays



PURE, delicious milk, pasteurized and delivered by us daily in sterilized bottles, is indeed a drink and a food fit for a king. Take Young Samson's tip and try it.

CLOVER LEAF DAIRY

159 West 1st South.

Was. 2177.

Beautiful Summer Flowers

PLANT BULBS AND SEEDS NOW

This is the time to plant the bulbs of those gorgeous Gladiolus and attractive Dahlias as well as the seed of scores of other showy annuals such as Centaureas, Cosmos, Snapdragons, Poppies, Marigolds, Mignonette, Zinnas, etc.

We Carry a Complete Stock of Bedding Plants

PORTER-WALTON CO.

Seed and Nursey Specialists

SALT LAKE

When Buying Mention Relief Society Magazine

May

By Alberta Huish Christensen

*Somehow I know that glorious May is near,
Each chirping note
From feathered throat—
The bursting trills of song
That I have yearned so long,
Make my heart leap. I know that May is here.*

*Over the lake a white winged boat is sailing.
On ragged shore
Ice bound no more—
Young leaves of timid green,
My eager eyes have seen
In the cool twilight breezes blowing.*

*A riot of perfume tells me that May is near.
I hear the bees
In honeyed trees—
Drear winter's chill is gone;
Wild hearts break forth in song!
Spring's promise is complete, for May is here.*

*An
Old
Fashioned
Garden*

BY

GRACE
ZENOR
PRATT



May my bouquet for Mother's day be fashioned
From sweet old garden flowers wet with dew,
And while I revel in their shades and perfumes,
My Mother, I shall think and dream of you.
Your hands which toiled for me with love unceasing,
Found time to plant and touch with tender care
The sweet old fashioned flowers of memory's garden.
For me, they're always growing, blooming there.

Sweet peas of pastille tints and dainty texture,
Their fragrance sweet on many a summer eve,
The pansies in a row with smiling faces,
Half human faces, you would make believe,
The lilacs white and lavender and rain swept,
The roses crimson in the ardent sun;
Mother, the flowers your dear hands have tended,
Will never wither till my life is done.

You lie asleep—the wild birds sing so sweetly,
I sometimes think that you will understand,
You who so loved the wild bird's note, awaking,
Will listen still, from that far distant land.
The little flowers that bloom about you, sleeping,
Are whispering of tenderness and love,
O, Mother, we will think of you as dreaming
That death is portal to that home above.

May my bouquet for Mother's day be chosen
From some old fashioned garden by the way,
The flowers my Mother loved, they bring me memory
Of her and of my childhood's happy day.
I'm hoping, in that land beyond the mountains
Beyond the vales and the far distant sea
My Mother waits in some old-fashioned garden,
Waits, and with love will meet and welcome me.

THE
Relief Society Magazine

Vol. XIII

MAY, 1926

No. 5

**A Mother's Success Depends on
her Daughters**

By Agnes Bostonne

The best thing I learned last Mothers' Day about the mother business, or matriology as the Greeks would call it, was the advice that if I were going to have a large family, to plan if possible to have more than half of them girls. Personally, I had felt I was competent to bring up a dozen boys rather than one girl. In fact, more than one woman, if she happens to feel her daughters slipping away from her influence at the difficult high school age, has been heard to groan, "If I only had sons instead of daughters." And it is true, a daughter can often be the most difficult of problems, especially if she be over-sexed, while a boy can always be turned over to his father as a court of last resort. A girl, never. If her mother cannot manage her with feminine tact and understanding, surely no mere father can do it.

And yet, the calmest mother in Utah, a white-haired woman of sixty, told me she based her success in home-making on daughters. She had had eleven children, of whom seven were girls. And her home life had been as successful as that of any mother. Four of her daughters were happily married, and of these three had graduated from college before marriage. Of the others, one was a trained nurse, one was teaching, and one was still in High School.

"It is due, thanks to my husband and my daughters, that I've always had a happy home, that my boys and girls have always wanted to be at home and to stay at home," declared the serene mother with a contented Mother's day purr of satisfaction. "Having my home is the best thing in my life. It's been a varied but enjoyable experience. It's the easiest thing in the world to bring up a family. Just the natural thing to do. Part of the daily program. But you've got to plan the program.

"My chief plan was to try always to have a girl at home, and in order to bring this about I planned to have each girl, as soon

as she had finished the grades, spend a year at home with me. Before going on to high school my girls were to take a year off, to assume the responsibility with me as chief adviser or prime minister. Thus they would get training in home-making and in responsibility and I would get a much-needed helper. It was also good for their health, and it made them the following year return to their studies with double avidity, and a practical background for home economics courses, they could have obtained in no other way. At first the girls rather resented not going right on with their school work, but they soon grew into it. It was the natural, necessary thing and they accepted it. It was a part of the home way of doing things, part of the house-keeping clock-work. It was each girl's intellectual weaning, her first life responsibility, learning to help others and herself.!

"It would have been a task otherwise to keep all the girls in school. We had sixteen acres of fruit around the homestead here, where we raised apricots as big as peaches, and forty acres of orchard and hay land up on the foothills, and ten acres of dry-farm that we could irrigate only in the Spring and Fall when there was an excess of water.

"We had our hogs, our poultry, and our vegetable garden. That meant a lot of work for us all, as well as for hired men, and when there are eleven children to feed and clothe; that item alone could easily take every minute of a mother's time as well as that of a mother's helper. When each daughter had her year at home she took full responsibility for the housekeeping, planned all the meals with my assistance. Babies were always coming along and I couldn't help much. That made it harder for daughter, as she had to be nurse as well as housekeeper, but it made it easier also to have me out of the way. Of course, I could always be consulted, but I was not in the way enough to be dictatorial, and each girl really had an opportunity to hold the reins and drive. When a girl took charge she already knew how to make bread, and she had her sisters help her, as each had her own home duties. One looked after the beds, another the chickens, another the school lunches, for all the children carried lunches and everything had to be arranged the night before. The other girls usually were home in time to help in getting supper, which was the principal meal, but always I was at home, sick, or well; and, most years as I have said, there was a daughter homemaker and housekeeper, so that our home was always a pleasant place to get back to.

"It has proved to be an excellent system for my girls, and they have all had their home year except my youngest. You would have thought that some of the girls wouldn't have made good housekeepers, so young. Melba was the most surprising. When she was a little girl it was hard to get her to leave her

dolls for her dishes or her dusting, and her older sister, Grace, often used to say to her, 'I pity you when you grow up and have to be Mother's right hand girl. I don't believe you'll ever be able to attend to much on your own responsibility.' She did, all the same. When her turn came for the year at home, she took full charge of me and my baby, of father and all the children, and of the hired man. There was so much work to do, so many lunches to put up that sometimes the hired man would have to help her. My youngest daughter, Clara, is now in high school. She didn't have the year at home, but I'm proud of her just the same. A year ago I thought I was spoiling her for not having her assume responsibility like the others, but she can plan a Sunday dinner as well as the rest of us. One Sunday we all went to church and left Clara at home to prepare a simple home dinner. Both her sister and her brother brought home two friends to dinner, but Clara rallied and gave them a good meal. She added a salad and her brother helped her, and it made me wonder if I could have done as well myself. But perhaps she wouldn't have been such a resourceful hostess if she had not seen her sisters before her taking, each one her year, responsible housewifeliness.

"The girls, because of their year at home went at their high school work, as I have said, with more eagerness, especially the home economics course. But the two most important features of my plan were. I think, the intellectual weaning of my girls, and the fact that it kept them from getting married too young. So many girls do no practical thinking until they get married, or go to work for themselves. I think that when a girl is old enough to go to high school it is time for her to begin to decide things for herself and others. You don't want a baby to be a baby forever. You are always thinking ahead for him. And in the same way, you don't want your daughter to be a little girl forever. Your duty is to see that she grows up and gets a young woman's mind. So I'm glad I've now and then effaced myself in my home in order that my girls might have mature, responsible opinions of their own in home matters. I've heard German and Swiss women tell of how important every German mother thinks it for her daughter to have a year away from home before she marries, to learn how things are done in other homes, to get away from the home folks and to learn to rely on herself. That is an excellent way for a girl to make progress toward maturity, but I think I've hit on a better one. I've kept my girls under my influence at home, but I've also given them the chance to think and learn for themselves.

"And better than that, none of my girls have married before they were twenty. Arriving at high school a year late with healthy, mature, observant minds, they have met the sex side of life with much frankness. When a girl has helped her mother

with her babies and knows from practical, even bitter experience, how much money and backbone it takes to run a home successfully she is not going to plunge into matrimony immediately. Not at the high school age, anyway. She is going to have a happy, open-eyed girlhood, and marriage is going to find her realizing that finance as well as sentiment are back of wedded life, and that a talent for companionship and homemaking is the most valuable asset in married life. My girls are good homemakers because I've trained them, started them young in the art, and given them endless opportunities for practice.

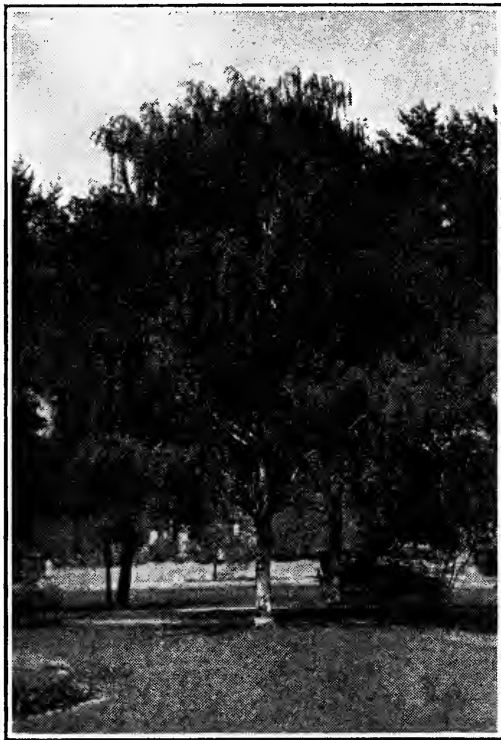
"There is nothing so pitiful as the marriage of young, ignorant people with childish minds. A friend of ours brought his fifteen year old daughter to our city to attend the high school. He said he didn't want her to go to the country high school back home. She would be just like all the other country girls, think she must get married at sixteen or seventeen. He wanted her to have some mental training, mix with girls whose mothers all believed in watching them carefully, in giving them sane standards and in giving them an education so enjoyable they would not want to be married too early. He said he would be glad even to have his daughter earn her living for a year or two before marriage, so that she needn't feel absolutely dependent on any man's pocket book. Why, he said, the girls in his back country town get married when they are very young. I know it is hard to go against public opinion and one girl in a town can't be very different from the other girls, but that man was shifting responsibility which he and his wife should have shouldered themselves. In part anyway. They could at least have given their daughter a "home year" before she started high school and she would have been one year wiser in meeting the social follies of the high school.

"For the last three years I haven't had a daughter at home and I've felt the lack. All are married, teaching or in school. But this winter one of my daughters came home with her baby for a long visit and has been a big help. I am even tempered and made a good start with the family, but I never should have been able to stick to my plans for a year at home for each girl, if their father hadn't helped me. I should have spoiled them all if he hadn't been there. Even now my son-in-law says I manage to have the girls do the housework by doing the dishes myself. My husband was an excitable Scotchman, but I was his second wife and he was twenty years older than I. He had already brought up one family when he married me. He had learned control. He would declare it was the girl's place to get breakfast and he would see that they did it. He wouldn't let me do it even if I longed to. I've already told you it is the simplest thing in the world to bring up a large family, if you have plenty of daughters but I'd better add to that recipe another ingredient. You've got to have a good husband to help you. That is more than half the battle.

White Birch to Honor Motherhood

The American Forestry Association chose and nationalized the white birch as the "Mother's Tree" for the Nation.

On Sunday afternoon, May 13, Mothers' Day, 1923, the initial Mothers' Tree was planted on the shore of Lake Antietan, Reading, Pennsylvania. The sentiment was crystalized by, and the initial planting done under the auspices of Mr. Solan L. Parkes, of Reading, Pennsylvania.



The white birch (*Betula laciniata*) was chosen because of what may be called its personal characteristics, its dignity and beauty; its white stem, which whitens with the years; its habit of growth, with drooping, sheltering arms; and its beautiful cut-leaved foliage. The sheltering, caressing manner of its growth and its whiteness seem to typify the mother qualities and are emblematic of mother love.

THE WHITE BIRCH, MOTHER'S TREE planting a tree especially dedicated to mothers has been nationalized by the American Forestry Association.

A white birch has been planted in the White House grounds, Washington, D. C., and dedicated with appropriate ceremonies in honor of the mothers of our presidents. Thirty bouquets of white flowers, each bearing the name of one of our presidents, were banked around the tree. The American Forestry Association donated the white birch tree, chosen from a nursery in Virginia, the home of our first president. Mrs. Coolidge used the spade with which the original Mothers' Tree was planted, to put the first earth on this tree, dedicated to the mothers of our presidents.

It is to be hoped that before long every town and village, every city and state will be able to point with pride to a beautiful white birch planted in some public place—a testimonial to the spirit of motherhood.

Dear Mother Tree

(The White Birch)

By Carrie Tanner

*Oh, lovely tree among the trees,
In wooded vale or forest old;
True love has given thee the name
And richly honored place you hold.*

*Your graceful symmetry doth lend
The charm of stately majesty,
Your airy softness gives a mien
Of gentle femininity.*

*Your shining stems of white are dressed
With drooping boughs and draping fringe,
And trem'ulous leaves in beauty gleam
In vivid green and yellow tinge.*

*When breezes stir your tender spray,
A harp-like music soft and sweet,
As if by fairy fingers played,
Floats gently near, the dawn to greet.*

*Your nestling bird its wild note sings
In upward flight from sylvan shade,
Where flickering shadows dart and play
In light the morning sun hath made.*

*Oh, lovely tree among the trees,
The "lady of the woods" you stand,
A gift of beauty, like the day,
From him who has the bounteous hand.*

Birthday Party of Mrs. Susa Young Gates

By Annie Wells Cannon

A memorable occasion was the celebration held in honor of the seventieth birthday of our distinguished and very dear friend, Mrs. Susa Young Gates, first editor of the *Relief Society Magazine*, author and expert genealogist, March 18, 1926, in the Lion House, this city.

The quaint invitation, containing a number of pictures and the suggestion, "Bring your memories but no presents," was in itself an earnest that something quite out of the ordinary was in store for those fortunate enough to receive one; and surely there was no disappointment on the part of the large number of friends and relatives who heartily responded.

The party was held, as before stated, in that historic mansion—the Lion House, the place where, by a happy coincidence, Mrs. Gates was born on the very day the first room was finished, wherefore, the anniversary was also the seventieth birthday of the old home itself—a home so full of treasured memories to most of those present that the curtains of time were drawn back and the laughter and joys of bygone days passed before one like pictures on the screen—the home where President Brigham Young, the patriarchal father, gathered his splendid family at eventime for family prayer and for kindly admonition as to their conduct and behavior—the home where the great pioneer, leader, prophet lived and died.

The guests were charmingly received by Mrs. Gate's eldest daughter, Mrs. John A. Widtsoe, and a pleasant hour was passed looking around the numerous halls and rooms and recalling incidents connected with the famous old home. An excellent dinner was served cafeteria style, in the long dining rooms on the lower floor, during which Mrs. Gates passed among her guests, giving a cordial greeting to each and all; and, the repast over, the guests assembled in the large reception room on the third floor, where an informal program was much enjoyed—the most interesting feature being a beautiful tribute to the honored lady by her husband, Brother Jacob F. Gates, who acted as master of ceremonies during the evening. Brother Gates recalled in a delightfully humorous way his first meeting with her when he was yet a school boy, the subsequent occasions of romance during their early acquaintance and courtship. He related incidents of her bravery and devotion during periods of adversity and discouragement,

and told how her faith and optimism had carried them over many of the trying places as they journeyed along life's highway together; how she had instilled into the hearts of their children a love of truth, taught them the gospel and respect for the authority of the priesthood, and had in every way satisfactorily fulfilled her mission as wife and mother. Responding to this touching tribute, Mrs. Gates narrated incidents connected with her early associations and family life in the Lion House, and later in St. George, with her dear father and mother, and amusingly told of the transformation of her name from Susannah and Susan to Susa. These remarks were followed by the pretty presentation of characteristic gifts by the grandchildren, one little girl saying, as she placed a string of beads on her grandmother's neck, "Now don't lose them, Grandma; they cost me a lot of money."

The music of the evening, under the direction of Mrs. Gates's talented son, Professor B. Cecil Gates, and almost entirely his own composition, was naturally a choice feature. One lovely song, "My Promised Land," sung by Mrs. Martha Smith Jensen, the words by Mrs. Gates, expressed the artistic sentiment of both mother and son. A musical skit, "What mother might have been as a modern girl," rendered by a company of young artists, created much amusement, as did also a test of the musical judgment of the guests when requested to express their choice as to the better of two records of the same song by unannounced singers. Nearly all present voted in favor of the number by Mrs. Emma Lucy Bowen, although the other was sung by Galli Curci. Mrs. Bowen, being out of the state on a concert tour, was only represented at her mother's party by her bird-like voice from the phonograph, the feeling as to her absence being, as expressed by the poet—"She has but one fault, she is not here." Professor Maud May Babcock gave readings of two poems by Mrs. Gates; and a similar occasion of twenty years ago was brought to mind by the phonograph record reproducing a talk by President Joseph F. Smith.

President Heber J. Grant, President Anthony W. Ivins and Elder Orson F. Whitney in turn spoke in reminiscent vein of acquaintance with President Brigham Young and intimate association with various members of the Young family, and paid a tribute of affection and admiration to the high qualities of mind and heart of Sister Gates. Mrs. Charlotte Perkins Gilman, who had been Mrs. Gate's guest while on a lecture tour in the state, and who had remained a day longer in order to be present at the birthday party, paid high praise to her friend in impromptu verse, and then expressed her amazement and appreciation of so wonderful a gathering in such friendly communion; to one whose life had been so much alone this marvelous home feeling and

loving tribute was, she said, an event that would dwell in her memory forever.

The opening prayer was offered by Col. Willard Young and the benediction by President Charles W. Nibley.

The whole occasion was not only to the stranger within our gates a manifestation of affection and rare good will, but to everyone the thought of these wonderful days and the comparison with days of long ago must have been poignantly present. Here sat a mature and brilliant woman, mother in Israel, daughter of Zion, surrounded by a gifted family of sons and daughters, admiring and devoted brothers and sisters, and a host of loving friends in the same old home where seventy years ago she first saw the light of day. And yet, not quite the same; the coarse pine flooring removed for polished hardwood parquetry, the dim light of the home-made tallow candle or the fainter dip-light replaced by the brilliance of the incandescent; the power to hear voices of absent ones, or loved ones gone before, through the medium of the phonograph; when in the air are seen the messengers of the purple twilight, and through the ether are borne the voices of the great. All these and other wonders of the age, foretold by prophets and poets of old, Mrs. Gates has witnessed, and she has kept pace with the times—an industrious worker, a broad thinker, an illustrious woman among her people, and truly great in her generation.

Mother Memories

By *Lowry Nelson*

*The sprightly years in quick succession pass
And leave perceptive marks upon the brow;
Though all integral to the Here and Now,
They lose their force to follow and harass.
They dim away as fast along we speed,
With eyes and minds attuned to things ahead;
And pile themselves like wind-rows in the mead
Upon the distant skyline of things dead.*

*Dim, save in sacred cells and chambers rare,
Where all-inclusive memory abides
To keep the tapers of the past aflame
Against the winnowing of time and tides.
In such a well-lit shrine I kneel tonight,
With images of her no years can blight.*

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	-	-	-	-	President
MRS. JENNIE BRIMHALL KNIGHT	-	-	-	-	First Counselor
MRS. LOUISE YATES ROBISON	-	-	-	-	Second Counselor
MRS. AMY BROWN LYMAN	-	-	-	-	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Julia A. Child	Mrs. Barbara Howell Richards			
Mrs. Jeanette A. Hyde	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine			
Miss Sarah M. McLelland	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds			
Mrs. Annie Wells Cannon	Mrs. Amy Whipple Evans	Mrs. Nettie D. Bradford			
Mrs. Lalene H. Hart	Mrs. Ethel Reynolds Smith	Mrs. Elsie B. Alder			
Mrs. Lotta Paul Baxter					

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah
Editor - CLARISSA SMITH WILLIAMS
Associate Editor - ALICE LOUISE REYNOLDS
Assistant Manager - AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Vol. XIII

MAY, 1926

No. 5

EDITORIAL

James Matthew Barrie's Mother the Most Potent Force in his Literary Creations

We have among the great playwrights of modern times a well defined case of mother worship. James Matthew Barrie, the British playwright, has given us a wonderful pen picture of his mother in his book entitled *Margaret Ogilvy*. Yet her influence upon his writings did not cease with the volume that bears her name, for her character has been the constant inspiration of his heroines.

In his drama entitled *What Every Woman Knows*, Maggie, the heroine, is generally conceded to be no other than his mother. So potent has been her influence upon his works, that a well known critic tells us that he thinks that when Barrie writes he imagines his mother standing at his side, and, as it were, dictating to him the things he shall write.

William Lyon Phelps, the American critic, located at Yale University, has this to say about the influence of Barrie's mother upon his writings: "Margaret Ogilvy, in her life, con-

versation, and influence, subtle as it was pervading, is the mother not only of her wonderful son, but of his wonderful works."

It is difficult to imagine a higher tribute than this. Mothers have worked directly and indirectly that their sons might become useful and great. They have prayed that such might be the ultimate goal of their teachings and admonitions, but few have been given credit for actually inspiring the creations, supplying, as it were, the painter's model.

The following quotation from William Lyon Phelps, bearing on this matter, we feel sure will prove of interest to our readers:

"So far as there is any key to the mystery of Barrie, it is to be found in a woman, Margaret Ogilvy. She was his mother. During the years of his intimate association with her in his childhood and early youth, she exercised a powerful influence over him; but that is nothing to what she did for him after her departure. The spiritual presence of those whom we love is often more real than their physical existence; especially is this true of the influence of parents on their offspring. They reach out from the grave invisible hands and guide our steps; their inaudible voices mould our opinions. We treat them with more deference than when they were here."

Mother, the Most Popular Theme

There is a widespread belief that *Spring* is the popular theme of verse makers. Many people have remarked about the perennial crop of verse makers who write Spring poems; yet, judging from the receipts of our office more persons write verses on *Mother* than any other theme. We have perhaps read fifty poems during the past six months on *Mother*, many of which have been returned because the *Magazine* could not devote too much space to one theme no matter how beloved that theme might be.

We are including in this editorial the last stanza of some verses, by Angie W. Warnick, which is part of a tribute to her mother on her 85th birthday:

Now Mother, we wish you, on this birthday, dear,
 Many more happy days to come with each year.
 You have given us talents more precious than wealth,
 Have cared for your children and kept them in health,
 Have pointed the way for true manhood to go,
 Have laid a foundation of faith that will grow.
 Your husband and daughters and sons love you true,
 And grandchildren rejoice that their grandma is You.

Prohibition

It is likely that some concern is being felt by persons interested in prohibition because of the recent activities in Congress aimed at the modification of the Volstead Act. There is a widespread belief that women are particularly interested in prohibition. This belief is supported by such leadership as was given the cause by Frances Willard in early days, and by the activities of the Women's Christian Temperance Union at a later period.

To be sure, the recent polls conducted by a group of newspapers are not re-assuring. It would seem from results that a goodly number of women neglected to go to the polls. We say neglected because we think it quite impossible that any great number of women have been won over by the arguments of the opponents of the cause.

While those opposed to the present law are producing statistics and arguments that are designed to show that it is a failure, we urge our readers not to grow faint-hearted, but to examine carefully the arguments and statistics presented by the proponents of the cause, and note the progress that has been made, discouraging as some features relating to enforcement appear to be.

One thing is very evident in relation to this matter and that is that we cannot rest on our oars, but must be active, continually, for the enforcement of the law. In 1920, we were in a convention where some persons pretended to believe that prohibition was a dead issue. At present it is showing marvelous vitality for a cause that was regarded as needing only passing attention.

While we like to feel that women all over the United States are interested in prohibition, and that much responsibility rests with them in relation to this matter, we feel that Latter-day Saint women should be especially interested, as they have been trained to keep the Word of Wisdom for a goodly number of years.

This is the Mother's issue of the *Magazine*. Surely every mother is interested in protecting her sons and daughters from so destructive a thing as intoxicants.

We are including in this article a few paragraphs from the *Dearborn Independent*, which should give encouragement to persons who believe in prohibition.

PROHIBITION CAN BE ENFORCED

Ask the people of Schoharie County

"Travel where you may in Schoharie County, in New York state, you will not hear it contended even by the bitterest enemies of prohibition that the law cannot be enforced. These people give vent to their feelings in another way, namely, by cursing the law and the officers and citizens who enforce it. For the Volstead Act is enforced in that county, and let there be no mistake

about it. Schoharie county holds itself up as an example of the fact that the National Prohibition Law can be enforced as well as any other law—as well as the laws governing larceny, assault, or murder.

“The crusade to close up the places where intoxicating liquors were sold in this county began about a year ago, when Alberti Baker, a district attorney; Preston Kennedy, a husky evangelist preacher; George Oliver, a deputy sheriff, accompanied by a Federal officer with a search warrant, entered one of the largest and most popular hotels in the county, took possession of the bar and liquors, arrested the owner and proprietor, urged and procured a speedy arraignment of him in the Federal court, which resulted in his plea of guilty and a fine, and the commencement of padlock proceedings against him, as a result of which he disposed of the hotel and left the state.

“Under the present ownership and management the bar and bar fixtures have been removed, and in their place are soda fountains and ice cream tables patronized by children and women. As a booze place the hotel is a thing of the past.

“The result of this raid and cleaning up was that dealers in illicit liquors began to sit up and take notice.

“Section 22 of the Volstead Act provides as follows:

“‘An action to enjoin any nuisance defined in this title may be brought in the name of the United States by the Attorney-General of the United States or by any United States Attorney or *any prosecuting attorney of any state or any subdivision thereof* or by the commissioner or his deputies or assistants. Such action shall be brought and tried as an action in equity and may be brought *in any court having jurisdiction to hear and determine equity cases.* If it is made to appear by affidavits or otherwise, to the satisfaction of the court, or judge in vacation, that such nuisance exists, a temporary writ of injunction shall forthwith issue restraining the defendant from conducting or permitting the continuance of such nuisance until the conclusion of the trial.’

“Under this provision of the Volstead Act the District Attorney began a general crusade to make the county absolutely dry. He personally conducted raids and searches, aided at times by his son Richard, a senior in Harvard, during the vacation period, and by local and Federal officers, at times engaging in personal encounters, for the purpose of obtaining evidence upon which to base the injunction, or padlock action under the section quoted.

“At the county seat, Schoharie village, there had existed for a half-century on the main street, alongside the only bank in the village, directly across from the court-house, a saloon which has been wide open, not only during the days when the law permitted, but even on Sundays, long after the Volstead Act was passed.

"On a late Saturday evening last April this same preacher, the district attorney, his son, two live-wire young Federal officers, and two state troopers, entered the barroom of the saloon, took possession of it, searched the bar and the customers present, found intoxicating liquor not only in the bar but on the patrons, arrested the proprietor and his bartender, caused them to be prosecuted in the Federal court, and with the evidence brought an action in equity, and in less than two months had the building closed. It is now being used as an electrical store and shop.."

The Dearborn Independent, March 27, 1926:

Mrs. Annie Wells Cannon Honored

Mrs. Annie Wells Cannon has been signally honored by the American Women's Association, a club of 5,000 business and professional women. A monster mass meeting was held by this organization on the evening of March 18, which was addressed by "distinguished speakers of national importance."

The letter informing Mrs. Cannon that she had been selected from Utah, states that the purpose of the meeting was to honor the achievements of women in business and professions, and to elect to honorary membership in the Association a business or professional woman from each state in the union. In communicating the desire of the organization to name her, we quote the following paragraph from the letter to Mrs. Cannon:

"May we have the honor of naming you on this occasion as the woman from Utah whose success and influence have been most far reaching? An acceptance on your part involves no financial obligations of any kind, now or at any other time. It will, however, make it possible for you to offer to the young business and professional women of your state who come to New York, contact with successful women here. It will also afford them the background of our new clubhouse. Nearly \$2,000,000 of stock has been sold of the \$3,000,000 necessary before we start to build."

The *Magazine* congratulates Mrs. Cannon on the honor that has come to her. Naturally we are glad that this honor has fallen to a member of the General Board of the Relief Society, and to a woman who has held so many places of responsibility during her life. We are happy to add to the record of her other achievements the fact that she is one of the outstanding mothers of the State of Utah. While this time recognition has come to her because of her achievements in the business and professional world, it is not long ago that she received two prizes, one for having the largest family of any woman in her ward, and a second for being the mother of twins. We are happy that national recognition has been accorded this outstanding mother.

The Soul's Sincere Desire

By Lillith Shell

School was out and for two weeks Madame Paoleau's studio had been open daily from morning until evening, for Madame gave dancing lessons, and during the month of June she kept long hours, that month being given over entirely to children. The studio was on the fourth floor of the Humboldt Building; above it was the Hulsebeck School of Dramatic Expression, below it the Author's Club, across the street on various corners were the Public Library, the Y. M. C. A., and the Wimberly Hotel, all imposing in their greatness, but four blocks to the north began the district where landlords wrung rent from the poor for the hovels which the landlords called "apartments." Here Americans, mixed with foreigners of every nationality, ate and drank and sweated and stunk and bred their innumerable progeny. Here a young Italian woman had come and married her betrothed, here bore him a son, and here, at the birth, died. A woman next door had looked after the baby for a few months, but before he was a year old the father was killed in a drunken brawl and the child was left upon the hands of the neighbor, who, already possessed of ten children of her own, felt justified in disposing of the child who had no natural claim upon her.

Each tenement is a little world in itself, and half-witted old George Bowns, living in the basement of a tenement on Third Street, did not know of the existence of the little Italian orphan or the woman into whose hands he had fallen, although they lived as near to him as the middle of the next block. Neither did the mother of ten know at whose door she deposited the bundle of filthy rags with the child inside, but when old George opened his door on a winter morning and the bundle rolled at his feet, he accepted it without any emotional disturbance, and for five years divided his living with the child, doing his best for it, and if the words of Holy Writ may be applied promiscuously, that poor best was surely accounted unto him for righteousness.

Old George never thought of naming the youngster. He had no occasion to refer to the boy in conversation with others for he had no associates, and in their private conversations the child seemed always on the alert for the old man's words, so he went nameless as far as old George was concerned. However, as he grew out of babyhood, he found a name for himself upon the tongues of the children playing about the garbage around the

back doors of the tenement. They began to call him "Guts," and as no objection was offered to it the name clung to him.

He came and went at will. In the school about the back yard garbage his education began. Once he was moved to ask some questions about a woman he saw at one of the doors.

"Who's 'at?" pointing a dirty finger at Mrs. Kogwumski.

"Mudder," informed little Emil Kogwumski.

"Wha's mudder?" inquired the young votary of life.

"She make dinner," elucidated Emil. "Where's your mudder?"

"Got none," came the answer, but in the baby heart a mighty desire was born at that moment.

II

One day the little Italian wandered up the street as far as the Humboldt Building. He was attracted by the children entering and leaving the place, going to and from Madame's dancing school. All forenoon he watched. He discovered that with every child or group of two or three was a woman, presumably a "mudder." He watched all afternoon. The next morning he was at his post. Scornful glances from haughty young snobs were lost upon him. He was not interested in the children. He had begun a systematic study of the women who escorted the young ones. A plan formed in his quick little mind. From experience he knew that "mudders" with many children were not interested in more. He would watch for one who had no children.

Morning and afternoon he stood at his place. He no longer saw the children except vaguely as an adjunct to the "mudders." He observed the kindly attitude of the women toward the children. He never once saw a woman strike a child. His desire to belong to one of these wonderful creatures became an obsession. Several times he slipped inside the great swinging doors and paddled along behind some woman who was leading no child. She had entered the elevator or climbed the stairs and invariably had disappeared behind some door without ever having seen him. But one day a thing happened which caused the heart inside him to turn over and, as far as he was concerned, ended his quest.

Miss Madeline Murray paused at the entrance of the Humboldt Building fingering in her purse. Now, Miss Murray was the author of many books about children. The primer used in the state schools was a product of her brain. She was an expert on the training of children—by absent treatment. While her fingers were busy with her purse her eyes fell upon the dirty child, who was regarding her intently. Involuntarily she smiled at him. She did not wait for a responsive smile, but having found

what she sought in her bag, went in, unaware that he was at her heels. She went straight to the elevator. As soon as the child saw her intention he darted up the stairs, paused an instant on the second floor to see if she would leave the elevator, and when she did not, sped up another flight, reaching the landing just as the lady was stepping into the corridor. He followed her until she went in at a door with the insignia of the Author's Club above it. He hung about the corridor waiting until at last the lady came out, then he sped down the stairs and was waiting outside when she reached the street. He watched for a smile, but she had forgotten him.

Day after day this scene was repeated. Some days the lady did not come, but undiscouraged, the boy returned to his post with high hopes for the next. At last she became aware of his steps at her heels. For some time she feigned not to notice him, but when she had assured herself that he was really waiting there for her each morning and was designedly following her, she spoke about the circumstances to the people whom she met behind that closed door. She pointed out the boy to them and he became the subject of lively conjecture among them.

One day, instigated by one, Marcus Bent, a frequenter of the Author's Club, a plan was set afoot to capture and interrogate the waif in the presence of the assembled literati. So on a morning Miss Murray dazzled the eyes of her devotee with an unusually brilliant smile and noted that he was performing the usual routine. When she reached the door of the Club, instead of closing it upon the child, she turned abruptly and, laying a hand upon his shoulder, impelled him into the room before her.

"Well, here's the criminal, caught in the act," she announced, keeping her hand upon his shoulder. Marcus Bent began the enquiry.

"Say, sonny, do you know this lady" indicating Miss Murray.

The boy nodded affirmatively.

"Oh, you do? What's her name?"

"I do' know."

"What's yours, then? I guess you know that?"

The child looked up brightly. "Guts is mine."

"By George! What did you say? Guts?"

The child nodded.

"Why do you follow this lady every time she comes here?"

No answer.

"Say, kid, why do you run up the stairs every time she takes the elevator?"

No answer.

"Come, sonny, speak up, can't you? What do you want of her?"

"I c'd use 'er for a mudder," came the unexpected reply.

"A mother? Whatever made you think of that?" pressed the interlocutor.

"When dem odder kids was comin' 'ere wid der mudders I see she wasn't nobody's mudder, an' I c'd use 'er for mine," explained the boy, "an' she's softer'n dem odder mudders."

"Softer?" and a chorus of laughter went up. "Well, I guess you'll have to make another selection, my boy, advised Marcus Bent.

"He will not," came the decisive voice of Miss Madeline Murray, and as her hand slipped to the opposite shoulder of the child the men and women who knew her so well saw something in her face they had never seen there before, the look of protecting motherhood.



PLANTING THE FIRST "MOTHERS' TREE"

On the shore of Lake Anietam, at Reading, Pennsylvania, on the afternoon of Sunday, May 13, "Mothers' Day," the white birch was dedicated and planted with appropriate ceremonies.

Mothers' Day Tributes

By *Lula Greene Richards*

In our near Western communities the first quarter of the present year—1926—seems to have been strongly characterized by the passing away in death of many aged, young and middle-aged matrons. And for this cause it may be presumed that in many households this month of May will bring Mothers' Day not only as a sacred time for loving thoughts and appreciative expressions in words and actions of the mothers' never failing devotion toward their children—but it will also come as a solemn and even lonely season because of the missing from their accustomed places of so many prized and precious mothers. The heartfelt sympathies of the *Magazine* go out to all who suffer from such bereavement—and offers all that sincere condolence may be able to give.

EDNA L. SMITH

As one prominent among those mothers whose deaths have occurred but recently may be recorded the name of Sister Edna Lambson Smith. Her long and faithful service in the Endowment House of past years—later in the Salt Lake Temple where she presided successfully over the Sister Workers for years—and also her works in the different organizations of the women of the Church, have brought her into close touch and mutual helpfulness and cooperation with many hundreds of the Latter-day Saints by whom her name will ever be revered and her memory highly esteemed.

Sister Edna was a native of Salt Lake City, born on March 3, 1851, in the adobe house built by her father on the corner of North Temple and First West Streets, and known as the first *plastered* house built in the new city. Edna's father—Alfred B. Lambson, and her mother—Melissa Jane Bigler Lambson—were Utah Pioneers of 1847. On New Year's Day—January 1, 1871—Edna was married to Apostle Joseph F. Smith, who later became the President of the Church of Jesus Christ of Latter-day Saints. Edna's first child was her son Hyrum M. Smith, who before his death was sustained by the Church as one of the Council of Twelve. Nine other children were born to her, four of whom are living, namely, Alvin F. Smith, Edna Melissa Smith Bowman, Emma Smith and Martha Smith Jenson.

AUNT EDNA'S PREPARATIONS

A few days previous to the demise of Sister Edna L. Smith

—which occurred on Sunday, the 28th of February, 1926—"Aunt Edna" (as she was familiarly known among her large circle of friends) showed a new and strong desire to extend to her loved ones and near associates an evidence of especial concern and tender interest in her feelings toward them. The relating of one or two instances will perhaps sufficiently portray the marked emotional influence by which she was moved at the time.

It was at a small social gathering that Aunt Edna found an opportunity of drawing aside one of her former intimate associates between whom and herself some misunderstanding had existed. With evidence of a softened spirit Aunt Edna heartily congratulated the other lady on her being the recipient of an inestimable good turn of fortune, and declared that, upon hearing of the great blessing which had come to her friend she was so moved upon that she wept for joy. This demonstration from Aunt Edna increased the other lady's happiness immensely.

Exactly one week before her death as Aunt Edna entered the Seventeenth ward chapel for Sunday evening service she was met and kindly greeted by her Bishop, Nicholas G. Smith. While speaking with him she made the following remarkable announcement: "Bishop, I am *not coming to meeting here any more.*" Little did Aunt Edna or her listener think her statement was prophetic and would soon be proved true. Bishop Smith answered her goodnaturedly, and proposed that she take a seat near the door where they were standing, but she answered that she would prefer going to her accustomed portion of the building. With her daughter, Emma, she passed from the west to the east side of the hall. Aunt Edna selected a seat by the side of one of her close friends and associate workers. "I just thought I would come down here and sit by you," she said, in a kindly, pleasant way. The friend thanked her for the consideration shown. There were a few moments of spare time before the meeting commenced, and a quiet, neighborly little chat was whispered between the two friends who had been companions in Church work for more than a quarter of a century.

This little episode, occurring as it did so near the coming of the more important event so soon to follow, is and will continue to be a cherished and sacred reminiscence of dear Aunt Edna to the woman still remaining.

At that Sunday evening service the principal part of the time was allotted to the ward Primary association, that the work done by the officers and children might be presented before the parents and other older members of the ward. And another pleasing and striking feature connected with the doings of the evening—as viewed afterwards—was the selection of the child to offer the opening prayer. So promptly and perfectly was the prayer pro-

nounced that the friend beside Aunt Edna whispered to her while the boy was taking his seat, "That little fellow knows his business, doesn't he?" And Aunt Edna whispered back, "That is my grandson, Martha's boy." The friend had not recognized the child—it was Harold Smith Jenson.

Aunt Edna seemed unusually happy at that last meeting which she was to attend on earth—a farewell gathering for her to be followed only by her own obsequies.

Without doubt, the same loving regard would have been extended toward all her friends had they happened to meet her, that was shown to those who were so fortunate as to come in contact with her during the last few days of her life.

The remark was made by one of the speakers at her funeral that "Aunt Edna was a natural Latter-day Saint." And those who understood her best could testify to the truth of that assertion. To bear witness to the truth of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints was as natural to Aunt Edna as drawing her breath. The last unusual feature in Aunt Edna's preparations for final departure was the unique arrangement which brought her funeral services to be held on the third of March—her seventy-fifth birthday—making the wonderful combination of a birthday celebration and a funeral gathering all in one.

Oft in this earth life, weary and distressed—
 Longing for those departed whom we love—
 How sweet to find new work and heavenly rest,
 As dear Aunt Edna has in life above.

Mother o' Mine

By Alberta Huish Christensen

The balm of the radiant sunshine,
 And the freshness of morning dew,
 The truest of gold, to fashion a heart,
 Were used in the making of you.

A smile that is calm as an infant's
 A love that can mock fate, or time;
 You never have counted the cost or pain,
 Wonderful Mother O' Mine.

A soul that can rise above malice,
 Mortal, and yet more divine,
 Surely, God used just the best things He had,
 When he made you, Mother O' Mine.

The Triumph of Love

By Sylvia

The spacious College Hall was packed with an eager crowd of people. Among them were the proud fathers and mothers, brothers and sisters, uncles and aunts, and friends of the one hundred twenty-four graduates who were seated on the stage facing the audience. To lend dignity to the auspicious occasion, the faculty of the College and the learned Doctor from Stanford University, who was to deliver the commencement address, were stationed just above the graduates.

As the College band skillfully played the "Stars and Stripes Forever," and "My Country 'Tis of Thee," those honored guests, the graduates, personified, in the minds of the listeners, soldiers who were soon to enter the battle-field of life. Some as generals, captains and, perchance, a commander in chief might be found in the ranks. All must be valiant, well trained fighters, otherwise the Alma Mater will have failed in its work.

During the address of the Doctor these words fell with significant meaning on the mind of one of the graduates. "These young women who augment your number by one half, have successfully completed their prescribed courses shoulder to shoulder with you young men. As they enter into the activities of life they are entitled to equal opportunities and are prepared to work shoulder to shoulder with their brother man."

Then came a vocal solo, "O Love Divine," by Helen Fairchild, who had won in a state wide contest, a scholarship in the Boston Conservatory of Music. The audience listened spell-bound to her masterful interpretation. Miss Fairchild poured into her rendition all the pent up emotions of her perplexed heart.

As she sang, one of the young men graduates might have been seen to be greatly affected. This was apparent first by the loving gaze of admiration he gave the young singer. Then as the prolonged applause rang louder and louder a look of desperate determination overspread his face, making him look like a young football player determined to win or die.

Said young man was by name Theodore Farley, leader of his class and the most popular man in College. During the last year, he had been a most ardent and successful suitor for the favor and smiles of the beautiful, gifted, Helen Fairchild.

As the program closed, friends and admirers of Helen swarmed around, effusive in their words of praise of her song.

Mary Gordon, her closest friend and companion, was the first to offer congratulations. "Helen, you must make use of your scholarship and go East to continue your voice training.

You make me weep to think that nature has not given me one single gift."

Helen laughed happily, "Why, Mary, you possess the gift of making everyone love you, and besides George will make good in his musical career. And say, my modest friend, when is the happy event to take place?"

Mary drew Helen's ear to her mouth confidingly. "The 18th of June."

"O, so soon?"

As the congratulations continued, Theodore decided it was his turn to claim Helen's attention, so, not waiting for any more interruptions he drew her by the arm, through the crowd.

They walked to Helen's gate, only making casual remarks about the graduating exercise just over.

As they reached the gate their eyes met. Ted, as Helen called him, stopped. "Dearest," he said, "I am waiting for your answer."

"O Ted, don't be unreasonable! For us to get married now would spoil all the plans I have been making during the past four years. I have worked so hard for the scholarship and now to give it up as you desire is asking too much."

"Too much! Why Helen, you make me doubt your love for me! You weigh me in the balance with a scratch of paper! No, Helen, I am decided, it must be now or never."

"Ted, your reasoning is not sound, I only ask you to wait for one year."

"But Helen, that one year may change our lives. I want you to go with me to Ann Arbor. I need you. Come, sweetheart, do as I say."

Pale and trembling with suppressed emotion, Helen whispered, "Come tomorrow for your answer."

Ted watched her lovingly until she closed the door of her home. Then, gripping his hands determinedly he exclaimed, "She must not have a musical career! She is mine, all mine!"

II

The morning of the eventful day when Helen was to say the word, little in form, but great in meaning, gave promise of a happy ending.

The sun shone warm and bright, birds chirped and bees lingered caressingly over the fragrant roses. Helen's mother, Mrs. Fairchild, also lingered over the roses, careful not to pluck the one occupied by the busy bee. When at last she had her hands full of the exquisite beauties, she arose, and smiling to herself entered the cozy living room.

Arranging the flowers with her own loving hands she turned to the stairway and called, "O Helen!"

In all the years of Helen's young life she had heard that same expectant call.

"Coming, mother, coming!" was the usual response. What could be wrong? As no answer came the mother hastily ascended the steps and entered Helen's room. There all in a heap with her head buried in the cushions of a chair sat Helen weeping bitterly.

"Why Helen, girlie, what is wrong?" and she tenderly lifted the tousled head into the shelter of her own loving arms.

When Helen by force of will had calmed herself, she rehearsed to her mother the conversation of the previous day with Ted. "And now to think when I have just finished the work of graduation, I have another weighty problem such as this to solve."

Gently smoothing back Helen's hair, her mother assisted her to arise. "There," she said, "you can never decide a difficult question in the depths of despair. Sit on this chair. I will face you in this one, and together we will meet the giant.

"Now Helen, you answer my questions freely and frankly, then together we will deduct a conclusion. Which of the two very important events do you prefer, to make use of, your scholarship, or to marry Theodore Farley?"

"Mother, I want to go East more than anything else right now!"

"Why are you so anxious about continuing your musical studies?"

"So that I can better express the emotion of my soul through the harmonies of music."

"Would this one year satisfy that desire?"

"Mother, I cannot say."

"Dearest, tell me truly, have you ever pictured being the wife of a loving man in a home of your own?"

"Why, of course I have, and I should certainly be unhappy to remain single all my life."

"Helen, do you love Theodore Farley?"

"Yes, mother, I do love him with all my soul."

"Then why do you hesitate to take that which is the most wonderful thing in all the world to a woman, the love of a worthy man?"

"It's the selfishness of his not wanting to wait that displeases me."

Helen's mother smiled knowingly and replied, "Man's love was ever thus. In the days of the cave man he did not wait for approval or disapproval, but took by force, if need be, the maiden of his choice. And then, besides, if you go with Ted to Ann Arbor you can in all probability continue your musical education."

"Why mother! I had not thought of that! O! I feel like a

mountain has been moved off my shoulders. There is the door bell! Mother, you go down and tell Ted I'll be there in a minute." Helen moved with lighter step than she had done since the weighty question had been thrust upon her, humming in time with her hurried toilet, "Once in the dear, dead days beyond recall, hm, hm, hm,—So 'till the end, when life's dim shadows fall, Love will be found the sweetest song of all."

Mrs. Fairchild greeted Ted cordially, and to Ted the shadows lifted as if the sun had just burst into view. Knowing Helen's independent nature, he had serious misgivings as the result of his insistent demands. Hope arose once more as he responded happily to Mrs. Fairchild's greeting, and together they talked over the charms of the beautiful Helen, a subject equally interesting to both. As Helen came in, beaming and radiant, motherlike, Mrs. Fairchild became very urgently busy in the kitchen and excused herself.

"Helen, may I dare hope it is 'yes' for me?" For answer she raised her lips for the proffered seal, his kiss.

"Two minds with but a single thought, two hearts that beat as one."

Theodore took his departure the happiest of men. When he returned in the evening until the hour grew late, together they planned. They were to be married the first of September, and then together they would climb, climb! Together? Happily? Forever? Time will tell.

III

The radiant Summer flew by full of exciting preparations for the event that would launch two more lives on the great sea of nuptial experience.

When the marriage had taken place with the usual rounds of showers, receptions, presents, etc., the loving couple bade adieu to the home folks and started the journey of life together.

Arriving at Ann Arbor the engrossing interest was to find a furnished apartment built just for two. This satisfactorily done, the enrollment in the University of Michigan was accomplished in no easy manner.

As Theodore bade his wife good-bye for the first time, the morning he left for school, a terrible feeling of sudden loneliness enveloped her until she could hardly restrain the impulse to run after him. She must do something. She had discovered that Ann Arbor was not a music center, but she resolved to secure the service of the best vocal teacher obtainable.

Ted was not enthusiastic about her doing this, so, to more thoroughly enjoy the results she planned to do it secretly and to give him the surprize of his life.

Her professor invited her a number of times to sing in entertainments, but she knew Ted's time could not be spared to accompany her so she declined. Besides, this would spoil the secret.

IV

Four years had gone by. Ted had led his class and was offered a position as a full fledged lawyer in the firm of Burke & Burke, the most noted firm in Michigan. Helen was so happy and proud of his success.

She flitted around in their little apartment joyfully preparing for the evening when she would completely captivate her husband with the improvement in her voice. Dressed in the blue dress he liked to see her in, because she was then his "modest bluebell," she met him at the door.

"Well, my little bluebell, how have you spent the day?" Helen returned his playful greeting and led him in to where his lounging jacket and house-slippers were, when, with wifely devotion, she assisted him into them.

Dinner over, Ted procured the newspaper straight away. Helen sat down at the piano softly trumming to herself. She had been used to singing and practicing during hours of the day when Ted was not at home. But now that he had time to relax she hoped he would ask her to sing. No such invitation came. She bravely placed before her the song she had practiced so hopefully.

The prelude was played so skillfully and with so much feeling that Ted had he been made of stone, must have responded. Involuntarily he listened while she poured her soul out to him in the song so well chosen:

"Deep in thine eyes, dear,
 Deep, O so deep!
 Down where the love-lights
 So silently sleep.
 Is there a glimmer
 My glance has stirred?
 Is there a hope, dear, that I am preferred?
 Is there a spark that burns just for me?
 Is there a depth that I only can see?
 Is it my image you tenderly keep?
 Deep in thine eyes, dear,
 Deep, O so deep.
 Deep in thine eyes, dear,
 Deep, O so deep!
 Down where your secrets you guardedly keep,
 I read the story that bids me hope on,
 Gives me the strength, dear, to wait for love's dawn,

It bids me still live for a love that is mine ;
It gives me a glimpse of a soul that's divine—
All this I see where the soft shadows sleep.
Deep in thine eyes, dear.
Deep, O so deep!"

The song held him enraptured, but the demon whispered, "Crush the career idea," and he casually remarked, "A beautiful song, my dear, and very well sung." Then with the newspaper before his face he might have added, "But I'm very glad it is ended."

Helen arose, crushed and angry. Silently she left the room and retired for the night, but not to sleep. Cold and unresponsive she lay, she did not weep, something within her was dead. No, it was not her wounded pride! It was the cord of sympathetic companionship which binds two souls together, that was broken. And so it remained unended through the weary years that followed. Theodore felt and knew of his mistake. Instead of making amends he plunged headlong into his work, willing to wait for Helen "to creep as she used to creep into his heart." But Helen came not. She devoted herself to his comfort as before, but her love for him lay dormant, living, but not growing.

Four children, two boys and two girls, came to cheer and comfort them. They were one in their devotions to the children, but two in their attention to each other. Helen's only confidant to share the one sorrow of her life was her mother, through their correspondence. But even that balm was deprived her soon, for her mother failed in health and died.

The children grew up and married. The two boys made their homes in Ann Arbor, Lucille, the oldest girl married a young man from Detroit and made her home there. Beth, their baby, inherited Helen's passionate love for music. She wanted to go to Boston to complete her musical education.

Theodore Farley had prospered. He gave his family all the luxuries of the times. Gave them everything but himself. And yet he loved them. So Beth went to Boston on her parents' 30th wedding anniversary. Helen had tenderly told of her desire as a girl to do just what Beth was going to do, how she had given up that chance. "But now," she said, "my little girl, you may become what I dreamed of becoming and sing to me the songs I love."

Helen felt now as she did the first morning when Ted had left her to start his law course—alone! The days and months wore on, the bright spots marked by the letters from the children.

As time wore on, Beth became more and more homesick. She wrote, "Mama, dear, I am having such a wonderful time. Only one thing more to make me happy if you and Papa were only here. Papa will not come, I know, but you can. O do come."

When Helen read the letter to Theodore he only laughed and said, "As for me, if she wants to see me she will come where I am."

For two days Helen did her household duties listlessly. A storm was raging within her heart. Why submit any longer? She longed for Beth. There was no one left to care, so why not go to her? Putting her resolve into action she called up the boys, Thomas and Fred, telling them she would join Beth for a while, asking that they would care for their father.

When Theodore came home he found his jacket and slippers placed on the hearth for him, but where was Helen? The stillness oppressed him; he went to his room thinking that perhaps she had gone to visit the children. His eye fell on a note lying on his dresser. It read:

Dear Ted: I can stand this loneliness no longer. Beth needs and wants me, so I will go to her. What I do for you can easily be done by a servant. I will stop at Detroit to see Lucille. When you need me, let me know. Good-bye,

Helen.

Theodore Farley was shocked. How could his gentle wife do such a cruel thing as to leave him alone! How should he know that Helen had been alone while he yet remained in the house?

He paced the floor. He went from one room to the other until he had covered the whole house. Finally exhausted, he decided 'twas all right and shrugging his shoulders, with a don't care attitude he went to bed. For hours he lay thinking. As he thought of how he had worked and planned and schemed to provide his home and family with the many comforts they enjoyed, his soul grew bitter. Had Helen seen and understood, nothing could have kept her from the bedside of her husband. All the starving of her heart for sympathetic companionship would have been forgotten.

At last sleep came to his relief in partial forgetfulness. He moaned and sighed. He seemed to sink into chaos! When suddenly a mysterious personage rescued him and bade him follow! He was led through a gate and before his astonished gaze appeared a glorious scene. Flowers blooming, beautiful maidens dancing and singing. The balmy air so fragrant with the perfume of flowers seemed to lift his body and he moved without an effort.

Suddenly he saw a group of women with crowns of pure, white flowers on their heads and heard them singing an anthem of praise. Helen, his Helen was there and seemed to be leading in the song! He rushed joyously to greet her but was restrained by his guide and led away.

The scene of beauty vanished and he was led to a massive

building which glistened with the whiteness of snow. "This," said the guide, "is your future home. The inside of the building was made of silver with gold inlaid carvings. Look where he would, there was nothing to relieve the brightness and glitter.

Horror-stricken he turned to the departing guide. "What! you would not leave me here alone in this monotonous glitter with nothing to do."

The guide replied, "As ye sow, so shall ye reap. Thy life has been spent in heaping up thy treasure of gold and silver. Thou hast been blind to the beauties of nature, deaf to earth's melodies. Here, polish thy gold and silver," and he threw him a piece of soft chamois skin.

Eagerly he seized the skin! With frenzied strength he rubbed and rubbed until his eyes pained with the brightness, his heart sank with the awful stillness.

He grew weak and faint! With one mighty effort he called, "Helen! Helen, save me!"

The effort awoke him. The bright sunlight of morning was streaming in at his window.

He jumped from the bed half dazed, but soon the realization came that it was only a dream. A dream which had its effect.

"By George, I'm glad that was only a dream. If that's the kind of a cad I've been, no wonder Helen felt all alone."

He read her note, "If you need me, let me know."

Helen, his own darling wife, only thirty-eight miles away.

With all the vigor of youth he donned his clothes, locked the door of his home, jumped into his car and sped along, his heart beating with joyful anticipation. Time was still theirs; he would make amends. She never again should feel that he did not need her.

In less than one hour he was ushered into Lucille's home by Helen herself. "Why Ted, are you hurt? What is the matter?"

"Helen, sweetheart, I am cured! See, I am here sound and well. Forgive me, dearest, for my neglect, my indifference to your endearing charms." He folded her in his strong arms and the frozen fountain of her heart melted in tears of happiness.

"Helen, we will take the trip together to visit with Beth, where we will stay until Beth is relieved of her homesickness, and in the meantime we will visit New York and other art centers, and from now on we will hear all the melodies of earth and heaven combined.

"Then we will come home and start the New Year all over. From now on we work shoulder to shoulder."

"O Ted, you can never know how happy I am. I did so fear you would not come."

"So, till the end when life's dim shadows fall, Love will be found the sweetest song of all."

Garden Flowers for Decoration Day

*By Philena Fletcher Homer, State Conservation Chairman
Of Utah Federation of Women's Clubs*

A flower for memory on the loved ones grave, a mass of bloom covering the bare earth, the fragrance of spring carrying the substance of our remembrance to spirits in heaven, only by the use of flowers can we carry out the real spirit of Decoration Day.

Just so far as this floral offering comes from us, just so much of ourselves as we put into it, so much we give to the memory of the departed. As the day for decorating the graves draws near we usually feel a keen sense of the depth and beauty of this rite, and a desire to secure as abundant a tribute as possible, but where can we secure them? Our own garden is sadly lacking in flowers for this season, those from our neighbors already promised.

Then it is that we turn to the hillsides. The children are sent out to bring in anything that they can find. Handful after handful are torn up until the little band are laden with all that they can carry and then they struggle home carrying the flowers in their warm hands, until by the time they arrive the flowers are wilted beyond freshening.

The wild flowers are so frail, so unsuitable for cut flowers that there are only a few varieties which will stay fresh even if they are kept in water all of the time, and the great majority of those picked in this manner are a total waste and are thrown away.

If this indiscriminate picking could be carried on under the supervision of some one who knew and loved flowers, who knew what varieties to pick and which to leave, who would not pull up by the roots the last Indian Paint-brush for rods and rods, who would not take the last bloom for seeding of some delicate flower, which left to itself, would flourish in the shade of the sagebrush and make the bare hillside a thing of beauty and surprise for those who walked thereon, it would not be a matter for serious concern.

With the increase of population most of our favorite wild flowers are disappearing. It is only a question of a very short time before the loveliest of them will be found only in inaccessible places.

Our home gardens should furnish us with the flowers for Decoration Day. Every garden should include some of the lovely varieties which come into bloom at this time and which are so much more suitable for the purpose than their fragile wild sisters.

Peonies, snowballs, and the wonderful varieties of iris are in bloom at this time and they are so hardy, so easy to raise once a start has been secured that there is no excuse for our yards to be without them.

Intellectual Requirements of "Mormonism"

Thomas L. Martin—Professor of Agronomy, Brigham Young University

Of all people, the hardest workers intellectually, should be the Latter-day Saints. No matter what one's life's work may be, he should determine to study and to master it completely. The laws of the universe; physical, chemical, geological biological, and human stand out as challenges to everyone who espouses the faith and accepts the "Mormon" philosophy of life.

The following extracts from the Doctrine and Covenants are of interest in this regard: Section 93:11-18:

11. "And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and among us.

12. "And I, John, saw that he received not of the fulness at the first, but received grace for grace:

13. "And he received not of the fulness at first, but continued from grace to grace, until he received a fulness." * * *

16. "And I, John, bear record that he received a fulness of the glory of the Father;

17. "And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him."

18. "And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John." * * *

Section 88:42-47:

42. "And again, verily I say unto you, he hath given a law unto all things by which they move in their times and their seasons;

43. "And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets;

44. "And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man.

45. "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God.

46. "Unto what shall I liken these kingdoms, that ye may understand?

47. "Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power." * * *

Section 88:78-79:

78. "Teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

79. "Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms." * * *

Section 88:117-122:

117. "Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you:"

118. "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study, and also by faith.

119. "Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." * * *

122. "Appoint among yourselves a teacher, and let not all be spokesman at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege."

We believe that: The earth and the fulness thereof belongs to man, under the supremacy of God, and that he, in his great strivings to understand the earth, will redeem himself and become a perfect creature with the Lord.

Brigham Young said, "Every time we master nature, we master a knowledge of the laws of God;" also, "that man progresses as he makes the earth subservient to his need."

What is to be gathered from such statements? Simply this: At no time should one be intellectually lazy, but should learn to understand the world about him.

The farmer should leave no stone unturned that would help him in his subjection of the earth. He should be a constant reader of farm periodicals, an ardent advocate of farmers' round-ups, of high school agricultural meetings; a close associate of the county agent, university agricultural instructors, and high school teachers of agriculture. He must understand the science of farming as well as the art, if he would subdue the earth.

The business man should study his vocation scientifically, and eliminate the "hit and miss" process. The psychology of salesmanship should be his concern. Periodicals that pertain to his line of thought should adorn his library table and be used by him.

The school teacher should be one who never drifts along the line of least resistance. The understanding of his daily charges must be his constant concern. How best to bring about the normal development of the boys and girls under his care must be his uppermost thought, and this should find him improving his mind through a constant attendance at institutions and conventions whose sole purpose is that of improving the teacher for his all-important work.

The housewife should look on her work as a profession. Any opportunity that is hers to improve the home, should be grasped. The physiology of eating, dietetics, better methods of rearing children, home beautification, decoration, cooking, anything that will raise the standard of living in that home, should be her pride.

All people, no matter what their life's work, should concern themselves with general problems. They should understand, or at least study, the wonderful beauties of nature. The rocks, the minerals, the agencies of decomposition, the soil formed from them, the nature of the soil, the relationship between the soil and plant, how plants grow, the trees, kind and function of each, even the birds, the insects and the flowers, should all and severally be given their share of attention.

As far as possible one should be a student of men and the laws that govern their associations. The laws of the group-mind, understood and applied, will do much to make one a leader of men.

Affairs in our nation and in other nations should receive a share of one's time. The advice given by the prophet Joseph Smith is that all Latter-day Saints should study the wars and perplexities of nations.

True, one wonders how he shall find time to do all this; but if one budgets his time, it is surprising how much can be accomplished. The men who are doing things in this world are the ones who budget their time. There is a time for everything, and if a person will attempt to systematize his daily and weekly hours and minutes he will be surprised with the results.

Every "Mormon" household should think seriously of the questions above presented. If we attain the ideal hoped for by every Latter-day Saint, we must study. We must learn to understand the earth and all of its complexities. How can we govern worlds unless we understand them? God will not tell us everything that we can find out for ourselves. If we do not learn it in this life, we must in the next, if we hope to progress.

Let us seek knowledge wherever it is to be found. Let us bring into our homes magazines of our Church, and in addition, the periodicals of our profession, together with those pieces of literature which have to do with the world at large. Let us become the most intellectually active people on earth. If we do this, and also live in accordance with the religious requirements of our Church, we shall be happy, comforted, possessed with vision to see the transcendent beauties of life of which we have never before dreamed.

Of Interest to Women

Lalene H. Hart

I have several household appliances which I enjoy using, but how can I keep the copper finishes bright without scouring? There is no satisfactory short cut to keeping copper in good condition. The simplest thing to use is a metal polish, or an acid and salt. If the latter treatment is used the metal should be carefully rinsed with clean water and dried. An extra brightness may be obtained by then rubbing with rottenstone and oil. Never use a harsh abrasive for cleaning polished metals. If the copper parts of appliances are laquered they may be kept in good condition by wiping with a cloth dipped in kerosene. Brass may be treated the same as copper.

To keep paint from drying after the can has been opened cover with a sheet of waxed paper and pour melted paraffin over it. The paint will keep indefinitely and the paper and wax are easily removed when desired.

Scrim curtains that get dingy and dirty looking, or borders that have faded, dye with a soap dye a little darker shade, or any shade that matches the color scheme of the room.

A small board such as a bread or cake board, covered with oilcloth laid on or near the stove while cooking, is a great convenience on which to lay small utensils such as spoons, knives, forks, etc. It is best to glue the oilcloth to the board.

Instead of buying jars or cans for storing groceries use the cylindrical cartons in which cereals are put up. Cover this with plain paper left from papering a room. Paste labels on, then varnish, being careful to press edges of paper so they will not curl. These receptacles are light, easily handled and readily cleaned.

I have better results when making cake iceings if I use a little white karo syrup in place of cream of tartar or vinegar. It may be used in candies also.—*Mrs. G. A. S. Douglas, Arizona*

People who use barley coffee in a percolator complain of it boiling over. This will not happen if a piece of butter the size of

a pea is added to the boiling water. Stir the grounds often in the cup at the top of the pot, as the grounds fill the hole. This causes it to run out from under the lid.—*Mrs. E. P., Ogden, Utah.*

To have lemon or cream pies that are perfectly shaped and are baked evenly, bake the crust on the outside of the pie plate upside-down.—*Mrs. J. W. S., Ogden, Utah.*

I have found when buying new pillows or washing the ticks of old ones, that a cover should be made to protect the tick from any substance that discolors or stains them. These covers can be made from ordinary pillow cases only place buttons at the open end to completely cover the pillow. No matter how clean the coverings and the rest of the bed may be if the pillow ticks underneath are soiled or unprotected it gives a feeling of uncleanness. These covers can be washed as often as necessary for sanitation.—*Mrs. M. R. M., Salt Lake City, Utah.*

To clean the stove pipe and chimney flue of soot burn a piece of an old automobile tire about the size of an ordinary stick of wood used as fuel in the range. Open all draughts and you will be surprised at the cleanliness of the flue. This should not be done while cooking because the heat is too intense.—*Mrs. E. B., St. George, Utah.*

To My Mother

By Camilla W. Judd

*You are sitting by the fire,
Dear, sweet mother of mine,
And your heart sings like the lyre,
In your love of life divine;*

*The firelight glows and dances,
As it shines upon your face,
That is fairer than a lily,
And lovely in its grace.*

*Upon your brow of splendor,
Shines your hair of silver gray;
And your eyes have grown more tender,
As the years have passed away;*

*Years of love and pain and gladness,
Years of service, kindly given,
And your dear strong heart grows lighter
As you climb the steps to heaven.*

*May God comfort you, and bless you,
And guard you for all time,
That your days may all be happy,
Oh, gentle mother mine.*

Notes from the Field

By Amy Brown Lyman

SUMMER WORK

North Sanpete Stake.

Following is the summer program introduced in this stake in 1925, and which was successfully carried out. It was prepared by the stake board.

July 7—Summer Work to Begin. Program—Health Lesson

Plan a preliminary program to correlate with lesson.

1. Text: "Feeding the Family," by Rose, Chapt. 6.

2. *Relief Society Magazine*, March number, article "Infant Feeding," by Jean Cox, or a lecture from doctor, nurse, or nutrition specialist on the subject of the text.

July 14. Work and Business Meeting.

July 21, or Friday, July 24—Pioneer Celebration.

Cooperate with Daughters of Pioneers. Pioneers and aged as honored guests.

Program:

Song—"Come, come ye Saints."

Prayer.

Quartette—"Utah, We Love Thee," or "Utah, the Queen of the West," or "This is the Place."

Address—By a daughter of the pioneers.

Instrumental selection—Old Melodies.

Reading.

Address.

History of the Mormon Battalion including the planning of the monument and laying of the corner stone in their honor, April 8, 1925.

Duet—"God Bless our Mountain Home."

Prayer.

Plan interesting recreational activities and luncheon after program. Cooperate with recreational committee.

Arrange for —Transportation of old people, special seating, and ushers. Reception committee.

July 28. Open.

August 4. Health Lesson.

1. Health pageant.

2. Text: *Feeding the Family*, by Rose, Chapter 7.

August 11. Work and Business Meeting.

August 18. Home Problem Day.

Preliminary Program:

1. Fifteen minute talk—"Modern Problems of Dress."

2. Fifteen minute talk—"Interior Decoration."
3. Fifteen minute talk—"Cheaper Cuts of Meat and Their Preparation."

August 25. Open Meeting.

Suggestions for Open Days:

1. Visiting shut-ins.
2. Visiting infirmary.
3. Special work meetings.
4. Musical programs, (Utah Composers.)
5. Temple excursions.
6. Auto outings for aged.

Other ideas you wish to work out.

Emery Stake.

During the Summer of 1925, while no Relief Society Meetings were being held in Emery stake, a very successful stake Relief Society conference was held. A stake outing was also indulged in, the invited guests being the husbands, sons and daughters of the Relief Society members. The Relief Society members furnished the refreshments and had charge of the program and games; most of the wards in the stake were represented, and a very enjoyable day spent.

The Local Relief Societies followed the example of the stake officers, as will be seen by the following note sent by the secretary of the Emery Relief Society to the stake board. The Emery Ward Relief Society entertained their husbands on August 18, 1925. Several times during the season they had enjoyed themselves with the Young Ladies and felt that before regular lessons were taken up again, husbands and wives would enjoy an outing together, leaving the children to do the chores that evening. They left town about five o'clock p. m. in wagons, buggies and cars; drove out four or five miles to a place where there were plenty of trees and willows and a nice stream of running water. Each member had provided a spring chicken, green corn, potatoes, bread, butter, etc. The husbands built camp-fires and took charge of the cooking, while the women made all necessary preparations for supper and the entertainment that would follow. Eighty-two persons partook of the delicious supper; after which the Relief Society Entertainment Committee presented the pageant of "The Three Bears," for which bear masks and fur costumes had been provided. The moonlight, camp-fires, willows, and crude furnishings of the bear house made effective scenery and it was very real and entertaining. An impromptu program followed, after which all returned to their homes about ten p. m., delighted with the evening's entertainment.

The Emery stake Relief Society Officers held Visiting Teachers Conventions in the form of pageants in the six larger wards during October, which it was felt were very successful; the first one was held at Cleveland, the Saturday evening of the quarterly conference which was being held there. Each teacher in the stake was presented with a badge which consisted of a white ribbon containing the following words printed in yellow: "R. S. Teacher, Emery Stake." Following the convention all the local R. S. presidents reported an increased attendance at Work and Business Meeting. One president said it seemed impossible for them to get more than from twenty-five to thirty in attendance before the convention, and at the Work and Business Meeting following the pageant they had seventy in attendance, 100% visits made by visiting teachers and all teachers there personally to make their reports.

All the women of the stake held two very enjoyable joint sessions January 23, 1926, during the Priesthood convention, the program was carried out as outlined, and a good spirit prevailed. There were one hundred and ninety women in attendance.

Snowflake Stake.

Aims of Stake Board for the Year

1. Our aims for more service to the ward organizations.
 - a. To send a representative to Salt Lake to General Relief Society conference.
 - b. To visit wards as often as necessary.
 - c. To keep in close touch with wards through frequent correspondence.
 - d. To keep in touch with the General Relief Society Board and the Priesthood.
 - e. To take up maternity welfare work.
2. Our aims for more efficient work in the wards.
 - a. To work for the development of more spirituality among the officers.
 - b. To increase the membership, especially among young mothers.
 - c. To obtain more efficient teachers' work with 100% visiting, 100% preparation of monthly topics, 100% attendance of teachers at Work and Business meetings.
 - d. To have 100% of the wards holding officers' meeting at least twice each month.
 - e. To have every ward represented at every Union meeting throughout the year that the officers may get inspiration for the following month's work.
 - f. To follow the Work and Business meetings as outlined.

- g. To have 100% of the enrolled members contesting in the Summer's reading in each society.
- h. To have 100% annual dues and temple donation collected and in on time.
- i. To keep the record book up to date in every particular.
- j. To make the lesson work more efficient.
 - I. Each class leader to be in close touch with the stake class leader in her special line each month.
 - II. Theology: To have a special aim in each lesson and to have it so presented and prepared that it will carry over into each woman's daily life, thus helping her to live a higher, nobler life.
 - III. Literary: Every class leader to be thoroughly familiar with the author studied. Several class members to be assigned special parts in each lesson. The lesson to be so presented that it will inspire every woman to a higher standard in her home reading and that of her family.
 - IV. Social Service: The lessons to be so presented that they will carry over into the lives of our women, helping to make more perfect Latter-day Saint homes and better communities. The purpose of our leaders in giving these lessons to be made clear, and made an ideal toward which all should work.

(Note: The ward officers are asked to check up on these aims at the end of each month and to make a thorough check on them with the stake board quarterly at Union meeting.)

Reports

Following are copies of outlines of reports used by stake board members in their visits to ward Relief Society meetings. Reports when filled out are carefully preserved for reference.

Logan Stake.

Report of Visit by Board Member, 1925

Ward VisitedDate of Visit.....
 Was Prayer Meeting Held?.....
 Number at Prayer Meeting: Officers.....Supervisors.....
 Business Discussed at Prayer Meeting.....
 Lesson Treated
 Supervisor
 Was Lesson Well Presented?.....
 Class Activity
 Total Attendance
 Remarks:
 Visited by

Deseret Stake.

Deseret Stake Relief Society Visiting Report

.....Ward. Date.....1924
 General order of meeting..... Punctuality.....
 Singing and music..... Was it appropriate?.....
 Did air of meeting show forethought and preparation on part
 of presiding officers?.....

Class Work

General interest of officers
 General interest of class leaders.....
 General interest of members
 Was lesson well prepared and presented?.....
 Was discussion profitable?

Attendance

President Secretary
 1st. Counselor Organist
 2nd. Counselor Chorister
 Visiting teachers Stake Board Members.....
 Members
 Visitors Total Present
 Does harmony exist amongst ward officers?.....
 Do officers make members and visitors feel welcome?.....
 Stake officer's message
 Remarks and suggestions

ORGANIZATION AND REORGANIZATION

Eastern States Mission.

A Relief Society was recently organized in Washington D. C. For a number of years mission and general officers of the organization had hoped for a society to be established in our national capital, and news of the organization gave joy and great satisfaction to the General Board. There are many capable and efficient women members of the Church in Washington, and there is no doubt that this branch will very soon be a flourishing society. On February 13, 1926, Dr. Margaret C. Roberts—wife of President B. H. Roberts of the Eastern States mission—and Miss Luella B. Owen—President of the Relief Society of the mission—went from New York to Washington and perfected the organization. Following are the officers and class leaders: President, Mrs. Don B. Colton; Counselors, Mrs. Wm. H. King and Mrs. Ernest Wilkinson; Secretary-Treasurer, Miss Elizabeth Stewart; Assistant, Mrs. Mark Lewis; Theology teacher, Mrs. Clara Jarvis; Literary teacher, Mrs. Amy L. Merrill; Social Service teacher, Mrs. Lois Meldrum.

Alpine Stake.

On January 24th the Alpine stake Relief Society was reorganized. Mrs. Annie C. Hindley, who has for years stood at the head of the organization was honorably released on account of change of residence, and Mrs. Eliza Buckwalter was appointed to succeed her. Mrs. Hindley has given freely of her time and talents in the Relief Society cause for many years, and her stake has always been among the leaders in our federation. Other officers appointed were: Counselors, Mrs. Harriet M. Webb, Mrs. Edith Grant Young; Secretary-Treasurer, Mrs. Mary E. Abel.

Oneida Stake.

Mrs. Nellie P. Head, who has served capably and faithfully for a number of years as president of the Oneida stake Relief Society, resigned her position on February 14 and was honorably released. Mrs. Amy C. Ballif was appointed president, with Mrs. Mary W. Condie and Mrs. Hattie J. Greaves as counselors.

South Sanpete Stake.

On February 21, 1926, the South Sanpete stake Relief Society was reorganized. Mrs. Hannah Christenson was honorably released and Mrs. Mary B. Noyes was named president. Other officers appointed were: Counselors—Mrs. Sarah O. Hansen and Mrs. Clara M. Anderson; Secretary-Treasurer, Mrs. Blenda M. Dahl. Mrs. Christenson has been an untiring and devoted leader and worker, and has endeared herself to all the women of her stake.

Millard Stake

The Millard stake Relief Society was reorganized November 28, 1925. Mrs. Susan Thompson and her board were honorably released with deep appreciation for their faithful service. The following new officers were appointed: President, Mrs. Hattie Partridge; Counselors, Mrs. Josephine Stephenson and Mrs. Harriet E. Kenney; Secretary--Treasurer, Louie B. Day.

Uintah Stake.

Mrs. Permelia E. Batty was honorably released as president of the Relief Society of the Uintah stake on January 31, 1926, after a period of useful and willing service. On account of the failing health of her husband it was necessary for her to give up the work.

Mrs. Elnora Vernon was sustained as her successor, with Mrs. Minnie J. Davis and Mrs. Agnes E. Calder as counselors.

Relief Society Annual Report

For the Year 1925

Amy Brown Lyman, General Secretary

FINANCIAL ACCOUNT

CASH RECEIPTS

Balance on hand, January 1, 1925:

Charity Fund	\$ 29,914.24
General Fund	102,795.52
Wheat Fund	23,585.26

Total Balance \$156,295.02

Donations Received During 1925:

Charity Fund	\$ 89,342.42
General Fund	111,603.02
Annual Membership Dues for Gen- eral Board	11,086.01
Annual Dues for Stake Boards.....	10,100.49
Received in Wheat Trust Fund	2,267.39
Other Receipts	67,903.50

Total Donations 252,302.83

Total Balances on hand and
Receipts \$448,597.85

CASH DISBURSEMENTS

Paid for Charitable Purposes	100,055.56
Paid for General Purposes	120,677.00
Wheat Fund Sent to Presiding Bishop's Office	9,432.15
Paid General Board Membership Dues	11,591.08
Paid Stake Boards Stake Dues.....	12,201.93
Paid for Other Purposes	34,635.13

Total Disbursements 288,592.85

Balance on Hand December 31, 1925:

Charity Fund	28,685.59
General Fund	113,017.32
Wheat Fund	18,302.09

Total Balances on Hand..... 160,005.00

Total Disbursements and Bal-
ances on Hand \$448,597.85

ASSETS AND LIABILITIES

ASSETS

Balance on Hand December 31, 1925:	
All Funds	\$160,005.00
Wheat Fund at Presiding Bishops' Office	388,362.88
Other Invested Funds	86,113.15
Value of Real Estate and Buildings..	217,158.26
Value of Furniture and Fixtures...	42,632.81
Other Assets	22,494.65
Total Assets	\$916,766.75

LIABILITIES

Indebtedness	1,269.73
Balance Net Assets	915,497.02
Total Liabilities and Net Assets	\$916,766.75

STATISTICS

MEMBERSHIP

January 1, 1925:	
Executive and Special Officers.....	9,647
Visiting Teachers	18,948
Members	30,843
Total Enrolled	59,438
Admitted to Membership During Year....	8,756
Total Membership During Year.....	68,194
December 31, 1925:	
Executive and Special Officers.....	10,131
Visiting Teachers	19,136
Members	31,799
Total or Present Membership.....	61,066
Removed or Resigned	6,511
Died	617
Total Membership During Year.....	68,194
The Total Membership Includes:	
General Officers and Board Members.....	20
Stake Officers and Board Members.....	1,026

ACTIVITIES

Number of Meetings held	55,126
Average Attendance at Meetings	23,729
Number Relief Society Organizations	1,463
Number L. D. S. Families in Stakes	96,778
Number L. D. S. Women, Non-members, Eligible for Membership..	25,030
Number <i>Relief Society Magazines</i> taken.....	23,176

Number Executive Officers Taking <i>Relief Society Magazine</i>	5,326
Number Visits to Wards by Stake Relief Society Officers.....	5,128
Number Visits Made by Relief Society Visiting Teachers.....	643,657
Days Spent with Sick	49,300
Special Visits to Sick and Homebound.....	178,885
Number Families Helped	13,754
Bodies Prepared for Burial	2,360
Number Days Spent in Temple Work	119,566

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	1923	1924	1925
Paid for charitable purposes	\$ 97,846.31	\$100,453.51	\$100,055.56
Total or present membership.....	55,973	59,272	61,066
No. of Relief Society Organizations..	1,356	1,486	1,463
No. of <i>Relief Society Magazines</i> taken	23,829	23,478	23,176
Days spent with sick	53,126	52,445	49,300
Special visits to sick and homebound..	160,614	366,155	178,885
Families helped	10,960	12,281	13,754
Number of visits by stake Relief Society Officers to wards.....	5,027	5,144	5,128
Number of visits by Relief Society visiting teachers	568,667	592,559	643,657
Number of days spent in temple work	96,107	114,160	119,566

PRESENT MEMBERSHIP OF RELIEF SOCIETY

STAKES	MISSIONS
Arizona	Australia
2,018	71
California	Canada
804	121
Canada	Europe
1,275	5,979
Colorado	Hawaii
407	959
Idaho	Mexico
9,892	148
Mexico	New Zealand
188	471
Nevada	Samoa
310	250
Oregon	South Africa
225	42
Utah	Tahiti
33,496	238
Wyoming	Tonga
885	119
	United States
	3,168
Total Membership in Stakes.....	Total Membership in Mis- sions
49,500	11,566
Total Membership in Stakes and Missions.....	
	61,066

Leisure Time for What?

By Jean Cox, State Supervisor of Home Economics Education

The old adage that man works from sun to sun and that woman's work is never done is not believed as fervently as it has been. Modern appliances as well as big business has removed much of the drudgery from the home. The electric washer in one hour will do what a pair of hands and a washboard required eight hours to do. It is not customary for women in towns to spend many hours doing the family washing. The electric or other power washer has released women from approximately one-half to three-fourths of the drudgery of washing.

Commercial and cooperative laundries have perfected laundry processes to such an extent that injury to fabric is much less than it was some years ago. Wet wash and flat rate prices are so small that many families feel that it does not pay to invest money in laundry equipment. From careful studies much less per hour is earned by the housekeeper on flat pieces than on shirts, lingerie, linens, etc. Some interesting studies have been under the direction of homemaking departments which indicate that a good wage is earned by the women in the home in doing piece work for the family. This study also brought out the information that more women are doing laundry in the home within recent years. Some housekeepers claim that clothing and household linens last only half as long when sent to the laundry as when done at home. When this is true, laundry costs should include part of the clothing costs.

Modern equipment such as electric irons and mangles have shortened the time and expense of ironing. Women generally estimate that a good electric iron compared with a stove iron saves half the time required for ironing. Owners of electric mangles feel that the time is cut down fully 65 per cent. The cost of mangling is little if any more than with the electric iron. This piece of equipment is probably not as generally used as it should be where the family is large and the size of the family will not decrease very rapidly.

Ironing is much less a bugbear than when fashion dictates required yards of ruffles on petticoats as well as elaborate trimming of lace and insertion on all lingerie. The costume slip of today can be easily ironed in five minutes, while the elaborate petticoat and corset cover of fifteen years ago would require from twenty-five to forty minutes. Not only is there less material in the different pieces of underwear but manufacturers have made such attractive, easily laundered fabrics that cambrics, longcloths,

bleaches and nainsooks which require so much time to iron are no longer used. The present sensible straight line styles require less than half the material that was used during the ruffle and flare period. While underwear is made from better material, the total cost is less because the amount required is only half as much as formerly.

What holds true of laundry holds true to some extent of baking. Even in isolated communities fairly good bakers' bread is obtainable. The increased cost of fuel and food supplies has made it unprofitable for the small family to do much home baking. Where the family numbers four or more, careful studies show that the housewife can save a considerable margin in doing the family baking. Many housekeepers, it is true, feel that their own product is superior to what they can buy. One housekeeper figures that she either saves 50c or else can call it wages for every baking of rolls and eight loaves of bread. The quality of the product has much to do in determining its value. Cake or pastry of poor quality sells for only about one-fourth or one-half of what quality bakers ask for their wares. In the latter case if the housewife can make a product of good quality her time has a distinct value.

Home baking, however, is less time consuming than formerly because of the many labor saving devices. The time element is important if it is remembered that eggs have been beaten with a three-tined fork and cake mixed in a flat bottomed milk pan. The better egg beaters today, however, beat eggs in one to two minutes, while the sloping mixing bowls make possible the mixing of cake, quick bread, or pastry in comparatively little time. Bread and cake mixers have also decreased the time required. The increased use of electricity, gas or oil has also contributed to cutting down the time requirement for food preparation. Makers of recipes have also cooperated in eliminating time waste. Shorter cuts in food preparation have been standardized with a considerable saving of time. Steam cooked and finely divided cereals have decreased the time for breakfast preparation. The use of canned vegetables, fish, etc., have cut down on the time requirement for meals. Ready prepared spices, flavoring, leavening agents and seasoning have also shortened the time required for food preparation.

The more general use of paints, varnish, wax and polishes in the average home has decreased the drudgery of housekeeping processes. The cleaning and upkeep of hardwood, painted and varnished, or linoleum covered floors are less time consuming than for unfinished surfaces. Cleaning devices, such as vacuums, mops and specially prepared cleaning cloths have cut down the time allotment in daily, weekly and monthly cleaning. Semi-

annual house cleaning is much less arduous than formerly. Standards of sanitation in connection with cleaning are higher as the aim is to keep the house in a sanitary condition, practically all cleaning processes are carried on successfully with much less labor than formerly. The generally accepted work of the professional cleaners has also eliminated much of the drudgery of the annual wall and rug cleaning and floor polishing. All these devices have given more leisure time for the woman in the home.

The popularity of ready-to-wear clothing has eliminated much of the home sewing problem. Present styles owe part of their popularity to the fact that they can be made quickly on power machines. The making of straight dresses requires only a few minutes longer than making a blouse. The women whose dress-making ability is limited will probably be better satisfied with ready-to-wear purchases. Where the home seamstress has skill in her fingers she can very often make a \$30.00 garment for \$15.00. Careful selection of styles easily made, yet attractive, will often make it possible to make a good wage in doing this kind of family sewing.

The importance of big business in terms of power machinery is greater in the making of underwear, house dresses and home furnishing than in the more expensive articles of clothing. Careful studies have shown that it does not pay to make some pieces of children's underwear and some play clothing. Very often the saving is more apparent than real however, for ready-to-wear articles are often sold of poorer materials than the average housewife would buy and make. Then, too, some stores run specials of some articles and mark up others. Careful discrimination of quality of yardage and ready-to-wear will help the housewife to determine what is real economy for her to buy. If every housewife kept account of cost of material, time required for making, and then compared value with a ready-to-wear garment she could estimate the value of her time in making the garment.

Where stores are large enough to have semi-annual white sales there is frequently little saving in making sheets and pillow slips from yardage material.

This tendency to decreased centralization of rather recent home activities has afforded additional freedom to the homemaker. While some extra time is very much worth while, there is also danger that too much leisure is not desirable. The right use of leisure training for different leisure activities. Another important factor to be considered is that in most cases leisure demands expenditure of money. With the well-to-do family this may not be a very serious question, although the study of budgets show that people having \$10,000 a year

income have as much difficulty in living within their budget as does the family of \$1,800 a year. In one case the wants are more numerous and individual expenses are greater.

With all of these cooperating agencies to decrease the time required for various homemaking and housekeeping processes, the women in the home have much less time consuming work to do. With all these helps, clothes are cleaner, houses better kept, clothes in better condition than formerly. The question relative to the spirit of the home is not so easily settled.

It is generally conceded that some activity within the home helps to tie the family together. The empty house is not much of a home when children return from school. Neither does the house devoid of too many of the home activities carry with it the appeal that a reasonable amount of home business demands. Then, too, there is a definite educational value in terms of teaching service that results where the home has regular responsibilities.

While social and educational agencies offer many opportunities of training for leisure, such as increased reading of books and magazines, participating in various kinds of social service, there are increasing demands on the family income for many large and small expenditures. There are very few forms of amusement, recreation or education which do not pile up expenditures. The woman freed from household labor has time to attend club or lectures or class. New wants result from the wider point of view. The need may be a new book, material to make the lampshade, or a more elaborate standard of dress. Accepting invitations to other homes for entertainment demand expense of entertaining within her own. Social and educational demands outside the home have a tendency to increase the number of social engagements, at certain seasons of the year disproportionately to the needs of the homemaker. As a result it becomes increasingly difficult to confine expenditures within the family income.

In every system of home accounts there are certain fixed expenses. Every month a certain amount must be paid for shelter, a rather definite amount must be spent for food if the health of the family is to be safeguarded. Some expenditures must be made for clothing if the family are to maintain their self-respect. Demands are also made for religion, upkeep, education, recreation, incidental expenses, service, etc. The individual with an increasing amount of leisure should budget funds so as not to spend a disproportionate amount for recreation or amusement. Pleasures as well as other living expenses

are becoming increasingly expensive. Wages are not increasing proportionately. If the family is to have economic stability the funds must be spent according to an accepted plan. Many housewives have not discriminated between record of expenditures and plan of spending.

Both accounts and budgets are necessary for economic stability. Each is mutually dependent upon the other. Without accounts a satisfactory budget can not be worked out; without intelligent spending and a record thereof the budget cannot be shaped and fashioned to meet the needs of the individual family. Without this record and plan for spending, the family, with an increasing amount of leisure among its members, cannot spend indiscriminately for pleasure without accumulating bills or limiting vital necessities.

The leisure must be planned for and expenditures must be kept within the budget if the extra leisure is going to contribute to the general well being of the individual or family.

Household accounting and budgeting show conclusively that money has only a limited purchasing power. If money is spent unwisely, fewer wants and needs will be satisfied. In order to make leisure profitable it must be worked for and planned for. Too much leisure on the part of the homemaker may be disastrous to the family well being. Leisure to be effective must be carefully planned for, and the homemaker fortunate enough to have hours for self development must make the most of the opportunity so that health, happiness and financial resources will not suffer from thoughtless over-drawing of funds.

Too little leisure is worse than too much. Lack of recreation is apt to make the individual self-centered and inconsiderate. When this condition exists it is often failure to perform the daily duties so that the homemaker can get away from her responsibilities. Lack of leisure results most frequently from lack of head work rather than hand work. There is failure to determine relative values with the desire to eliminate non-essentials. Leisure is needed for health, happiness and various satisfactions that come with the well ordered life.



Teachers' Topic for July

HOME TALKS

Patriotism

The true patriot is the man who upholds the laws of his country by obeying them. "Let no man break the laws of the land for he that keepeth the laws of God hath no need to break the laws of the land." *Doc and Cov., Sec. 28:21*. We believe in being subjects to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.—*12th Article of Faith*.

- I. Our obligations as citizens of our country.
 1. In obeying the law.
 2. In assisting in law enforcement.
- II. The present danger to our country of disregard for law.
 1. Encourages disrespect for all authority.
 2. Protection of person and property in danger, etc.
- III. Respect due the flag of our country.
 1. Not hoisted before sunrise nor left up after sunset.
 2. When the colors pass on parade or review, spectators if walking, should halt; if sitting, should arise, stand at attention and salute, a man, by removing his hat and holding it at the left shoulder; a woman, by placing the right hand over the heart. Bee Hive girls may render the right-hand salute.
 3. No flag should be placed above or to the right of the flag of the United States. When flags of two or more nations are displayed, they should be flown from separate staffs at the same height and they should be approximately the same size. (International usage forbids the display of the flag of one nation above that of another in time of peace.)
 4. The flag should never be allowed to touch the ground or floor or trail in the water.
 5. Never place the flag for draping or festoons, use bunting with blue always at the top.
 6. Never drape flag over chairs or benches, place it above the speaker when used in a hall or building.
 7. Never strike or drive nails into the flag.
 8. Never use it as a part of a costume.
 9. Never place any other object above it.
 10. The flag when not flown from a staff should be displayed flat. When hung against a wall the union should be uppermost and at the flag's right; that is, to the observer's left.
 11. It is unlawful to use the flag as a trade mark.
 12. It must not be used as advertising matter of any kind.
 13. When used on envelopes it should be placed on the back

of the envelope so that it will not be defaced when the letter is cancelled.

14. It should be displayed from a staff if possible.

15. When a number of flags are grouped and displayed from staffs, the flag of the United States is placed in the center and at the highest point.

16. When displayed from a staff projecting horizontally or at an angle from a window, balcony or front of building, the union of the Flag should go to the head of the staff. If other flags are displayed at windows the flag of the United States should be at the extreme right, i. e. the observer's left if he is in the street.

17. When hung where both sides are equally visible, where people pass in both directions, it should be suspended vertically, with the union to the north or east according to the direction of the hall or street.

18. Remember: Either to the north, the north star, or the east, where come the stars; the Flag's own right; and that it is a living symbol.

19. The flag is never dipped to persons or things. Other colors, state, or organization will always render this honor to the Flag of the United States.

20. When displayed in a window the union should be to the left of the observer, the union should be uppermost and at the flag's own right.

"And never until you and I, and the citizens of this nation who believe in decency and uprightness and law, unite and demand that law be enforced, and demand that righteousness be done in government: never until that time comes, I say, will America really be able to say to all kinds of injustice and oppression, 'Stand Still Forever'."



We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY

625 State Street

Temple and Burial Clothes

COMPLETE SUITS FOR MEN
AND WOMEN

Variety of Grades and Prices

Prompt and Careful Attention
To Mail—Telephone—
Telegraph Orders

Open Daily, 9 a. m.—5 p. m.

General Board Relief Society

Phone Wasatch 3286
23 Bishop's Building
Salt Lake City, Utah

HERE IS HIGH-
POWERED CLEAN-
ING HELP *FREE*

World's largest
selling vacuum
cleaner sent to
your home for
free use.
\$8.50 set of at-
tachments *FREE*
with each cleaner
purchased.



Eureka Vacuum Cleaner Co.
225 So. State

Sold by
Utah Power & Light Co.
Wasatch 500

“Ed. H.” Eardley Electric Co.

EVERYTHING FOR ELECTRICITY
WE DESIGN AND MANUFACTURE DISTINCTIVE
LIGHTING FIXTURES
DO ELECTRICAL CONSTRUCTION

364 South State Street

SALT LAKE CITY, UTAH

Wasatch 6486

When Buying Mention Relief Society Magazine



**TRAVEL AND
PEDESTRIAN
ACCIDENT INSURANCE**

LET THE *Deseret News* *Policy* Protect You

Accidents Happen Every Day

You can't tell her that you can't afford this:

It only costs one dollar for one year, costs so little, protection so great. If you walk across the street, ride in autos, travel on trains, ride in street cars, go to theatres or church, you need this policy.

Write us today and let us tell you more about it. Phone Wasatch 550 or call at our office.

The Deseret News

SALT LAKE CITY, UTAH



THE RELIABLE

1069 EAST 21st SOUTH

Our Made to Order

L. D. S. GARMENTS and UNION SUITS



Wear Longer and Give More Comfort.

Price List For Spring and Summer

No. 50	Light Weight Bleached Cotton, flat weave, New or Old Style.....	\$.95
No. 52	Fine Ribbed Bleached Cotton, Men's or Ladies', New Style.....	1.25
No. 52	Fine Ribbed Bleached Cotton, Old Style.....	1.50
No. 54	Medium Ribbed Bleached Cotton, Men's or Ladies' New Style.....	1.65
No. 54	Medium Ribbed Bleached Cotton, Old Style.....	1.75
No. 56	Medium Ribbed Unbleached Cotton, Men's New or Old Style.....	1.75
No. 58	Heavy Ribbed Unbleached Cotton, Men's New Style.....	2.25
No. 60	Heavy Ribbed Bleached Cotton, Men's New or Old Style.....	2.25
No. 62	Extra Heavy Ribbed Unbleached Cotton, Men's New or Old Style.....	3.00
No. 64	Fine Lisle, any Style.....	1.95
No. 66	Fine Mercerized Lisle, Ladies' New Style.....	2.25
No. 68	Heavy Weight, 1/3 Wool any Style.....	3.00
No. 70	Heavy Weight, 50% Wool, any Style.....	3.50
No. 72	Worsted Wool, any Style.....	4.35
No. 74	Worsted Wool and Silk, any Style.....	5.00
No. 98	Fine Lisle with Silk Stripe, Ladies' New Style.....	1.50
No. 98	Fine Lisle with Silk Stripe, Old Style.....	1.95
No. 102	Fine Rayon Silk, Ladies' New Style.....	4.95

(We pay postage in the United States)

FREE: One pair of Ladies' or Men's Fine Silk Hose or a Ladies' Fine Rubber Apron with each order of \$8.00 or more.

When Buying Mention Relief Society Magazine

DON'T BE FOOLED!

There Sure is a Difference Between

GULBRANSEN REGISTERING PIANOS

and

OLD STYLE "PLAYER PIANOS"

Nationally priced—4 Styles

\$420—\$530—\$615—\$700

Also Brand New Guarantee

Pianos in any Finish

\$305

\$350

Freight Prepaid to Your
Railroad Station.

Write in For Free Catalogue and
our EASY TERMS.

GLEN BROS.-ROBERTS PIANO CO.

Two Stores
OGDEN, UTAH

161 South Main St.
SALT LAKE CITY, UTAH



Glazier and Taylor HOSIERY COMPANY

33 EAST BROADWAY

*A Store Dealing in Quality Hosiery and
Underwear Exclusively*

Heavy Silk Full-Fashioned, all colors

A wonderful Hose for wear

Per Pair\$1.95

Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50

Box of Three Pairs\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50

Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, very
durable. All Colors

Per Pair\$1.00

Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



When Buying Mention Relief Society Magazine

MRS HATTIE H PETERSON
32 SO 2ND EAST
BRIGHAM CITY UTAH

Scowcroft's

Bottled Vinegar
Scowcroft's
BLUE PINE
BRAND

is
Pure,

and
Clean



BLUE PINE BRAND VINEGAR IS

SOLD ONLY IN
GLASS

~ SAFE FOR YOU ~ *Full o' Flavor* ~



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

JUNE, 1926

No. 6

CONTENTS

An Army of Women Marching on the Capitol	Frontispiece
Love's Vigil	Ellen L. Jakeman 279
General Conference of the Relief Society....	Amy Brown Lyman 281
Officers' Meeting—Morning Session.....	282
Work and Business Meeting	283
Official Instructions	288
General Session	296
Editorial—An Honor Fund for President Williams	295
Teachers' Topic for August	332

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints.
Room 20 Bishop's Bldg. Salt Lake City, Utah
\$1.00 a Year—Single Copy, 10c.
Canada and Foreign, \$1.25 a Year—15c Single
Copy

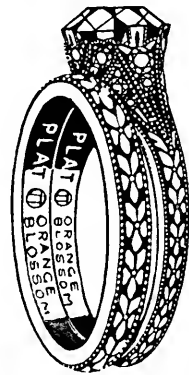
Entered as second-class matter at the Post Office,
Salt Lake City, Utah
Phone Wasatch 3123

One-third carat, fine diamond in a genuine
Orange Blossom setting \$100 not as
a special—but every day in the year

A Financing Plan is Offered

BOYD PARK JEWELERS ✓

BOYD PARK BLDG. 166 MAIN STREET



VACATION TIME

SPECIAL SUMMER EXCURSION FARES



VIA

Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH
WAYS VIA SAN FRANCISCO..... \$42.60

TO LOS ANGELES VIA SAN FRANCISCO
RETURNING DIRECT OR ROUTE
REVERSED \$50.10

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN
UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.
TICKETS ON SALE DAILY MAY 15th TO SEPT. 30th
FINAL RETURN LIMIT OCTOBER 31st.

For complete information, tickets and reservations, call, write or phone
PRESS BANCROFT, GENERAL AGENT

41 SOUTH MAIN STREET SALT LAKE CITY
PHONES WASATCH 3008—3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South



Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick

When Buying Mention Relief Society Magazine

Ask your dealer for the famous Z. C. M. I. Factory-Made

Mountaineer Overalls

For men, youths, boys and children 9-oz.
Copper Riveted

Waist Overalls

For men and boys. Wear 'em and let 'er
buck

Guaranteed For Quality, Fit and Service



Allovers and Play Suits

For Children



DON'T BE FOOLED!

There Sure is a Difference Between

GULBRANSEN REGISTERING PIANOS

and

OLD STYLE "PLAYER PIANOS"

Nationally priced—4 Styles

\$420—\$530—\$615—\$700

Also Brand New Guaranteed

Pianos in any Finish

\$305 \$350

Freight Prepaid to Your
Railroad Station.


Write in For Free Catalogue and
our EASY TERMS.

GLEN BROS.-ROBERTS PIANO CO.

Two Stores
OGDEN, UTAH

161 South Main St.
SALT LAKE CITY, UTAH





Money for Home Building.

At advantageous interest rates.

Build a Better Home / We'll Finance You

Ashton-Jenkins Co.
32 Main Street Waratch 123 Salt Lake City



The Utah Milk for all People Leads

For many uses it takes the place of *cream* at about one-third the cost. It is always safe, pure and convenient. *Ask for Sego Milk* and be sure you get what you ask for.

SEGO
MILK

42-PIECE Dinner Set FREE!

Send in the coupon with the name and address of some friend who is going to buy a piano. If we sell them in 90 days you get the beautiful 42-piece dinner set. If you have additional names, write them on a separate slip of paper. **JUST USE PENCIL IF HANDIER.** Mail today to

Daynes-Beebe Music Co.
 61 to 65 South Main St.
 SALT LAKE CITY, UTAH

COUPON

Name of Prospective Buyer

 Address.....
 Your Name.....
 Address.....

Convert Vacation Time into Money

Our summer courses in business enable you to make profitable the summer months. By beginning your course now, you will finish when opportunity for employment is greatest. Come in and talk over your plans with us.

L. D. S. Business College

Day and Evening
 all the year.

Let's talk it over.

LATTER-DAY SAINTS GARMENTS

From Factory to You, Old or New Style

209 All fine silk.....	\$5.00	24 Heavy bleached	\$2.20
4 Light flat weave.....	.95	10 Med. 1/3 wool.....	2.75
11 Lt. cotton unbleached.....	1.40	16 Heavy 1/3 wool	3.75
20 Lt. cotton bleached.....	1.60	18 All merino wool.....	5.50
60 Medium unbleached	1.65	59 Med. 1/2 silk 1/2 wool.....	7.00
22 Medium bleached	1.85	21 Lt. silk stripe wool.....	4.25
19 Heavy unbleached	2.00	25 Lt. 1/2 silk 1/2 wool.....	5.00

Specify OLD or NEW style and size. Inclose M. O. and POSTAGE will be paid

UTAHWEARE KNITTING FACTORY

652 Iverson St., Salt Lake City, Utah

UTAH MADE SUGAR

IS THE EQUAL OF ANY SUGAR IN THE WORLD!

100% Pure

100% Fine

100% For Utah

“SUGAR BEETS ON EVERY FARM”—

“BEET SUGAR ON EVERY TABLE”—

INSURE A SUCCESSFUL CAMPAIGN FOR
EVERY MILL IN UTAH.

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with “Lipman Full—Automatic Refrigerating Equipment”

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

BETTER L. D. S. GARMENTS "66"

Our "66" is a specially constructed light weight garment that will positively WEAR one to two full seasons!

No. 66 Cutler's special lt. wt.	\$1.15
No. 00 Flat weave lt. wt.	.85
No. 74 Lt. weight lisle	1.49
No. 64 Medium wt. cotton	1.65
No. 62 Med. heavy weight	1.85
No. 61 Med. heavy unbleached with double back	1.85

Please state whether for men or women—new or old style
Postage Prepaid in U. S.

Cutler's

36 So Main

Service Since 1877

Pay Cash

Cash Pays

Energy



EVER THINK OF MILK AS A FUEL?

The nourishing delicious milk for which our dairies are noted should be the "fuel" on which your children's tireless energy depends.

GLOVER LEAF DAIRY

159 W. 1st So.

Was. 2177



THE RELIABLE

1069 EAST 21st SOUTH
OUR NAME, OUR AIM
Our Made to Order

L.D.S. GARMENTS and UNION SUITS



Wear Longer and Give More Comfort.

No. 50	..... \$ .95	No. 56	..... 1.65
No. 52	..... 1.35	No. 58	..... 2.25
No. 54	..... 1.75	No. 60	..... 2.25
No. 64	.....		..... 1.95

All above New or Old Style. Samples sent on request.

When Buying Mention Relief Society Magazine

Love's Vigil

By Ellen L. Jakeman

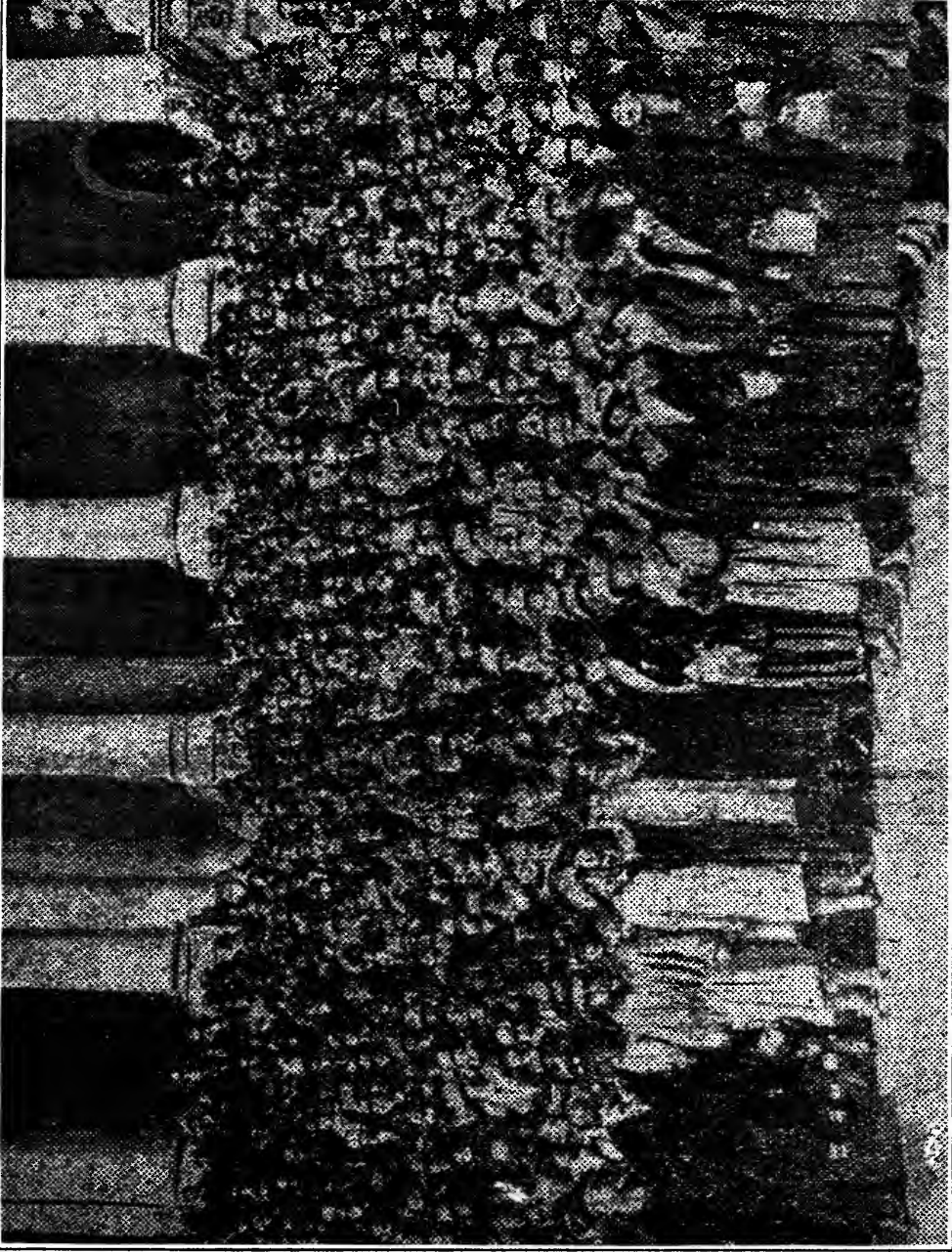
Alone, alone, my boat and I,
On Utah's crystal waters deep,
Fanned by the fragrant breath of June,
Love's long and lonely vigil's keep.
The moon o'er "Io's" lofty peaks
Hath risen stately, calm and cold;
And June hath changed its silvery sheen
To diamond gleams, and showers of gold.

A night-bird from a distant shore,
Its plaintive note pipes ceaselessly:
While all the fair dreams of my youth,
In glowing tints come back to me.
Again I look in love's blue eyes,
And boldly press shy finger tips,
And feel the eloquent delight
Of love's first kiss upon my lips.

I almost see her slim white hand
In curdling foam of waters dipped;
The shadowy wave of curling hair
From band and braid and ribbon slipped
The queenly throat—the slender form,
Clad in a robe like woven gloom—
'Tis well we mortals may not know
How short the path is to the tomb!

In revel of the bower or beach,
I and my vigil, have no part:
The blackness of the distant hills
Adds not one shadow to my heart;
Alone I walk appointed paths,
Till through death's portals, dim and wide.
We meet again; for, oh, thank God!
It was not love nor honor died.

Alone, alone, my boat and I,
Glide o'er the crystal waters deep,
While from the heavens the countless stars
Their tense but voiceless watches keep.
Within my soul is sorrow stirred
With just one thrill of heaven's delight,
As o'er "Mount Io's" lofty peaks,
Dawn's rosy glow steals through the night.



AN ARMY OF WOMEN MARCH ON THE CAPITOL

Women claiming to represent 12,000,000 of their sex bombarded the Senate prohibition committee at Washington to insist on retention of the prohibition law, with strict enforcement. This picture shows them on the capitol steps.

THE Relief Society Magazine

Vol. XIII

JUNE, 1926

No. 6

General Conference of the Relief Society

Amy Brown Lyman, General Secretary

On April 2 and 3, 1926, the Annual Conference of the Relief Society of the Church of Jesus Christ of Latter-day Saints convened in Salt Lake City. The Conference consisted of five sessions—two for general and stake officers, two for the public and a special meeting for stake and mission presidents.

The attendance was large and there was excellent representation from the various stakes and missions. The roll call gave the following tabulation: *General Officers' Meetings*. Stakes represented 92 out of 94; missions represented 8; General Board members 19; stake presidents 73; stake counselors 85; stake secretary-treasurers 46; other stake board members 219; mission presidents 7; other mission representatives 1; visitors 30; total 480. *General sessions in the Assembly Hall*. Morning session 2,400; afternoon session 2,800. The missions represented were as follows: California, Central states, Eastern states, Northern states, Northwestern states, North Central states, Western states and Dutch mission.

President Clarissa S. Williams presided over all the sessions of the conference, and she was assisted and supported throughout by the members of the General Board.

Mrs. Lizzie Thomas Edward, general chorister, was in charge of the music. She was assisted by Miss Edna Coray, general organist, and by the Relief Society choir. Special numbers were given by Miss Margaret Summerhays, who rendered most delightfully "Gethsemane," and by Messrs. Noel Pratt and George M. Cannon, Jr., who sang as a duet, "The morning breaks the shadows flee."

The Liberty stake furnished ushers for the conference and they were most attentive and courteous to those in attendance.

A banquet was given Friday evening by the General Board,

with the stake and mission presidents or their proxies as guests of honor. The banquet was open to all stake officers who desired to attend and covers were laid in all for 300. Counselor Jennie B. Knight was master of ceremonies and Mrs. Julia A. Child, toastmistress.

CLARISSA S. WILLIAMS HONOR FUND

A most pleasing and distinctive feature of the Relief Society conference occurred at the banquet in the form of a genuine surprise to President Clarissa S. Williams and the members of the General Board. The authors of the innovation were the Relief Society stake and mission presidents.

At the close of the program the privilege of the floor was asked for Mrs. Mary A. Cutler, president of the Pioneer stake Relief Society. Mrs. Cutler in a most charming manner presented President Williams with a gift from the stakes and missions in the form of a check for \$600, the fund to be named The Clarissa S. Williams-Relief Society Honor Fund, and to be used for any purpose and in any way President Williams might designate. Mrs. Cutler called attention to the fact that memorial funds have been established in honor of the past presidents of the organization, and she stated that it was the desire of the women of the Society to establish this fund during President William's life so that her own wisdom and love might be expressed in choosing the object of its use. President Williams was so overwhelmed and overcome with the gift, as well as with the spirit of love and confidence which was poured out upon her in connection with the presentation, that it was almost impossible for her to express her feelings. She, however, responded most graciously and charmingly and in a few words expressed her heartfelt thanks and gratitude to the women of the Relief Society who had so honored her.

OFFICERS' MEETING, MORNING SESSION

President Clarissa S. Williams

Six months have gone since we last met. It has not seemed long and yet it has been one-half year. The members of the General Board have had the privilege of visiting you in your homes during the last year, and the reports that have come from the work which you are doing in your stakes are very gratifying.

We greet you this morning with love in our hearts for what you are, what you are doing, and what you expect to do, and our prayers go out constantly to our heavenly Father that he will bless you in your labors and broaden you that you may be towers of strength in the communities where you live.

The work and business meeting has been featured during

the last year. We thought probably it would be interesting to have three stakes give brief reports of what they are doing along the lines of making the work and business meeting interesting. We have asked representatives of North Sanpete stake, Salt Lake stake, and Ogden stake to report.

WORK AND BUSINESS MEETING

North Sanpete Stake (Mrs. Virginia W. Madsen): In the spring of 1924 we were given the opportunity of having a department in our union meetings for work and business, and as a result of this and other efforts, interest in the work and business meeting has been greatly revived. The second counselor, with two other stake board members, was given charge of this work. As a beginning we visited all the wards in the stake. This served as a survey of the work being done and gave a working basis for the future. We began by adopting a stake slogan: "Every ward a bazaar, and each ward the best." To assist the wards in working this out, we adopted an apron day, and asked each ward to bring to union meeting a finished apron and enough patterns of it to supply each ward in the stake. At this meeting eleven out of fourteen wards responded. Two contributions came from the stake board, and each ward was supplied with thirteen patterns, only one pattern being duplicated. Twelve finished articles were exhibited, all different, giving new ideas of color, combinations and finishings. The stake committee had in mind several suggestions for the next work meeting. These were discussed by the ward representatives and the work for the next meeting planned. Samples of laces, edgings, etc., were supplied. At the present time the wards in the stake have at their disposal a variety of children's clothing, novelties for bazaars, Christmas gifts, and attractive saleable articles for the bazaar. We are proud that eleven out of fourteen wards held bazaars in 1925. Those not holding them were small wards of from thirteen to fifteen members. Many wards held work meetings week after week during the Summer. After this experience, the idea prevailed that living up to the slogan was too much for each year, so the committee thought each ward might hold a bazaar every other year, and where there is more than one ward in a community, the bazaars might be held alternately. We sent cards to the wards asking them what benefits they had received. They answered that they had been benefitted by the exchange of patterns, and that many useful original ideas had been circulated. One ward purchased a roll of paper and gave members the privilege of cutting off the patterns they wished, but keeping the original patterns in the organization. The attendance has been increased greatly, as many come to the work meetings who would otherwise not have attended.

The teachers report one by one in a separate group composed of the president and secretary-treasurer, and then join the work group in which they are most adapted to serve. If the membership could function in the same type of work each time, more could be accomplished and the standard of work raised. We have had wonderful cooperation in our work meeting program. Our attendance at union meetings has been from 50% to 75% during 1925, although the stake is large and the ward representatives have to travel long distances. The wards which sent representatives regularly to union meetings showed the best results in the ward work.

The committee in charge of work meetings can do much to stimulate interest if adequate preparation is made before the meeting begins. In some wards the work committee prepared a finished article after the pattern to be distributed and worked upon, and this stimulated interest in the work at hand. This finished sample could then be kept by the ward for the bazaar. If the work committee would have articles cut out of the different materials being sewed, more could be accomplished at work meetings. It is also a good plan to have a sub-committee in charge of each kind of work to be done—fancy work, quilting, rag rugs, remodeling, etc.

We feel that we have only made a beginning. Our idea to get away from a set program of carpet rags and quilt blocks has functioned in the wards. We are not discouraged but realize that work and organization on our part is the only avenue to success. A definite general outline would help the work, but we realize that types of work must be arranged to suit the various localities and wards in the Church. I feel that organization and preparation are the things that insure success in work and business meeting.

Salt Lake Stake (Mrs. Vilate N. Bennion): Our stake is on the west side of Salt Lake. There is some significance attached to that, because it is the poorer part of Salt Lake. A great many of our people have small salaries; some of them do not have any fixed salaries, and some of them haven't anything and are dependent upon the Relief Society and upon neighbors for help. This will give you an explanation of the kind of work we have been doing in our work meetings.

Our business takes up a great deal of the afternoon so the suggestion of the General Board that we have one ward counselor take charge of the work of the meeting was very acceptable. Our wards meet at two o'clock (although sometimes they meet earlier to do special work) and after the opening exercises the meeting is divided into two groups. The president, with her secretary-treasurer and the social worker retire to an adjoining room and

attend to the business and receive the teachers' reports. It takes most of the afternoon in many of our wards just to hear the reports of the teachers and see to this business. We have quite a number of social service aids in our stake. We have thirteen wards and half of them have social service aids who help very materially in the work and in the distribution of the funds that we have for charitable purposes; all of which is done in connection with the bishops. One of the counselors takes charge of the work meeting. Of course, the quilts and carpet rags are always in evidence, but we have been remodeling, have been doing different kinds of fancy work, and in many instances our people have taken the sewing of families who are unable to keep up with their work, and have done it on this day. There have been many instances of this. They have made clothes over, they have made clothes out of new material, and have done fancy work as a source of revenue. I think every ward of the stake has had a bazaar during the last year and much of the work was done at these meetings. We have appointed a Board member to be stake supervisor of sewing and fancy work. We have asked each ward to select somebody besides the officers to take charge of this part of the work, under the supervision of the counselor in charge. In the latter part of January we set a day to make an ideal work and business day. We selected the work and business meeting of March to do this. At first there was not a great deal of interest, but soon every ward took it up enthusiastically. Our stake supervisor taught the making of flowers, the making of lamp shades, ties, and dyed work, etc. Special interest was taken in the crystal lamp shades which have been very popular this winter. Some of the wards had an attendance of three times as many as usual. We made it a point for a board member to visit each ward and it was quite a gala day. The results of the work were so fine that we had an exhibition of all of the work on the 17th of March, and we were truly pleased with the many beautiful things done in the shape of fancy work and brought together for this display. We had also on display quilts made of new cloth and old cloth, and clothing for the needy. The great problem now is to keep up this interest.

Ogden Stake (Mrs. Emma A. Jensen): In preparing this topic and thinking it over, I wondered if the General Board does not get discouraged and weary waiting for results from the work and business meeting. It has been several years since they first gave us the new plan, and it seems we are just now beginning to wake up to the fact that it is a very important subject. We have found in our stake that probably the difficulty we have had has been because we were not well organized. We have not known definitely what we were going to do, as at other meetings. Then

we found at first that we did not have all the presidents converted to work and business meeting. They said they could sew at home, but we believe now that every president is in favor of the work. Of all of the meetings during the month, the work and business meeting is the one which needs the best general preparation. Then, there must be thorough cooperation between the work committee and the officers, so that they will not overlap one another. I know of instances where the work committee has become discouraged because they have not been able to put their work over after preparations were made. We have a preparation meeting in the wards in our stake every Wednesday night, where the Relief Society officers meet in departments to prepare their work for the following week, and in this meeting the officers take up most of their business so there is not very much business to be done on the meeting day.

The teachers' topic has become quite an important feature of this day. This topic is first given at the monthly union meeting. The representatives at union meeting carry it back and it is given on the work and business meeting day. The time allotted is between ten and fifteen minutes, and we are careful not to go over this time. After the topic is given the meeting is divided into two groups, and while the reports are being given, the work goes on with its own activity. The teachers make confidential reports to the president and secretary, and then join the work group. Some wards have supervisors each of whom is in charge of four or five pairs of teachers, and they hand in a compiled report of the group over which they preside. This saves a great deal of time and reports made in this way are given in about one-third of the time it would take the teachers to report individually.

We are very fortunate in having a stake board member in charge of the work committee, who is a government worker. She has the work outlined for the year. She has been taking up at union meetings the tailored pocket, the bound buttonhole, dress finishing, etc. The ward representatives have taken this information back to the wards, where all the members, and especially the young mothers, have been very much interested. We also have quilt blocks, etc., and sometimes the women bring their own work and exchange patterns. At one time the stake supervisor did a great deal in exchanging patterns. She is planning to introduce next pressing and cleaning, and during the summer she will take up salad dressings and combinations of fruits and vegetables for salads, also sandwiches and their filling. For a time when the members would find that it was work and business meeting they would stay home, saying, "They are just going to sew today, we will stay home," but now our attendance is just as good on this day as on any other. At a meeting I attended in February, I was

very much interested in a group of young sisters who were taking active part. They were taking lessons in set-in pockets and bound button holes. The lesson had been given the previous month, and these young mothers had heard of it and had come to the meeting and asked that the lesson be repeated for them.

In one ward last year, twenty-five rag rugs were made. It was found that these rugs sell better than most anything else at bazaars, and very good profit was made on them. So they always have a good supply of rag rugs for bazaars. With the exception of one or two small wards we all have bazaars. Part of our wards are country wards and of course conditions are different and they do work to suit the conditions. In one ward eight quilts were pieced and sold at the bazaar. Some were also given to people who needed them. In one ward thirty-seven skull caps were made for the Red Cross. Some of the women who were good knitters came and taught the others how to knit these caps. In one ward last year fourteen crocheted rugs were made, you who have seen these crocheted rugs have noticed that very attractive color combinations can be achieved. They sell rapidly. In one small ward with an attendance of from twenty to twenty-five, we have a very ingenious leader. She is prepared every work meeting with her bundles of work that she has cut and sorted and this is given to the women who are best fitted to do the work. Of course, having such a small enrollment, she knows every member and what she can do best. This ward had a family of seven children left without a mother, and for some time the Society took care of this family, and clothed them very nicely with remodeled clothes.

At a local board meeting last week, the problem of interesting those members who range in age from seventy to eighty years, was discussed. These sisters cannot thread needles and do not care to sew. The ward officers are very desirous of having them attend and they were considering the advisability of having a special topic assigned to them so they might sit in a group by themselves and discuss it. Another suggestion was that they have someone read to them.

Sometimes at the work and business meeting, refreshments are served. At one time some of our wards made this quite a feature. Attendance became larger but it was realized that very little was accomplished so we are gradually doing away with it, and spending the time more profitably.

PRESIDENT CLARISSA S. WILLIAMS

President Williams spoke of the older women, and urged that the wards make plans for them so that they will find something of interest at the work and business meeting. While we are

working with all our might to get the young mothers interested in the organization, we want to retain all the older members and make it a happy meeting place for them.

Perhaps during no period have more reorganizations been made in the Relief Society than during the past six months. This has brought in some new workers and placed in office others who have been members of the organization but who have not had such responsibility before. Following is a list of organizations and reorganizations:

North Central States mission, organized October, 1925. Mrs. Harriet H. Allred appointed president.

Eastern States mission—Washington, D. C., organized February 13, 1926. Mrs. Don B. Colton appointed president.

Gunnison stake, reorganized August 30, 1925. Mrs. Ida Swalberg released; Mrs. Amelia C. Larson appointed president.

Alpine stake, reorganized January 24, 1926. Mrs. Annie C. Hindley released; Mrs. Eliza Buckwalter appointed president.

Oneida stake, reorganized February 14, 1926. Mrs. Nellie P. Head released. Mrs. Amy C. Ballif appointed president.

Millard stake, reorganized November 28, 1925. Mrs. Susan Thompson released; Mrs. Hattie Partridge appointed president.

South Sanpete stake, reorganized February 21, 1926. Mrs. Hannah Christenson released; Mrs. Mary B. Noyes appointed president.

Uintah stake, reorganized January 31, 1926. Mrs. Permelia E. Batty released; Mrs. Elnora Vernon appointed president.

Hawaiian mission, reorganized December, 1925. Mrs. Olive S. Waddoups appointed president.

Roosevelt stake, reorganized March, 1926. Clara E. Hanson released; Ada Johnson appointed president.

OFFICIAL INSTRUCTIONS

By President Clarissa S. Williams

Instructions to Officers. Printed instructions for stake and ward officers are to be found in the Relief Society Stake and Ward Record Books. In the Stake book are outlined instructions to Stake officers (in front cover, and instructions to Ward officers in back cover.) In the Ward Record Book instructions to Ward officers are found both in front and back covers. Copies of these instructions are sent to stake presidents with the new issue of Record Books, and should be carefully preserved by them for reference by the Stake President and Board.

It is recommended by the General Board that the instructions in the stake book to stake officers and to ward officers be read and discussed yearly at the September meeting of the Stake Board.

It is recommended also that the instructions in the Ward Record Book be read and discussed yearly at the September meeting of the ward officers.

Officers should read all instructions and circulars frequently, and thereby avoid the trouble of writing to the General Office to ask for information which is already at hand.

Membership. (See instructions in Relief Society Ward Record Books. See also *Relief Society Magazine*, June, 1922.)

New Members. It is suggested that the wards make it a general practice to receive new members on Work and Business day, although they may be admitted at any meeting. Before members are admitted the duties and privileges of membership should be explained to them, including responsibility regarding Annual Membership Dues—that all enrolled members should pay dues yearly. It is not recommended that new members be enrolled until it is known that they are really interested and expect to give their allegiance to the organization.

When members are enrolled in the Relief Society for the first time, it is expected that they pay their membership dues for the year in which they are admitted. However, when new members enter the organization after September 30, the dues paid at this time should be considered as covering the remainder of the current year and also the year following. (See instructions Relief Society Ward Record Book.)

Membership. It is desirable for L. D. S. women to belong to the Relief Society, even though they are unable, through illness, occupation, or for other reasons, to attend meetings. Any L. D. S. woman who is eligible, and who is willing to pay dues, should be gladly received. While the Relief Society appreciates a good average attendance, and works for it, still it appreciates more the membership, the sympathy and support of the women of the Church. There are many aged and home-bound women who can never attend; there are busy women and working women who cannot attend; there are women with little children who cannot leave them; and there are even women who seem to have no special reason for not attending meetings, but who still prize membership, pay dues and contribute liberally to the organization. All of these we would welcome and claim as members. Stake Board members should be enrolled in the ward in which they live and should pay annual dues through the ward. They should be recognized as members of the ward Relief Society. (See instructions, Relief Society Ward Record Book.)

FUNDS

1. (See instructions in Ward Record Book.)
2. *Division of Funds When Reorganization Occurs.* Funds

which are on hand in the stakes and wards at the time divisions occur, should be divided between the new and old organizations. The funds may be equally divided or divided proportionately with the number of members in each division.

3. *Charity Funds.* It has been reported in a number of group conventions that the charity funds are low and inadequate in some wards, due to two reasons—first, the family is often away from home when the teachers' visit is made and therefore no contribution is made for the month; or secondly, the family doesn't happen to have change, therefore no contribution is made. It is recommended by the General Board that L. D. S. families make an effort to set aside a certain amount monthly for contribution to the Relief Society, and to see that this contribution reaches the officers, in case it has not been possible to hand it to the teachers on their visit, due to the above reasons.

4. *Temple Funds.* Temple Funds contributed for Temple work for women may be sent directly to the Temple with the names attached, or with the statement that the money is to be used for work on women's Temple lists; or the fund may be turned over to the Genealogical Department in the stakes and wards, to be sent by them with stake and ward names. The 50c Temple donation by Relief Society women, which is given in lieu of one day's work for a woman in the Temple, is to be used for the names of women only—it should not be diverted for Temple maintenance or for any other purpose.

Night Meetings. The General Board prefers that Relief Society meetings be held in the afternoon of Tuesday, each week. However, in communities where the Priesthood has directed that the Relief Society should hold meetings in the evening, we recommend that the sisters comply with the request. Where Relief Society meetings are held in the evening, we recommend that the Relief Society either hold separate opening exercises from the Priesthood, or that they make a special request that the opening exercises be limited sufficiently so that the class work may not be interfered with nor neglected. Also that a work meeting be held once a month in the day time, in order that the sewing and other activities of the organization shall not be interfered with, and that arrangements be made for regular visits by Stake Board members.

Theology and Testimony Meeting. In view of the fact that Theology and Testimony are given at the same meeting (the first Tuesday in the month) and that some wards have complained that they do not have sufficient time, the General Board recommends that where there is a large enrollment, and where desired otherwise, the time for this meeting be extended fifteen minutes, and cover one and three-fourths hours—from 2 o'clock to 3:45 p. m.,

which should give sufficient time to cover the work. In such wards it is suggested that 45 minutes be devoted to the theology and 35 minutes to testimony. This will leave 25 minutes for opening and closing and for any business that may need attention. In smaller wards where the extra fifteen minutes is not needed nor desired, and one and one-half hours is sufficient, it is suggested that 45 minutes be devoted to the lesson, 20 minutes to testimony, and 25 minutes for opening and closing and business. In both cases the theology lesson should close promptly at the end of 45 minutes, when testimony should begin. Testimonies need not be lengthy. A large number of short, spirited testimonies may easily be given in the time allotted. It is suggested that any business not needing immediate attention be deferred until the next meeting.

Relief Society Year. (Vacation or open period extended one month and course of study reduced from ten to nine months.) At the October, 1925, Conference it was decided that the regular full time Relief Society work year, with weekly meetings, be shortened one month and cover a nine month period from October 1 to June 30; and that the required lesson course be arranged for this period; that the months of July, August and September, the summer period, be left open for any arrangements decided upon by the stakes, the only requirement being that the work and business meeting be held. Where desirable, stakes may arrange a special summer program, and use as many Tuesdays as they desire for the same. It was decided also that September be set aside for special work preliminary to the opening of classes in October, and be used for teachers' conventions, and special meetings introductory to the regular year's work.

Ward Conferences. It is the desire of the General Board that ward conferences be held on Sunday in preference to any other day. The object of the ward conference is to place the Relief Society work before the people of the ward and it is felt that this can best be done in a Sunday meeting when the public is in attendance.

Visits of Stake Officers to Wards. All wards should be visited at least once a year, or twice, if possible. Where it is convenient, wards may be visited with profit once a month or once in two months.

Questions from Wards. All letters to the General Office from wards and branches containing questions about local work are referred back to the stake and mission presidents of the locality for answer and instruction.

Social Service Aids. It is recommended that those women who have been appointed to assist the ward presidents with the actual charity and social problems in the wards, be designated as

"Social Service Aids" in contra distinction to the term "Social Workers," which latter term refers to trained full time workers who are more or less professional. The class leaders in the Social Service Department may or may not be the Social Service Aids in addition. In some instances the class leader and the Social Service Aid is one and the same person, but in most cases separate individuals have been selected for each position.

Magazine Agents. The allowance of 10% formerly allowed magazine agents has been discontinued. This action was taken in order to keep the subscription price of the magazine at \$1.00 per year. Agents are allowed to deduct, from the total amount sent in for lists of subscriptions, the postage and money order fees charged them when making remittances to the *Magazine* office.

Releases. Where Stake Board members are unable through illness or because of advanced age, to give active service in the Relief Society they and the Relief Society Stake President should advise with the Stake President as to the advisability of their remaining on the Stake Board.

Standard Price for Quilting. It is recommended that the minimum price for tying quilts be \$1.25; minimum price for quilting soft outing flannel quilts, where strips are merely sewed together, \$2.00; minimum price for quilting piece quilts \$3.00. That for complicated designs and fancy quilts, the price be raised according to the amount of labor required in doing the work; for joining strips together for comforters or for linings, minimum price 25 cents.

Maternity Bundles and Accessories. It has been reported that after some of the wards began to sell maternity bundles and to rent maternity utensils and accessories, there was a great demand for them. Many people are willing to pay for these articles and for the use of them but are unwilling to borrow them or accept their use for nothing. Where articles are rented they are paid for in advance, and are always returned laundered.

Suggestive price list—

1c per day for each article.

1c per day for each utensil.

Teachers' Topic. It has been recommended that the Teachers' topic be given in the Work and Business Meeting before it is discussed in the homes. The object is to give information and to open avenues of thought both to the members and the teachers, so that when the topic is given later in the home, the hostess as well as the teachers will have something to contribute to the discussion. In order for this to be done it is necessary for the topic to be discussed in the Work and Business Meeting several weeks previous to the time it is used in the homes. For example

the February topic should be discussed in the January Work and Business Meeting.

Teachers' Books. The General Board recommends that stake and ward officers insist that the visiting teachers use the Teachers' Book upon their visits to families. The book is arranged by the General Board, and secured by the wards for this purpose, and should be used according to instruction.

Memorials and Loan Funds. Four memorials have been established for past General Presidents of the Relief Society, in the form of a Yearly Prize Poem Contest, a Gift for Sacred Temple Service and two Loan Funds. Two additional Loan Funds for Public Health Nursing, and Social Service Training, have also been established. The Prize Poem Contest is known as the Eliza Roxey Snow Relief Society Memorial Prize Poem Contest. \$750.00 has been set aside, the interest only to be used as prizes. The memorial provides for two prizes—first and second --to be paid annually to the winners of the first and second prizes in the Poem Contest to be conducted annually; the winning poems to be published each year in the January number of the *Relief Society Magazine*. The first prize consists of \$20.00; the second prize of \$10.00. The Temple Grant is known as Bathsheba W. Smith Relief Society Memorial Temple Grant, for which \$750.00 has been set aside, the interest only to be used for Temple work. The memorial provides for Temple work for women, the amount to be given yearly to one of the Temples, beginning with the first Temple established and dedicated—the others to receive it in rotation. The names to be worked for are to be taken from the Charity Lists of the various Temples.

The Loan Funds are as follows:

1. The Zina D. H. Young Nurse Loan Fund for girls desiring to enter hospital for training—known as the Zina D. H. Young Relief Society Memorial Loan Fund for Nurses. \$750.00 has been set aside for this Loan Fund. Loans may be secured through the office of the general Secretary;

2. A Loan Fund for college girls of the upper classes at the Brigham Young University—known as the Emmeline B. Wells Relief Society Memorial Loan Fund. This Loan Fund consists of \$1,000.00, which is administered by the Board of the Brigham Young University. Applications for this Fund should be made to the Brigham Young University;

3. A Public Health Nurse Loan Fund for graduate nurses desiring to enter a college for training in Public Health Nursing. \$1,500.00 has been set aside for this fund. Applications for this fund should be made to the office of the General Secretary;

4. A Social Service Loan Fund for college girls desiring

to study Social Service as a profession. \$1,500.00 has been set aside for this Loan Fund. Applications for this fund should be made through the office of the General Secretary.

Summer Outings for Children. Summer outings for children were so successful last year, that we are desirous of sending more children out this year if possible. The past winter has been one of unemployment for many. In homes where this condition has existed, many children have been without the necessities of life. An outing in the country would be like a pleasant dream for them. All of the children who were sent away last year are continually asking, "When will it be Summer again?" and when they come to the office, they inquire anxiously if they are to be on the lucky list this year. One little nine-year-old boy said yesterday: "I hope you are going to send me away this year 'cause I promised the man I stayed with last summer, I would come back and work for him this year." If there are any applications for children this year we would like them sent to Relief Society office not later than June 1. They should state how many children may be accommodated and when they may come. July and August are the warmest months in the city and would therefore be the best months for the children to be away. Last summer most of the applications were for girls; we hope the boys will be more in favor this year.

Social Service Institutes: President Williams announced that the General Board is now prepared to hold social service institutes wherever they are desired. These institutes consist of a course of lectures in social welfare work, with additional special lectures and a discussion of required reading. The object of the institute is to train Relief Society women in the best possible methods of family welfare work. The instructors will be furnished by the welfare department at Relief Society headquarters, the only expense to the stake being the railroad fare of the instructor and her board and room while she is in the stake. The course covers one or two weeks, depending upon how many hours are devoted to the work each day. Books for required reading will be loaned to the stakes from the library in the welfare department.

OFFICERS' MEETING—AFTERNOON SESSION

Note: The addresses given at this session by Dean L. John Nuttall on "How to Teach;" and of Dr. Arthur L. Beeley, on "Modern Methods of Dealing with Behavior Disorders," and the addresses of Mrs. Amy Brown Lyman and Miss Alice Louise Reynolds will appear in full in the July *Magazine*.

THE RELIEF SOCIETY MAGAZINE

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Editor CLARISSA SMITH WILLIAMS
Associate Editor ALICE LOUISE REYNOLDS
Assistant Manager AMY BROWN LYMAN

Vol. XIII

JUNE, 1926

No. 6

An Honor Fund for President Williams

During the coronation of King George and Queen Mary, a unique plan was put into effect to furnish the United Kingdom with two much-needed charitable institutions. All of the Georges in the empire were asked to contribute one shilling and all of the Marys, one shilling, which is equivalent to about twenty-five cents in U. S. money. This money was to be presented to the king and queen at the time of their coronation. A few days before the coronation ceremony actually occurred the committee representing the project waited on the king and queen, turning over to them the amount that had been collected. We are told that these sovereigns received the gift with a graciousness befitting a king and queen, at the same time expressing their gratitude to their loyal subjects for giving them each an opportunity to establish a charity that should be called by their names. They said that later they would name the particular charity that they would be pleased to foster with the gift.

Something occurred at the banquet given by the General Board during the recent Relief Society Conference that reminded us of this gift to the king and queen of the British Empire in 1911. At the close of the banquet Mrs. Lyman, in words that met the situation exactly, introduced Mrs. Mary A. Cutler, President of the Pioneer Stake, who made a presentation to President Clarissa Smith Williams on behalf of the stake presidents and mission presidents of the Relief Society.

In fitting words Mrs. Cutler presented a check of six hundred dollars to President Williams for the founding of an honor fund that should bear her name. She emphasized the fact that those who had contributed to the fund were both anxious and eager that this honor fund should be established during the life of President Williams, so that she might express her own wish as to what it shall be. Nothing could have been more appropriate than this presentation, for Sister Williams is the president who has made history for herself and the great organization at whose head she now stands by founding memorials to the past presidents.

President Williams' response was full of appreciation. She said there were a number of charitable projects that claimed her interest, but that she was not able at the present time to state just which one of these she would select, but that later she would take pleasure in making an announcement in relation to the matter.

GENERAL SESSIONS

Morning Meeting, April 3, 1926

PRESIDENT CLARISSA S. WILLIAMS

It is indeed a privilege to have this opportunity of greeting you again in the general session of our semi-annual Relief Society conference. Your faces look very dear to me this morning, and I am delighted that it is my privilege as well as yours to meet so many who are actively engaged in the work of the Relief Society. I think that our hearts cannot be filled with sufficient gratitude to our heavenly Father for the blessings he visits upon us during our lives, for the good things that he puts into our hearts to do, and for the spirit and energy we have to go forward and perform our duties in a measure to our own satisfaction and to the satisfaction of those who are our friends and neighbors in the communities where we live. I believe that during the past six months the Relief Society has made very satisfactory progress. From the information which comes to us from the various sources we believe that the work is increasing in interest to the individuals and to the communities and that many women who heretofore have not been identified with this organization are becoming interested. This is an organization of mothers, and as mothers we should be examples to those in the communities where we live. Our lives should be an open book that those who are around us may read the pages day by day and may know that we are endeavoring through the inspiration of our heavenly Father to do his will and keep his commandments.

As a General Board our sincere prayers are constantly with the organizations of the Church, both at home and abroad, in the stakes and the missions, and our love and sympathy go out to those women who are laboring so hard to bring together the women in interest and in love, to teach them the principles of the gospel and to help them live nearer their heavenly Father and to help them to have his Spirit to guide and direct them. As many of you know, this is the quinquennial of the organization of the present General Board, and we have felt that it was proper that the members of our board should have the opportunity of presenting to you some of their sentiments in regard to the work in which they are engaged. The day will therefore be occupied principally with words of love and greeting to you from members of the General Board. We hope that President Heber J. Grant will be with us this afternoon, that he may give us his approval and benediction on the work we are endeavoring to do.

COUNSELOR LOUISE Y. ROBISON

Many of you will remember that three years ago this spring we were speaking of sustaining law, and four laws, the curfew law, the quarantine law, the cigarette and the prohibition laws, we pledged ourselves to sustain. I am sure every one of us here has just as much loyalty to these laws now as on the day we stood and signified that we would support them, but there is much progaganda abroad against prohibition and the thought has come to me, "I wonder if we are being affected by this." It was prohibition that gave trouble to the liquor interests, but it was the public sentiment back of the prohibition that was the means of throwing the missile. Now the anti-prohibitionists feel that the only thing to do is to change public sentiment, which they are seeking to do by the progaganda which is being given out. Honorable citizens will tell you that prohibition takes away our personal liberty, but there is no law enacted by the government that does not take away personal liberty. We cannot take other people's property, burn it, or shoot on the public streets.

There is not time to speak on the eighteenth amendment, or the fact that it took seventy years of earnest effort by the people of the United States to put it into the constitution, but it is there, and we should be law-abiding citizens. The progagandists tell us that prohibition is driving the young people to the use of narcotics, and this idea was so universally promulgated throughout the United States that the government appointed a commission to investigate, and this commission found that it has had no effect upon the use of narcotics.

People think that prohibition is a failure because they say anyone can get liquor. I wonder if there is a person in this house who knows where she could get liquor. Compare that with the time before prohibition when you could not walk down one block of any city without having saloon doors open and drunken people reeling out upon the side walk. Then the anti-prohibitionists say if people could have light wines and beer they would not drink. But that did not prevent people from drinking before prohibition. Recently Mr. Raymond Robins lectured in Salt Lake and he said that in Australia he had seen more drunken men and women than he had ever seen before in his life. In Whitechapel, London, the same condition exists. Alan Benson said he stood outside of a public house in the Strand in London and saw more drunken people than he had seen in the United States in a year. There is a cry that there are so many drunken automobile drivers, that there are so many more arrests for drunkenness than there were before the war. In 1914 there were not one hundredth part of the number of automobiles that there are now. Then, too, drunkenness was

not a cause of arrest. It was only disorderly conduct. Now, any drunk is arrested. We are making history today just the same as people did in the beginning of our country. You will remember how the people stood for liberty, demanding it from the English government, and how they would not pay the exorbitant tax on tea. In Boston now people take you to Faneuil Hall and show you where those patriots congregated. Those men threw the tea into the harbor. In the list of signers to the protest against the high tea tax, there was a long list of women's names sent in, and they said "We cannot defend as you men do, but we will stand back of you, and we will not drink tea." It was, perhaps, not the tea they objected to, but the principle back of the objection. What would this country be today if those people had not stood for what they considered right? I am wondering if we realize the ugly name given to people who took tea in those days—tea which was smuggled in after the action referred to was taken. They were called traitors. The women of the Latter-day Saint Church have two standards to maintain—the standard of the nation and the standard of the Church. In a hundred years time will we be classed in history as patriots? Our Father in heaven revealed to Joseph Smith the Word of Wisdom, and we were told that strong drinks were not for man, and ever since that time the authorities of the Church have stood solidly in favor of prohibition. So the women of the Church have a double duty to perform. I pray that you will not listen to this propaganda, and that you will use your influence with your brothers and sons and husbands that they may not speak disrespectfully of this law. May we have the courage of those fine patriotic mothers of our country who stood for the principle and who encouraged the men in their work, is my prayer.

MRS. EMMA A. EMPEY

I want at this time to express to you my grateful appreciation for the privilege that is mine to work in Relief Society with you. To come in close contact with so many women, all engaged, unselfishly, in working to make conditions better, is certainly an inspiration, and I know of no work that will bring us closer together and inspire us with greater love for each other than this.

Ever since the Relief Society was first organized it has included many of the best women of the Church, women who are willing at times almost to neglect their own in order to render service to those in greater need.

There is a great responsibility resting upon the parents of the Church today as there always has been. Indeed we hear much of the responsibility of the mother; that she must begin her training before the child is born. She must so order her life

that her child may be born with a healthy body and a sound mind. And then comes the responsibility of rearing and teaching that child so that it may grow up to be a credit to society, and in the home the best work may be done. A very young child may be impressed with its own obligation to the rest of the family. He must learn to give and take. He should learn the value of things he uses and owns, and he should learn to respect the rights of the others in the family, regarding the things which are theirs, and not appropriate to himself anything he may want, and justify himself because it belongs to the family. A child should be taught to be helpful in the home, to do his share. Also he should be taught the value of prayer, and a reverence for sacred places, that chapels are built and dedicated to the worship of God and should not be thought of just as one would think of any other public building.

It was my privilege, a few months ago, to visit one of the largest churches in Seattle. I was impressed with the perfect order, the undivided attention, the quiet tread, and I could not help making a comparison in my own mind, and it was not complimentary to the behavior of the members of our Church. I don't remember seeing a child in that congregation, however. But all the disturbance in our own religious services is not caused by little children, many older ones are responsible. This subject is very interesting to me, and I should like to see better behavior in our religious services. When I go to a house of worship and the first words I hear from the stand are, "If you will please give your attention, we will commence our services, etc.," I confess I feel a little ashamed and I would like never again to hear a religious congregation called to order. Our Sunday schools are making quite an effort to have perfect order during the sacrament service and often they are quite successful, but just as soon as the service is over and the feeling of restraint is ended, conversation is often resumed.

I hope, my dear friends, that you will not think that I have come here today with a spirit of criticism, especially of the children, but we are constantly progressing along other lines of endeavor, and I feel that in this particular there is room for improvement. I assure you that I have great respect for parents whose children can be trusted away from home and are welcome as guests in other homes. And there are many such among us. What is more charming and refreshing than contact with a well behaved child? And it behooves us older people to behave well in their presence, that they may have faith in us. It behooves us not to indulge in destructive criticism of our fellows, for, while we may not think they have noticed it, they may surprise us some day by giving it back to us for, "There are no idle words where children are."

If the Relief Society women would be united in working to the end that we might have proper respect paid to sacred places, I'm sure we could accomplish much along this line.

I want to say to you, my dear sisters, how much I appreciate my association with the General Board of the Relief Society. Our dear Sister Williams whom we all love and honor, I am thankful that my life has touched hers, for I am better for it. For contact with her counselors, Sisters Knight and Robison, who are so earnestly working always for the blessing of others. For our Sister Lyman who has such great ability and capacity for work, and who is such an asset to the Board; and for every other member of the Board, I am thankful.

MRS. ANNIE WELLS CANNON

I thought yesterday, as I met the lovely women of the Relief Society, and again today the thought comes: you are the toilers at home and in the Relief Society, and your faces are rich with the love of God and man, for you work all the time with faith in God and with a love for humanity in your hearts. I was not with you five years ago this morning. I was sitting beside my little mother, holding her hand, but we were both with you in the Relief Society conference with our hearts and minds, because both of us are really a part of the Relief Society work and have been all our lives. I like to think and believe in my soul that the lovely women of the past who have worked and toiled in the Relief Society are with us in spirit, trying to encourage those who are carrying on this work today, by their presence and by being with them in spirit, if they can't be in person, because we are trying to follow in their footsteps. I would like to recall to you this morning two or three pictures of the past. I think I have been in the Relief Society perhaps as long as any one in this room, joining when I was a little girl and going with my mother when she was a teacher in the Thirteenth ward Relief Society, under the presidency of Sister Rachel Grant (the mother of our beloved president of the Church.) And I used to go with her and carry her basket, as she went around her district, and then I used to be in the *Exponent* office when Sister Eliza R. Snow and Sarah M. Kimball and Isabella M. Horne and Zina D. H. Young and Bathsheba W. Smith and all those lovely women used to gather there. I remember once hearing Eliza R. Snow say, "We will never make the Relief Society popular until it becomes fashionable." Now when I open the daily newspapers and see a Relief Society meeting announced in the society columns, I know the time has come when the Relief Society has become fashionable and it has become popular. I remember them gathering in these little meetings and discussing in Aunt Bathsheba's day whether they should hold meetings in the

Fourteenth ward chapel or in this Assembly Hall. There was quite a discussion because they did not want to seem lost in this big hall. Mother said, "I stand for the Assembly Hall, because I know I will see the day when the Assembly Hall won't hold the women of the Relief Society, and I hope the day will come when the tabernacle won't be any too large for our Relief Society congregation." Under Sister Williams' presidency we have almost realized that, because we know in the afternoons that this hall is not big enough for the Relief Society. There was a little thought dropped yesterday by one of our speakers on the subject of faith. I remember these same sisters gathering in little quiet rooms sometimes in Aunt Bathsheba's parlor in the old historian's office, sometimes in mother's sitting room, and I remember the spiritual meetings that they used to have and the faith they exercised and how they had the gift not only of prophecy, but the gift of healing and the gift of tongues, and I testify to you, my sisters, that I know that the gifts of the gospel, that existed in the days of Jesus Christ when he walked among the people and they touched his garments and were healed, exist in this Church today. Do not lose your faith. Remember God, and have faith in him. I attended a little gathering of students once at the Brigham Young University and I heard President Harris say, "Science is all right when it is right." There are some things that even scientists do not know. There are things that God can do that even scientists cannot do, and let us not forget that whenever these gifts (and these gifts are with the women as they are with the men of the Priesthood, because we are so closely attached to them) are ours if we have faith enough, and that when we pray for our sick to be healed, and pray with enough faith, that God will answer our prayers and our sick will be healed. I pray that in our hearts we may always have a testimony of these things and a testimony of the truth of the gospel. I am thankful from my heart that I have lived in this day, that I have known these lovely women, and been permitted to associate with them and know and be taught by them these beautiful truths, and I am thankful that I am associated now with Sister Williams and these General Board members, for they are lovely women, and women of God, and they are striving every day of their lives to lead this organization along the paths of righteousness and truth, and I know that they have faith and that if they believe (and I think they do) as our loved ones of the past believed, that they can go among you sisters and you can pray with them and you may have these wonderful gifts of the gospel. May the Lord help us to remember not only the pioneers and the dear ones of the past, but give us faith, knowledge and understanding to carry on the great work of the Relief Society, is my prayer.

MRS. JULIA A. CHILD

To the commandments that were already known to the people when the Savior came upon the earth, he added another: "A new commandment I give unto you, that ye love one another." He also said, "By love serveth ye one another for all the law is fulfilled in one word. Thou shalt love thy neighbor as thyself." As I look upon this audience this morning I know that we are all gathered together for a common purpose, and that common purpose is expressed in one word, love for one another, and love for our fellowmen, for if you did not love your fellowmen, if you sisters who come from long distances were not interested in those with whom you are associated, you would not take this trouble to come here, all these miles to try to get new enthusiasm and new strength to go back to your work.

We sometimes take considerable satisfaction in the fact that we are members of the oldest women's organization in the world that has persisted. Justly, we are proud of that fact, and we are proud of the achievements of our association, both in what has been accomplished and also in the members that belong to us. But we must remember this, that the working strength of our association depends upon the qualities expressed by each individual member of the association. The spirit which unites us all together in the service of mankind, or in the service of love, is of a great deal more importance than any organization, no matter how perfect in its arrangement. Therefore, I say there is one special quality that each must possess to live happily and well and to do his work well. Each one must have within her heart a spirit of love and charity for the other. And that spirit must dominate her life if she would live well. Charity is only another name for disinterested love. It is that great human sympathetic feeling that would pour out goodness upon all people. It is the good Samaritan of the home. It is that which thinketh no evil and is kind, that which beareth all things and endureth all things. It is the feeling of mercy which, when we have feelings one against the other, will forgive seventy and seven times and yet the heart is still filled with pardon. It is that quality that visits the sick, that soothes the pillow of the dying, and drops a tear with the mourner, and then looks after the orphan. It does good to the one that is cast down, relieves suffering of those who are in distress, and preaches the gospel to the poor. Whoever would be loved in this world, whoever would be remembered for the good things she has done when she has passed on, must have this quality in her heart. If we would be happy, we must cherish this virtue. It is needed in all our walks of life. Charity and love are needed in home life, in the business world, in our social life wherever we go, because the peace and the happiness of the world depend upon

it. She who carries this love and charity in her heart does good when she least expects it, because being possessed of this quality she sends out an influence to those with whom she is associated, and many times good is accomplished when she knows not of it.

Sometimes we do not understand one another perfectly and we have not that spirit in our hearts for one another that we should have. Sometimes we feel that we cannot love some one with whom we come in contact, as we should. We see faults in that person. Perhaps the fault is ours as much as hers, and if we would try to become a little better acquainted and understand her motives for doing things, probably we would have that spirit in our hearts, because you all know that when we know each other well we love each other better. Sometimes we find under the roughest exterior, a jewel; sometimes under the most uncouth manners, we find rare traits of virtue. Therefore, I would say we should cultivate one another; have our hearts open to one another, and we will be repaid for it. There is nothing more attractive than one who goes about with this spirit of love and charity in her heart. This principle of charity underlies the whole theory of Christianity and in no life was it more exemplified than in the life of our Savior whom we should try to follow. He expressed the thought that when ye are in the service of your fellowmen ye are also in the service of your God. The thirteenth chapter of Corinthians is based entirely upon this thought of charity and love. One of our sisters told me the other day, she committed that chapter of Corinthians to memory years ago, and she makes a practice of repeating either that or some other chapter or verse from the Bible every day, and she testifies that it makes her life richer and better. I recommend this practice to you. May we as sisters be able to have that love and charity in our hearts for one another at all times.

MRS. JULIA A. F. LUND

As I stand before you this morning the pride that I feel in my membership in this marvelous organization and the feeling of loyalty to the organization, beginning with the presidency and my co-workers in the General Board, and extending to the last member of the Relief Society, I would say that the feeling of pride and of loyalty is equalled only by my feeling of humility when I realize my own limitations. That we are of one mind in this service of the Lord is perhaps exemplified in the fact that my mind has traveled exactly the same lines as that of the other Julia on our board, and when I was trying to think of something that I might express briefly to you this morning, I thought of the same things that have made the special appeal to her and been so beautifully expressed. Also the words of Sister Cannon and Sister

Empey and Sister Robison, show that we are all of one mind in this great organization.

Yesterday one of our speakers said that if we were to be successful teachers, the first requisite was to have a clear understanding of our objectives and perhaps that is the reason for our great success in the Relief Society work. I believe that as an organization we have a very clear perception of these objectives. And I have thought that if it were only possible I should like to just say what they mean to me—the objectives of the Relief Society. I have been turning over in my mind many thoughts and I cannot get anything to stay with me except the words of Henry Drummond when he said, "We speak much of peace in heaven. Christ spoke much of peace on earth. We speak much of love of God. Christ spoke much of love of men." It seems to me that these two thoughts may be combined and expressed as the objective of the Latter-day Saint Relief Society organization. We aim, through the very definite and practical phases of our work to establish peace on earth by having proper standards of living in our various communities, and to that end we study our fellowmen and their problems with the hope that we may be able to solve them and to help men to see the light that they may live in wholesome and proper relations one with the other. And the other—well, I feel I cannot say much more. Our love of God has been expressed through our love to our fellowmen, and we are told again and again that it is through service to our fellowmen that we are able to express our love to God. I do believe that if there is an organization on earth that exemplifies that principle it is our own. We have that beautiful and sustaining thought that is always with us, that we are ever in the service of the Lord, that we seek his counsel in all things, and that we are soothed in our troubles and sustained in our faith by the great source of all intelligence and of love and of light, and that we do seek them constantly. That we may measure up to the duties and the responsibilities that are ours, that we will not disappoint those who expect much of us, that we will do our part in the great work of the Lord in this day is my humble prayer.

MISS SARAH M. McCLELLAND

Christ said, "Feed my sheep." I know he realized what that meant when he said that to Peter, "Feed my sheep." What a great task to talk to the mothers in Israel and give them something to encourage them, something faith-promoting, something to make them feel that all their sacrifices are worth while! When I look into your faces I feel you came here to receive a

message—something to take back to those workers in his great Society that could not be here with us today. I feel very humble in addressing you this morning, but I feel it is a privilege. I want to tell you a few of the things this work has done for me. It has made me feel that our heavenly Father is the One to rely on, yet we ourselves have to be worthy of receiving his Spirit. We have to live worthily, and it takes sacrifice to do this. We are just human. We are here to be perfected and this work is to perfect us. God saw the necessity of this great organization and he saw that it was necessary to have this wonderful Society to broaden us to make us more charitable, more loving. A few days ago a girl of fifteen came into my home and told me how they had recently moved into the community, how the father took sick, and the mother and five little children were without food. The children were crying around the mother, and even the mother shed tears, but a knock came to the door and two women came in. They said they were Relief Society teachers and that they came to offer any assistance that might be needed. The little girl said, "We had some supper that night." What would we do without the Relief Society teachers in our Church?

I want to say a word about faith. I remember my own experience in the mission field, and I remember one night when an old man came to our meeting hall and asked to have the elders come to his home on a certain night. We wondered what he would want us for. But when the night came we went, although the rain was pouring down. We climbed seven flights of stairs in a tenement house to the room where the old man lived alone. We found him sitting there with a loaf of bread and a bottle of milk, and he asked us to come in and welcomed us. He told us that his wife had died many years ago and that he had reared the family. His youngest boy, who was the pride of his heart, had been unable to withstand temptation, and he had been arrested for taking money, and the old man said that he either had to pay the money back or see his boy sent to prison. He did not have any money, and as he was the street lighter of the town, he did not receive large wages. He explained that he had asked the elders to come to him there so that they might kneel with him in prayer and ask God to open the way so that he would be able to pay the debt. We knelt down together and the elders offered up a wonderful prayer, humble and sweet, and full of faith. We arose and shook hands again and left him and went about our work. Later on, he came into our meeting hall again, and told us the Lord had answered our prayers and that he had been able to save his boy. And his face lit up with such a wonderful light that I thought, how wonderful his faith was! We also have necessity for this great faith.

We rejoice when we think that in 1842 the women of the Church saw the necessity of organizing, saw the necessity of performing charitable work, and asked for an organization, and today it has grown to a membership of more than sixty thousand women, working along philanthropic and educational lines. We find in the Doctrine and Covenants that it says the Lord will bless those who work in his vineyard with mighty blessings. He also said that my servants will testify that I am Jesus Christ, that I am the Son of the living God, that I was with him, that I am to come. This is the testimony that is growing in the hearts of the mothers. This great work is doing this. It is establishing a bond of friendship that will be carried into the great eternity. James Russell Lowell has said, "Truth forever on the scaffold, wrong forever on the throne; but that scaffold sways the future, and beyond the dim unknown, standeth God within the shadow keeping watch upon his own." We know that God is with us in this work, that he is making our work a joy, and that it is a joy to live in this age when the gospel has been revealed in its fulness.

MRS. ELISE B. ALDER

I should like to relate an incident that happened to me since the last October conference. I hope you will take it in the spirit I received it and in the spirit that I have a desire to give it to you. I will read part of Sec. 25, Doctrine and Covenants, a revelation given to the Prophet Joseph Smith concerning his wife, Emma: "And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church; For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." I had read this in preparing something for the 17th of March, as I sat ironing (and by the way, I wish all my sisters would learn to sit down to iron, as it saves your strength and you can iron the finest linen and the hardest shirts if you have a stool of the proper height). I was ironing and was thinking of this and our past work, and I was lost in thought. I am not visionary and I do not dream dreams that are worth while. It seemed that I was in the Tabernacle in thought only, and it was ten minutes after four. I saw President Grant arise and he said, "If we were in a picture show, we would stay until it was out. This afternoon Brother Pratt is going to bear his testimony and he will be until after four o'clock; if there is any one who would like to leave the room, they may leave now." And I was chagrined to see that one woman left the room. (How sorry I was that it was a woman.) Then the scene changed and we were here. Sister Williams arose. She said, "Sister Edward with her choir, with Sister Coray at the

piano, and Miss Olive Schreiner and students of the stringed orchestra will give to us, "The Heavens are Telling." I heard the sweet strains of the music. I saw Sister Edward arise, and then the choir arose and I heard them peal forth the "Heavens are Telling," and then I saw what seemed to me a multitude of women arise and file out of this room. I turned again and on our beloved president's face I saw such a sad look, and I knew what was in the hearts of all my co-workers here. Again I turned, and down the aisle I saw a personage coming in his majesty and dignity, and I saw and knew who it was. He came until he was about to the center, where I could see his face, and I saw on his face that same sad look that I saw on our president's face, and then he turned a little this way and stretched forth his hands and said, "Oh, my sisters, can you not give me just a little more of your time?" I went to go to him quickly to tell him that we did not realize—I put my iron on the standard, and the thought was gone. How sad I was, my sisters, that I could not have gone to him, if only in thought; and then I realized that I was not worthy, and I shed tears and went on ironing, ironing and learning a poem to say to you when I should be called on again in conference. There are in this congregation women who are sad, who have crosses to bear, and I have learned this for you, and I hope it will do you the good that it does me:

OUT OF LOSS COMES GAIN

I learn, as the years roll round, and leave the past behind,
That much I have counted sorrow only proved that God is kind,
That many a flower I longed for had a hidden thorn of pain,
And many a rugged by-path led to fields of ripened grain.

The clouds but cover the sunshine, we must not blame the sun;
And the earth shines out the brighter when the weary rain is done.
We must stand in the deepest sorrow to see the clearest light,
And often from wrongs and darkness comes the very strength of right.

We must live through the weary winter if we would value the Spring,
And the woods must be cold and silent before the robin sings;
The flowers must be buried in darkness before they can bud and bloom,
For the sweetest and warmest sunshine comes after the dark and gloom.

So the heart from the darkest trials gains the purest joy of all,
And from lips that have tasted sadness, the sweetest song will fall.

For as peace comes after suffering and love is reward of pain,
So after earth comes heaven, and out of our loss comes gain.

MRS. ROSANNAH C. IRVINE

I am grateful to my heavenly Father for my faith in this gospel. I prize more than anything on earth my standing in this Church, for I know it is the Church of Christ. It is a gospel, not only of service, but of love and tolerance. Man is naturally an intolerant being. History is full of instances of intolerance and bigotry and narrow-mindedness. The intolerance that has always confronted our Church is the same intolerance that Jesus met on the earth, and it has been the case with all people all through the ages of the world. It is strange but sadly true that some people who profess a faith in God are the bitterest enemies of those who differ from them in technical form of worship or creed or intellectual advancement. Man, who differs from the animal kingdom only in intelligence, seems to fear that very attribute. Contrary to the word of God that his glory is intelligence, and contrary to the fact that we inherit as our natural birthright a divine power of development and progression, man has stumbled on down through the ages in voluntary blindness and ignorance. In the early days of the Christian era, when the Christians had gained sufficient power to become established as the state church of Rome, they, forgetting the travail through which they had passed, with a ferocity that exceeded that even of their heathen persecutors, turned upon those who yielded anything but blind obedience to the established creed, and persecuted them. Down to the time of the Reformation, when Martin Luther, a Catholic monk, dared to defy his church and question its rigid dominance and bigotry, because of his intellectual and independent research; and because he tried to help the common people to escape from the ignorance and superstition with which they were enslaved, he was renounced and reviled and finally excommunicated from the church. Then he and his adherents, who by the grace of God had gained freedom for which they had suffered, turned about and denounced as heretics and fools all who differed from them. Joan of Arc, that pious and saintly maid, absolutely faithful and childlike in her adherence to her church, was persecuted and denounced as a heretic and witch and turned over to the enemy to be burned at the stake by the church she loved and the people she had saved. The Puritans, escaping from the horrors of persecution and death in their native lands, and entering into unbelievable terrors of an unknown wilderness, visited these same tortures upon others who dared, as they had dared, to think for themselves. Our own dear prophet, within the last one hundred years, was assassinated by a mob of Christian neighbors. It was only within the last century that women were given the comfort of anaesthetics during the pains of childbirth, the clergy, more loudly than any one else con-

tending that if women's sufferings were relieved at that hallowed hour, the curse of God upon woman would be thwarted. The persecution which we as a people have endured it is best to forget, except as the remembrance helps us to be more tolerant and forgiving, as was our Master. He spoke no word of bitterness or complaint. Even when he hung in agony on the cross, his never to be forgotten words, which have resounded through the ages, are the most marvelous example of forgiveness and love that the world has ever known: "Father, forgive them, for they know not what they do." We are his disciples, and his work is in our hands. Let us thank God in all humility for this privilege of being the chosen people to carry his message to the world, a message of increasing intelligence, increasing love, increasing tolerance.

Brigham Young once said in substance, "We may not be the best people on earth, but we have the best gospel." Let us remember that having the best gospel makes it possible and necessary for us to be the best people. There never was so great an opportunity or need for righteousness and love as there is today. The world is in a state of mental and spiritual upheaval torn with schisms and disbelief. As science is going forward with leaps and bounds, it is our duty to keep pace spiritually, that we may carry on the work and prepare the world for his second coming. As members of his Church, his life is our pattern, his precepts our watchword, his cause our cause. If we must be bitter because we have suffered, if his spirit does not fill our hearts with a desire to emulate his example, if we forget his teachings and blind ourselves to the divine light of his life, then indeed we will have lived in vain. I ask God, that we may not only love him with all our hearts and with all our souls, and with all our minds, but that we may fulfil that second great commandment, and love our neighbor as ourselves..

MRS. AMY W. EVANS

The other day I was reading a story by Tolstoy. It is a story that perhaps you have heard, but it contains the fundamental principles of our gospel and I think it will bear repeating. There was a man whose name was Martin. He had a wife and children, but all his children died except one. Then his wife died. After she died he kept the little boy with him and took great comfort with him, but by and by the boy died. Then Martin felt that his cup of bitterness was full, and he lost his faith in God. He thought that there was nothing in the world to live for. He told this to one of his friends one day, and the friend said, "If you have nothing to live for of yourself, why not live for God?" But Martin said, "I do not know how to live for God. How shall I find out?" His friend said, "You have the New Testament;

read that and you will find the way." So Martin took down the New Testament and he turned to the sixth chapter of Luke and he read: "Why call ye me Lord, Lord, and do not the things that I say?" And then he read the parable of the man who heareth the word and doeth it, who is likened to the man who built his house upon a rock and the storms came and the winds blew, but it stood; and the man who heareth the word of God and doeth it not, and who is like the man who built his house without foundation upon the sand, and the storms and the floods came and it fell. And Martin said to himself, "I am like the man who built his house upon the sand." Then he read further where Jesus went to the house of Simon and a woman came in, as she sat there and kneeled at his feet, she wept and washed his feet with her tears and anointed his feet with precious ointment and wiped his feet with the hair of her head. And Simon thought, "If he is a prophet, he will know what kind of woman she is." And the Lord answered him and said, "She has sinned much and is forgiven much," and told him then the parable of the two debtors. And Martin said to himself, "I have loved little, I am like the Pharisee."

As he read and studied, his mind changed and he looked around him and tried to live for others, and one night in the cold winter as he sat reading he thought he heard a voice that said, "Tomorrow I will be with you." And Martin thought he must be getting old. "I am imagining things," he said to himself. But again he seemed to hear the voice say, "Tomorrow I will be with you." The next day Martin, who was a shoemaker and had his little shop beneath the street so that he could look through the window and see the feet of people as they walked by, kept watching through the window, and thought all the time, "I am foolish." But still he went to the window, and there he saw an old man shoveling snow, who was cold, and he asked him in and fed him and warmed him. He saw a woman with a baby at her breast. She was shivering and the baby was almost frozen. He asked her in and gave her food and warmed her and gave her money to redeem her shawl. Then he saw a boy who stole from an old apple woman and she caught the boy and was going to beat him, and Martin went out and made peace between them and touched the heart of the boy, so that with tears in his eyes he begged forgiveness of the old woman, and promised he would not do it again; and her heart was softened toward him, and they went away, hand in hand. And Martin went back and it was dark. And he thought, "I have been foolish." Then he took out his Bible to read again, and from out the corner of the room he seemed to hear a voice which said: "It was I," and he looked around and saw the poor old man with a smile on his

face, and the man vanished. Then he seemed to hear a voice again that said, "It was I," and this time he saw the mother with her baby. And the next time he heard the voice he looked around and saw the apple woman and the boy, hand in hand, with a smile on their faces. They vanished and Martin turned again to his book, but instead of opening it where he had left a piece of leather as a bookmark, it was strange that he opened it to the twenty-fifth chapter of Matthew where he read, "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me * * * * " Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The name of this story, as perhaps you all know, is "Where Love is, there God is also."

We are trying to keep the two great commandments on which hang all the law and the prophets, we are trying to translate our love into deeds for the benefit of mankind, in looking after the little children, and trying to see that every child has an opportunity to live abundantly. We are striving to comfort the sick and the needy. We are striving to better conditions in this world, so that the kingdom of our Father will be established here as it is in heaven, which we constantly pray for. Those who do these things certainly have the love that is illustrated in this story. Those who give themselves, who are often misunderstood but yet have the courage to press on and to do unpleasant things for the sake of humanity, they have the love that is spoken of and where that sort of love is, God is also.

I wish to bear my testimony to the truth of the gospel of Jesus Christ, and to express my gratitude to my heavenly Father for the privilege that I have of being a member of this organization. If I devoted my entire life to this work, I feel that I could give only a tithe back in comparison with what the gospel has done for me.

MRS. BARBARA H. RICHARDS

I want to express my appreciation to my Father in heaven for the opportunity that I have had of associating with Sister Williams and members of this General Board, and with all of the splendid women in the Relief Society. I am sure it has made my life very much better.

On one occasion when Jesus was walking in the temple after putting out the money changers, the chief priests asked him many questions to confound him, but they did not succeed, and Jesus answered them with great wisdom, showing he knew their law better than they knew it themselves. One of the group asked

which was the greatest commandment. Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; this is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. There is none other commandment greater than this." Our Savior compared love of neighbor second only to love of God. Then they tried to confound Jesus by saying, "Who is my neighbor?" And Jesus told the story of the man who was traveling from Jerusalem to Jericho, and who fell among thieves and robbers, and was robbed of his goods, and how the priest came by and passed on the other side of the road, and how finally the good Samaritan came and had compassion on him and bound up his wounds and took him to an inn to be taken care of. After relating this story, Jesus turned to the lawyer who had questioned him and said, "Which do you think was neighbor?" And the man answered, and Jesus said, "Go thou and do likewise."

Shall we wait until our neighbors fall among thieves or get into great trouble before we do the kindly act? Is it not better to say one word of praise to our neighbor when he can hear it than to sing his praises when he is dead? Would we not rather have one rose now than hundreds at our funerals? I think the splendid gift to Sister Williams last night is commendable, and I am glad that the women in the Relief Society do not wait until people are dead to show their appreciation of them. One American writer said, "We are an odd lot, full of generous feelings, anxious to help others, but we hate to admit it." You can hardly come in contact with any one without seeing some good things in him. Why not speak of it now? Many human hearts are perishing for appreciation. Souls are purchased with kindness. Let us show our appreciation, and be careful what we say, for words once said can never be recalled. A blow with a word strikes deeper than a blow with a sword. Let our words be kind and full of praise for one another. It is the lover and not the beloved that has the best end of the bargain. Have you ever noticed how your children thrive on appreciation and compliments? It is the same with our husbands, and with our friends. Every word of appreciation uttered is rewarded a hundred fold. Christ's kingdom was established by love. Many kingdoms are established by blood and iron. They are forgotten and decay. Christ's kingdom will live forever. If you have learned to love your neighbor as yourself, you have learned the second great commandment and have gleaned great riches.

MRS. LALENE H. HART

I listened a week or so ago to what some termed an old-fashioned talk on faith, and in that discussion the speaker said that

in order that we might have the faith that we should, we must do much reading and a great amount of thinking. I assure you that I have been doing a great amount of thinking the last two or three days. I am happy this morning in expressing my appreciation for being associated with this vast number of women with whom it is my privilege to labor, and I am thankful for that privilege, and I am also happy that my heavenly Father has made it easy for me to believe in the testimony that I have of this work, and it is the value of that testimony that I want to speak about this morning. As I look around and see the things that are going on about us, the development that has come within the past few years, the physical forces and the scientific discoveries that have come, I am led to believe that we must go back to some of the old-fashioned things, if we may term them as such, and believe more in the past. We have to cling to the principles of the past in order that civilization go on and progress, and as I think of the wonderful inventions and the wonderful type of men and women who have lived in the past, I wonder if we value these past experiences, and the testimonies that have been left us—testimonies that we as mothers should try to instil in the hearts and minds of our children.

I am reminded that just a few days ago I was in a home, and as I looked out of the window of that home I saw a thing that made me blush as a woman, and I wondered as we build if that is the best we can do. I was watching the building of a home: I was watching the men as they put the mortar and the bricks together, and I was also watching the one who would live in that home. Under the direction of the owner many things were being put into that home for convenience and for health, and yet the thing that I saw made me feel that the best of all would not go into that home. The mother who would rear a family, who would bring sons and daughters into the world perhaps—how would she build? She sat there on the step on the rear porch and lighted her cigarette! And as she sat there puffing smoke, I wondered how she would meet that responsibility which would come to her in the building and shaping of the characters of her children.

And now I wonder, mothers, if we are careful in the examples we set, and if we think of the value of this wonderful thing that we have—this gospel, and when we say that we know that the gospel is true, I wonder if we realize the value of that statement. As I said before, I am happy that the Lord has made it easy for me to believe in him, made it easy for me to think that some of the things, even though they seem simple to some, are truths, and I am happy to believe in these little simplicities. It seems to me that we cannot build for the future, for the youths of this Church, unless we look into our own lives and set such examples as they

can follow. I wonder if we realize the value of our statement when we say we know this gospel is true. I am glad for that something which we call a testimony, which we cannot define, that something in the heart of mankind which keeps him from the sins of the world around about him.

I was handed this little poem the other day. I do not know who wrote it, but I wondered if it would not be fitting for us. It is called

THE BRIDGE BUILDER

An old man, going a lone highway,
 Came at the evening, cold and gray,
 To a chasm vast and deep and wide.
 The old man crossed in the twilight dim,
 The sullen stream had no fear for him.
 But he turned when safe on the other side,
 And built a bridge to span the tide.
 "Old man," said a fellow pilgrim near,
 "You are wasting your strength by building here;
 Your journey will end with the ending day,
 You never again will pass this way,
 You've crossed the chasm deep and wide,
 Why build you this bridge at eventide?"
 The builder lifted his fair grey head—
 "Good friend, in the path I have come," he said,
 There followeth after me, today,
 A youth whose feet must pass this way;
 This chasm, that has been as naught to me,
 To that fair-haired youth may a pitfall be.
 He, too, must cross in the twilight dim—
 Good friend, I am building this bridge for him!"

My dear sisters, may we as mothers build the bridge strong and safe that the youths who follow after us may not miss their footing and fall.

COUNSELOR JENNIE B. KNIGHT

There is a proverb which reads: Whosoever loveth instruction loveth knowledge. The Prophet Joseph Smith said "A man is saved no faster than he gains knowledge;" then he explains that it is necessary to have inspiration to help us obtain that knowledge which will save. Those assembled here today and at our officers' meeting yesterday have come for instruction and we have been rewarded. We have listened to many splendid ideas expressed by all who have participated in this conference. I love and admire the women with whom it is my good fortune to labor and can say that in their labors they have not one selfish desire. I have a

testimony of the gifts and blessings of the gospel and I know if we adhere to its teachings, through the grace of our Redeemer, it will bring us to salvation in his kingdom. To you, dear mothers, has been given the chief of all gifts next to salvation, that of mother-love. I sometimes wonder whether or not we appreciate this heritage. A story I read will best express the tribute I would pay to it:

Once an angel was sent from heaven to earth to bring back to heaven some memento. The angel wandered over hill and dale, through forest and glen, for many a mile. He found very beautiful things but none that he thought pure enough for heaven. At last he paused by a garden of flowers, fragrant and dew-laden, the most beautiful thing he had thus far found. He plucked the flowers and started with them to heaven, when he chanced to see a baby smiling into its mother's face. The angel said, "I must take that smile also," and just as he was starting he looked back of the baby's smile and saw the mother's love pouring down into the baby's face. "I must take that mother's love." He started to heaven carrying the three mementos, a bunch of flowers, a baby's smile, and a mother's love. He winged his flight on and on, up through the opalescent skies till he reached the Golden Gate of heaven and there he paused for a moment to look at his treasures before entering; and lo, the flowers had faded, the baby's smile had vanished, but the mother's love was as beautiful and pure and sweet as when it left the earth-land. The angel cast aside the faded flowers, cast aside the traces of the vanished smile, and entered heaven with the only thing that does not lose its beauty and fragrance on the journey from earth to heaven.

Has it occurred to you, my dear sisters, that the great allurements of worldly things are leading the women of today into paths where this gift will not be found? They need you, dear mothers, to take them, as it were, by the hand, to help them in their choice of studies and activities that they may select that which will bring to them the precious prize—mother-love. Help them to realize that in the face of all obstacles that confront them, there is abundant compensation. There are many agencies at work for the benefit of mothers and children. Ignorance is being steadily and surely supplanted by knowledge, and women are coming into their own. As our mind glances back down the ages, we sigh with pity for the Hindoo mother who, through mistaken religious zeal, was required to cast her baby into the open jaws of the crocodile. We look with regret upon the bound feet of the Chinese baby girl, and sigh because of the tattooed bodies of the Polynesians. We are shocked by an incident related in a medical paper which says a mother of today who had lost three of her children, but who was induced by a welfare worker to take her three remaining

children to a children's clinic, where after a careful examination, the doctor explained to her that the little underweight, enemic child had diseased tonsils and they must be removed. Her reply was, "I buried the others with all their parts and that's the way these shall be buried." What but ignorance at work made her say it? It is from ignorance in all its forms that we wish to be freed. We want our mothers to be so fortified with workable knowledge of mothercraft that the instinctive love will be but a beginning of the greater love.

The untiring efforts of Sister Williams and her Board in the interest of child welfare and motherhood is sufficient evidence that we endorse every movement that has for its motive the disseminating of knowledge to the mothers and daughters of the world. We commend the workers in the various stakes and missions for the work they are doing along this line of our activity, and say to you, press on. Bring to your women the very best that you possibly can; use every available agency that will help you in this mission of enlightenment, so that the mother love of this people will continue to be so fraught with knowledge that it will be a pattern after which the whole world will seek, and when the children yet unborn may come to this earthly heritage, they may be freed from the ills and misfortunes found amidst the blessings of this generation.

MRS. CORA L. BENNION

One of the indispensable elements of all true religion is moral character. The fundamentals of religion as often stated in the New Testament are love of God and love of neighbor. God is described as the embodiment of truth, justice, mercy, and as the perfect One. We read in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In Hebrews 1:9 we read, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Love of God therefore must include love of truth, justice, mercy, and all other moral qualities which is righteousness. Any one who does not strive earnestly for righteousness does not truly love God. Love of our fellow man is the test of our love of our Father in heaven. Service for our fellow man is also the primary test of character. This of course includes refraining from acts of violence against others and trespassing against others; it includes acts of positive service and things for the betterment of our standards and of the group of which one is a member. In this respect, religion and morality are identical. The First Epistle of James 1:27, tells us that "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." Our Savior has taught us that the secret of

happiness is found in human service, the love we bear for one another.

I do not believe we could find a group of women anywhere in the world who give more unselfish service than the women of the Relief Society. The service they render their fellowman is guided by the spirit of love and sympathy, exemplified so perfectly by the Savior, who said, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Hypocrisy is one of the greatest enemies of religion. Notwithstanding all the moral principles included in our religion, it is very evident that without moral character the profession of our religion is vain. If we will read Christ's sermon on the Mount in the fifth, sixth and seventh chapters of Matthew we will find this to be true. We should read it often and study it and search out the valuable lessons taught by our Savior, and strive more diligently to carry them out in our daily lives. If we would do this our light would shine brighter and men would see our good works and glorify our Father in heaven. In the fifteenth Psalm we read: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Also in the twenty-fourth Psalm we read: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." We are told in the Book of Mormon that man is that he might have joy, and joy is the fruit of righteous living from day to day. Our heavenly Father says, "If you love me, keep my commandments," and if we keep his commandments he is bound, but if we keep them not, there is no promise. We are told to "add to faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." I pray that our heavenly Father will help us to do these things, and I want to bear you my testimony that I know this gospel is true, and I express my appreciation of all the dear sisters in the Relief Society organization.

MRS. ETHEL R. SMITH

"For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." These words uttered by our Savior a short time before his death oftentimes come to my mind, particularly after I have attended meetings which

have been rich in spiritual food. Ofttimes in the stillness of the night, do I think of them, and I rejoice at the knowledge that I have of the truth of the gospel and I marvel at the great blessings that are promised to those who are faithful to that gospel. Eternal life--what is eternal life? In a word or two it means victory over death and the grave, resurrection, to live again and to receive immortality and a fulness of the powers and blessings which our Father has promised to those who are faithful to his commandments, and to dwell forever with our loved ones, father, mother, sisters, brothers, husbands, children, in the presence of God the Father and his Son. What does it mean to know God and Jesus Christ whom he has sent? We cannot fully comprehend the great mission of our Lord and Redeemer, nor the great work which he accomplished, until we enter his presence, but we can know this—that God lives, that he created us in his own image. We can know that he placed Adam, a noble, intelligent spirit, as the first man upon this earth from whom we have all descended. We can know that Jesus Christ was the first begotten in the spirit and the only begotten in the flesh, and that he is the Redeemer of the world, and that he died on Calvary that you and I might live. We can know this, sisters, and to know these things is life eternal.

It was my happy lot last Spring, to visit the Sacred Grove, a spot dear to the heart of every true Latter-day Saint. As I entered the grove and the brethren removed their hats, I, too, knew that I was upon holy ground. It was a wonderful day and I think that all nature lent her aid to make that event more impressive to me. It was delightfully cool, with the sun's rays shining gently through the tree tops. There was a gentle breeze, and in the distance running water, and it seemed that all the birds in Christendom had assembled there to pour out their hearts in song. It seemed that even the caw caw of the crow was musical. The words of the song, "Oh, how lovely was the morning" came to my mind as I stood close to the spot upon which it is thought Joseph, the boy, knelt and received that wonderful manifestation. Then there went through my mind a panorama of the history and life of the prophet, and finally the scene in which he and his brother Hyrum were led like lambs to the slaughter, with no thought of themselves, only of the great mission that had been theirs to perform, that of throwing open the gate whose path leads to eternal life. I pictured another scene in which I saw that other sacrifice offered on Golgotha. I saw there my Savior in all his majesty and his dignity, after suffering ignominy, insults and death, cruelly crucified, dying that we might have eternal life, and I resolved in my heart that I would do all in my power to further this great cause for which these sacrifices were made. I could say

with Job of old "I know that my Redeemer liveth," and I know also that Joseph Smith is a prophet of God, sent in these last days of necessity to restore the pure, simple religion of Jesus Christ. How I wished that all might have the privilege of visiting that Sacred Grove, that their testimonies might be strengthened.

The Savior said that he that would do the will of the Father would know of the doctrine. We cannot break the commandments of our Father in heaven and have the spirit of the gospel burning in our hearts. The Lord has given us laws—all things are governed by law, and the Lord has given us the laws that govern the eternal kingdom, and if we do not keep them, we cannot abide in that kingdom. All are eligible to eternal life—rich and poor, weak and powerful. This means that God and the blessings of heaven may be obtained without money. As I stood a short time ago in a little village twenty miles out of Quebec, where yearly great numbers of people go to purchase the blessings of life eternal, I rejoiced that we do not purchase our blessings with money, but that life eternal is given to us if we but keep the commandments of our Father in heaven. My sisters, can we afford to reject this, the greatest gift of God to man, for any fleeting pleasure, for the gratification of any selfish desire? Life is short. Eternity is long. May the Lord bless us and help us to realize that if we wish to enjoy eternal life; if we desire to know God and Jesus Christ whom he has sent, we must keep the commandments of our Father in heaven. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

MRS. NETTIE D. BRADFORD

The other day in looking over some old papers I came across some notes which I had taken at one of the general conferences when "Aunt Em" was presiding and, in her opening remarks she said, "Love is the greatest thing in the world, because God is love." And I believe the keynote that Sister Williams struck this morning was that of love for one another. You know, my sisters, that if we love a person, we are willing to serve that person. If we love our Maker, we want to serve him, keep his commandments, and live in accord with the teachings of the gospel. I believe every latter-day woman who is striving to do her duty as a Relief Society woman is at all times putting self to one side. She is thinking of others. If we think of self, we become discouraged, we feel that we are perhaps being misjudged, that we are not getting the things that are due us. A little editorial in the *Relief Society Magazine*, a number of years ago, read "Do not think of self and pity self because self-pity is one of the worst things that can come to a person."

We are told that we should study the gospel, that we should know the gospel and that we should teach the gospel. If we do not study the gospel, how can we know it? If we do not know it, how can we teach it? I believe that our lives might teach the gospel as much as anything. If we know what is right and then are firm for the right, irrespective of what others do, wherever we are, under all circumstances, if we know what is right and stand by the right and never give in, our lives will help others. I believe that we, as Relief Society women, should be examples in every respect in our homes, and among our associates. Not long ago I was talking with a woman who belonged to the Catholic church. She was telling me of some of the beliefs and practices of her church and what she stood for, and among them she mentioned the abstinence from meat on Friday. I in turn was explaining some of our beliefs, and I mentioned several things, including the Word of Wisdom. She said, "Well, but Mrs. Bradford, I was at a dinner party not long ago and one of your very influential women was present, and she took coffee, so do not tell me that you stand for abstinence from coffee." I did not tell her that I had seen things done by people who belong to her church which are not in accordance with its teachings, but I took her remark to myself, and I thought, "Oh, if the Lord will only give me strength and courage to stand for the right wherever I am, and help me always to do that which I know I should do."

There is another little thing I wanted to mention, and that is looking after the stranger who comes within our gates. A young woman, not long ago related to me a little experience she had. She moved from a little town into one of our larger centers, and she said the Relief Society teachers visited her and invited her to come to meeting. She went to the meeting. She had several small children and it was very hard for her to leave home, but she made the attempt. She felt she wanted to become acquainted, and to do her part. She said she entered the building and sat down in the rear. She saw the officers whispering together, and then one of them came down and asked her if she was Mrs. So and So. It happened that this young woman had a sister who was quite prominent, and the officers thought this sister had come in, and so went down to invite her to the stand. But the young woman told the officer that she was not the woman they thought she was. She stayed through the meeting and left, and not a soul spoke to her. She said she went back to meeting the next week, and still no one seemed to notice her. I have heard several instances of this kind, and I feel that we ought to be more careful about looking after the stranger, that we should make her feel welcome, and that we need her. We all know how strange we feel when we go into new wards and stakes, after having lived in one particular

place for any length of time, and we appreciate very much being noticed. So I would say, let us look after those who come into our midst, that they may be made to feel happy and at home.

I do appreciate the Relief Society work. I appreciate my sisters, and I want to say there is a spirit of love and unity existing in the General Board. I think I have never seen anything more beautiful than the kindly, sweet, heavenly spirit which seems to radiate from every member. May the Lord bless us and help us to live our religion, to do our duty, and always stand for the right.

PRESIDENT HEBER J. GRANT

I am very sorry indeed that part of the audience has to stand up. I realize that after standing about an hour and a half you would probably rather go home than to stand any longer. But I have been accustomed to talking to traveling audiences on the streets of London, and from Portland, Maine, to Portland, Oregon, so it does not confuse my ideas when people go out. Therefore, if anybody gets tired it will be all right with me if they go, and I will not feel at all offended.

I rejoice exceedingly in the splendid accomplishments of the Relief Society of the Church of Jesus Christ of Latter-day Saints. I rejoice that the membership at present is 59,000 and a fraction, which is a most wonderful body of women. I rejoice in the remarkable faith and integrity of the members of the Relief Societies throughout the entire Church.

In speaking before the Relief Society I have quite frequently referred to the fact that I grew up in a Relief Society. Being the only child of my mother, she being a widow, and living in my youthful days in poverty, whenever she went to a Relief Society meeting I had to go with her, because she had nobody to leave with me; and my earliest associations in life were with Eliza R. Snow, Zina D. Young, Emmeline B. Wells, Sarah M. Kimball, and others of the early workers in the Relief Society in Salt Lake City. I know of their integrity, their faith, their inspiration and their Godlike lives; and I have often said in public and private that an honest fair photograph of the leading women of our Church would be an absolute refutation, to anybody who could read the characters of people from a physiognomy standpoint, of all the slanders that had been heaped upon those who in the early days of the Church entered into what was known as plural marriage.

I meet people from all over the world who are inclined to criticize the early pioneers and condemn their system of marriage as a crime against posterity; people who say that the stock deteriorates, morally, intellectu-

ally and physically, and finally runs out in plural marriage. I tell them facetiously that their arguments may be true in my particular case, because I am the last son of the last wife in my father's family; but the one thing above all others that has inspired me with a respect and love for the Relief Society sisters has been the wonderful product of their homes—men and women who have been loyal and true to the gospel of the Lord Jesus Christ. There was but one object that brought our fathers and mothers to these valleys, and that was to serve God and to keep his commandments which have been revealed through the instrumentality of the Prophet Joseph Smith, and to labor in that way and that manner which would be pleasing and acceptable to our heavenly Father.

Wherever I go, almost without exception, the people sing, "We thank thee, O God, for a prophet, to guide us in these latter days." I once took a trip of nearly six weeks' duration with Brother John Henry Smith to southern Utah and Arizona. We held from one to five meetings a day in different places, traveling all the time, and during those six weeks we held six quarterly conferences. We also held meetings in all the little towns we went through. After traveling a week or ten days I noticed that in every meeting we had sung (or at least the people had) "We thank thee, O God, for a prophet." So I decided to take note, and, lo and behold, during that entire six weeks in every town which we visited they sang that hymn. It seemed then, and it seems now, to be a very great favorite with the people. But I have discovered that there are many who really ought to put a postscript on the hymn when they sing it, so far as their lives are concerned, to the effect, "When he guides us to please our dear selves."

I remember standing up in the tabernacle at a conference, and also here at a special priesthood meeting, begging and pleading with the Latter-day Saint people to raise beets; that we needed them very much, otherwise we would have to close many of our sugar factories. I discovered that that particular year they planted fewer beets than usual. So I realized that the good brethren, including, I am sorry to say, some bishops, who had sung this identical song in both of the meetings which I have mentioned, the one in the Tabernacle and one here in the Assembly Hall, where I made those remarks, needed the postscript on the hymn. It is a wonderful song, but it is far more wonderful to read the teachings that have come to us through the Prophet Joseph Smith contained in the revelations known as the Doctrine and Covenants and then endeavor to follow them. Part of one of those revelations reads as follows:

"And again, inasmuch as parents have children in Zion, or in any of

her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law—" Not an exhortation, but a law—"unto the inhabitants of Zion, or in any of her stakes which are organized.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."

I do not believe that it is keeping the Sabbath day holy when we spend it in amusements, in excursions, in automobile riding up in the canyons, and in having a good time. I believe that this body of women here assembled can do more to correct evils of every kind and description in the Church than any other body to be found in the Church, not excepting your husbands, those of you who are married. There is a power and an influence and an inspiration which God has given to the mother, which she can wield over her children for good, better in my judgment than the father can, as a general thing. And I believe that the teaching and the example of the mother, is the very finest and most splendid teaching and example that can be had in any family.

Pope says :

"Vice is a monster of so frightful mien
As, to be hated, needs but to be seen.
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

I can remember the time when if our mothers and daughters had dressed as they are dressing today it would have shocked us to a "fare-ye-well."

We started by cutting a few inches off the dresses. We have now arrived at the knee. I do not know how much further they will go. I believe if this body of good sisters will set the example (I am sorry to say I have seen the knees of grandmothers), I am sure they can inspire their children to follow, and no person, in my judgment, can do very much by saying, "Do as I tell you and not as I do."

I believe what Sister Williams has said here today, that it is easier for us to have faith in the gospel than to live it. There is no question about that. I call to mind one of the nearest and dearest friends of my life, who had a strong testimony of the gospel, yet he failed for many years to keep the commandments of the Lord, and finally, through breaking the Word of Wisdom, lost his standing as an official in the Church. He finally repented, at which I rejoiced exceedingly, and lived and died one of the most faithful men I have ever known in my life. But for many years he lacked the power to keep the commandments of the Lord. Thank the Lord he finally overcame the weaknesses

and the imperfections of his nature and was a wonderfully inspirational man. I know of no man to whom I have ever listened that has warmed my heart more with his testimony of the divinity of this work and with his wonderful capacity to inspire others to keep the commandments of the Lord. The gospel is one of forgiveness, and the Lord magnifies men who repent of their mistakes and their weaknesses. We as parents are willing to forgive our children any of the mistakes they make if they will only repent and turn away from their mistakes.

I do not believe you could travel the wide world over and find a body of women equal to those who are here in doing those things which are pleasing to God our heavenly Father and acceptable unto him.

I read within the past month a perfect libel on women, in one of our daily papers, so far as Utah is concerned. And why any newspaper in the city of Salt Lake would publish such an outrageous thing I cannot understand. You know some people say "damn" is not swearing that it is only emphasis, and I would almost like to use emphasis, but I will leave the emphasis out. This article is by Cynthia Grey. I do not know who she is, and have not the slightest desire to ever know. In fact I am half inclined to think there is no such person. That is about my judgment. She says among other things that nine billion cigarettes were smoked by the women of the United States in 1925, and two years ago only seven billions were smoked. So that there is an increase in round numbers of thirty per cent, in two years. This lady (if it is a lady, instead of some man paid by the tobacco interests pretending to be a lady, which I imagine it is; and it would not surprise me if this article on the editorial page is an advertisement without being so marked), says:

"The woman smoker is the prominent professional and business woman in every community."

There never was a bigger lie published, so far as this community is concerned, in any publication that was ever issued.

"She is the wife of your local physician, town banker, attorney. She is the president of your parent-teacher club, literary club."

A lie in every word and every sentence, pure and simple, so far as this community, and particularly this body of women who are seated here are concerned.

"In other words it is stuff and nonsense nowadays to say that the only women who smoke are scarlet women."

Nobody says that as a rule they are the only women who smoke. That has just been put in for effect. That sounds a lot more like a man to me than a woman.

"Does nicotine harm the woman any more than the man, if it harms either?"

We as Latter-day Saints know that it harms the man and harms the woman, and that it causes apostasy in this Church. There is nothing that can compare with the use of tobacco in making men's minds become blind in this Church, except the use of liquor. And I sometimes think the use of tobacco is worse than liquor when it comes to destroying the faith of men and causing them to be careless.

"I am inclined to believe that even a woman smoker is quite firm in her conviction that she is doing the proper thing—"

I do not believe the woman lives who believes that it is the proper thing to smoke. I believe that she will acknowledge that she does it because she wants to smoke. But she certainly would not want to teach her innocent little children to follow her noble (?) example. I do not think she would consider it the proper thing.

"Would stop smoking if any real authority could prove that she was harming any possible future child of hers."

At twelve o'clock today I hunted up a little authority. I intended to prepare a speech for you, but I have not had time. I shall read some items of pretty good authority:

A prominent banker:

"I have never yet employed a young man who said he used tobacco or liquor."

Fidelity Insurance Company:

"We will not bond a man who uses cigarettes, for such men are not safe physically nor morally."

Insurance companies insure the honesty of people, mind you, for a price.

Charles W. Murphy:

"All the 'Cub' baseball players must leave liquor alone and at all times must abstain from the use of cigarettes."

And the "Cubs" of Chicago have occasionally won the national baseball championship, I believe.

Thomas A. Edison is a man of considerable authority. He writes to Mr. Ford:

"The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called 'acrolein.' It has a violent action on the nerve centers producing degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes."

"John Wannamaker, Henry Ford, Marshall Field & Company, the Cadillac Motor Company, some of the great railroads with hundreds of millions invested, refuse to employ cigarette smokers."

Here is a little comment that is of course just a gag, but a good one, and it tells the truth:

"A new arithmetic. 'I am not much of a mathematician,' said the cigarette, 'but I can add nervous troubles to a boy, I can subtract from his

physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and discount his chances for success.' ”

Quite a discount, too, when these railroads and great corporations won't hire one of them.

Dr. Fred J. Pack, in the *Temperance Journal*, says:

“Two hundred and ten men held a contest for positions on the athletic team. Of the non-smokers, sixty-five per cent were successful; of the smokers only thirty-three per cent were successful. This was not only true in the six institutions which furnished the data about the try-outs when taken as a total, but in each of the six the non-smokers far outstripped the smokers. In one institution not a single smoker obtained a place on the team.”

Mike Donovan, the head of the New York Athletic Club, says:

“Any boy who smokes can never hope to succeed in any line of endeavor, as smoking weakens the heart and lungs and ruins the stomach and ruins the entire nervous system. If a boy or young man expects to amount to anything in athletics, he must let smoking and liquor alone. They are rank poison to his athletic ambitions.”

This is what the president of the Georgia Woman's Christian Temperance Union, says:

“Several years ago I stepped into a grocery store and asked to buy a package of cigarette papers, such as were given away at that time with Durham smoking tobacco. I took two small bottles, each holding about three tablespoonfuls of water. In one I placed fifteen of these cigarette papers, and in the other an equal thickness of leaves of tissue paper from between visiting cards for the tissue papers were much thinner and it took a larger number of leaves.

“I found that a few drops of the water from the bottle containing the cigarette paper would kill a mouse quicker than you could say ‘Jack Robinson,’ and a teaspoonful of the water from the other papers seemed to cause a mouse to suffer no inconvenience.

“I have killed dozens of mice with this water and there are others who have tried the experiment with the same success. Will Mr. Hill please tell me what made the difference in the same water, in the same kind of bottles, except the papers that were placed in the bottles?” (Mr. Hill is the President of the tobacco company who wrote Mr. Ford for an apology because he claimed cigarettes were injurious.)

I have some more quotations, but I find I will not have time to read them to you. So I think there is some authority on this question, and there is the authority to every Latter-day Saint from the Lord God Almighty that liquor and tobacco are not good for man. And if they are not good for man, certainly the Lord knows, and you know, and I know, that they are not good for women, the mothers of our children.

“The President of the Association of Railway Chief Surgeons is quoted as saying, ‘Fags help men work out problems. Why not women?’ ”

Whips helps horses to go faster for a few moments, but they do not add much strength to the horse. That is just how tobacco affects men and women.

“The president of a huge department store admits that 75 per cent

of his feminine help smoke, and says that their efficiency is no whit impaired, and that he has noted no decrease in their endurance."

Well, he is not a good observer. All these others, who are employing millions, putting them together, have reached different conclusions than has this department store man.

"Somehow these sayings, based on actual investigation"—wonderful investigation—"mean more to me, and must mean more to most moderns, than these statements fished from the well of prejudice and tradition—"

We have the will of the Lord to guide us, and thank the Lord for it.

It is on a par with the old story of favoring public saloons as against having dives. I remember hearing a man answer a divine favoring licensed saloons who lived in this town, when we were working for prohibition, in such a remarkable way that the divine got up and left the room. He could not stand the ten minutes speech by Representative May who directed about half of his remarks to him. He said, "The idea of a man standing up here wearing the cloth of a minister of Christ and pleading for an open saloon. I can teach my boy not to go to a dive, but when a minister or professed minister of Jesus Christ advocates an open saloon, what am I to do?" He said, "I brand this man as a paid agent of the saloon-keeper," and I brand any such stuff as this as coming from a paid agent of tobacco.

"Even deans of women's colleges are trying to think clearly enough to permit girls to smoke, publicly rather than privately, if they want to, until some better reason is found for their not doing it than yet seems to have been found."

Reasons by the millions have been found.

"Modern college girls want more than 'no lady smokes' in answer to their questionings."

I had intended to read some of the remarks of Evangeline Booth, Commander of the Salvation Army, and to read a few things from a book entitled *Save America*. I do not know where this book came from. Somebody sent it to me. It was published several years ago by the Women's National Committee for Law Enforcement. It will cost twenty-five cents to get a copy, and it is worth having. It is full of very wonderful and splendid things. The articles are by Elizabeth Tilton, Kathleen Norris, Ida Tarbell, and scores of other influential women who are undoubtedly familiar to all the good sisters here. The general chairman is Mrs. Henry W. Peabody. I will only read one item from it here, and as there is one passage left out of the quotation I hunted up my copy of the same thing, which I have been using. It is from Abraham Lincoln:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the

least part the laws of the country, and never to tolerate their violation by others."

And let me call your attention to the fact that there is a law against minors smoking cigarettes, and let every one of us see that that law is enforced.

"As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every man pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, enforced in courts of justice. In short, let it become the political religion of the nation."

Let me say in closing, Read the law of God in the Doctrine and Covenants, and read it with a prayerful heart that he will help you not only to live it yourselves, and not only to set an example in all things worthy of imitation, but to so live that God will recognize your life in very deed as that of one who obeys his laws which are even superior to the laws of the land. I endorse with all my heart this magnificent appeal by Lincoln, and I also endorse with every fiber of my being the necessity of obeying the laws of the Lord God Almighty, the Creator of heaven and earth, he who has revealed to us through his Son Jesus Christ the plan of life and salvation. I thank him for the knowledge that he lives, that I know that Jesus is his Son, the Redeemer of the world, and that I know that Joseph Smith was a prophet of the true and living God, and that the laws contained in the Doctrine and Covenants, if obeyed, mean that you and I shall receive the greatest of all the gifts of God to man, namely, life eternal. And that we may gain that gift and so live that our children may gain it also, is my prayer, and I ask it in the name of Jesus Christ our Redeemer. Amen.

PRESIDENT CLARISSA S. WILLIAMS

I have listened with much interest to the testimonies that have been borne. It has been a pleasure to our Board members, as well as to me, to have this opportunity of saying to you just how they feel in regard to the work of the gospel and the responsibility which they have in assisting in carrying on the work among the women of the Church. We feel that we owe a great debt to those noble sisters who were called in the very beginning to lay the foundations of the work of the Relief Society; to Emma Smith, the wife of the Prophet Joseph Smith who was called from among the other women of the Church to assist in organizing and getting into working order the organization of women; to Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells. We

remember that the gifts of the gospel were given to these women, and that they were given rights and privileges that it seemed women might never enjoy, and how eagerly the women of the Church at that time embraced the opportunity of identifying themselves with such an organization. When we think of the past we feel that the foundations were well laid, and that our leaders have been filled with the Spirit of the Lord and inspired to do the work at hand. The organization had a wonderful growth, much work was done. The women were brought together in meetings. They spoke in tongues, they prophesied, through their faith the sick were healed, and many were the manifestations that were given to them, and always in their hearts was the desire that they might be instruments in the hands of the Lord in bringing love and truth and peace to their neighbors and to their friends. So the work has gone on for many years—84 years, and we women of today are striving with the same diligence, with the same desire in our hearts to further the truth and to assist our neighbors and friends, and our loved ones as those of the past did, and we feel that the foundations which they laid were so broad and strong that it is easy for us to build upon them and go forward in the work which they loved and desired so much to see advanced and brought to a fuller fruition.

Perhaps some of you remember that it is five years ago at this April conference since President Grant and President Ivins came and reorganized the Relief Society General Board. We who were appointed at that time to guide the destinies of the organization have endeavored with all our hearts and with all our strength to have the Spirit of the Lord with us to help us to be leaders to this great band of women who comprize the Relief Society in the Church. We have made mistakes, but they have not been serious mistakes, we hope, and not such that we will not be able to rectify. There has been a very fine advancement in the increase of membership in the society during the last five years. A few more than nine thousand additional women have been enrolled during that period, and we would like to say that many women have become identified with the organization who have in the past felt that probably there was nothing in the Relief Society that would be of interest to them, and whose attention had been claimed by other activities; but we hope and we believe that we have been able not only to retain the membership of our older women but have succeeded in enrolling a large number of younger women.

I have in mind one newly organized ward, made up mostly of young people, where many of the young mothers had never attended a Relief Society meeting. If they knew anything about it, it was something their mothers had told them in their childhood days. It has been possible to interest a large group of these young

women, and I think probably in that ward there are not more than ten members who are over fifty years of age. Most of the members are young women between twenty-five and forty, who are intensely interested and who come with love and with desire. We are particularly glad that the officers there are able to carry out the work of the organization, including the work and business meeting, which is one of the most popular meetings of the month.

We are pleased that the reports come to us of the interest in the theology and testimony meeting and that there seems not sufficient time to give the lesson and to bear the testimony. Sometimes we are led to believe, and we hope it is so, that the theological and testimony meeting is the most popular meeting of the month, and that you who are privileged to bear your testimony, are inspired with the love of the gospel and the Spirit of your heavenly Father, that you are permitted to take part in an organization and in a meeting that is so fraught with spiritual things.

During the last five years we have not introduced any new activities, particularly, but we have enlarged on the old activities. I am sure you will be very much interested to know that during the past winter practically one hundred women have received a sixteen-lesson course in home hygiene and care of the sick, conducted by the Red Cross and the Civic Center of Salt Lake City. This work has extended into the county, two stakes asking for the classes to be given in their local communities, and one stake alone sending forty women to receive the benefits of these lessons. The Red Cross, after the course is finished, issues a certificate to the students who have successfully passed the examination given them. We feel that very much benefit has been accomplished by this work from the fact that trained nurses are very scarce, and if in our homes are those who know some of the rudiments of home nursing, we can help our own families and we can help our neighbors' families. And where forty women in a stake go from eight wards in that stake and are enthusiastic over the instruction which they receive and are desirous of passing on the instruction to the women who are in their communities, we feel that great good has been accomplished. Of course, you know that nursing has been one of the primary activities of the Relief Society, and that we have always had some sort of nurse training going on as an adjunct to the organization.

Through the Sheppard-Towner work in the state of Utah, in which the Relief Society women have assisted, much good work has been done. Excellent work has been done also in other western states where our women have assisted and cooperated as organizations.

The Bureau of Child Hygiene of the state of Utah gives an excellent report of its work with the pre-school child during the

last three years, and since Relief Society women everywhere have cooperated with the state in this work, I am sure you will be interested in a few items from the report: Number of examinations made of pre-school children 26,105; number of normal children found 6,115; number of defects found 38,719; number of defects corrected 3,085; number of health centers established 121. No doubt reports from other western states where the Relief Society has cooperated would be as favorable. One of the main features in a public health program is the follow-up work which should be done after these examinations are made, and we are bending our endeavors toward the training of public health nurses who may go out into the communities to follow up these defects and help in the correction of them. We feel that our cooperation with the government and with the various state boards of health has been very helpful. We appreciate the place that Dr. Beatty, as the secretary of the State Board of Health has accorded us in calling on us to assist in the establishment of these 121 health centers in Utah. Of course, you understand that this is not entirely a Relief Society activity, that other agencies in the communities are called in, too, and we are pleased to tell you that we receive the credit for being organized in such a manner that we can give immediate help where help is needed in the carrying on of this work. We are pleased to report also that in many localities maternity bundles and chests have been established and are appreciated by the people; 699 of our branches have reported some provision for health and maternity.

Through the suggestion of the Presiding Bishopric and also the First Presidency we have established a means of helping the women in our communities in caring, in a more systematic and better manner, for the needy and those who require temporal as well as spiritual assistance. It was Bishop Nibley who suggested to us that we educate members of the General Board so that it would be possible for them to go out into the stakes and carry on institutes in social welfare. There have been five of these institutes held within the last year or two; one in Salt Lake City, with all of the eight stakes participating, one in Burley, two in Palmyra and one in Nebo. Bishop Nibley felt that this plan would train our women so they might, under the supervision of the bishops, go into the families and find out just what the problems are, build up the families, help to provide employment for those out of work, etc. We are now prepared to send out to you women who will assist you in carrying on this work if your stake presidents will arrange for them, and we recommend these institutes to you.

I feel impressed to say that I believe it is easier for us to receive the gospel, to be converted to it, than it is for us to live the gospel. But if we have in our hearts always what the Savior

did for us, how he came and gave up his life in order that we might enjoy life and happiness, we can bring ourselves to feel that no matter what the sacrifice, no matter what may come to us, we will be true and faithful to the gospel of Jesus Christ, and we will endeavor with all the might we can gain through prayer and the Spirit to our heavenly Father, to live the gospel. That we may do that and that we may have the Spirit of our heavenly Father and our beloved elder brother, Jesus Christ, to be with us always, is my prayer.

Teachers' Topic for August

FAMILY RECREATION

I. Family solidarity is of great importance to society.

This is built up and strengthened by members of the family joining together in their recreation. Sociologists claim that a break in a family is impending when the husband and the wife constantly go different ways for their recreation.

Where there is understanding, unity and love in a family most of the storms of life can be weathered successfully; therefore the importance of using every means to create this solidarity. Having a joyous time together is one of the best means of accomplishing this much desired end.

II. Some suggestions for home recreation:

1. A cheerful atmosphere.
 2. Singing.
 3. Dancing.
 4. Games (outdoor or indoor).
 5. Instrumental music (family orchestra, trio, etc.)
 6. Reading aloud of wholesome stories.
 7. A special home night when different members have charge of the program to bring out special ability of members.
- Serve refreshments.

III. Some suggestions for family outings:

1. One day trips often. (a) To parks. (b) To canyons or country. (c) To resorts.
2. Longer trips. (a) To canyons. (b) National parks, etc.
3. Preparations. (a) what to take needs much thought. (b) Keep an outfit always ready for such trips if possible. (c) The selection and making of camps affords much sport as well as an opportunity to cultivate good judgment in the children. (d) The sanitation and care of camps gives good training in citizenship.
4. These outings bring the family very close together and give joy and satisfaction.

IV. The memory of happy times with brothers and sisters, father and mother, keep the word "Home" enshrined in the hearts of men.

We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal
LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY.

625 State Street

**One of the Most Important Duties of Relief Society
Officers and Members is to Aid Those Families Where
There is Sickness.**

Now is the time for you to investigate the wonderful benefits being received from the use of "Radioactive" water from the Lifetime Radium Water Jar.

It cures by eliminating poisons from the system, builds up the red corpuscles in the blood, causes good circulation and digestion.

You can now receive the same benefits right in your own home at the cost of only a few dollars as those who spend hundreds to go to Arkansas Hot Springs, or any of the other famous Radioactive Springs, are receiving.

The National Radium Corporation of Denver and Chicago have scientifically made the Lifetime Radium Water Jar that will give the same healing powers to ordinary water that was spoken of in the Bible and ancient history and down through the ages to the present day. We can prove it to you if you will allow us to place one in your home for a few cents a day rental.

Approximately 75% of all ailments and diseases can be either cured or benefitted by drinking this water. Investigate at once. Don't wait until too late. Probably there is someone in your own ward now who has already been benefitted.

Call and see us or write

The G. & H. Co.

21 East 1st So.
Salt Lake City, Utah

2477 Kiesel Ave.
Ogden, Utah



TRAVEL AND
PEDESTRIAN
ACCIDENT INSURANCE

LET THE *Deseret News* Policy Protect You

Accidents Happen Every Day

You can't tell her that you can't afford this:

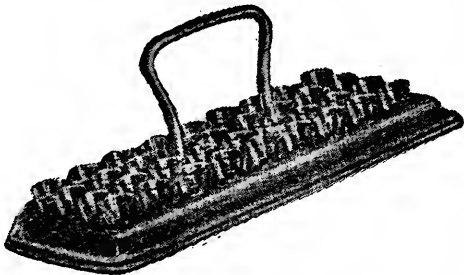
It only costs one dollar for one year, costs so little, protection so great. If you walk across the street, ride in autos, travel on trains, ride in street cars, go to theatres or church, you need this policy.

Write us today and let us tell you more about it. Phone Wasatch 550 or call at our office.

The Deseret News

SALT LAKE CITY, UTAH

INDIVIDUAL SACRAMENT SETS NOW IN STOCK



Best in the Market
Will Last a Life Time, 36 Glasses
in Each Tray

RECOMMENDED BY PATRONS.
REFERENCES FURNISHED.

Made especially for L. D. S. Churches, and successfully used in Utah and intermountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickle Silver, heavily plated with Solid Silver.

SIMPLE, SANITARY, DURABLE
Satisfaction guaranteed.

Inquiries cheerfully answered.

Bureau of Information
Temple Block Salt Lake City

Temple and Burial Clothes

COMPLETE SUITS FOR MEN
AND WOMEN

Variety of Grades and Prices

*Prompt and Careful Attention
To Mail—Telephone—
Telegraph Orders*

Open Daily, 9 a. m.—5 p. m.

General Board Relief Society

Phone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

A whole store full of appropriate gifts. Things for the

June Bride

Silverware

Chinaware

Glassware

Lamps, Pictures

and scores of other appropriate and useful suggestions for the June Bridal occasion

For 39 Years Salt Lake's
Leading House of Housewares

Callaway's

66 SOUTH MAIN

Dress in Style



SMART APPAREL
For Women, Misses, Men, Young
Men and Boys.

MAIL ORDERS
PROMPTLY FILLED

COLLINS
307 SOUTH MAIN

Vanity Hosiery Shop

22 EAST BROADWAY



Holeproof Hosiery

33 EAST BROADWAY

*A Store Dealing in Quality Hosiery and
Underwear Exclusively*

Heavy Silk Full-Fashioned, all colors
A wonderful hose for wear

Per Pair\$1.95
Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50
Box of Three Pairs.....\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50
Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, Chiffon.
All Colors

Per Pair\$1.00
Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID

LARK RELIEF SOCIETY
LARK UTAH EXP INC

Scowcroft's



ONE POUND
KITCHEN KING
Food Products
NET WEIGHT

KITCHEN KING BRAND COCOA
JOHN SCOWCROFT & SONS CO.
OGDEN, UTAH, U.S.A.

Makes Better ~

PIE
CAKE
FUDGE
PUDDING
ICE CREAM
HOT CHOCOLATE

Oh that's it!
Scowcroft's
Kitchen King
Cocoa
Makers of Blue Pine Food Products

When Buying Mention Relief Society Magazine



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

JULY, 1926

No. 7

CONTENTS

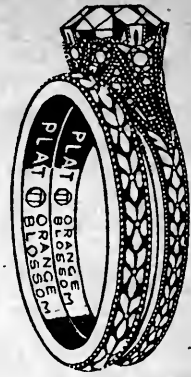
Painting of Brigham Young	
.....George Henry Taggart Frontispiece	
The Song of Gratitude.....	Alfred Osmond 333
Brigham the Pioneer.....	Minnie J. Hardy 335
Pioneer Reminiscences of Mrs. Margaret Stalle Baker	Prof. James L. Baker 337
Old Lace	Gladys Stewart Bennion 343
Reminiscences of Mrs. John Sharp.....	
.....Ramona Wilcox Cannon	345
Lake Lillian	Coral J. Black 353
Editorial—The Sesqui-Centennial	355
Emily Young Clawson....	Lula Green Richards 358
Dr. Margaret C. Roberts..	Annie Wells Cannon 361
We Tread the Dust.....	Ellen L. Jakeman 364
Louisa Marshall Boyce.....	371
Pioneer Days in Payson.....	
.....Emma S. Curtis Simmons	378
How to Teach.....	Dean L. John Nuttall 376
Conference Addresses	380
Notes From the Field....	Amy Brown Lyman 383
Teachers' Topic for September.....	386

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints.
Room 20 Bishop's Bldg. Salt Lake City, Utah
\$1.00 a Year—Single Copy, 10c.
Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah
Phone Wasatch 3123

\$100

*For a Third Carat Diamond in a genuine Orange Blossom Engagement Ring.
Boyd Park Quality, Wedding Rings to Match.*



BOYD PARK

JEWELERS

BOYD PARK BLDG.

166 MAIN STREET

VACATION TIME

SPECIAL SUMMER EXCURSION FARES



VIA

Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH WAYS VIA SAN FRANCISCO..... **\$42.60**

TO LOS ANGELES VIA SAN FRANCISCO RETURNING DIRECT OR ROUTE REVERSED **\$50.10**

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.
TICKETS ON SALE DAILY MAY 15th TO SEPT. 30th
FINAL RETURN LIMIT OCTOBER 31st.

For complete information, tickets and reservations, call, write or phone
PRESS BANCROFT, GENERAL AGENT
41 SOUTH MAIN STREET SALT LAKE CITY
PHONES WASATCH 3008-3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South

serve-
Keeley's
ICE CREAM
CANDY CAKE
PUNCHES
deliciously different

BEST BY TEST

PHONE 445-3221

Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick

When Buying Mention Relief Society Magazine

ASK YOUR DEALER FOR Z. C. M. I. FACTORY-MADE



Children's Allovers

Khaki and White-
Backed Denim for
Boys—

Khaki and Peggy
Clothes, Dutch
Kut, for Girls—

The Famous

Mountaineer Overalls

*Give Splendid Satis-
faction*



DON'T BE FOOLED!

There Sure is a Difference Between

GULBRANSEN REGISTERING PIANOS

and

OLD STYLE "PLAYER PIANOS"

Nationally priced—4 Styles

\$420—\$530—\$615—\$700

Also Brand New Guaranteed

Pianos in any Finish

\$305

\$350

Freight Prepaid to Your
Railroad Station.

Write in For Free Catalogue and
our EASY TERMS.

GLEN BROS.-ROBERTS PIANO CO.

Two Stores
OGDEN, UTAH

161 South Main St.
SALT LAKE CITY, UTAH



When Buying Mention Relief Society Magazine



Real Estate Loans
at advantageous
interest rates.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.
32 Main Street Waratch 123 Salt Lake City



The Utah Milk for all People Leads

For many uses it takes the place of cream at about one-third the cost. It is always safe, pure and convenient. *Ask for Sego Milk* and be sure you get what you ask for.

Sego
MILK

NOW IS THE TIME TO
PREPARE FOR THE LONG
WINTER EVENINGS

Light Fixtures to please your
own individuality, at prices to
suit your pocket book, along
with courteous service at

**MODERN
ELECTRIC
CO.**

128 So. State St. . . . Was. 2307
*Electrical Contractors
Fixtures and Appliances*

Our Advertisers

*They are our
friends. Consider
them as such and
when buying sup-
plies remember
them, they patron-
ize us.*

MAGAZINE MANAGEMENT

LATTER-DAY SAINTS GARMENTS

From Factory to You, Old or New Style

209 All fine silk.....	\$5.00	24 Heavy bleached	\$2.20
4 Light flat weave.....	.95	10 Med. 1/3 wool.....	2.75
11 Lt. cotton unbleached.....	1.40	16 Heavy 1/3 wool	3.75
20 Lt. cotton bleached.....	1.60	18 All merino wool.....	5.50
60 Medium unbleached	1.65	59 Med. 1/2 silk 1/2 wool.....	7.00
22 Medium bleached	1.85	21 Lt. silk stripe wool.....	4.25
19 Heavy unbleached	2.00	25 Lt. 1/2 silk 1/2 wool.....	5.00

Specify OLD or NEW style and size. Inclose M. O. and POSTAGE will be paid

UTAHWEARE KNITTING FACTORY

652 Iverson St., Salt Lake City, Utah

UTAH MADE SUGAR

IS THE EQUAL OF ANY SUGAR IN THE WORLD!

100% Pure

100% Fine

100% For Utah

USE IT FOR PRESERVING

USE IT ON YOUR TABLE

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.



Is the best coal to store and summer is the best time to store it. King is hard, blocky and clean, low in ash, high in heat. Look up the King Coal dealer.

Mined exclusively by—

United States Fuel Co.

Largest producers of Domestic Coal in Utah.

A Ringer



YOUNG SAMSON knows what he's aiming at—a bottle of our rich, creamy milk. It's a ringer every time, and the prize is health.

GLOVER LEAF DAIRY

159 W. 1st So.

Was. 2177



THE RELIABLE

1069 EAST 21st SOUTH

OUR NAME, OUR AIM

Our Made to Order

L.D.S. GARMENTS and UNION SUITS



Wear Longer and Give More Comfort.

No.— 50 Lt. Wt. Bleached Cotton, flat weave. \$.95

No.— 52 Fine Ribbed Bleached Cotton . . . 1.35

No.— 54 Medium Ribbed Bleached Cotton . . . 1.65

No.— 56 Medium Ribbed Unbleached Cotton. 1.65

No.— 58 Heavy Ribbed Unbleached Cotton . . 2.25

No.— 60 Heavy Ribbed Bleached Cotton . . . 2.25

No.— 64 Fine Lisle, any Style 1.95

No.— 102 Fine Rayon Silk, Ladies' New Style 4.50

All above New or Old Style. Samples sent on request.

When Buying Mention Relief Society Magazine

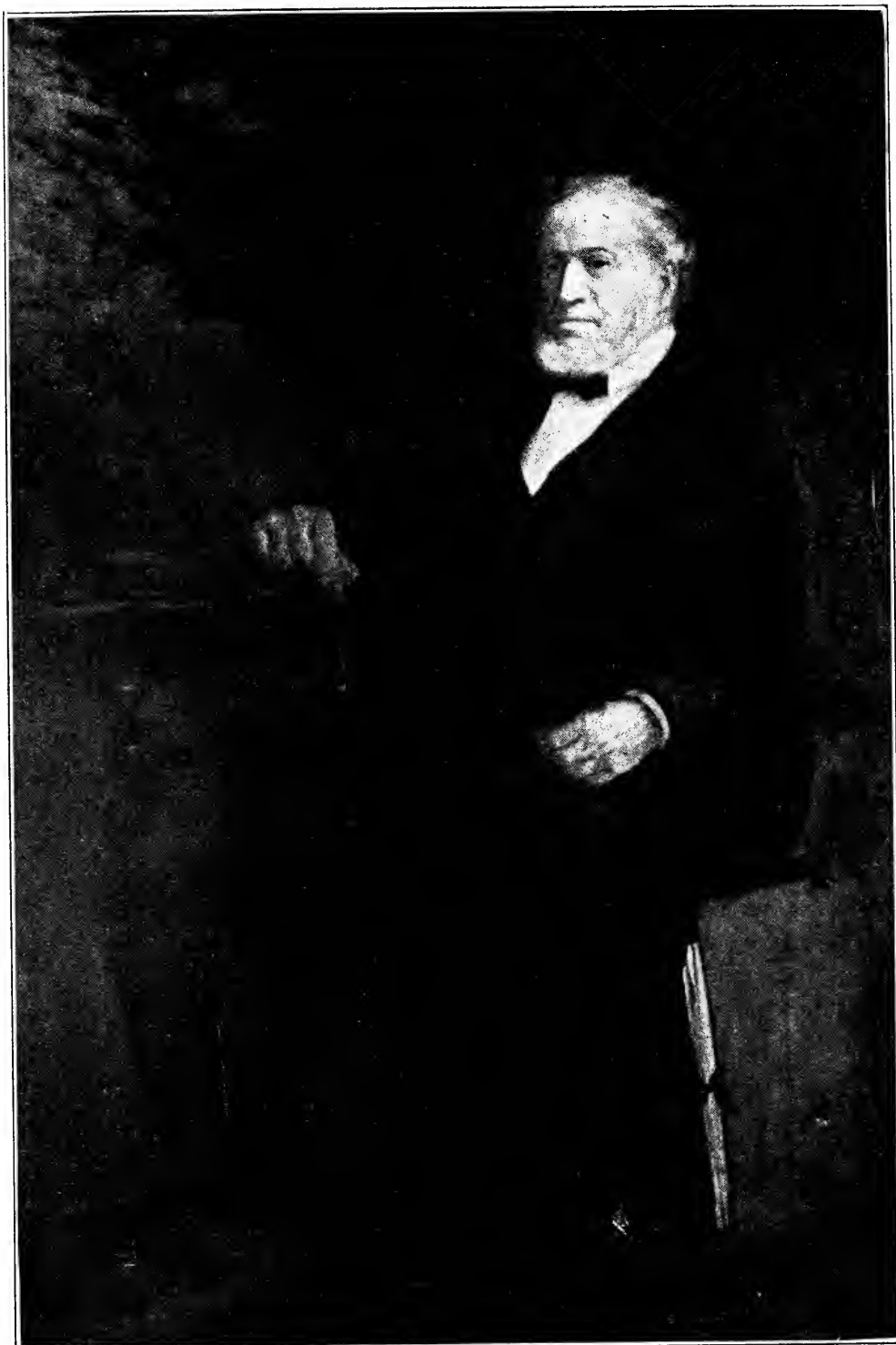
The Song of Gratitude

Alfred Osmond

We thank thee, Father, for the pioneers
Who crossed the sterile plains of desolation
And laid the desert ghosts of native fears,
Enduring bitter tests of their probation.
We thank thee for the ties of our relation
To men and women who were brave and true.
With stones of faith they laid a firm foundation
And builded so much better than they knew
That, from the many called, they are a chosen few.

We thank thee for the hardy hands of toil
That made the desert blossom as the rose,
And for the fertile richness of the soil
That blessings on the toiler still bestows.
We thank thee for the faith that never knows
A master who can lead it to despair ;
But, like a stream that chatters as it flows,
It mocks the murmurs of its grief and care
And radiates its gleams of gladness everywhere.

We thank thee for the stern and steadfast mind
That saw in visions valleys of the West,
And led the many thousands of its kind
To what would seem to man a foolish quest,
"This is the place. The Spirit knoweth best."
And now we justify the strange decree ;
But let us not forget the final test
That came and forced our fathers' eyes to see
In miles of desert wastes, an Empire's destiny.



PAINING OF BRIGHAM YOUNG
COLLEGE HALL, BRIGHAM YOUNG UNIVERSITY
By Geroge Henry Taggart, 1902

THE
Relief Society Magazine

Vol. XIII

JULY, 1926

No. 7

Brigham the Pioneer

Minnie J. Hardy

Far from the scenes of death and strife
With slowly-plodding oxen trains,
He sought for liberty and life,
Across the dreary, boundless plains.
Determined, brave, he looked not back,
On leaving loved ones, shed no tear ;
But faced the west, all void of track,
'Brigham, God's chosen pioneer.

His list'ning ear was tuned to hear
Almighty God's supreme command.
With heart of oak, unknown to fear,
He thus addresseed his faithful band.
"In that strange, new land lies our home,
We start at dawn, what e'er betide,
And come what may, why let it come,
God is our strength, our life, our guide."

The way was long—their progress slow,
The wind-swept plains stretched miles and miles.
The winter came with ice and snow,
Still they gave thanks with songs and smiles.
Columbia sounded war's alarm,
Calling the sons she needed most ;
His young men quickly shouldered arms
And marched with Kearny to the coast.

Then onward over deserts drear,
And mighty mountains wild and grand;
With steadfast faith and vision clear
He scanned the wondrous Promised Land.
And prayed, "Dear Lord, for Jesus' sake,
Renew our strength, grant us thy grace."
The answer came, "A lake! a lake!"
He breathed, "Thank, God—This is the place."

Grave dangers lurked—a red-man foe
Joined hands with gaunt, grim poverty,
Wild beasts destroyed their herds and, lo!
Scant stores for dire necessities
Confronted them. Death took his toll,
And heavy seemed the chast'ning rod,
Unfaltering still, the Church his goal,
He kept his covenant with God.

The desert blossomed as the rose,
The temple spires rose to the sun,
His children bless'd him at life's close,
His stupendous task, indeed well done.
His work for ages will proclaim
This patriarch, prophet, builder, seer.
Great Utah loves the honored name
Of her immortal pioneer!



MRS. MARGARET S. BARKER

Pioneer Reminiscences of Mrs. Margaret Stalle Barker

By Her Son, Professor James L. Barker

(Head of Modern Language Department, University of Utah)

Avenge, O Lord, thy slaughtered Saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.
Forget not; in thy book record their groans, etc.

Milton, on the late massacre in Piedmonth, (1655).

The above lines were written in protest of the treatment of the oldest protestant people in Europe, so old in fact, that it is not known whether they ever recognized the authority of the pope or not. There were other dissenters before Luther, but all other heretical movements were stamped out by the power of Rome. In the north of Italy, opposition to the domination of Rome perhaps

never ceased. It was only in 1134 that Milan recognized her supremacy. At Monforte d'Alba, a numerous congregation was found in 1017. Attacked by the troops of the Bishop of Milan, they preferred death by burning to the abjuration of their religion, and offer the first example of Christians put to death by other Christians for a difference in faith. It is probable also that many of the Albigenses, who were pursued on both sides of the Alps, took refuge in the high valleys of the Cottian Alps southwest of Turin. In the twelfth century, Pierre Valdo who had given his fortune to the poor and begun the preaching of reformed doctrines, was driven with his followers from Lyons and likewise took refuge in these same high Alpine valleys. From this time on their inhabitants were known as *Vaudois* or Waldensees. They sent out preachers two by two, at first openly, and then later disguised as tinkers and in various other ways. The Waldensee movement came to have numerous adherents throughout most of the countries of western Europe. The Waldensees were constantly pursued as heretics. Whole armies and two crusades were directed against them. During the crusade loosed in 1208 by Innocent III, the cities of Provence and Languedoc were burned and sacked and 60,000 of their inhabitants perished. Everywhere the movement was stamped out except in the Alpine valleys.

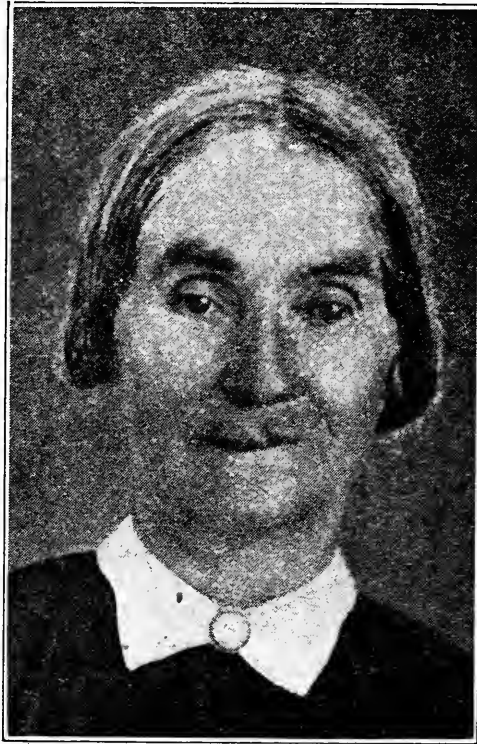
Following the Revocation of the Edict of Nantes (1685), they resisted the combined armies of France and Savoy so stubbornly that the remnant of them, about 2,600 in number, were permitted to withdraw to Geneva. Four years later, their pastor Henri Arnaud, gathered them together on the banks of Lake Geneva and led them across the Alps to the reconquest of their native valleys. Threatened with extermination and reduced to less than three hundred, they would not surrender, and were saved from annihilation only by a rupture between the ruler of Savoy and Louis XIV.

The *Vaudois* were constantly subjected to unjust taxation, confiscation, kidnaping (especially of their children), imprisonment and death, frequently by burning, and even until 1848 (with the exception of the period of the French revolution and Napoleon), the law forbade them entrance to the universities, the professions, the army and commerce, and rendered invalid any title to land they might acquire outside their mountain valleys. Though some fled and formed colonies in Switzerland and Germany, the valleys became over-populated and all were reduced to the life of the peasant and shepherd. Nevertheless, each family owned its own little home and plot of ground and they lived in independent poverty.

February 17, 1848, Charles Albert, king of Sardinia, signed a decree which may be summarized as follows: "The *Vaudois* are admitted to enjoy all the civil and political rights of our subjects, to attend the schools and universities, and to take academic degrees.

Nevertheless nothing is changed as to the exercise of their religion or the schools they direct themselves."

The *Vaudois* are remote from the beaten lines of travel. Today one must travel thirty miles southwest of Turin, and then climb the valleys of the Alps, to reach them. It seems strange, that one year after the beginning of toleration in the valleys Apostle Lorenzo Snow, Joseph Toronto, and T. B. H. Stenhouse should have been called at the October conference in 1849, among the first group of missionaries to start from the Great Salt Lake Valley, to leave on a mission to Italy. And it is still more extraordinary that, having arrived in Genoa, June 25, 1850, under



MOTHER OF MARGARET S. BARKER

appointment from Apostle Snow, on "July 1, Elders T. B. H. Stenhouse and Joseph Toronto, left * * * to visit the protestant valleys of Piedmont." (*Millennial Star*, 12:371.)

On July 20, 1850, Apostle Snow, in writing to President Richards of the European mission said: "I believe that the Lord has there (in the valleys of Piedmont) hidden up a people

amid the Alpine mountains, and it is the voice of the Spirit that I shall commence something of importance in that part of this dark nation." (Biography of Lorenzo Snow.) He further writes that: "When the anathemas of Rome shook the world and princes fell from their thrones, they dared to brave the mandates of the Pope and the armies of the mighty."

When the missionaries entered the valleys, the protestant inhabitants numbered about twenty-one thousand and there were about five thousand Catholics. A provincial dialect and French were generally spoken and Italian was frequently understood. On the 27th of October, 1851, the first convert to the Church, Mr. Malan, many of whose descendants now live in Weber county, presented himself for baptism.

In the next three or four years a number of families were baptized, among them, the Cardons, the Chatelains, the Bosios, the Beus' the Gaudins and the Stalles. President Snow writes that every man held a creed which had "been transmitted from sire to son for a thousand years, whether he be Protestant or Catholic; and often he will lay his hand on his heart, and swear by the faith of his forefathers that he will live and die as they have lived and died."

Jean Pierre Stalle and his wife, Maria Gaudin (Stalle), were living in 1855 on the south slope of one of these Alpine valleys at Prarustin. Both belonged to old *Vaudois* families. At Angrogne (the home of Pierre Stalle before moving to Prarustin), written documents, still extant, contain the name Stalle in 1232. One of their churches as well as one of their generals bore the name Gaudin. They had been baptized in 1853 or 1854. They lived from the chestnuts, grapes, figs and other fruits they cultivated, together with the products of their few sheep and goats and the culture of the silkworm.

Margaret, their youngest daughter, relates that with the success of the elders, opposition grew. Says she: "The property of the Saints was frequently destroyed or stolen; sometimes stones and bricks were thrown. In November, 1855, President Franklin D. Richards and two others came to the house. They were hiding from the mob and asked for something to eat. Susette (a sister) milked enough goat's milk for them to drink, and mother set bread, butter and cheese on the table. When they were ready to leave, Franklin D. Richards told mother the family should go to Zion. Mother thanked him for his good will, but she had no hopes of it. There was much bitterness, she told us, and it was impossible to dispose of any property, even our wheat was stolen.

"Two weeks later father and mother received a letter from President Richards telling them not to try to sell anything but to be ready to leave Turin for Liverpool and Zion. On December

12, 1855, Pierre Stalle, his wife and children, Susette 19, Daniel 16, Maria 11, and Margaret 5, sailed on the ship *John J. Boyd*, in company with Michel Bosio, wife and eight children, Giovanni Roshon, wife and four children, Pietro Chatelain, Madelona Malan, Susanna Godin, Enrichetta Chatelain, and Catterina Godin. On the same boat there were 437 Saints from Denmark, Norway and Sweden, and 42 from Great Britain. Canute Peterson was in charge of the company. After a stormy passage, they arrived in New York on the fifteenth of February and proceeded by rail to Chicago, and from there to St. Louis and Florence, Nebraska. The folks remained at Florence three months and then joined the first handcart company on its way from Iowa City, Iowa, to Salt Lake. Father had worked digging wells in Florence, and the ground was so damp that it gave him rheumatism, which grew worse because he was forced to sleep on the ground on the way with the handcarts. He would get up early in the morning and walk about to get the stiffness out of his joints so that he could push the handcart and keep up with the company. He soon became helpless, however, and had to be put in one of the wagons. My brother Daniel, sixteen, and my sister Susette, not quite three years older, had to push the cart. Mother could not help as she had been ill all the way over on the boat. I (five) walked all the way across except when streams of water had to be crossed or when Mary (eleven) took me on her back.

"At Florence all clothing, except that worn or carried in the handcart, had to be thrown away. Before reaching the valley, the teams became weak and a sack of flour was put on each handcart. Such clothing as had not been thrown away before starting on the journey or on the way had to be worn constantly in all kinds of weather and to sleep in at night and was of little value on reaching the valley. At times water was scarce, and they would dip it out of the buffalo tracks after a rain storm. At other times unusually long marches were made to reach wood and water. When there was no expectation of finding wood, a sack was hung on the back of the handcart to put dry buffalo chips in, picked up on the way. Buffaloes were plentiful, but there was no ammunition, and when a buffalo was killed they would roast and scrape the hide and then boil it to eat.

"It was difficult for us because we could not talk English and the others could not talk French, and we could not make our wants known. The last time mother helped father in the wagon, he told her he couldn't come to the valley, but to be patient, that the rest of them would reach the valley, and after they got in, none of them would ever lack for bread. He also told her that some day I (Margaret) would be in easy circumstances. This was at noon. When mother went back to the wagon, father was dead. When the grave was dug, father was

wrapped in a sheet and placed in it between two layers of sage brush. He died on the Platte, August 17, and we reached Salt Lake September 26, 1856."

On arriving in Salt Lake, the problem for the widow and her four children was again an unusually difficult one, aggravated further by the language handicap. Alfred Randall took Mary into his family, and Susette, the eldest daughter, went to work for someone else. Philip Cardon and Paul Cardon had come to meet them, and two days after their arrival in Salt Lake, Margaret (my mother) says: "Mother, Daniel and I went with the Cardons to Ogden, to Bingham's Fort. We dug a dug-out to live in. The roof of the dug-out was made of willows with cat-tails on top and then dirt. The dirt floor was covered every Saturday with fresh straw when we could get it. We had no furniture, but for a bed and a seat forked sticks were put in the wall and in the dirt floor, and rushes were woven in between and covered with straw. In place of glass for a window, a piece of cloth was used.

"It was the year following the hard times. Grain was plentiful in the fields and we went immediately to gleaning wheat and gleaned enough for the winter's bread. Mother knew how to spin and weave in the old country. I gathered sun-flowers and burned them, holding them up in my hand, one at a time, so mother could see to spin at night.

"We were here a little more than a year until the spring of the next year when we went with the 'Move' as far south as Spanish Fork. On the way back, mother stopped at Kaysville and gleaned wheat. A family had some cows and gave mother milk. To do something for it mother milked their cows. As cold weather approached, we returned to Ogden and lived on what is now Madison Avenue and twenty-seventh street. At that time there was a hollow and a stream in it at this point. I was baptized in this stream."

After one or two years on Ogden bench, Mrs. Stalle moved to Logan to be near the Ballifs and the Cardons who had gone there to live. Two or three years later, she married Grandfather Cardon, and Margaret came back to Ogden to live with her sister Mary, (Mrs. Elihu Warren) who had married and was living there.

Four years later Margaret married Henry Barker. They lived together fifty years on the old Rice farm, or until the time of father's death. Here they had a large family to whom they were able to give a good education. They sent all their sons on missions, three at one time. Mother taught all of her children to read before they were old enough to go to school. She now lives with her daughter, Mrs. I. L. Richards, in Mound Fort, Ogden.



By Gladys Stewart Bennion

Yellowed with years, and musty,
A bit of rare old lace!
Nobody knew its history,
Nor had found its hiding place.

'Til deep in the darkest corner
Of a battened oaken chest,
Wrapped in a silken kerchief,
It had secretly taken rest.

Among sassafras and lavender,
And daguerreotype of old,
This tiny scrap of ancient lace
Had a story to unfold.

Great-great-grandmother, now a memory,
Had silently laid it there,
With dreams and reminiscences,
With heart aches and with prayer.

She had journeyed from her England,
To that land of the pilgrim band,
Enduring all the hardships
Of sailing-boat, and land.

Later her daughter had traveled
By ox team and hand cart, too,
Across the burning desert,
And the plains where the blue sage grew.

Times had been hard on the desert,
Over segos they said their grace,
So she gave in return for a pan of shorts
This piece of rare old lace.

She dreamed, as she turned it over
For grain to make them bread;
But silent tears on her lashes,
Were the only words she said.

The man had a sense of pity,
A heart not wholly cold,
So he snipped in two the bit of lace,
And handed it back unrolled.

Take this, as a memory, will you?
He gazed at the wrinkled face,
And placed in the hand of the lady
Half of that rare old lace,

A trimming, perhaps, for a garment,
A baby's frock to grace,
So she's cherished in eager longing
This remanmt of rare old lace.

Folded it up long years ago,
And with tears had tucked it away;
Until we had opened that sacred chest
It had lain as she wished it to stay.

Some people laugh at the memories
That cling, though the centuries roll,
But some there are who yet believe
That old lace has a soul.



HANNAH NESLEN SHARP

Reminiscences of Mrs. John Sharp

Ramona Wilcox Cannon

When Sister Hannah Neslen Sharp was left a widow at the age of seventy, she prayed that she might retain an unclouded memory throughout the remaining years of her life. If happiness were to be her portion, the past must be hers to command as readily as the present, for her past was rich in cherished experiences with her parents, brothers and sisters and friends—but particularly with her husband, with whom she had lived an idyllic life for forty-eight years. Whether in tent, log-house, or adobe rooms, or in the mansion which they later built, they two, together, says Sister Sharp, were capable of making a heaven on this earth.

One has only to know Sister Sharp to realize that her prayer has been granted. She now lacks a month of being eighty-two, and her memory is remarkable; her recollection of childhood events and scenes, of names, dates, ages, is almost instantaneous. She could always remember a melody from once hearing it, and she can now sing the words of every song she has learned since she was five. We are not likely to hear in her conversation, "Well, now, let me see!" or "Was it so and so?" or, "Such and such?" When she speaks there is a gratifying clearness and precision of both thought and diction. Her memory-stream runs

smooth and unobstructed, and contains a wealth of vivid details which she sprinkles with dashes of humor as she narrates them. Dr. Joseph Richards once said to her, "You'll be making jokes the day you die, Aunt Hannah." Every occasion present or past, serious or glad, is likely to give rise to one of her sprightly sallies.

"Why did you cut off your pretty hair?" demanded Sister Sharp the other day of a middle-aged woman.

"Because it *wasn't* pretty any more," replied the shorn one.

"Well, it was as pretty as it'll ever be again," pronounced Sister Sharp.

Recently Sister Sharp received a gift of a silk umbrella. At a party someone was admiring the large gold ring attached to the handle of it. "How pretty!" exclaimed the woman.

"Yes, it's too pretty for an umbrella. I'm thinking of using it for a bracelet," came the quick response.

When invited to a luncheon the other day, she accepted thus: "Well, I've no white dress and blue sash to do up, but if the cholera infantum dosen't get me before Saturday, you'll see me there."

Sister Sharp, who by adoption has become "Aunt Hannah" to a great number of her younger admirers, believes that cheerfulness almost amounts to an ethical principle. "I never go to see sick people unless I am well enough to cheer them up," she says.

Hannah Neslen was born at Lowestoft in Suffolk, England, in the year 1844, on June 1, "Brother Brigham's birthday," as she was often reminded. She was the seventh daughter and twelfth child of Brother Samuel Neslen and Sister Eunice Frances Neslen. It is her testimony that she had one of the best fathers and one of the best mothers who ever lived. Her father was very religious by temperament. Seeking a complete satisfaction in spiritual matters, he had joined one denomination after another. When he first heard the principles of "Mormonism," he felt that at last he had found what he had been desiring. His wife thought, "Dear me, another one!" and declined to accept his conversion seriously. He, however, remained faithful to the gospel during the remainder of his life—more than forty years. Less than two years after his baptism, his wife also joined the Latter-day Saints. At eight, Hannah was baptized along with her brother, Robert, the father of the present Mayor of Salt Lake City. Some months later, the parents with their nine living children left England to come to Utah. They took passage on the sailing vessel, *Golconda*, under the direction of Captain Hall. (No memory-searching to capture those names!) For eight weeks they sailed on the little boat, tossed most of the time by a rough and relentless sea. Brother Neslen, being well-off financially, was able to obtain first

cabins, but no part of the boat could be called comfortable.

Brother Claudius V. Spencer was President of the company. Every Wednesday night the Saints met in the sterrage to hold a prayer meeting. "Every time I hear thunder," says Aunt Hannah, "I think of the storm we had one of those Wednesday nights." The vessel was pitching terribly. The waves were so high they were dashing over the decks. All port-holes had to be locked. Everything on the tables crashed over the edges to the



HANNAH NESLEN SHARP AT 17

floor. Above the table the chandelier was swinging from side to side. All the passengers were stricken with terror. "I want mother," cried little Hannah; but her parents were at meeting in the steerage. She and Elizabeth went to their cabin, where the mate locked them in, saying, "Don't be frightened, everything will

be all right." All the Saints who were in meeting were locked in the steerage. The Captain, fearing a panic, kept the decks clear to avoid unnecessary casualties. "I remember clinging to Elizabeth and thinking, 'If the Lord does take us to the bottom of the sea, I'll be holding tight to sister.'" says Aunt Hannah. Suddenly there was a terrific noise and lurching. Three masts—the main one in the middle, and the shorter one on each end, where the rigging was attached—had been snapped off by the gale, and had crashed down on the top deck. The children learned afterwards what was happening in the steerage. The people were in a panic, the women screaming and fainting and praying. At the other end of the steerage were many Irish Catholics, who screamed and called on the Virgin and told their beads with prayers. Among the Saints, President Spencer was trying to take command and call the people to order. "If you will give your attention"—"If you will give your attention"—his voice grew more and more stern—"If you will give your attention, we will call upon the Lord, who is the only power that can save us in this peril." At length they grew more calm, and concentrated their minds on prayer. Immediately the fury of the storm began to abate, and before long the cabins were unlocked. The Neslens hurried to their little girls, and said, "Now, don't cry any more, dears. The Lord will take care of us." The Captain commented later, "I don't know what could have saved us! I never dreamed after the masts went down, that we would see the sun rise again. Never in the history of sailing have I heard of such an escape. I do believe we owe our lives to the prayers of those 'Mormons.'"

The sea was rough and stormy most of the way. Sister Sharp remembers how nearly every one was ill. One day she had stayed in the cabins most of the time, making herself useful to the different members of her family, who were all confined to bed. Wearied at length, she went out, and finding the deck deserted, approached the Captain's bridge. He was looking through the telescope. When he saw her, he said, "Come along, little sailor. You're about the only person I've seen aboard today."

"Well, I'm tired of 'passing the can,'" confided the little girl.

The *Colconda* stopped at New Orleans, where the wharfs were piled high with cotton bales. The method of landing was curious. A line of small boards, with ladders stretched from one to the other, extended from the *Golconda* to the shore. Across these Brother Neslen led his wife by the hand; while little Hannah climbed on the back of a sailor, who crawled across with her.

The family sailed up the broad Mississippi in a steam-boat. "What a noise it made!" exclaimed Aunt Hannah. At one point they landed to see a black "mammy" a hundred and twenty years

old. The steamer was taking on coal, so they had a little while to observe her. "I can see her now, sitting in a big arm chair. She looked so tired and feeble, and she was all wrinkled like a mummy. She lived by the contributions of sight-seers; so we each paid our picayune, (a term used in the South for ten cents), and then we got aboard again."

On this river trip, little Hannah contracted what was really typhoid fever, but at the time was called mountain fever. She was ill for many weeks. For some distance on the journey across the plains, the child was unable to walk.

In St. Louis, the family rented a house for some weeks and rested, in preparation for the westward trek. Hannah, one day, heard the Saints singing at the funeral of a little girl who had died of the fever. She wept, thinking that next they would be singing at services for herself. "You are not going to die," said her mother. "In England I was blest and promised that I and every member of my family should reach Zion alive. That promise will be fulfilled."

At or near where Omaha stands now, the family made their final preparations for crossing the plains. They bought oxen which they broke to the yoke, and two cows which they named Betty and Dolly. They packed the prairie-schooner, and made their valiant start with the rest of the company. The cows trailed at the rear of the long procession, herded all the way by two men, and guarded at night by an acting sentry. Herding the cows was rather lonely business, and one day, Hannah's older sister, Elizabeth, with two companions, went back to keep the herdsmen company. The Saints came to a river which they forded with their teams, continuing their journey with never a thought of the three girls they had left behind them. The herdsmen had one horse with them which one of them used to carry Elizabeth's two companions across, one at a time. But she, possessed of a dauntless spirit, pulled off her shoes and stockings, tucked them in her pockets, got astride Betty, her pet cow, and holding tight to her neck plunged into the stream. Fortunately she arrived safely on the other side.

There were Indians and buffalo, sickness, births and deaths, as they crossed the plains. Sister Neslen had a natural gift for nursing, which was put to frequent use on the long journey. She cared for one woman who had picked up a loaded gun and lacerated her hand and fingers. The doctor at Fort Bridger said when he saw the hand, "I couldn't have taken better care of it myself."

At Wood River a terrible storm came up, and Hannah's mother was not in their camp. "I want mama. Where's mama?" questioned the child, through the night. In the morning Sister

Neslen came in, serene and gentle, and answered the query. "Why, I stayed with Sister Dye last night, dearie, and do you know the angels sent her a little baby boy." Then, on with the march!

The family arrived in Zion in September, 1853, little Hannah being nine years of age. They lived in a log cabin while her father was building an eight-room adobe house on the lot where he Harkness home now stands. That location seemed almost like the suburbs to the Pioneers. But President Young advised Brother Neslen to make his home there, and remarked tersely, "In ten years you won't ask me why." His vision was prophetic, as always.

The first year the children went to school in the one adobe room on Brigham Street which served as the 18th ward meeting house. "Old Lady Lockley" was the teacher, "and how she ever did it, I don't know," comments Aunt Hannah. "The students were all ages from five to thirty, and used anything that came to hand for text-books: Mitchell's Geography and Smith's Geography, and plenty of other kinds. And then there was a huge atlas, too, that we all used."

About that time the Snow Academy (which later became the Clawson home) was dedicated, Lorenzo Snow being president, with Brother Eddington and Brother Cornaby as his assistants. Brother Cornaby was in charge of the girls whose quarters were up stairs, and down stairs Brother Eddington had the boys under his tutelage. Every three months the school had an afternoon entertainment, and little Hannah was, upon one occasion, formally addressed as Miss Neslen and invited to recite at one of these functions. There, for the first time, her future husband, Brother John Sharp, saw her—quite unbeknown to her—and loved her. She did so well on this occasion that she was invited to recite before "Brother Brigham" and all the Church dignitaries at a big social meeting of the Polysophical Society, which was to be held in the old social hall. She was rather terrified at the thought, but "I remember it would mean a new dress, so I said I would speak to mother about it," confesses delightful Aunt Hannah. "I got the new dress—a white one with a blue sash—and many nights I lay awake practicing 'The Drunkard's Child,' for fear I might forget parts of it."

When the great occasion arrived, the hall was soon filled to overflowing, and many had to be turned away. The program lasted for some hours; and then there was a recess: then more program. No one thought to call upon the child early, so that, when her turn came, she was awakened from a sound sleep—her head pillowed on her neighbor's arm—by hearing her own name called. Dazedly she recollected that she was to recite "The Drunkard's Child," and in a moment was on her feet bowing to President

Young and other authorities. She finished her long selection without missing a word or a gesture, turning her dark brown eyes to heaven and pleading with her hands. As she completed the last lines:

“Amongst millions of earth, not one friend can I claim,
To wipe off my tears or to call me by name.
On my cold bed of straw, I will lie down and die,
And my prison-filled soul will ascend upon high,
When Jesus in accents of mercy so mild
Will comfort forever the poor drunkard’s child.”

There was a storm of applause that sent her scurrying to her mother. She was so frightened that she buried her head in Sister Neslen’s lap: nor could either the applause, or her mother’s persuasion, prevail upon the child to come out and give an encore, or even a bow.

For the sake of those who could not gain admittance that night, the Polysophical Society planned to repeat the program the next evening. Little Miss Neslen, feeling unequal to the strain of “The Drunkard’s Child,” favored the audience with “The Children’s Wishes.” That day an overwhelming honor was conferred upon the gifted child. She was quite formally presented with an honorary membership in the famous Polysophical Society.

The following year, at eleven, Hannah attended the Snow Academy. There she saw her husband for the first time. “I used to think, ‘What a nice, quiet boy!’” confides Aunt Hannah. “Of course, we were in love with each other, but we didn’t know it was love then.”

Aunt Hannah gives us a picture of the Brigham Young household, which is in a different spirit from that which Werner paints. She was a friend of “Brigham Young’s ten girls” (Carley, Emily, Mary, Fanny, Rye, Ella, Rindy, Nettie, Ziny and Evy) and frequently visited them at the Lion House. President Young had the “Eighteenth ward square,” and in fact a goodly portion of the Eighteenth ward planted in gardens. There were acres of peas and acres of strawberries. Upon occasion, President Young indulgently gave his children and their friends free rein in the strawberry patch, where Sister Sharp remembers having a veritable feast. She was visiting the children that Aunt Zina was rearing. As a rule all the families had dinner together in the big dining room in the basement of the Lion House, but on this occasion the children had supper in Aunt Zina’s apartment. Afterwards they were grouped about the piano, singing, in the big parlor, when President Young entered. He greeted them very kindly and visited informally with them while the

other members of the family were gathering for prayers. Promptly at eight o'clock President Young said, "Will someone please close the door," Then the entire household knelt in prayer. Afterwards there was delightful visiting and perhaps music. "There was a wonderful spirit in that home," says Aunt Hannah. "President Young was kind and loving. He went out of his way to be nice to children, and was very hospitable. He used to drive about town in his little one-seated buggy, drawn by one horse. He carried a spirit of cheer around with him. I once saw him get out of the buggy to speak to a cripple. He laid his hand on his shoulder, and said, 'God bless you and make you well'—Ay, we were all like one big family in those days, and we loved Brother Brigham. He was not only a man of God—he was a perfect gentleman, abroad and at home."

Sister Sharp recalls going to an unusual meeting in the old Eighteenth ward adobe hall. There was no pulpit; the speakers stood behind a cane-bottomed chair. At this testimony meeting, Sister Whitney, Sister Eliza Snow, and Sister Zina Young were sitting side by side on the front row. Suddenly Sister Young rose and began singing very sweetly in tongues. In a moment Sister Snow and Sister Whitney were also on their feet, singing in perfect unison with Sister Young. The interpretation was one of the songs of Zion.

Zion was growing rapidly at this time. Brother Neslen, like many other converts, spent thousands of dollars in emigrating families to Zion. His own children were growing up and marrying, and Hannah and John now "knew that it was love" and became engaged when the young girl was seventeen. At nineteen she was making rag carpets and other trousseau articles, preparatory to her wedding, when her young man was called on a mission. Then Hannah, like many another plucky woman, had to bear the loneliness of a two-year parting from her loved one.



Lake Lillian

Coral J. Black

Hidden safely in the mountains—
Mountains old and famed in story—
Lies a gem encircled mirror
Full of rare and mystic beauty;
Where the rainbow, bent and laden
With it's pots of precious metal,
Comes to rest here, here 'mid the silence,
Safely guarded by the elf-folks,
Lies the queen of fairy waters.

MORNING

Morning dawns with eyes of gladness
Gliding softly hither, thither;
Touching with her rosy fingers
Every leaf and bud and flower;
Stirs to life the drowsy insects;
Wakes the birds and bids them carol;
Shakes a thousand sparkling dewdrops
From the dainty fluttering aspens;
Binds a crown of gleaming jewels
On the head of each tall mountain;
Leaps across the shining water,
Casting shadows, light and shadows,
Dainty patterns, wrought with cunning,
Silver filagree and laces;
Bends above the Magic Mirror,
Sees her beauty there reflected,
In the calm and placid water;
Turns her rogueish face and beckons,
Beckons to the solemn Noon-day,
Tempts him with her honeyed kisses,
Tempts, then flies into the forest.

NOON-DAY

Noon-day silence fills the mountains,
Mountains rising grim and hoary,
Filled with grandeur, still and solemn,
Filled with majesty most awful,
Handwork of the great Creator.
Not a note of bird is thrilling,
Not a leaf or bough is stirring.
Royal blue the sky bends o'er them,
Molten gold the lake below it
As the sun's unrivalled splendor
Is from out its depths reflected,
Now across the lake's still bosom
Stealing slowly like a spectre—
He who bears the mighty sickle—
Comes a shadow from the summit,
Grimly marks the passing hours,
Hours passing, passing, passing
To the tomb of time eternal,
Marks them well, then steals as silent
Deep into the mountain fastness.

EVENING

So the coming of the evening,
Evening full of quiet yearning.
Purple shadows lengthen slowly,
Lose themselves in copse and thicket,
Tender blues, soft grays entrancing,
Fade, as swiftly comes the gloaming;
Through the pines the night winds whisper;
Sleepy night-call of the birdlings;
Over all the brooding darkness,
High above the peaks, ascending,
Comes the full moon pale and lovely
Greets her sister of the waters,
Round and fair, her smile returning.
Darkling night doth now caress thee
Wasatch Mother's arms enfold thee,
Rest in peace and virgin beauty
Lillian, queen of fairy waters.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faieth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	.	.	.	.	.	President
MRS. JENNIE BRIMHALL KNIGHT	.	.	.	.	.	First Counselor
MRS. LOUISE YATES ROBISON	.	.	.	.	.	Second Counselor
MRS. AMY BROWN LYMAN	.	.	.	.	.	General Secretary and Treasurer
Mrs. Emma A. Empey	.	Mrs. Julia A. Child	.	Mrs. Barbara Howell Richards		
Mrs. Jeanette A. Hyde	.	Mrs. Cora L. Bennion	.	Mrs. Rosannah C. Irvine		
Miss Sarah M. McLelland	.	Mrs. Julia A. F. Lund	.	Miss Alice Louise Reynolds		
Mrs. Annie Wells Cannon	.	Mrs. Amy Whipple Evans	.	Mrs. Nettie D. Bradford		
Mrs. Lalene H. Hart	.	Mrs. Ethel Reynolds Smith	.	Mrs. Elsie B. Alder		
Mrs. Lotta Paul Baxter	.		.			

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor	.	.	.	.	.	CLARISSA SMITH WILLIAMS
Associate Editor	.	.	.	.	.	ALICE LOUISE REYNOLDS
Assistant Manager	.	.	.	.	.	AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XIII

JULY, 1926

No. 7

EDITORIAL

The Sesqui-Centennial

Fifty years ago an exhibition was held in the city of Philadelphia, commemorating the centennial of the Declaration of Independence. Philadelphia is the home of Independence Hall and of the Betsy Ross cottage where the first U. S. flag was made. It is today the seat of an exposition celebrating the 150th anniversary of the Declaration of Independence.

Since the Centennial Exhibition great, even marvelous changes have taken place in the United States. The union has solidified; it has overcome in surprising manner, many, if not all, of the effects of the Civil War. It has entered on a period of material progress that staggers the imagination. "The United States is the wealthiest nation the world has ever seen," says Dr. Snedden of Columbia University.

The exposition at Philadelphia will include a very different

exhibit to that which was made fifty years ago. Through a beneficent Providence and superb effort on the part of persons gifted in scientific lines, many notable contributions have been made to life, and fortunately for women, these contributions are conspicuous in that part of life we designate as "home life." Whatever knowledge was possessed in 1876 in relation to electricity, the home had not benefitted greatly by that knowledge. Since that time lighting by electricity has become common in the home, as has the telephone, and the use of electricity for cooking, washing and ironing. All the industries have benefitted through the practical application of electricity; and even the field of medicine has been invaded.

Great personalities in any line of endeavor contribute to the advancement of life. In the fifty years that we have just lived we have had great leaders in the political field, such as Theodore Roosevelt, and Woodrow Wilson. To think of invention is to bring to mind the name of Thomas Edison, responsible for much of our efficient lighting, and for the fact that our homes can be flooded with the best music by the best artists of the world. Henry Ford, a captain of industry, who has taught and is yet teaching the world what can be done in the way of industrial cooperation, has been able, while serving the world with the product of his manufacturing establishment, to pay a respectable living wage. There have been great teachers, great preachers, great writers and great artists in the United States in the past, which is immediately behind us, yet there is much to do in the spiritual realm in this great nation of ours.

Much as there is to rejoice over in reviewing the fifty years that are now passing into history, there are some things that are a source of the deepest humiliation to us, and need our greatest care to correct. For instance, Agnes Repplier has said in a recent article in the *Atlantic Monthly*—"To lead the world in crime should be a source of legitimate humiliation. President Coolidge called the attention of the State Governors last January to the fact that twenty-four thousand persons had met their deaths by highway fatalities within twelve months. He said it was too many for one country in one year, and he was right. Yet twenty-four thousands deaths by accidents—some of which were unavoidable—are less appalling than eleven thousand deaths by violence in the same length of time. * * * In 1923, Scotland, with a population of five millions, had only eleven murders, while Massachusetts with a population of four millions, could boast of one hundred and seven."

The unsightly places in the United States are daily becoming more beautiful. There is evidence of civic pride in most of the cities of our land. Flowers and trees are abundant in many parts.

As we seek to turn this land of ours into a veritable paradise, we must efface the ugly spots that mar the moral and the spiritual, even as we blot out through persistent labor, the unattractive places in our path.

Mrs. Margaret Stalle Barker, a Pioneer from the Italian Alps

We are particularly grateful to present in this issue an exceptionally interesting account of pioneer experience in reaching the valleys of the mountains, and in building the great West. Few stories, we feel, can be more truly touching, instructive and faith-promoting than the story of Margaret Stalle Barker, a little tot of five years, who remembers the incidents of the journey in a most extraordinary manner.

Her story is altogether unique, and her background most unusual. Even today it takes a long while to penetrate the fastness of the Italian mountains, so that the wonder grows that under any circumstances these people should have been sought out by "Mormon" elders at so early a date as 1850. That they were worthy of the visits they received, no one will doubt, for they, with their ancestors, had protested against the tenets of Roman Catholicism and the over-lordship of the Pope at a time when to resist his power meant certain suffering and often death.

The courage of these people commands our intensest admiration, for to add to the travail of centuries they began a long weary march across the plains. Nor was their privation and physical suffering their only trouble. The fact that they could not communicate with the people with whom they were surrounded brought its hardship, while the death of their father on the plains must have filled their cup of sadness to overflowing. No wonder the father was led to prophetic utterance before his death, and no wonder the Lord has seen fit to bless the posterity of this union so that they stand before Zion today prominent in the Church and particularly prominent in the field of education. We cannot help feeling that it would have softened the hours of greatest inconvenience resulting from a difference in language, could they have known that among their posterity would be one who is making a linguistic contribution to the Church as well as to the Nation. One who is eager to have others appreciate the language that served those men of might and women of power who struggled for their religious ideals far away in the tops of the Italian Alps.

Emily Young Clawson

A PIONEER FAVORITE OF THE STAGE

Lula Greene Richards

In the early days of the Salt Lake theatre, to the masses of people who frequented that famous place of amusement, it was a source of delight to find in the cast of characters the pleasing name of "Miss Emily Young." Even if that engaging young lady appeared only as a serving maid, with little or nothing to say, her graceful form and beautiful face were so good to look at that happy inspirational thoughts were awakened by simply beholding her.

Emily was not in any sense or at any time a great talker. In fact one remembered stage speech of hers (in a certain role where the unpretentious sentiment expressed was singularly appropriate) was considered so remarkably characteristic of the girl's truly modest and retiring nature that it could not easily be forgotten. That line was the old familiar quotation—"Speech is silver, but silence is gold." The quality of reticence which Emily inherited was from her excellent mother Emily Partridge Young. It is too well known to need demonstration here that her father *could talk*.

Emily Young played in the Salt Lake theatre when Julia Dean Haine was starring here, and was a great favorite with that renowned actress. Asenath Adams, the mother of Maud, was a stage companion and great admirer of the beautiful Emily. President Brigham Young, in various ways gave evidence of his appreciation of and commendable pride in the gifts and accomplishments of this his almost faultless daughter.

That Bishop Hyrum B. Clawson, a man of sterling qualities, who was for many years stage manager of the Salt Lake Theatre, courted and won Emily Young for his wife, was not at all surprising. They were married in the old Endowment House, January 4, 1868, and became the happy parents of ten children, four sons and six daughters.

This pioneer theatrical performer was not only blest with ability, and the fine appearance which enabled her to personate the ideal lady to perfection, but it was her nature to live the truly noble life of a conscientious, faithful woman as daughter, sister, wife, mother, grandmother, mother-in-law and friend. Perhaps this phase of her character could not be better illustrated than by the introduction of sentiments expressed in a recent letter by one of her missionary grandsons, Stewart Clawson Campbell, away in

far off Dresden, Germany. The young man's letter was written just after news had reached him of his grandmother's death, and it is through the courtesy of his mother that we publish a few sentences from the letter.

"I feel grandmother's loss deeply, and am very sad to know that her work on this side is finished, and that she has passed on to the great beyond. She has always meant a great deal to me, was an inspiration to me in my childhood, and a help to me in my



MRS. EMILY YOUNG CLAWSON

youth. Many happy hours I have spent at her home with my cousins—she always had something in the kitchen for us to eat, always greeted us with a smile in her own congenial, helpful way. Then, when I was a little older, what happy visits I had with her. And last of all when I said good-bye to her just before leaving for my mission—her tender kiss and wise words! I have always been proud of my grandmother, and have held her up to my friends as an example. We may forget her exact words, but the influence of her life we can never get away from. All

the beautiful qualities, the parts of character that go together and make up and round out the person into the angel and God one is to become, were not just a Sunday dress with grandmother, but were born with her and strengthened and developed by right living in service to her fellows and God. And although she lives no longer in the flesh, she still lives in her influence and in her children and grandchildren. That is why I am proud of my grandmother."

Strict obedience and due respect and reverence for legitimate authority were prominent among the high principles Emily held to in the training of her children and herself. She served faithfully as a visiting Relief Society teacher in her ward.

After the dedication of the Salt Lake temple much of Sister Clawson's time was there devoted to the redemption of the dead. She was a real Latter-day Saint.

During two or three years just previous to her death she passed through much physical suffering, but with it all her calm endurance, sweet patience and angelic resignation and cheerfulness made it a comfort instead of a trial to her loved ones to be near her.

Emily Young Clawson was born in Salt Lake City in "the log row" on the property where the Church Office building now stands. She lived to the good age of seventy-seven years, her birth occurring March 1, 1849, and her death March 19, 1926.

"A long and bright career on earth, almost devoid of strife—
Her exit, but a joyous passing into higher life."





DR. MARGARET C. ROBERTS

Dr. Margaret C. Roberts

A TRIBUTE

Annie Wells Cannon

Utah has lost one of her most brilliant and useful women in the passing of Doctor Margaret C. Roberts, whose death occurred from an acute attack of pneumonia, March 13, of this year in New York City. She will be sadly missed from a large circle of acquaintances and deeply mourned by those who knew and loved her; yet the influence of her tender ministrations among them will radiate through the years to come, holding her ever in fond remembrance.

Leadership and individuality were strongly evidenced in the character of Doctor Roberts from early childhood. These attributes, added to a natural beauty and an attractive personality made her always an outstanding figure in whatever group she happened to mingle. Since such would inevitably seek expression

in some line of public endeavor, "Doctor Maggie," as her intimates loved to call her, chose the science of medicine as the profession through which she might render the greatest service. She graduated from the Woman's Medical College of Pennsylvania in the spring of 1882, and immediately on her return home entered into practice, becoming in a short time one of the most successful and efficient physicians in the community. Early in her practice she was impressed by the lack of knowledge among her patients and others concerning personal hygiene and the necessary sanitary methods for good health and proper living; and so she undertook a course of lectures not only in her own immediate community but throughout the various sections of the country imparting instruction and sounding warning upon this most necessary subject.

In this work she discovered that the art of teaching was an inherent bent of her nature, and so she organized classes in nursing and obstetrics. But all this work, fine though it was, left her still far from the goal of her ambition; more and more she sensed the need of nurses for the poor, and of knowledge for the uninformed, and so she conceived, in her bright and active mind, when almost at the peak of a profession which promised all that usually implies worldly success, the idea of training nurses for the indigent and those in moderate circumstances, in order that motherhood might not be discouraged and that proper care and help might be given those who most needed it; that lives of women and babies might not be needlessly endangered, or, as sometimes happens, sacrificed; that unnecessary suffering might be avoided, the cruel hours of trial and travail made less hazardous, but met with at least some degree of confidence and fortitude. Seeking for the medium through which to work out these splendid plans, she naturally turned to the Relief Society, under whose supervision she knew the women could be found to receive the training and assist her to realize the consummation of her broad vision and ardent desires. So with the help of the Salt Lake Stake Relief Society, then under the leadership of Sister M. Isabella Horne, who at once perceived that a long perturbed but indefinite problem was now to be solved, the Relief Society Nurse Class was started, a piece of constructive philanthropy, unsurpassed, if not indeed unequalled, in the annals of woman's work, and the benefits of which cannot be estimated, much less enumerated.

The offering of her talents, her time and her acquirements, without compensation, that women might be properly trained to care intelligently for the sick, meant no little sacrifice on the part of Doctor Roberts, but it was made with sincerity and enthusiasm. The first class numbered nearly one hundred; others followed year

by year until there was in existence a veritable army of women qualified to alleviate suffering wherever found, having contracted in exchange for the instruction they had received to go among the poor and give service for such meagre remuneration as could be spared without improverishing the family, or for none whatever, if conditions so demanded. After about three years this Nurse Class came under the supervision of the General Board of the Relief Society instead of the Salt Lake stake, as it was deemed advisable to invite women from the outside counties to take the training, and thus extend the benefits throughout the different settlements. With increased facilities and more financial assistance the class was now placed on a more systematic and efficient basis. The requirements of applicants were raised to a higher standard, and the work was generally broadened and improved. With Doctor Roberts as instructor the classes were maintained for several years, and today throughout the different stakes of Zion are scores of women who bless her name for the opportunity given them under her training to acquire knowledge along such vital lines. Not all of her students, perhaps comparatively few, have continued in the nursing profession; but the great majority of the others have taken on themselves the joys and responsibilities of home and motherhood; all, however, acknowledge the lasting benefit received under her instruction, and remember her kindly services with gratitude and love.

Perhaps after all the closest friends of Doctor Maggie will remember her less as a professional woman than as a delightful companion in social and cultural pursuits. She was a charter member of the Authors Club and the founder of the Friendship Circle, both organized for the purpose of study and interest along intellectual lines, and both holding, as a qualification of membership, the desire for culture of mind rather than that for fashionable relaxation or social pleasure.

With her taste and acquirements her last years, spent in the refined and congenial atmosphere of the mission home in Brooklyn, with opportunity for travel among the large Eastern cities, must have been in high degree welcomed and appreciated, and the enjoyment of these opportunities in life's mellow and ripened period seems in truth a well earned and fitting reward to one who had so fully and bounteously given to others.

We Tread the Dust

Ellen L. Jakeman

John Albert and Mary-Lou stood rather far apart and looked at each other.

So love's young dream was over! After being engaged for more than two years, they were parting forever! If not in hate and wrath, at least in sorrow not unmixed with bitterness.

She was a splendid young woman, and he was an exemplary young man with no bad habits of the catalogued variety. He had been on a two-year's mission, and had gone into it with his soul. He had learned a foreign language, read intensively, had expanded spiritually and labored excessively. Undoubtedly he had grown in all directions—morally, mentally and even physically; for he had accepted the mission when he was at the formative age, and had been true to it and himself in every particular. So true, in fact, that he had failed in some degree to keep in close harmony with his home, mother and promised wife.

Mary-Lou had missed him terribly when he went, had nerved herself to bear her share of love deferred, of loneliness and waiting, with none of the piquancy of applause or stimulant of new scenes, none of the gravity of important labors to steady and help her; but she had performed her task bravely and cheerfully.

In a few words, they had grown apart. They no longer understood each other.

Of course, he should—his life enriched by his mission—have slipped back into the ranks of a "laboring and producing" citizen, as a discharged soldier is supposed to do. But, no! He had brought his zeal to instruct, admonish and improve home with him, and began using Mary-Lou as material convenient and malleable for his labors. His mother while very proud of the work he had accomplished on his mission, of the letters he had written to the bishop of the ward, and his public utterances, received more instruction from him than she really relished. The younger children got so that they just faded out when ever he put in an appearance.

At first Mary-Lou had listened almost worshipfully, for her love made him, in a manner speaking, both priest and prince to her. When he accused her of being light-minded, she tried to be serious, but she was so happy, so young and healthy, that the dimples just would run round the corners of her sweet mouth in spite of her. When she demurred at attending three meetings on Sunday, and more than three through the week, he would look at her sorrowfully and shaking his head would remark that he greatly feared she was not *very* spiritualminded.

And so it went; and while they had had no real disagreement before, their mutual irritation had reached a point when talk between them, if they chanced to be alone, was reaching the vanishing point.

Some of the young folks had decided that instead of attending a cut-and-dried twenty-fourth-of-July celebration in town, they would take a picnic and go into the woods for the day.

Mary-Lou, without knowing what to call it, was an ardent lover of nature, and felt in every fiber of her being that the beautiful semi-solititudes were really temples of God; and with some of her old enthusiasm and frankness she gaily informed John Albert of the proposed trip which was to include them, to be met with uplifted brows and questioning looks of disapproval.

"What? Are you among those who disobey counsel? You heard what the bishop said last Sunday. He wanted no one to go picnicking this year. Wanted all of us at the celebration of Pioneer day. I am surprised! No one knows better than you, Mary-Lou, having labored in the Church organizations, that to make a success of any kind of a public function, it requires all of us to 'Put our shoulder to the wheel.' I shall not go."

Mary-Lou's face flushed.

"I'm not so conceited as to think the success or failing of anything depends on me. If my friends will take me unescorted, I'll go, whether you do or not!"

John Albert was astonished and he was angry. He felt that he just must make her mind him now or probably she never would. At all cost he must make her yield; so he said with bitter deliberation: "Perhaps some of the gentlemen who took you to parties while I was gone will escort you!"

And so these two who dearly loved each other, with the vast and understanding love born of a knowledge of what marriage, true marriage means, stood apart and looked at each other.

Mary-Lou's flushed face grew slowly pale, and John Albert would have recalled his words had it been possible, for his heart misgave him. The girl slowly drew off her engagement ring and dropped it in the dust at his feet, and with one sob of anguish she could not suppress, she fled.

In their hot anger and desperately wounded love, they had both overlooked the vital reason that the wise and fatherly old bishop had for asking that none of his flock go into the woods for pleasure, as lambs among wolves; for while Indians were not so numerous or dangerous as they had been, certain disquieting rumors had reached him, and he wanted no risks taken.

John Albert knew from experience that it was dangerous to disobey counsel, and Mary-Lou had accepted the theory, but for the moment it was forgotten, and she went ahead and made her

preparations, and before the sun was up, on the morning of the twenty-fourth of July, was on her way with her young companions, to the chosen picnic grounds, though she felt in her heart that she would not enjoy a moment of the day.

There are thousands of beauty nooks like the one they camped by, in our rugged Wasatch hills.

A little pond of a lake there was caught in a depression, and fed by many little trickling, singing streams of sweet water, gurgling and laughing joyously as they go; while mighty phalanxes of dark, mysterious saw-timber marched to the very brink of the water, and seemed to be whispering grave warnings across.

Camp was made on a grassy flat, in the shade of odorous cedar trees; the gentle old horses were turned out to graze and willow traps made and placed where the streams and lakelet met, —the makers hoping an unwary trout might be caught.

The spirit of worship fell upon these grown-up-children. They sang:

“Earth with her ten thousands flowers;” “For the Strength of the hills we bless thee,” and followed with “O my Father, thou that dwellest,” their fresh young voices making vibrant music the angels of heaven might have paused to listen to.

A small camp fire was constructed and Mary-Lou assisted by a young man, began cooking the trout that had been caught in their Indian weir of willows. There was a strange pain at her heart, and a sickening sense of evil.

The spring seats were taken from the wagon and placed around the camp-quilt covered with a white table cloth. The contents of well filled lunch baskets was spread about temptingly. Some of the girls had gathered wild flowers and garlanded themselves and decorated the feast.

At this juncture the horses came snorting with fear over a little rise of ground making directly for the camp and protection of their masters, followed full tilt by a dozen painted Indians. When they saw the campers they broke into a chorus of yells, not pausing, however, in their pursuit of the horses, which they captured in less than a hundred yards of the camp. Over this small victory the Indians held a brief, but noisy and sinister jubilee.

The occurrence had brought all our pic-nickers to their feet, and they stood in a huddled, terrified group near the wagon, except Mary-Lou. She, nearly crazy with stark fear, had crept under the wagon tongue, almost between the front wheels.

The Indians came back to the camp in high, good humor, seeming to be joking in their own language, and hilarious over the evident fear and helplessness of their captives, for the boys were unarmed.

Luckily for the captured whites the Indians were a party of young fellows; not blood-thirsty old warriors embittered by the cruel treatment so often meted out to them by transcient white people; and even these scarred old souls were learning to discriminate between "Merocats," as the Indians called the border riff-raff, and the "Mormons" who were their friends.

The Indians were pretty well armed and threatened the captives with their guns and knives, and told them in sign language that it would be safe for them to stay "Put" after which they proceeded to eat the lunch. It must have been a surprise to stomachs accustomed to a diet of dirty, half-cooked meat, to receive those delicacies.

The food disposed of to the last crumb, the Indians sat down about the quilt and began to gamble for the exclusive possession of the horses, then the harness and other loose articles, after the Indian fashion. Soon one Indian lost all claim to the newly acquired riches, and in a bad humor he came over to the captives and divested one of the boys of his coat and hat for a new stake.

This idea was very contagious. The whole gang then came over and helped themselves to all coats and hats, the girls' shawls, a watch one of the boys had, pocket knives, etc., and the gambling proceeded.

The young folks were fully aware of their critical position, with death or captivity as a possibility. No guards actually stood over them, but they could not so much as change their position, or speak a word of encouragement to one another, with one or more of the Indians threatening them with their guns. They were without dinners and were exposed, bare-headed now, to the heat of the July sun, and were thirsty. One of the girls fainted, and involuntarily her escort stooped to pick her up and received a stunning blow from the butt of a Red man's gun; from the wound the blood flowed freely; and they were obliged to let the poor child lie there, till of her self she recovered.

Bad luck still followed the hat and coat grabber. Having nothing more to gamble he eyed the captives with gloomy menace. He got his gun and announced his intention of killing them as a panacea for his bad luck.

Mary-Lou had been praying with all the fervor of her stricken soul, for the help that could only come from God! as, no doubt all were praying. Suddenly she understood what their enemies were saying.

The Indian who seemed to be the leader among them, and who had won the horses and most of the clothing, said to the self-proclaimed executioner: "No, not kill," but noting the mounting anger of the ruined gambler, added with the quick diplomacy of a successful leader: "They not 'Merocats,' they 'Mormons.' Take

all clothes, send them home like skinned rabbits. No men come shoot for that. Heap big laugh."

The Indians gathered about their leader with shouts of approval, the suggestion appealing to their savage instincts, but it at last stayed the hand of the gloomy murderer.

The boys and girls moved about uneasily sensing the new phase of their unfortunate situation, but not understanding a word the Indian said, could not even conjecture what was being planned for them.

Mary Lou had been almost paralyzed with horror, before she heard and understood this last brutal suggestion. Then she felt all fear leave her, and a scaring indignation against these oppressors took its place. She and her people had always been their friends, and do what they might she would not cringe before them any more.

She crawled out of her hiding place, if such a name could be applied to so perfectly obvious a space, threw back her tawny curls, and like a young princess mounting a throne, she climbed upon the wagon tongue. As the astonished Indians rushed toward her, she stretched out her arm in a gesture of command, and from her lips came guttural sounds that half persuaded her friends that she had gone insane.

Not so the Indians! They ceased their ribaldry, and gathered about the wagon tongue in open mouthed astonishment. When she paused on an upward inflection, as if asking a question, the Indians bowed their heads and agreed with her. When she had finished she folded her arms in a natural gesture of one who has completed an incontrovertible truth.

The leader drew his band around him, and addressed them briefly, and whatever it was he said the Indians agreed with him.

Then a miracle happened!

Those Indians went swiftly and cheerfully and brought back the horses, harness, clothes, watch, pocket knives, and everything they had taken and restored the plunder to the rightful owners. Not one among them moved with such cheerful alacrity as the sour-faced warrior who had appointed himself their executioner.

Too surprised to quite understand what was happening, the young folks remained silent.

When the Indians mounted their horses and were ready to ride away the chief approached Mary Lou and made such a salute as a brave might accord to a high chieftain, which the girl returned with dignified solemnity, and the raiders departed.

As the Indians disappeared, the recent captives made for the water and the shade. Their nerves had been strained almost to the breaking point, but youth is resilient, and they soon began to

discuss the terrible episode, and to question Mary Lou. They were bewildered by their delivery:

"We didn't know you could talk Indian!"

"When and where did you learn that?"

"What did you say to them?"

But Mary Lou could only shake her head and answer truthfully, "I do not know."

Then a foam-flecked horse dashed into the forlorn-looking little camp, ridden by the repentant and badly alarmed John Albert. He sprang from his horse and gathered the pals and trembling Mary-Lou into his arms as one having the right, and oh, how glad she was of that safe shelter!

Then there were mutual explanations, and John Albert accounted for his presence by saying: "I had been uneasy all day and thought I would come out and get Mary-Lou, and as I came over the last hill, I saw Indians riding away and was afraid they might have sighted you."

"Sighted us! Well I rather guess they did! We have been prisoners for more than two hours, and would still be,—or dead—if Mary Lou hadn't got over her scare enough to talk to them; but I can't imagine what she said to them!" Spluttered Smith.

"Her talk to them? Why she don't know a word of Indian! Do you?" questioned John Albert; but Mary Lou did not reply.

Then there fell a significant silence, and after a few tense moments one of the girls said: "I know! We were all praying for deliverance, and Mary Lou had the gift of tongues."

With one accord heads were bared, and on their knees that little band, rescued by the direct intervention of the Most High, from they knew not what horrors, listened, with a deep "Amen," while John Albert poured forth such a heart-felt prayer as it is safe to say, those hills and glens had perhaps never heard before.

Immediate preparations were made to return home. John Albert lifted Mary Lou to a place on his horse, and as he slipped the engagement ring back on her finger said, and his voice carried a world of humble apology: "And I said you were not spiritual minded!"

Mary Lou was always reticent on the subject of her talk to those Indians, and it was some time before she could bring herself to tell even her husband the few sentences she had really understood of their talk, and she had thought they were talking English. As to what she said to them, she never had known. It was a message straight from the heavenly Father to his red children, and they understood.

It is well to keep the radios between us and the seat of power in excellent working order by living pure unselfish lives, for we shall need such service every hour so long as we tread the dust.

Editors' Note: This story is founded on an actual incident; for a tongue was given to a party of young picnickers under just such circumstances.

Yer Mother and Yer Dad

Vilate Roundy

You can talk about yer backin', an' the value of a "pull",
An' say the one who's goin' to win must have a pocketful.
But I say the strongest backin' 'at a feller ever had
Is the unseen moral backin' of yer mother an' yer dad.

Oh it's stronger than the law courts, to keep ye climbin' straight,
It helps you more than influential friends, of which folks prate,
When their heart-strings wrap around yer own an' hold ye sound
and true

In the way that's right, and from the things ye hadn't ought to do.
And when temptation comes your way you ban it like a cad,
Because you see a vision of yer mother an' yer dad.

You couldn't bear to see 'em grieve—you simply couldn't bear
To have 'em face the fact that all their teachin' wuz thin air,
When just a moment's ponderin' an' you can figger out
The way that their advice would lead—you know beyond a doubt
Which way you'd make 'em happy, an' which way you'd make
'em sad,
An' of course you choose to please 'em, yer mother an' yer dad.

An' when a chance comes by to work, or in some way win praise,
Tho' tacklin' it means rough, hard knocks, and busy weary days,
Yer almost duty bound to try, a thinkin' o' the glow
That lights yer parents' faces up—if you win out, you know!
And always there's a chance like that—a chance to make 'em glad,
There isn't no incentive like yer mother an' yer dad.

Ye can't quite understand it but it's vital, just the same;
It makes ye feel down in yer heart ye've gotta play the game!
An' sometime in the future when you've rose to fame and power,
You'll know you won it all by just a-thinkin' every hour
Of pleasin' dad an' mother by just bucklin' down yer best,
An' you'll know their teachin's conquered when ye put it to the test.
Then you'll stand up before the world—an' won't it make 'em glad!
Just tell 'em that you owe it all to Mother and to Dad!



Right to left: John L. Boyce, Louise M. Boyce (Mother), Myrtle Brown, Delila M. Asay, Betsy S. Walker, Sarah A. Ames, Louise L. Evans, Olvie Wheeler, Rachel B. Olsen.

Louise Marshall Boyce

On May 5, 1926, another pioneer passed to her eternal reward. Grandmother Louise Marshall Boyce was born March 12, 1850, in Herefordshire, England. She was six years old when she came to the United States. Although of tender years she walked a good deal of the way across the plains.

She and her husband—Martin Calvin Boyce—have the distinction of being the first couple married in Oxford, Idaho. Twelve children were born to this union, five sons and seven daughters. Two of the boys died in childhood, the remaining ten lived to be married in the temple. The picture accompanying the article gives us the mother with her son and seven surviving daughters. They are respectively, John L. Boyce, Louise M. Boyce, Myrtle Brown, Delila M. Asay, Betsy S. Walker, Sarah A. Ames, Louise L. Evans, Oliver Wheeler, of Lovell, Wyoming, and Rachel B. Olson of Castle Gate, Utah.

They are a family of Church workers. All of these children have held responsible positions in the various wards and mission conferences where they have resided. The mother—a veteran in Relief Society work—has been connected with the organization for 56 years. She first served as teacher in the organization, and later she served as president in Dayton, Idaho, from 1879 until 1892.

She is greatly beloved by her numerous posterity, who call her blessed for her precept and example. Among the faith-promoting incidents Grandmother Boyce used to tell her children was the story of her mother's migration to Utah. Sarah Marshall heard the gospel message in England. During the time she was investigating same she suffered much sorrow and tribulation, as her husband bitterly opposed her. He died, leaving her penniless with six small children. She joined the Church of Jesus Christ of Latter-day Saints and worked very hard to support herself and children. After a couple of years she decided she had saved enough to bring herself and children to Zion, also her youngest sister. The night before leaving England her relatives and friends planned a farewell party for her. During the evening several of them were crying and telling her not to go, for she would lose her children and perhaps her own life by the way. Two elders were present and heard the discouraging remarks. One rose to his feet and by the power of the Lord said: "I'll promise Sister Marshall, in the name of Israel's God, she shall go to Zion and shall not lose one of her children by the way." This prophecy was fulfilled, as she with her children were the first of this company to arrive in the valley—this being the first handcart company to arrive in the year 1856, with Captain Ellsworth in charge.

Grandmother Boyce's call came on her wedding anniversary, which was also the wedding anniversary of her parents, and her husband's parents, and her own grandparents. She was greatly beloved here, and there is no doubt she will be greatly welcomed there.

The "Mormon" Pioneers

(Lines from a poem by George A. English)

Desolate, drear, forsaken, forlorn;
 Just as it was when the world was born,
 And since the day when the world was young
 That desert lay in the burning sun.
 Scant sage, dry, half dead and brown
 As the Wasatch snow-capped peaks looked down.
 This weary waste and lifeless plain
 Had ages long in solitude lain;
 Scorched and dry in the sun's hot rays,
 Brooding in silence in wavering haze
 That rose from sea of salt and brine.
 Thus had it lain from dawn of time.
 This was the picture that met the gaze
 Of the pioneers of those memorable days.

Pioneer Days in Payson

Emma S. Curtis Simmons

The first settlers with their families arrived October 20, 1850, and located on Peteetneet Creek. They were, James Pace, Andrew Pace, Andrew Jackson Stewart, and John Courtland Searless. Two other men with their families arrived December 7. They were Joseph and George Curtis.

December 20, a meeting was held in the home of James Pace, George A. Smith presiding, A. J. Stewart, clerk. (Joseph Curtis also took minutes of the same meeting.) The names of those present were: James Pace, Martha E. Pace, Lucinda Pace, Margaret Pace, William B. Pace, John E. Pace, Mary A. Pace, Amanda L. Pace, Warren Sidney Pace, John Courtland Searless, Jerusha Morrison Searless, Ellison Hill, Joseph Curtis, Sally Ann Reed Curtis, Sarah J. Curtis, Delia P. Curtis, Andrew Jackson Stewart, Eunice Haws Stewart, Catherine Stewart, Andrew J. Stewart, Jr., George Curtis, Emma Whaley Curtis, James E. Daniels, Elizabeth J. Daniels, Nathaniel Haws, Elias Gardner, Betsy E. Gardner, Henry Gardner, Lyman Hinman, John Holt, Martha Holt, Susannah Holt, Samuel Holt.

A branch of the Church was organized with James Pace as president. The name of Peteetneet was changed to Payson in honor of the president.

Sunday morning, December 21, G. A. Smith and company continued their journey south. December 22, Joseph Curtis, George Curtis, and James E. Daniels were chosen as school trustees.

The first child was born January 30, 1851. Her name was Jerusha Morrison, daughter of John Courtland and Jerusha Morrison Searless. She died February 8, 1851.

The second child, James McCall, was born April 24, 1851. His parents were James Armstrong and Dorothy Muir McCall of Scotland. He married Eugenie O'Hara. They have nine descendants, still living in Payson. The third child was Emma Sophronia, daughter of George and Emma Whaley Curtis, born September 24, 1851, and at this writing, is living in Provo. The fourth child was Zilpha Z., daughter of Joseph and Sally Ann Reed Curtis, born November 13, 1851. She is the widow of Charles Hancock; her home is in Raymond, Canada. Her descendants number 30.

The fifth child was Elizabeth Luella, daughter of James E. and Elizabeth J. Daniels, born January 8, 1852. She is the widow of John R. Twelves; she has 29 descendants, and her home is

in Provo. (See *Relief Society Magazine*, No. 7, Vol. X, July, 1923.)

July 18, 1853, Alexander Keel was shot and instantly killed by an Indian. He was standing guard at the time. This was the commencement of the Walker Indian War. The alarm was quietly given. All the women and children were taken to the meeting house, and two or three private residences where they were closely guarded. It was a night of terror. No one could tell how numerous the Indians might be, or if all would be massacred before morning. As a result of this, one man lost his reason and never regained it although he lived to be an old man; and a young mother paced the floor all night with a small child under each arm.

The morning was calm, clear, and bright, but the terror has hardly lessened. John F. Bellows and two or three other men with their families were at the sawmill in Peteetneet canyon. They must be warned and brought to the town. Joseph and George Curtis, with others were given this task. One of the pioneers stood near the cradle where his babe was sleeping, his hands resting on his gun, his head on his hands, tears rolled down his cheeks. His wife was near enough to see his grief. He turned and left without a word of farewell.

The journey was made, and the families brought home in safety. They saw a few Indians and heard a number of shots, but nothing serious occurred. A little later, a corral was built in the northeast part of town where all the animals were kept. During the day they were herded by armed men. A fort was planned which would enclose twelve blocks. The wall was four feet wide at bottom, and two at the top, six feet high on the inside. The material was taken from the outside which made the wall some ten feet in height. Each owner was supposed to build the wall across his own property. It was never finished.

The supply of water from Peteetneet canyon, northeast of Payson, was good and pure at first, but as time passed, the water became less pure. So much wood and timber had been cut that in the spring there was nothing to hold back the melting snow and the streams were torrents of roily water. Then they built a public well in the center of the street, northeast of the present Nebo stake tabernacle, which supplied the people with good water for several years.

Usually there were six weeks of good sleighing and with the extreme zero, the fruit trees were winter killed. It was years before fruit could be raised.

The first homes were log huts, with dirt floors, dirt roofs with cane or small cotton wood trees as a support. As

the land was cleared of sage brush, it answered two purposes. The brush made a good light to read by, and also served as brooms.

The amusements during the winter consisted of a Friday night dance lasting until nearly morning. During holidays a play was put on, followed by singing, and a farce which would be repeated several times. The house was always well filled, candle-lighted, the actors wonderfully talented (so the audience thought). Even now it is difficult to decide whether it was talent or dearth of amusements that made the people so appreciative.

Sometimes the grasshoppers and crickets swept the gardens and fields of all vegetation. Perhaps it was about 1862 that the first good crops were produced, and all Utah of the womenkind went a gleaning. The writer of this article gleaned two and a half bushels of wheat, which was sold to Southworth, at the Octagon House, one of the first stores in Provo. It is still standing across the street south from the Third ward meeting house. Twenty dollars! All my own! Verily, I was rich. With that wealth I purchased two calico dresses and one of a little better grade.

The schools gave a desire for better education; the community was happy and contented. No complaints were heard, nor was poverty realized, because everyone was busy. The wool pickings and quiltings were festive occasions, and fortunate were those who had many of them, as were also the families who had webs of home-spun to clothe themselves.

It is only by looking back and comparing the past with the present, that one can realize the great changes that have been wrought. Our fertile valleys, heavily laden orchards, beautiful, fragrant flowers, are monuments to Brigham Young and the pioneers.

Note: October, 1925, the citizens of Payson celebrated the 75 anniversary of the founding of the town.

How to Teach

Dean L. John Nuttall, Brigham Young University

I am not here to talk to you about just how to teach but about how to teach adults. We have not studied this question as much as we should. We have not paid nearly as much attention to it as we have paid to the study of how we ought best teach younger folk and little children. There is a reason why we have neglected learning more about teaching adults. Older people are more polite than children. If children go to Sunday School and are bored with a poorly taught lesson, the mothers have trouble getting them to go back, and they are not modest about saying why they do not want to go. If a group of girls about fifteen years of age are poorly taught, they giggle, and the teacher knows that something is wrong. She studies how to avoid these giggles which are impolite but which at times really do show good judgment. When we find the young men in the Church would prefer to go down town rather than to go to meeting; when we find them staying away from Priesthood classes, the bishop wonders what is the matter with the boys. The boys insist they are all right but do not like their class work. Then we study the problem of how to teach the boys. But the older folks are so thoroughly loyal, so imbued with the idea that going to Church is at least in part a duty which they owe to the Church, that they will permit themselves to be poorly taught without protesting, so we have not studied the problem of teaching them. In this discussion we can talk this problem over and make some suggestions which may be helpful if not final.

First consider the responsibility of teaching these older people. When we realize that in a Relief Society meeting we ask from twenty to fifty mothers to leave their homes for two hours and then return home and find the housework still to be done by extra exertion, we realize that it is our first obligation to have a message for them which will make their souls bigger and their lives happier when they are through, so that our problem is so to teach them that they will enjoy being present.

Second, consider the aims in teaching parents in Church. When we think of mothers and fathers, we think of them as parents. A parent is one who cares for children, but in addition is a human being, full of joy, full of ability, full of willingness to do and deserving of being considered as an end in the teaching work. An illustration will make this distinction clear.

I am talking to a mother, and I have half an hour to spend

with her. I take my subject from the field of literature. I can do one of two things. I can say, "You are a mother and have children at home, and you are going to have to teach the children some day, so probably I would better give you something for the children." I fill her up like a basket with children's literature which she takes home and distributes to the children. She thus becomes a means to the end that my teaching is meant to achieve. Or I can talk to that mother and I can say, "You are a human being, you love pleasure, you love to enjoy life, you have imagination which, if permitted to work, will bring you as much real pleasure as it would to anybody else in this community, so what I am going to do for you today is to give you a story which you will enjoy, because it fits into your life, but when you get through you will feel that you have lived your own life as an end, not as a means to an end somewhere else."

Mothers and fathers whose lives are thus enriched will be parents and will be happier ones.

We have three distinct aims in teaching parents, each one calling for a different type of methods. First, we teach lessons in which the members of our classes are given material which they in turn will teach to others as a series of stories or games. Second, we have lessons that are taught to be applied in some of the more practical fields of work; for example, community health work. The third aim is a distinct information and appreciation aim. When asked why they should study the baptism of Jesus, the first three or four speakers in a parents' class said it would not do them any good. They inferred that they had already studied it, that it sounded like an old familiar subject, that they knew all about the baptism of Jesus. A second group of speakers thought that it would be all right to study it because sometimes we might have to teach it to our children. As a third group a sister got up and said, "I would like to know just the facts of the case." The teacher began to ask questions about the place where Jesus was baptized, who were there; how John the Baptist was dressed, etc. There was evidenced much doubt. The class then read the accounts of the baptism of Jesus as they are recorded in each of the four gospels; discussed them; and learned accurate facts. It is merely an illustration of the joy that can come to a group of adults learning some new facts—not new in the sense that they are recently discovered, but facts that they haven't known. They have known about them, but they have never known them, in detail.

The appreciation element of the aim is achieved when the members of the class at the end of the lesson say, "That was a good time; I just thoroughly loved it, and whenever I get time I am going to study some more of that." When the class mem-

bers say, "I guess that was a beautiful subject, but for the life of me I couldn't stay awake," then they are not appreciating. When the class members say, "That was very entertaining, I quite liked it, but for the world, now, I don't know what it was about," they are getting enjoyment but not learning. The information and appreciation aim is a lesson so designed that during its process every member of the class is having a good time, being entertained, really getting pleasure out of the moments in the class, and then when it is all over, say it is worthwhile, that it brought so much joy, pleasure, entertainment, that at the first real opportunity they will have more of it. The three aims are: the applied aim, the information aim, the appreciation aim. It is this last point that we oftentimes think the members of our adult classes don't need. One of our fine writers has said: "The best characters in literature will influence them (speaking of older people): their daily labor will be dignified, new joy will come into their lives from this association with science, literature and art; and they will find that true happiness does not come from wealth but from sympathy with the best things in art and with the love of nature." Bigger things will come into our lives if we will really teach the purposes of religion, and not alone its application.

Third—What is the suggestion of method? Briefly, it is this: We have spent too much time just telling each other about things when there hasn't been enough difference between the ability and the knowledge of the teacher and the ones being taught. This is the chief factor in the weakness of our present method. Everyone would go and pay for it if necessary, to learn from and enjoy a lecture given by a specialist recognized for his superior ability in his special line. Let us keep on using experts as far as we can. Most of our class leaders are people willing to work and do their best. Even after preparation, the teachers do not feel much better equipped than the members of their classes. So the teacher faces the class with a good deal of diffidence and modesty and the class does not respond with the same degree of confidence as if the teacher were a little farther beyond them in knowledge of the subject. We do not want to change this teaching system. We want the neighborhood people to come together and be taught; this is a plea for more of a study-together type of method. There is a lesson on diet in the social service work for May. That lesson contains a little description of diet in terms of calories, vitamins, carbohydrates, fats, etc. How can the information in the *Magazine* be made most useful? It is based upon the experiments of the scientists. Their results are to be applied in the home. My suggestion for that lesson would be to have a little review on what diet means. What is the difference between diet and food? Review what calories mean, what vitamins mean, and

give a suggestion that the ordinary housewife and mother is absolutely helpless to measure them alone. She can accept the gifts of science and apply them. Then have the class or the group of women read the table of facts together; then, having learned what all the symbols mean, say to the women, "Let us make a list now of all of the foods listed there that have in them Vitamin C, or have Vitamin A, or other important elements. Then the class may be asked to take the papers on which they are working, and with a pencil indicate five foods which could be served for breakfast. This *Magazine* and a sheet of paper and a pencil in the hands of the women is all the equipment that is necessary. More would probably be learned this way than if the class leader merely told the class the contents of that lesson. Substitute for the telling-type of lesson a little more studying together. Learn while you are together and let the women work out the practical application of what they learn after the return home.

The same plan of teaching can be used for the theological lesson on the life of John the Baptist. Have the class work over the facts as they are found,—a little bit in the book of Matthew, a little in Mark, and a little in Luke or John. Then have them piece it all together and get the chronology. The teacher can give the class the contribution of modern revelation. Let us have a little less of the telling, a little less of the feeling of responsibility on the part of the teacher and more on the part of class members but let all study together. The teacher should always summarize in a fine, systematic way the things that have been learned. Teachers should be conscious of their aims and follow the study method. I believe it will add to the pleasure and to the joy and value of the adult classes in the Church.

Conference Addresses

ALICE L. REYNOLDS

Perhaps I have had my most intimate touch with Relief Society work in my contact with the lessons. If the Lord will bless me with his Spirit, I shall endeavor to bring to you a testimony from the lesson work. Nine years ago there was a lesson published in the theological section that told us that when the time should come that the Holy Land should be redeemed and Jerusalem rebuilt, the Jews from all parts of the world would go back having a knowledge of the arts and crafts of the whole civilized world, and as a consequence the work of redemption would go on very rapidly. Last month a magazine known as the *Readers' Digest* published an article called "Boom Days in the Holy Land," and when I quote to you some of the matter in that article, I shall leave it to you to judge whether the things said in your lesson are true. It is only five years since the British accepted the mandate for Palestine. We are told today that there is a twelve-story building—an American skyscraper, being put up outside the walls of Jerusalem; that there is a hotel that will rival in magnificence any of the hotels in Egypt, and that the city of Tel Avive, a Jewish city built north of Jaffa, has 35,000 Jewish inhabitants, and that it is the first wholly Jewish city built in that land since the time of the Romans; that there are seventy industries going on in that city; that they are making textiles, stoves, and a good many other things. Perhaps the most remarkable industry is a brick factory, which is kept going night and day, with three shifts of men. Now when you think that most of the houses in that land have been mud huts, you will realize what this means. We are told on the best authority that one may ride between Cairo and the city of Jerusalem and find mud huts that resemble the homes that sheltered Abraham and Joseph. Now, to think that people have gone into that land, who know how to make brick, you may fancy what a transformation is taking place. Not very far from the city of Tel Avive is a power plant which furnishes it with electric lights. It must seem a marvel to those people to witness such a sight.

When Christ stood on the Mount of Olives he said, "Oh, Jerusalem, Jerusalem, how oft would I have gathered thee together, even as a hen gathereth her chickens under her wings, but ye would not. Henceforth your land shall be a land of desolation unto you." How literally that prophecy has been fulfilled only those who have seen the desolation can realize. Will you accept my testi-

mony that the prophecy has been fulfilled to the very letter. Sister Eliza R. Snow who once stood at the head of this organization, visited Palestine, in the year 1873. If you care to turn to her poems you will find that all the way through they breathe the story of the desolation and almost the degradation of the land. Of course, she has filled her poem with the light of promise, and we live in the hour when that promise is being fulfilled. Just let me add one other item. Today it is said that the death rate in the city of Jerusalem is not greater than that in the city of London. When the British went there they found the land covered with cisterns. You will remember that Christ told us about the cisterns used to catch water. He reproved the Pharisees because they objected to his healing on the Sabbath, and said, Which of you, if you had a sheep fall into a pit would not assist it in getting out? There were six thousand cisterns in that land, and the first thing the British did was to clean those cisterns out; some of them had not been cleaned for over one-hundred years, and every Summer people suffered and died from malaria. This will indicate how great has been the improvement along sanitary lines. Now the word of the Lord faileth not. We have heard our leaders prophecy all our lives that the day would come when Jerusalem should be redeemed. We heard in the beautiful song sung this morning the words: "Lo, Judah's remnant cleansed from sin shall in the promised Canaan stand."

GENERAL SECRETARY, MRS. AMY BROWN LYMAN

The lack of faith in the world today, together with some recent personal experiences, has led me of late to appreciate more than ever before the value of faith and the great blessing it is to those who possess it.

I am sure that every woman in this audience has passed through trials and afflictions which would have been almost unbearable without faith in God and a testimony of the gospel, with all that it comprehends.

Faith in our heavenly Father and in his Son Jesus Christ is an asset to any individual. It helps him to be a brave and courageous individual. It helps to make him a positive and forceful character, as opposed to a negative and vascillating one. It helps him to have confidence in himself and confidence in others; to believe in himself and to believe in others; to be generous to those in need and charitable to those less fortunate; to be cheerful, hopeful and optimistic.

Faith in the Father and the Son is a blessing—yes one of the greatest blessings one can have. It is more far-reaching as a comforter than any other influence. It is a source of solace

in times of sickness, sorrow and despair. Faith helps an individual to be philosophical and to meet with comparative composure whatever comes, and to be resigned and reconciled to circumstances over which he has no control. It helps one to be meek and humble and to put his trust in God.

Faith in the Father and the Son presupposes a belief in their teachings which include a pre-existent state and a life beyond the grave; and to a Latter-day Saint it comprehends the gospel plan of life and salvation as revealed to us through the Prophet Joseph Smith. Such faith and such belief helps one to formulate a plan of life on the highest plane, and to set up worthy and worthwhile standards of living which conform to the standards of the gospel. It helps one to judge of values—to choose between those things which are really worthwhile—which are lasting and eternal—and those things which are temporary and passing. It makes one realize that life is a stepping stone to a higher life, and the better the life here the greater the happiness here and in the life to come. Faith fills the possessor with the desire to emulate the life of the Savior and to keep the commandments of God.

Sublime faith is one of the greatest of all gifts. Let us pledge our allegiance to our faith. Let us as individuals say, "No man may destroy my faith and hope and belief and leave me a stone." For I have observed that those who have no faith, and who tend to undermine and destroy faith in others, never, so far as I know, leave anything constructive in its place.

Let us not be influenced by doubters and cynics and atheists, nor by the wave of doubt and despair which is filling the earth today. Let us cling to the belief that faith with good works is an asset, a comforter, a blessing; it is the power of God unto salvation to everyone that believeth. Let us cling to the belief that faith is our birthright and let us sell it not for a mess of pottage.

Notes from the Field

Amy Brown Lyman

PROGRAM FOR AUXILIARY GROUP CONVENTIONS FOR 1926
(To be held in connection with the regular quarterly conferences)

DATES

- July 24-25—Curlew, Lethbridge, Lost River.
July 27-28—Alberta.
July 31-August 1—Taylor, Twin Falls.
August 7-8—Big Horn, Blaine, Wayne, Teton.
August 14-15—Bannock, Blackfoot, Idaho Falls, Oneida.
August 21-22—Bear River, Idaho, Kanab, Portneuf, So. Sanpete.
August 28-29—Bear Lake, Garfield, Gunnison, Millard, Panguitch.
September 11-12—Boise, Juab, Minidoka, Montpelier, Parowan,
Raft River, No. Sanpete, San Juan.
September 15-16—Young.
September 18-19—Duchesne, Roosevelt, San Luis, Star Valley,
Union, St. George.
September 25-26—Carbon, Deseret, Fremont, Hyrum, Morgan,
Sevier, Uintah.
October 16-17—Benson, Cassia, No. Sevier, Shelley, Tintiç, Wood-
ruff, Yellowstone.
October 23-24—So. Sevier, Summit, Snowflake.
October 30-31—Beaver, Emery, Malad, St. Johns.
November 6-7—Burley, Maricopa.
November 13-14—Juarez.
November 20-21—Pocatello, Rigby, St. Joseph, Moapa.
November 27-28—Franklin, Wasatch, Los Angeles.

Conventions separate from the quarterly conferences 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, Grant, Jordan, Kolob, Liberty, Logan, Mt. Ogden, Nebo, North Davis, North Weber, Ogden, Oquirrh, Palmyra, Pioneer, Salt Lake, South Davis, Tooele, Utah, Weber.

SCHEDULE OF RELIEF SOCIETY MEETINGS AND GENERAL SESSIONS AND PROGRAM OF RELIEF SOCIETY MEETINGS

- Saturday, 10:00 to 11:30 a. m.—General Session.
Saturday, 11:30 a. m. to 12:30 p. m.—Executive Officers Meeting.
(Interview with General Board member and Relief Society stake presidency and secretary-treasurer.)
1. Questionnaire. 2. Round Table Discussion.

and choruses by Relief Society members; violin solo and piano selection, from best talent in ward.

Fourth Tuesday in August—A committee to be appointed by president to plan entertainment for Mutual officers and girls and Relief Society members; songs by Relief Society members from *M. I. A. Song Book*; games and refreshments.

Annual Stake Day, held at Sukes' Hot Pots, August 17—ward officers and members to provide transportation and luncheon; each ward to display Relief Society colors; the stake and each ward to provide a prize. The day's activities consisted of trios, quartettes from wards, luncheon, bathing, dancing, prizes for each ward entering a quartette, prizes for oldest lady present, for person who has belonged to Relief Society longest, for ward with most officers present, for ward with most members present, for ward which had spent most days in temple work from January 1 to August 1, prize for ward which had the highest average attendance from January 1 to August 1, prize for ward which has the most members who had beautified home surroundings by planting flowers, or shrubs, or vines or trees. Four hundred fifty people attended the stake outing and six bishoprics were represented.

The Ugly Duckling

Brooks Kairn

Truly an ugly duckling grown
 Into a rich plumed swan are you
 Royal Beehive state
 Once drab—now marked in brilliant hue
 On Nature's slate.

'Twas scarce an idle prophecy
 That sturdy pioneer chieftain made
 Through vision's glow
 To his staunch, humble cavalcade
 Long years ago.

For one by one those ancient dreams
 Unfold in truth, sustain the words
 "This is the place;"
 Choice now this land the mountain girls,
 By heaven's grace.

Lo! here a wondrous garden lives
 Where vicious wilderness once lay,
 Who then may prate
 That Utah's star sheds lesser ray
 In forty-eight?

Teachers' Topic for September

HOME TALKS

Cooperation Between the Home and the School

- I. Why there should be cooperation:
 1. The school supplements and continues the training the child receives in the home.
 2. The school and the home have a common object in the training of the child.
 3. An understanding of the work of each promotes harmony and greater ability to deal with the child in the most intelligent way.
- II. How to cooperate with the school:
 1. Parents should visit schools to become acquainted with methods and standards also to meet teachers.
 2. Invite teachers to visit home, especially if there is difficulty between teacher and pupil. (A teacher is always more interested in a pupil after a visit to the home, or after a visit to the school from the parent.)
 3. Parents should not criticize adversely school or teachers before pupils. This habit makes cooperation difficult.
 4. Parents should take an attitude of helpfulness toward teachers and school, and should make every effort to cultivate the same attitude in the child.
 5. If the child is unhappy in school the parent should go to the teacher in a friendly spirit and try to help her understand the child and study ways of removing the difficulty.
 6. Parents should understand the rules of the school and why they are made. They are thus better able to interpret the rules to the child.
 7. To join and attend Parent Teachers' Associations, cultivates the spirit of cooperation, and brings the home and the school closer together.

We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY

625 State Street

IT IS BETTER TO GIVE THAN TO RECEIVE

And the greatest *real* pleasure we can have is to help someone who is sick. Nature did not intend that we should have so many ailments and the body is so constructed that it is able to build itself up and throw off the impurities we take into it up to a certain extent, then it requires some extra help. Nature again comes to the rescue by placing *Radium* in the earth so water coming in contact with it becomes *Radioactive*, thereby supplying that *Extra* life and energy required to restore us to health again. Most Spring Water carries this Radioactivity in the form of a "healing gas," to some extent, yet it is only at such noted springs as the "Arkansas Hot Springs" in this country; and Vichy, France; Baden Baden, Germany; Bath, England and some others that carry this in sufficient amount to be of real health value. To eliminate the enormous expense of going to these places for treatment The National Radium Corporation of Chicago and Denver, the oldest and largest Radium concern in the world has perfected the Lifetime Radium Water Jar, guaranteed for a lifetime to produce a greater amount of Radioactivity than is found in any World Known Health Spring.

This jar is made entirely of aluminum with a powerful preparation of pure Radium Salts sealed in the bottom, holds eleven quarts of water, enough for the entire family.

Fill the jar with your regular drinking water at night or just as you take it out and then drink about eight glasses or more each day. Approximately seventy-five percent of all ailments or diseases are cured through this simple nature's method.

Investigate Now. Call and see us or write

The G. & H. Co.

21 East 1st South, Salt Lake City, Utah
15 East 1st North, Logan, Utah
2477 Kiesel Avenue, Ogden, Utah
Columbia Theatre Building, Provo, Utah



**TRAVEL AND
PEDESTRIAN
ACCIDENT INSURANCE**

LET THE *Deseret News* *Policy* Protect You

Accidents Happen Every Day

You can't tell her that you can't afford this:

It only costs one dollar for one year, costs so little, protection so great. If you walk across the street, ride in autos, travel on trains, ride in street cars, go to theatres or church, you need this policy.

Write us today and let us tell you more about it. Phone Wasatch 550 or call at our office.

The Deseret News

SALT LAKE CITY, UTAH



Cameras and Films

Fresh supply always on hand. Developing and printing at standard prices

Deseret Book Co.
44 East on So. Temple

Temple and Burial Clothes

COMPLETE SUITS FOR MEN
AND WOMEN

Variety of Grades and Prices

*Prompt and Careful Attention
To Mail—Telephone—
Telegraph Orders*

Open Daily, 9 a. m.—5 p. m.

General Board

Relief Society

Phone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah

HERE IS HIGH-POWERED CLEANING HELP FREE

World's largest selling vacuum cleaner sent to your home for free use. \$8.50 set of attachments FREE with each cleaner purchased.



Eureka Vacuum Cleaner Co.
161 So. State

Sold by
Utah Power & Light Co.
Wasatch 500

Serve—

BECCO

**On Your
Camping
Trips —**

—take along plenty of bottles of sparkling Becco. Its honest flavor makes it the favorite with everyone—and it reassures you of absolute purity in what you drink.

Manufactured by
BECKER PRODUCTS CO.

Ogden, Utah

Glazier and Taylor HOSIERY COMPANY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors
A wonderful Hose for wear

Per Pair\$1.95

Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50

Box of Three Pairs.....\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50

Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, very
durable. All Colors

Per Pair\$1.00

Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



*Holeproof
Hosiery*

When Buying Mention Relief Society Magazine

MRS CHRISTINE RASMUSSEN
745 SO 9TH EAST
CITY



Scowcroft's

Scowcroft's
BLUE PINE

GROUND MUSTARD,
VINEGAR, and WHOLE
PICKLING SPICES will
do their share toward
making good pickles.
We guarantee them.

Full Flavor

When Buying Mention Relief Society Magazine



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

AUGUST, 1926

No. 8

CONTENTS

Alpine Highway, American Fork Canyon.....	Frontispiece
Questions	Lulu W. Nelson 387
The Ante-Room of Heaven.....	Minnie J. Hardy 389
The Tintype Lady.....	Lillie M. Dale 397
Editorial—Organized Women Stand for Prohibition	400
Ada Dwyer Russell on Amy Lowell.....	401
Eliza Roxey Snow Prize Memorial Poem..	402
Why Not?.....	Minerva P. Shaw 404
The Diary of an Ugly Duckling.....	405
.....	Estelle Webb Thomas
The Picture on the Wall.....	Jessie Sundwall 418
Notes From the Field.....	Amy Brown Lyman 420
Guide Lessons for October.....	424

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

Room 20 Bishop's Bldg. Salt Lake City, Utah
\$1.00 a Year—Single Copy, 10c.

Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

Phone Wasatch 3123

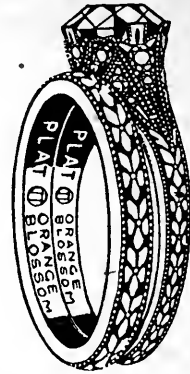
Diamonds at \$50 and up

It is economy to buy from us. Every Diamond is a value—unique, exquisite and low in price.

Engagement Rings, with Wedding Rings to Match, priced as low as \$50.

BOYD PARK JEWELERS

BOYD PARK BLDG. 166 MAIN STREET



VACATION TIME

SPECIAL SUMMER EXCURSION FARES

VIA



Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH WAYS VIA SAN FRANCISCO..... \$42.60

TO LOS ANGELES VIA SAN FRANCISCO RETURNING DIRECT OR ROUTE REVERSED \$50.10

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.

TICKETS ON SALE DAILY MAY 15th TO SEPT. 30th

FINAL RETURN LIMIT OCTOBER 31st.

For complete information, tickets and reservations, call, write or phone

PRESS BANCROFT, GENERAL AGENT

41 SOUTH MAIN STREET

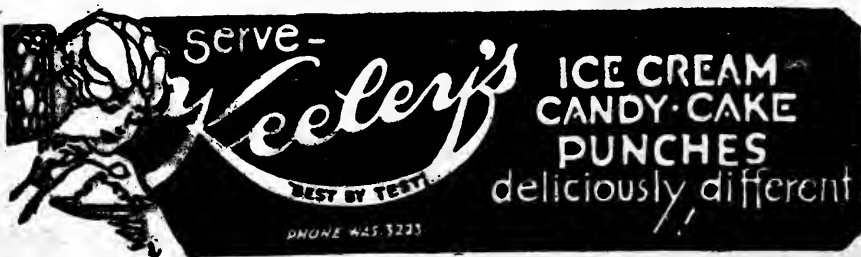
SALT LAKE CITY

PHONES WASATCH 3008—3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South



Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick

When Buying Mention Relief Society Magazine

ASK YOUR DEALER FOR Z. C. M. I. FACTORY-MADE



Children's Allovers

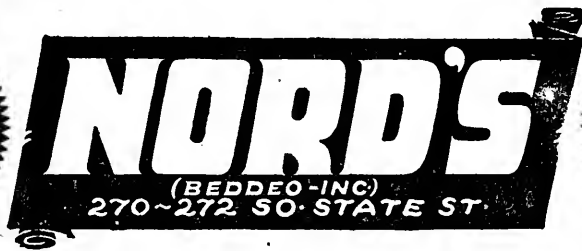
Khaki and White-
Backed Denim for
Boys—

Khaki and Peggy
Clothes, Dutch
Kut, for Girls—

The Famous

Mountaineer Overalls

*Give Splendid Satis-
faction*



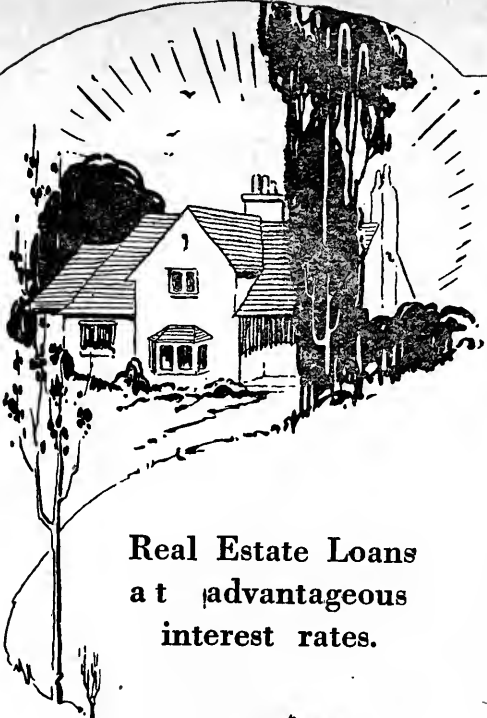
REORGANIZATION

Consolidating The Nord Clothing Co. of Salt Lake and The Beddeo Clothing Co. of Omaha, which, for the past 14 years, have been owned by Mr. Beddeo, but operated independently.

\$150,000.00 new Capital has been added to the new organization. Stocks enlarged and most liberal Credit Plan in Country established.

40 WEEKS TO PAY

When Buying Mention Relief Society Magazine



Real Estate Loans
at advantageous
interest rates.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.
32 Main Street Wasatch 123 Salt Lake City



The Utah Milk for all People Leads

For many uses it takes the place of *cream* at about one-third the cost. It is always safe, pure and convenient. *Ask for Sego Milk* and be sure you get what you ask for.



Modern Electric Co.

Electrical Dealers and
Contractors

128 South State Street

F. C. WOLTERS, Pres. and Mgr.
F. BOIDE, Secy.-Treas.

Whether you need a house wired, some extra outlets put in, some lighting fixtures, appliances, or only a few, light globes—it will give us pleasure to serve you—and serve you right.

Maternity Supporters Abdominal Supporters Elastic Stockings Arch Supports Trusses

We carry a complete line of
sick room needs

*"Your Doctor Will
Recommend Us"*

The Physicians Supply Co.

Surgical Instruments and
Hospital Supplies
WASATCH 2379
42 West Second South
Salt Lake City, Utah

LATTER-DAY SAINTS GARMENTS

From Factory to You, Old or New Style

209 All fine silk.....	\$5.00	24 Heavy bleached	\$2.20
4 Light flat weave.....	.95	10 Med. 1/3 wool.....	2.75
11 Lt. cotton unbleached.....	1.40	16 Heavy 1/3 wool	3.75
20 Lt. cotton bleached.....	1.60	18 All merino wool.....	5.50
60 Medium unbleached	1.65	59 Med. 1/2 silk 1/2 wool.....	7.00
22 Medium bleached	1.85	21 Lt. silk stripe wool.....	4.25
19 Heavy unbleached	2.00	25 Lt. 1/2 silk 1/2 wool.....	5.00

Specify OLD or NEW style and size. Inclose M. O. and POSTAGE will be paid

UTAHWEARE KNITTING FACTORY

652 Iverson St., Salt Lake City, Utah

Electric Cooking

No Ashes—No Soot—No Smoke—No Fumes

Costs Less

Utah Power & Light Co.

Efficient Public Service

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

Ask for one of our folders describing the different services we offer.

Troop LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.



August is the last summer storage month. Furnaces are usually fired in September. Have your dealer fill your bin with good King Coal—the coal that keeps without waste and burns with lots of heat and little ash.

Mined exclusively by—

United States Fuel Co.

Largest producers of Domestic Coal in Utah.

A Ringer



YOUNG SAMSON knows what he's aiming at—a bottle of our rich, creamy milk. It's a ringer every time, and the prize is health.

CLOVER LEAF DAIRY

159 W. 1st So.

Was. 2177



THE RELIABLE

1069 EAST 21st SOUTH
OUR NAME, OUR AIM
Our Made to Order

**L.D.S. GARMENTS and
UNION SUITS**



Wear Longer and Give More Comfort.

No.— 50 Lt. Wt. Bleached Cotton, flat weave. \$.95
No.— 52 Fine Ribbed Bleached Cotton 1.35
No.— 54 Medium Ribbed Bleached Cotton. . . 1.65
No.— 56 Medium Ribbed Unbleached Cotton. 1.65

No.— 58 Heavy Ribbed Unbleached Cotton.. 2.25
No.— 60 Heavy Ribbed Bleached Cotton. . . . 2.25
No.— 64 Fine Lisle, any Style. 1.95
No.—102 Fine Rayon Silk, Ladies' New Style 4.50

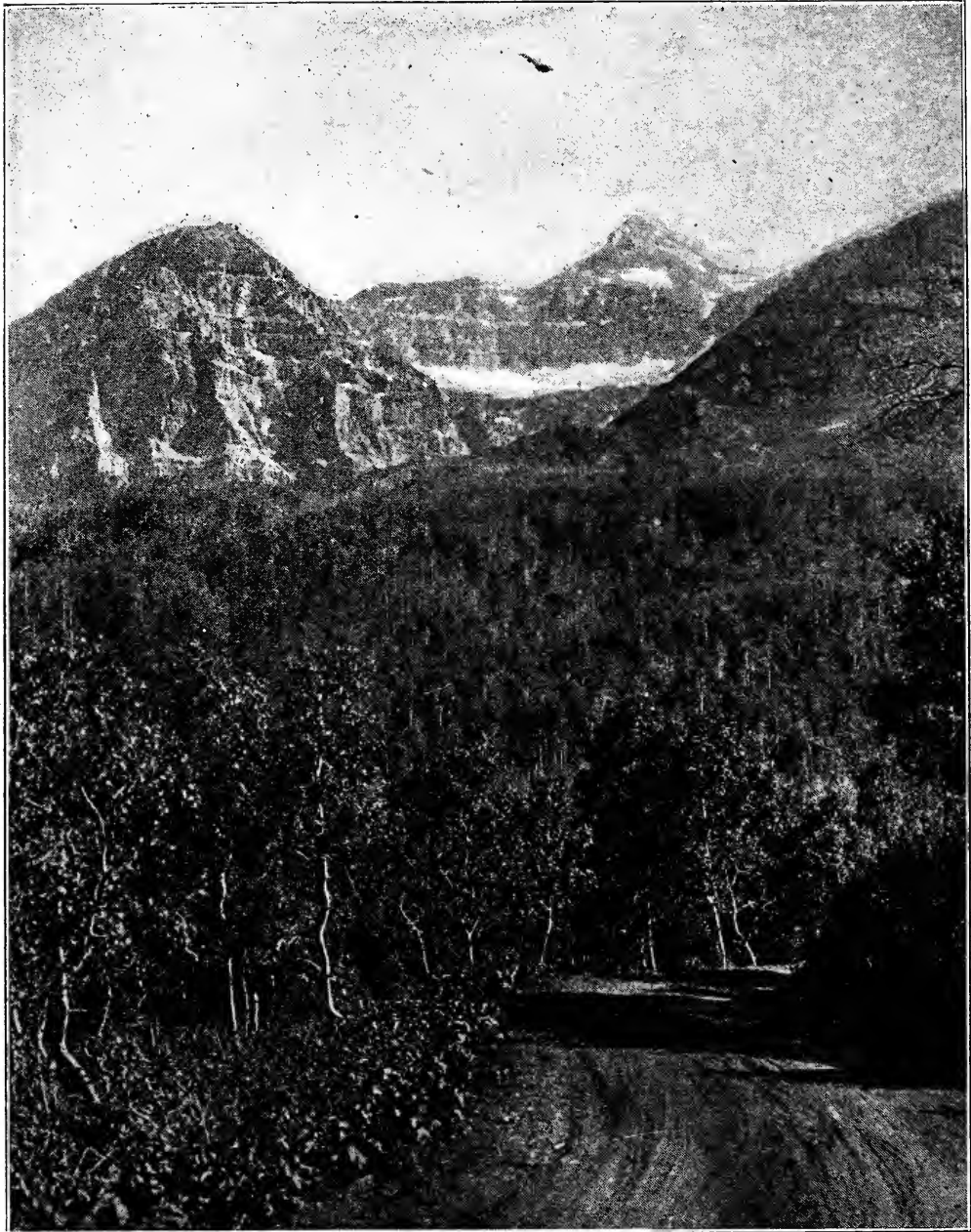
All above New or Old Style. Samples sent on request.

When Buying Mention Relief Society Magazine

QUESTIONS

Lulu W. Nelson

Do you ever stop as the days pass by,
To look over-head at the clear blue sky,
Or list to the song of a care-free bird,
Or the rustle of leaves by a light breeze stirred?
Do you catch the hum of the busy bee,
Or watch how the shades steal o'er the lea,
As the cloud-boats glide through the azure sky
And hide the sun as they pass him by?
Do you ever stop when the night hangs low
And see the moon, as a silver bow
Or a radiant orb, with stars awake
And shining below in pool and lake?
Do you ever catch, on the soft spring breeze,
The fragrance shed by the blooming trees,
Or behold a daisy in her bed of sod,
And say to yourself, "There is no God"?



ALPINE HIGHWAY, AMERICAN FORK CANYON

THE Relief Society Magazine

Vol. XIII

AUGUST, 1926

No. 8

The Ante-Room of Heaven

(Timpanogos Cave)

By *Minnie J. Hardy*

The district attorney of a certain county which shall be nameless says: "When a man travels around a good deal he is seeking one of three things: health, wealth or information; but when a woman goes sailing around on a concrete ocean she is just a natural gad-about born with a wandering heel." He even goes so far as to say that some women are not good citizens because they do not stay at home long enough to vote. But regardless of the narrow and apparently biased opinion of my able opponent (as the lawyers say) I decided to "see America first."

I went and saw:

A few weeks ago I arrived in the interesting, historic and enterprising City-of-the-Saints, one of the finest cities in the United States and an everlasting monument to the splendid faith and courage of the early pioneers.

Last Sunday, in company with B. A. Booster, The Guest-From-Berkley, The Charming-One, The Little Maiden and The Splendid-Woman, in a high-powered Fierce Sparrow, we glided away over the great, broad highway bordered on either side with sun-flowers, golden-rod, poplar trees, green fields, ripening grain and clover blossoms, through the thriving town of American Fork, past Utah Lake, shimmering like a sheet of gunmetal in the sunlight, then a little south and east to American Fork Canyon, a savage gorge cut deep in the mountains by a wild stream; scenic grandeur that offers the tourist thrills worth traveling across the continent to enjoy, and where Mount Timpanogos, scarred by age-old torrents, yet majestic in his rugged grandeur, rears his regal head twelve thousand feet above the sea and looks down upon us smilingly, serene, a symbol of the mighty power of the Eternal; reverential joy and an ever increasing love for Utah filled my heart.

Booster parked the car at the ranger station, secured tickets at the small sum of fifty cents each, and we prepared for the great adventure.

The government has constructed a good trail which decreases the difficulty, increases the charm, and makes climbing comparatively easy. After we had past the thirty-second turn, or so it seemed to me, we reached Inspiration Point. "Oh how wonderful!" exclaimed The Charming One. "Perfectly marvelous! Whatever would Lusinda think if she could see this magnificent scenery?" "Quite a contrast from the level state of Indiana," answered The Splendid-Woman.

"Sublime, superb, supreme! Talk about your inexplicable thrills!" Berkley removed his hat. "Whoever said anything about Yellowstone Park, this suits me and here I rest."

Aroused from my meditations and visions of the great Brigham Young and his little band of followers who first saw the green valley sleeping in the distance, I answered, "This is the place."

Booster urged us to proceed up, up, up,—gracious! would we never reach the top?

"Is your heart all right?" asked someone. "Oh, yes, my heart is O. K., but for once in my life I am short winded," I managed to gasp between pants. "Thank goodness," murmured a voice in the distance. "I beg your pardon, did you speak?" I inquired. "Oh, no, I just remarked, I am glad we have surmounted so many turns and have at last covered about half of our journey. We will proceed to ascend."

Booster was addressing no one in particular, "What a relief, after all he didn't seem to rejoice in my inability to talk."

Finally we reached the top, our lungs full of rarified air, the distilled atmosphere sweeping against our cheeks, and the glory of God seen on every hand and proclaimed in every sound of wind or drip of waterfall.

A reception committee of one, an obliging young cave man, greeted us and opened a ponderous door. I recalled the words of the immortal Dante, "Abandon hope, all ye who enter here." I looked around for Cerberus, the three-headed monster that guards the gates of the nether world, and started to say my prayers when a sepulchral voice quoted from St. Paul, or was it T. R.? I have quite forgotten for the moment just who wrote those lines, "Let him who is without a sin, arise and follow me." I arose, hesitated, faltered, my past life flashed before me. Berkley and two little Joy Miners, whom we met on the trail, followed the guide. I knew it was going to be a close shave, but thought if they could "get by" surely I could squeeze in.

In the cave—how cold, damp and dark it seemed. The guide turned on a small electric light. "Very interesting" someone remarked. Yes, it did seem so, and yet no sight of the three-headed

creature. A water formation that resembled large icicles hung from the roof of the crypt-like cavern.

We moved on through a narrow corridor that gradually became a crevice in the rocks, performed some Delsarte exercises, doubled up like so many jack-knives and crept along the narrow passage. "Ouch!" I bumped my head on a sharp point of rock, but no harm done. "Low bridge," called Booster. Like so many thieves in the night we crept on. Then the cave man touched a button.

The Illumination

Oh, how wonderful! How exquisitely beautiful, marvelous, beyond description; an immense banquet hall, blazing with bril-



THE CHANDELIERS

liant, sparkling, iridescent chandeliers, decorated with bouquets and garlands of lovely white flowers, an opalescent, radiant, shimmering display of regal splendor. Every moment I expected to

see Minerva glide out from some hidden bower and bid us welcome to her enchanted fairyland.

Somewhere in the distance the guide was saying, "Here we have the mourning doves." Could it be possible, was there really something more to see? Two little white doves perched upon a point of rock held our attention for a moment. "Here's Thor's Hammer, Neptune's Fork, Cupid's Arrow, the Giant's Comb, and Lady Prosperpines Grotto." "Now step this way please," and there, amid yards and yards of priceless lace, caught up in bow knots with rosettes and clusters of night blooming Cereus, was the heart of Timpanogos. The heavens and earth all passed away and rolled up into a scroll. The pearly gates swung wide and we entered the "Ante-Room-of-Heaven."

Booster gasped, the Charming One held her breath, Berkley unknowingly clasped the hand of the Splendid Woman, the Little Maiden clapped her hands for joy, while I pinched myself to see if I had really "passed over." For here, hidden in the depths of this great mountain, was the Heart of the World, the master piece of the great Master Artist. Never anywhere in all my years of wandering (and I have seen many world-famed places of interest) have I seen anything so infinitely beautiful as this great transparent



THE HEART OF TIMPANOGOS

heart suspended from the roof of the cave. To some it seemed like an immense calla lily hanging by a slender stem.

"If you will look beneath this ledge you will see the doves"

nests." We did, and there was a delicately formed nest of twigs and leaves as natural as any found in the wildwood.

"And here the baby's hand." "Oh, Henry, do come here," called the Charming One. "Isn't it darling, just too cute for words?" She pressed her husband's arm affectionately. "Yes, my dear, indeed it is," was the gentle response of the devoted Henry. "Truly, I think if Michael Angelo would come back to earth he could not carve anything more natural than those tiny, dimpled fingers, smooth as satin and white as driven snow."

"This, friends, is the Bride's Bouquet." An immense bouquet of roses and lilies tied with streamers of white ribbon was hang-



THE BRIDE'S BOUQUET

ing high on the marble wall and every ledge from ceiling to floor was decorated with garlands of forget-me-nots, lilies-of-the-valley and silver ferns, and, as if to make this underground corridor still more beautiful, Mother Nature had tucked and pinned clusters of

little cactus blossoms everywhere. The guide said, "These flowers are formed by wind currents."—but who knows?

A step to the right and we stood beneath the Angel's wings.

Shades of Noab Webster and Daniel, too, come to my rescue! I am dumb with awe and admiration, out of words and out of breath. "How can I meet the Angel Gabriel in these hiking garments? Dear me, I do wish I had worn my pale-blue gown, I might have been a little more generous with cousin Caroline; however, I did help the Community Chest."

I closed my eyes expecting to stand before the great White Throne at the next turn, I waited but nothing happened. The Charming One touched my arm. "Oh, how exquisite! what a kalesidoscope of dainty prismatic shades! It is just simply inconceivable." For a moment I thought she was wandering in her mind; but no, there beneath those feathery wings was a miniature lake, blue as a robin's egg, reflecting the formation in colors of rose, pearl and azure, like a rainbow in the moonlight. Silence reigned supreme; but only for a moment. As we proceeded the feet of the Splendid Woman slipped and down she went right into Father Time's Jewel Box. "Goodness, mother, are you hurt?" Booster ran to rescue his maternal parent. "No, son," she laughed, "Now don't get excited, this is the first time in my life I ever had the chance to sit in the lap of luxury, and now that I am here I am in no hurry to leave." And there she sat, looking very natural and life-like in the midst of all that celestial splendor. When we pulled her out she said the scenery was heavenly, but the setting was a little too severe, and she did not like the plot, it was entirely too damp for a member of the Dry Federation.

I was intoxicated with the magnificence of my surroundings and had no desire to move; but that horrid cave man, like some Imp of the Evil One, with a flaming sword of electricity, hurried us on.

"Low bridge," crawl, slip, up some steps, down a long slide to Ceres' Vegetable Garden where carrots, beets, artichokes and the humble but powerful onion grew in profusion, and as if to furnish a perfect dinner for a politician or hungry traveler, Ceres had picked a chicken and dressed a duck and hung them up among the vegetables.

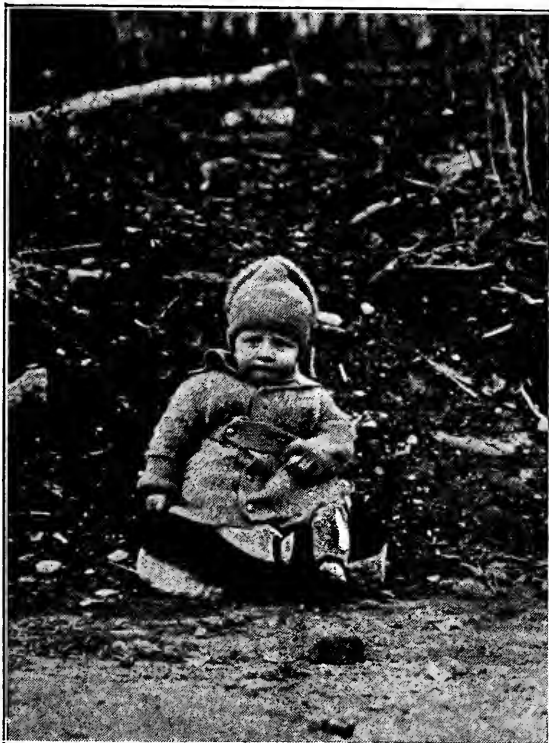
Our attention was called to the Parade of the Elephants, four natural, life-sized elephant heads peeped at us from a corner of the corridor; and, as if to make the circus complete, with a steam calliope, the guide struck one of the stalactites with a small stick, "these are the chimes," he explained. A sound clear as a Chinese bell resounded through the cave. Another tuned to a higher note, then as he struck a stalagmite that extended from the floor we heard the echo of a blacksmith's hammer on a heavy anvil; then the bass note of a modern saxophone. "Indeed, that chap

will be able to play in a jazz orchestra before many moons or I miss my guess," observed the Splendid Woman. In another chamber the stalagmites rise and meet the dripping crystal stalactites in a family reunion making a fantastic maze of collonades and scroll work like the railing on an old fashioned veranda.

Back to earth, our names signed on the government register, we returned to Inspiration Point to take a last look at the distant peaks in their flaming robes of Autumn gorgeousness. The atmosphere seemed filled with lyric harmony; my weary soul, in tune with the infinite, I could look through the tantalizing witchery of the clouds away into Eternity until it seemed there was only a thin veil between our small earth and the Master Builder.

But, oh, the flame of sunset, crimson glows, blend with the purple of the on-coming night. These cliffs are gold-of-ophir, sun-dyed rose and rainbow-hued, like opals sparkling bright. "The Heavens declare the glory of God and the firmament showeth His handiwork." The afterglow kisses the clouds and transforms the mountain peaks into tiny volcanoes. Luna's twilight candles to light us on our journey home. But still we linger. Booster reminds us, "It is getting late, and it looks like rain. A storm is coming up!"

"Oh, I love it, I love it, I love it. I just simply love a great big crashing, smashing storm in the mountains," exclaimed the Charming One. "I love to watch the Storm God sharpening his



SYLVIA'S BABY

teeth on the flint and steel in the mountains, twisting the tree tops and frightening the cougars, fire flashing from his nostrils as he goes galloping through the clouds, hurling his mighty forces in fierce tumult against the unwavering battlements of old Thor, and—" "Sylvia, have you lost your senses, sharpening his teeth on flint and steel, tumults and battlements, where do you get that stuff? Do come on, have you forgotten you have a baby at home that would like to see his mother some time tonight?"

Booster spoke in a married voice. "Yes, yes, darling, I am coming." Far away in the distance I thought I could hear a child crying and hurried after the flying Sylvia.

Soon the Fierce Sparrow was sailing over the concrete sea, back to earth and earthly cares and responsibilities.

"My! If California only had that cave it would be so well advertised the trail would be covered with tourists the year round." Berkley cast a longing look back at Old Timp.

For one brief never-to-be-forgotten hour we had enjoyed the Ante-Room-of-Heaven and were loath to leave it; but consoled ourselves with the thought that we still had a little bit of heaven waiting for us at home in the shape of Sylvia's baby.

Let Me be a Friend

Eugene L. Roberts

Let me be a friend, and spare
 My friend the needless hurt
 Of "friendly" fault revealing.
 Rather than parade his errors made
 Before his tolerant soul,
 Let me teach mankind his good to find,
 To view him as a whole,
 A rich complex of Being.

Let me be a friend, and spare
 My world the needless fear,
 Of doubt's cold endless freezing,
 Rather than expose life's sickening woes
 And blight man's happiest moods,
 Let me clear the way that he may pray,
 Unquestioning to his God,
 His ancient faith appeasing.

The Tintype Lady

By Lillie M. Dale

The clock struck 3 a. m. as Lodema Latimer, regardless of her flimsy, gorgeous gown of spangled and beaded georgette and chiffon, flung herself into a heavy over-stuffed rocker in front of the fireplace where a feeble flame was still burning. Recklessly she kicked off her high heeled slippers and, resting her small, well shaped dark head against the soft grey back of the chair, she exclaimed:

"Another perfectly beautiful romance wrecked on the rocks of stubbornness."

Carelessly lighting a cigarette, she blew several puffs of smoke toward the mantel.

"Oh, heck! I wish I were dead," she sobbed.

"Yes, my dear, you are right, you are making a very successful wreck of your life," said a soft voice.

Lodema looked up and there on the mantel stood a strange, young lady such as she had never seen in her travels and she had traveled extensively.

"Why! who are you? How dare you?" she cried.

"I am your grandmother," said the soft voice. "But to be up to date I must not publicly proclaim that relationship, for I have learned since sojourning on the mantel that I am your "Mama Latimore." You, the modern girl, my son James' only child."

"I have been watching you for a long time, and I know you have quarreled with John Aldrich,—and I wouldn't blame him one bit if he never saw you again. Don't interrupt me. Yes! I know you were engaged, but no right-thinking man can ever approve of the things you insist upon doing. All society girls drink and smoke you say? But does that make it right? Or does it make you good, sweet, and womanly? These habits lead to other bad habits and, my darling child, only yesterday I thought I heard you use a profane word. Gracious me! how short your skirt is. Just below your knees, it is shocking. I can actually see your—garters, and your feet, how large they are. Why! when I was married, I only wore a one and a half size boot. I remember so well a beautiful pair I had, cloth tops and laced on each inner side. Your hair is—let me think—they call it shingled. Surely you look more like a boy, only for that ridiculous gown. Here, it is cold weather and I know you haven't your flannels on."

"At first I thought your complexion was natural. I could not see very clearly after being in that drawer so long but I know now it is the make-up that keeps your cheeks so rosy, and your

lips—I feel like falling right off into the fireplace. In my time, to color the lips would have been disgraceful. From what I hear, young ladies of today powder their noses and rouge in public and nothing is thought of it. You appear on the street in men's attire, on a hike in knickers, I over-heard someone say. It almost makes me wish I was back in that dark drawer, wrapped up in soft, white tissue paper, where I couldn't hear or see such goings on."

"When your gr—gran—, no "Mama Latimore" was a young woman, it was a great privilege to be allowed to remain out of an evening until nine o'clock, but I heard you coming in at three this morning. The clock on the mantel beside me chimed the hour, so I was not mistaken. I was awake and waiting for you, because you always come to this room and smoke a cigarette before retiring. I knew you had gone out earlier in the evening with John Aldrich in that big blue auto-mo-bubble—"Sport Model." I declare! there is so much I must remember. A jazz age, you say? I don't like the word. That reminds me when I was a miss, I learned to play the organ. "The Blue Danube" and "Nellie Gray" were very popular. A fox-trot or any other animal trotting was never heard of in music. I have listened to you playing, "Baby Blues" and "Choo, Choo, Blues" fox trot. I cannot recollect the other colors. Do I like your dances? I really haven't had a chance to see many. Day in and day out I am in one place on this mantel. Howsoever, I will say that dance named after a southern town is very improper. There is not any dance as pretty and graceful as the "Minuet" or "Money Musk."

"You are not sleepy, neither am I, so suppose my dear, I tell you how, for four years I traveled through the south in a soldier's pocket."

"Shortly after Will Latimore and I became engaged, he enlisted at the first call for volunteers in the Civil War, in a Massachusetts cavalry regiment. For some reason there was a long delay in going to the front and he, being impatient and rather restless at the delay, re-enlisted in a company of infantry that had marching orders and he was soon in the midst of the fighting. He enlisted as a private and served through the entire war leaving it as a captain.

"Tintypes were very popular in those days so I had a likeness taken and he carried it away, telling me it was his most precious possession. I thought my frock was the prettiest I ever had. It is the one I am now wearing. A wide blue and black striped silk with three rows of gilt buttons extending across the ample basque. The sleeves are full and these white under sleeves reaching just above the wrist are most effective. The skirt contains six widths and is held out as you notice by hoops which is a beautiful fashion. The skirt, too, is ruffled from the hem to the waist line, where the fullness is gathered in. My straw hat has a low crown

and the brim dips in the front and back. The trimming of black ribbon and feathers is very stylish. My hat sits upon the top of my head, not pulled down to my brow as you wear yours. My hair is heavy and long and I wear it coiled low on my neck with becoming curls hanging down on one side."

"I always dressed in good taste and was much admired and courted by the young beaux in our town. Did I ever quarrel with my lover? I suppose I did because I was proud like you, but the war cured me of the determination to always want to have my own way and I learned it never pays to be stubborn."

"We women of the north were very busy making bandages to send to hospitals, helping take care of returned soldiers who were either sick or wounded, sending comfort and cheer to the dear ones on the battle field. A woman's duty is always to uplift and give her moral support to men folks, never to lower her standard."

"When a fleet under Captain (afterward admiral) Farragut entered the Mississippi river from the gulf of Mexico, General Butler commanded the land forces and Will Latimore was one of the boys in blue. The confederates had strung a cable across the river to prevent the Union vessels from sailing by to New Orleans. General Butler's army made camp one night close to the point where the cable was stretched across the river. Private Latimore, off duty, strolled down to where the stake was driven into the ground to hold the cable. He was alone and wretchedly homesick. Taking his note book from his pocket he extracted from between its leaves, my tintype, the picture of the girl he had left in the north. It was while sitting there the idea came to him to make a frame for this picture. So with only his jack-knife to work with, he lovingly whittled a frame from out the stake. It was in one piece, with no joining. Very delicately he carved a tiny vine on each side of the frame and cut my name—Mary—in clear letters. You will forgive me dearie, if I weep just a little, because it brings back such sweet memories of happy bygone days."

Lodema tried to speak, but no words came, her head fell to one side and with a jerk she sat erect in her rocker. The fire was out. Glancing toward the mantel, in old fashioned hoop skirts, ruffles and curls, stood "The Tintype Lady" in the odd frame.

Lodema stretched out her arms toward her—

"You darling grandmother," she exclaimed! "I will try so hard to be different."

Shelley somewhere says that "Poets are the unacknowledged legislators of the world." They are, however, not so much makers of laws, as creators of conditions out of which laws arise.—*Charles F. Thwing.*

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	- - - - -	President
MRS. JENNIE BRIMHALL KNIGHT	- - - - -	First Counselor
MRS. LOUISE YATES ROBISON	- - - - -	Second Counselor
MRS. AMY BROWN LYMAN	- - - - -	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Mrs. Jeanette A. Hyde	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Miss Sarah M. McLelland	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Annie Wells Cannon	Mrs. Amy Whipple Evans	Mrs. Nettie D. Bradford
Mrs. Lalene H. Hart	Mrs. Ethel Reynolds Smith	Mrs. Elsie B. Alder
Mrs. Lotta Paul Baxter		

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor	- - - - -	CLARISSA SMITH WILLIAMS
Associate Editor	- - - - -	ALICE LOUISE REYNOLDS
Assistant Manager	- - - - -	AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XIII

AUGUST, 1926

No. 8

EDITORIAL

Organized Women Stand for Prohibition

It is a matter of deepest satisfaction to women all over the land that the organized womanhood of America has not deserted the cause of prohibition. Here and there, there have been sporadic cases of a woman proclaiming herself in favor of the repeal of the 18th Amendment, but those whose voices have been heard in favor of repealing the Amendment are few in comparison to the many who have proclaimed in its favor.

In the June issue of the *Magazine* we published, as the frontispiece, the picture of representatives of an army of twelve million women who appeared before the Senate Committee to inform the committee that they were unalterably opposed to modification of the law in any form.

Following the march of this army to the Capitol building came the declaration of the General Federation of Women's Clubs in session at Atlantic City. The Federation passed a resolution of uncompromising support of the 18th Amendment, without a single dissenting vote. This organization represents women of training

and culture all over the United States, and it should serve as a notice to the few women who may not be giving loyal support to the measure that they are out of step with the womanhood of the land.

This is the third time the General Federation of Women's Clubs has placed itself on record as favoring the Volstead Act. The first time was at a convention held at Chautauqua, New York, the second, in Los Angeles, and the third time, in the midst of nation-wide agitation, the resolution was passed at Atlantic City, New Jersey, a state that has two United States Senators who have been prominent in the Congress of the United States in stirring up this whole matter. We hope these gentlemen are aware of the fact that the women of America were brave enough to enter the confines of their state which they would like us to believe is unalterably "wet" and pass a resolution of uncompromising support to the 18th Amendment.

Ada Dwyer Russell on Amy Lowell

It was indeed a happy thought that led the Granite stake officers to telegraph to Mrs. Ada Dwyer Russell and obtain her services for an afternoon with Amy Lowell in the Assembly Hall. Such initiative is most commendable wherever it is found.

About a year ago the Logan stake officers wrote to the relatives of Emily Dickinson, and obtained letters and other unpublished matter in relation to her life and writings, which added very greatly to their information and enjoyment when the lesson was presented.

Miss Nellie Morris, literary leader in the Hawthorne ward, is given credit for first thinking of bringing Mrs. Russell before the Relief Society. Nothing could be more truly fitting than that Ada Dwyer Russell should give the lesson on Amy Lowell. First, because she is the daughter of a revered and beloved pioneer family of this state, and for that reason the hearts of the people of Utah go out to her; secondly, she is an artist in her own right, consequently has the ability of presenting literature in an effective manner; thirdly, and this is most important, she was the sympathetic companion of Amy Lowell—residing in her home—knowing her as a person and as an artist as it was perhaps given to no one else to know her.

Her very able and pleasing address in the Salt Lake Assembly Hall proved to be one of the most valuable contributions to the sum total of knowledge in relation to Amy Lowell that has yet been presented to the public. Her reading of *Lilacs* and *Patterns* was superb, and reminded us that we were listening to a gifted daughter of the stage.

We appreciate the generosity and graciousness of Mrs. Russell in appearing before us. We trust that her sojourn in her native state may be full of pleasure to her, for out of the abundance of her well stored mind and heart she has fed us, and out of the fulness of our hearts we would reciprocate her kindness in fullest measure.

Great credit is due to Mrs. Emmaretta G. Brown and her corps of officers, who had the arrangements in hand. The stand was tastily decorated with flowers that at this season are so abundant, and the music was in keeping with the flowers and the address. It was in every respect the type of entertainment for which the Relief Society would like to be known.

We are publishing herewith a copy of the program as placed in the hands of Counselor Jennie B. Knight, the presiding officer of the occasion, feeling sure that our readers will be interested in following it.

AMY LOWELL

L. D. S. Relief Society Literary Lesson

Assembly Hall, June 22, 1926.

2:00 p. m.

Lecture by

ADA DWYER RUSSELL

Auspices Granite Stake Relief Society

Program

Mrs. Jennie B. Knight, of General Presidency of Relief Society, presiding

1. Ladies' Trio, "Spirit of Heaven" Granite Stake Relief Society Choir
2. Invocation Mrs. Louise Y. Robison, of Gen. Pres. of Relief Society
3. Solo, "The Earth is the Lord's" Mrs. Agnes Bolto
4. Introduction of Mrs. Russell Miss Alice L. Reynolds
5. Lecture, "Amy Lowell" Ada Dwyer Russell
6. Selection, "The Lord Will Comfort Zion" Mrs. Louise Giauque, Eleanor Edgington, and Granite Stake Relief Society Choir
7. Benediction Annie Wells Cannon

We are publishing in this issue of the *Magazine* a copy of a painting entitled *An Old Lady at the County Infirmary*, by Mr. John Standsfield. This painting has attracted a good deal of attention, as it certainly represents a type of old lady often found in a county infirmary. It brings to mind Nanny in Barry's *Little Minister*. The painting was on exhibition last April in the art collection exhibited at the Springville High School. Thousands of persons saw the painting, so that we feel sure that many of our readers will welcome it in the pages of the *Magazine*.

We are very glad to publish in connection with the picture a poem by Jessie Sundwall, which records her reaction to the picture.

Eliza Roxey Snow Prize Memorial Poem

Announcement, 1926

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 this cannot be done, it should be legibly written, and should be without signature or other identifying marks.

3. Only one side of the paper should be used.

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 accompanied with a stamped envelope, on which should be written the contestant's name and address. *Nom de plumes* should not be used.

6. 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 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.

Why Not?

(Dedicated to our aged pioneers.)

By Minerva P. Shaw

Why not recall the good old days,
The days of husking bees,
Of quiltings and of singing games
One now so seldom sees?
When maidens were content to sit
And sew by tallow dips,
And handshakes came from joy within
Expressed by hearty grips?

And if perchance young men would call
They greeted with delight,
The lassies with their rosy cheeks
In aprons dainty white;
Sometimes their dimpled arms and hands
Were found in pastry gloved;
These were girls young men would wed,
The girls they always loved.

There's rythm in the kettles as
They hum upon the crane;
The crackling of the firewood
At the hearthstone; and again
There's rythm as the children sleep
Tucked in their trundlebed,
While mother's foot propels the wheel
She spins the linen thread.

And father shells the golden corn
At eve with tub and spade;
He knows before the dawn, in part,
His livelihood is made.
Affection breathes within the home,
It radiates a glow,
That silently bespeaks their love
In days of long ago.

Why shall they not recall the days
Of sorrows, joys and tears?
Reminders of their faith in God
To bless, in passing years.
And should their locks be sparse and gray,
Or white as driven snow,
The glory in their souls revert
To days of long ago.

The Diary of an Ugly Duckling

Estelle Webb Thomas

March 18.—I did intend to call this "Daisy's Diary" as that sounds rather euphaneous, (how's that for clegance?), but being one of those persons who believe in calling a spade a spade—though why anyone should want to call it anything else, unless they were making a cross-word puzzle, I can't understand—, well, so long as I am one of those persons, I decided to call it, "The Diary of an Ugly Duckling."

Petty (Mr. Pittibone, our English teacher) says that at some time in our lives we all feel the urge for self-expression through the written word. I thought at the time that any urge I might feel would be fully satisfied in writing those wretched papers he is always assigning us, but lately I have had so many things on my mind,—and nobody to talk them over with, that is, no-one who would understand, for though Mother is just as dear and beautiful as she can be, there is simply no use trying to get her to take things seriously; well, feeling this way, I just happened to think of the little red diary that Gran gave me for Christmas. One thing about a diary, someone isn't always correcting your spelling, and criticizing your English. And then, one can speak one's mind without hurting anyone's feelings, which I don't seem to be able to do, usually. Another thing, I can write just as long sentences as I like, and won't even have to have a predicate in them, if I don't want to. (See, there, I finished a sentence with a preposition, and that would make Petty throw a fit if he knew it.)

I did intend to write more tonight, but I am so sleepy, and still have three problems in Algebra to do, so I'll call it a day, and stop. This is a pretty good start, anyway, and I have got to be careful, or my diary will be full before I have said anything.

March 20.—I spoke to Mother, today about Inez. She only said, "Well, dear, that is her way, just as being sensible is yours. There's no harm in what she does, we must each express our individuality in our own way."

I said, "But, Mother, she makes eyes! She's silly!" Mother said gently, "Inez has been told so often that her eyes are pretty, it isn't surprising if she is a trifle vain of them. And the silliness is just a stage, dear, she will get over it in time."

Isn't that exasperating! But that is all the satisfaction I ever got out of Mother! She says that Lisbeth's habit of calling people "*Kid*" is just a stage, too. Well, I for one, don't feel that I can take my responsibilities so easy. I don't mind doing Inez's

English papers for her, but I do hate it that she has changed so, lately. She is only a year older than I am, and we used to have so much fun. But now she is so changed! She goes with Madge Blakely, and has secrets from me, never lets me see what she writes in her journal. I know it's about boys, though, because that seems to be the only subject that she and Madge are interested in, any more. I admit that Inez is pretty. Her hair is just like a shining black cap. Her eyes are green, the color of the emerald in Aunt Dora's ring, that her lover who died, gave her. She has thick black lashes, and the prettiest red lips. I have always just loved to look at her, but now she has got to thinking so much about her own beauty, it is all spoiled.

If looks were all it took to make an angel, Lisbeth would be one. She has the *biggest* eyes! So deep blue they are almost purple, with long curling lashes, and skin like rose-petals. She sings, too, in the most heavenly voice, and Inez plays her accompaniment.

I wouldn't have them know for anything that I had written all this gush about them, but I want to remember when I am an old, old lady just how we all looked. And then, I suppose when people have looks like Inez and Lisbeth they don't have to be over-burdened with brains. People simply can't look at Lisbeth and refuse her anything. That's why she's so spoiled. But Mother can't see it. To her, Lisbeth is still the "baby," and everything she does is cute. Mother is like Inez, only more beautiful, and has Lisbeth's sweet expression. She is just as dear and lovely as she can be and I simply can't understand how she could have a child as plain as I am, that even has to wear glasses, as a finishing touch.

Well, somebody in the family has to be practical and have a little common sense, and that seems to be my role. It would have been jolly to have known our father, and divided the responsibility with him, but I was only three when he died, and I took over the family.

I started to tell Inez's faults, but somehow got off on to all our looks; and now I've lost the spirit of writing. But about Inez—maybe she isn't any sillier than other sixteen-year-old girls. O, I hope I won't be in that "stage," as Mother calls it, in one year from now! This looks a little like us all.

April 12.—It wasn't really my turn to spend the week-end with Gran and Aunt Dora, but Lisbeth was invited to a party for Friday evening, that she didn't want to miss, and Inez had to go to the dentist, so I got to come. I brought my diary along because I have more time for writing than during the week. Gran and Aunt Dora are always glad to see us, and expect one of us down every week-end. Inez thinks that Aunt Dora is very romantic because her lover died from typhoid fever the very

day that they were to have been married. But, some way, I can never feel very romantic when I think of Aunt Dora, she looks so red-cheeked and healthy, and is so decided about everything.

Mother says I have Aunt Dora's habit of speaking my mind, but I hope I am a little more careful of people's feelings. However, I like Aunt Dora, and she makes awfully good doughnuts.

This evening, I happened to be looking at the big picture of Mother that hangs in Gran's sitting-room, the one where she looks so much like Inez does now, when the thought popped into my head that maybe Mother was—well, kind of flirty, when she was a girl, just as Inez is, now, and Lisbeth shows every sign of going to be. Perhaps that is why she is so unconcerned about their light-mindedness—she is in *sympathy* with them! So, I said to Gran in an off-hand way, "Did Mother have lots of beaus, when she was a girl?" And Aunt Dora spoke right up as she always does, without giving Gran a chance, "Beaus! Indeed she did have beaus! We couldn't walk for falling over them of an evening, could we, Mother?" And Gran added, in the sad way she always speaks of her children when they were young, just as if they were dead, "She was much prettier than you will ever be, my dear!" Now, I've heard that speech dozens of times, and it has never offended me before, but I suppose that it has sort of got on my nerves to think that a girl can get away with anything if she is pretty, and all the responsibility falls on the plain ones. So I replied coldly, "I know that I am not pretty, I've got brains, like my father!" "O, indeed!" said Aunt Dora, sharply, "and I suppose that on your Mother's side of the family, we are all morons!"

"O, I don't mean that you are beautiful and dumb, Aunt Dora!" I said hurriedly, but though I meant it as a compliment, Aunt Dora was very cool all the rest of the evening, and never even mentioned making fudge, again, although she had promised me that she would, after supper. So, when Gran went to bed, she always goes at eight o'clock, I came up to my room to write in my diary. It always seems sort of lonesome, the first night I am here, to sleep alone in the big bed Mother used to sleep in, in the very room she had when she was a girl. Maybe she used to lie awake staring at this very window, and thinking of the handsome young artist that later turned out to be Father!

That last sounds like Inez, so I guess I'll cross it out and go to bed.

April 13.—That *odious* Smith boy came over the first thing, this morning, to see which one of us came, last evening. He seemed sort of disappointed when he saw it was me, but asked me to go fishing, as he always does, and to the movies, in the evening. I declined the invitation to fish, as I always do, because I believe that a whole day of that silly boy would simply kill

me, but accepted the bid to the movies, because Mrs. Smith is Aunt Dora's best friend, and she is awfully offended if we aren't nice to Bert. That shows just the kind of boy he is—people call him *Bert*, and get off with it! I told him that I was going to read to Gran, so I did, out of the Bible, for an hour, then I noticed that Gran was asleep, and I was, nearly, so I went and helped Aunt Dora fry dough-nuts in the kitchen. I burnt my arm, and Aunt Dora said that when she was fifteen, there was nothing that she could not cook. I asked her if she could do cube-root, and it kind of got her. You've simply got to stick up for yourself with Aunt Dora. After lunch I had a bath, and put on my pongee, and my rose sweater, and went to the post office, for Gran.

About dark, along came Bert, with his best clothes and his silliest grin on, and we went to the show. I was so "peevd"—at having to leave my book, which is a new one by Mary Roberts Rhinehart, that I was rather rude, but Bert never knew it, so I suppose it doesn't matter. I said, "Aren't you ever sick, Bert, or anythink like that, that might keep you home evenings?" But he only grinned wider than ever, and said he didn't know what sickness was, and I could count on little Bert to always be Johnny-on-the-spot, as if I didn't know that!

Then he began to talk about Inez and Lisbeth. He called Inez, "some swell little Jane," and said Lisbeth was "the coming kid!" Really, I felt *ashamed* to hear my sisters spoken of in that way by a dummy like Bert. I was silent, trying to show my disdain, but Bright Bert must have thought I was jealous, or something, for he said encouragingly, "You're all right, too, kid, only a guy don't always know how to take you. Why, don't you know, if I didn't know better, sometimes I'd almost think you were making fun of me!" Well, I won't waste any more space on Bert, or time either, because it is after the movie, and I am sleepy, and I promised Mother I wouldn't neglect to brush my hair two hundred strokes before going to bed, even if she isn't here to watch me.

Sunday evening, April 14.—Well, I'm home again. Inez had a piece of news to tell me. It seems that Miss Moffatt, our Ancient History teacher, has left to get married; her husband is going to leave for South America, immediately, and she could not even finish this term of school and go with him—and so we have a new teacher, the handsomest man! So Inez says, at least. She simply raved about him. She and Madge saw him when he got off the train, Saturday, and watched him afterward, sitting out on the Davenport's front porch. He is going to board there. She even found out his name! Trust Inez! She thinks it is so romantic! Milton Sturtevant! So much nicer than ours! For my part, I think it is awfully silly, like a movie hero,

or something. Wallace may not be quite so fancy, but it's a good substantial name, and I intend to be loyal to it, even if Inez doesn't. Well, I'll see the paragon, tomorrow, and here's the hair-brush, propped up against a book before me, where Mother put it just before she went to bed, so I couldn't possibly forget. So-long!

Tuesday, 16.—I couldn't write last night, Petty piled a lot of work on us for today, and I had to do mine, and the biggest part of Inez's, while she raved shamelessly in her diary, about the new ancient history teacher. I have *some* pride about our standing in our classes, and Inez takes advantage of it. Besides she hinted that I was anxious to tell my journal about Prof. Sturtevant, and I'd have died rather than open it, then! But, O, he is wonderful! For once, Inez didn't exaggerate it, a bit! She didn't half tell it when she described him to me Sunday night! So tall, and so distinguished-looking and dignified! I didn't know a teacher *could* have such thick wavy hair, and it has just enough gray in, to look interesting! O, he is really the most attractive man I ever saw! I know I shall never see another who is even half so wonderful!

Inez and Madge say they are going to find out if he is married. It doesn't seem probable, as he has no wife with him. But she may be visiting or something, and expect to join him later. I might just as well make up my mind to it, a man like that could not escape marrying! Someone would be sure to have captured him before this! If she is only worthy of him! But she is probably one of those heartless, selfish creatures, that most great men in history seem to pick, if not, why should she let him come to his work alone? But perhaps he happens by some miracle not to be married! Of course, he would never look at the Ugly Duckling, but many a person has loved in silence and alone, all his or her (their) life. (Thank goodness, Petty isn't going to see that sentence!) I never did know which pronoun to use) O, I forgot to mention his voice! But I can't describe it, so it's no use trying! This is something the way he looks, only of course I can not really draw him at all. If you could see him, Diary, you would never consent for me to write another word about anyone else on your pages, in the world! There comes Inez, and she will look over my shoulder, if I don't hurry!

Thursday—18.—He isn't married! That is, he isn't now. Mrs. Davenport told Madge that his wife died when they had only been married a short time. Isn't that romantic! No wonder he looks so sort of sad. I suppose he never will forget her, or marry again, or anything. Wouldn't it be wonderful to die, and have your husband grieve all the rest of his life for you? Only, you wouldn't be here to enjoy it. O, well, I suppose he is

just as inaccessible as if she were alive! But if a cat can look at a king, an ugly duckling can surely look at a high school professor! I think my case will be lots more romantic than Aunt Dora's. Typhoid isn't romantic, at all. "Unrequited love!" I remember, I thought that movie was the silliest thing!

Inez cried over it. Well, I understand it now. Isn't it strange what a change can take place in a person's ideas in one short week?

Mother just called for me to remember my hair. I don't mind brushing it so much, now. I never thought I would envy Inez or Lisbeth their looks, but——

Saturday night, 20th.—Lisbeth came in before I finished, to get some hand lotion, as Mother's and her jar was empty, and I thought it was Inez, who was down-stairs studying, and so I put my diary away. Well, I'll never get to the great news! He has been here about ten minutes, when Dick came. But it had been. It seems he was a college friend of Father's, and found out that we were his family, and so came to call on Mother this evening. He was even nicer, close up, than in classes. He told us so many things about his and Father's college life, that Father seemed quite a different person than when Mother describes him—more human, you know, not quite so perfect. Mr. Sturtevant made a great fuss over Lisbeth, whom he had never seen before, said she looked so much like Father. She sang, but Inez was not here to play for her, as it was her turn at Granmother's. I could see that the Professor admired Mother very much, and really seemed to enjoy the evening. I hated it, when he finally went, although I hadn't done a thing all evening, but sit and look at him, but that was "happiness enow" for me.

Inez will be frantic when she finds that he was here while she was gone!

Saturday.—A whole week since I wrote a word in my journal! And I might not have written now, but the Prof. has been here again! I was giving so much time to my diary, that I was really beginning to fall down in my lessons. But this is an occasion that cannot be passed up.

Just as I thought, Inez was terribly put out when she heard of the Professor's visit. She said it simply made her *fume* to think she had endured Berty for a whole evening, while we were enjoying Mr. Sturtevant! Of course, none of us even dreamed that he would come again tonight—although Mother didn't show the least surprise, that's her good breeding, I suppose. Inez had a date with Dick Goodwin! Prof. Sturtevant had only been here about ten minutes, when Dick came. But it had been ten minutes well spent, so far as Inez was concerned.

She had talked, and laughed, (the new laugh she and Madge are cultivating) and put her eyes through all their bag of tricks,

and in fact practiced all her new arts upon him. She made a really pretty picture on the piano stool, where she had seated herself, I know as a reminder to Mother to ask her to play, but Dick came in before we had got to that stage.

If looks could kill, poor Dick wouldn't be the "Sheik of the Campus," as Tom Walling calls him, today. Although Inez had been quite proud at capturing Dick, when everybody knows that Mabel Browning, who has more clothes than all the rest of the girls together, as well as everything she wants, has the *awfullest* "crush" on him! But she isn't even in Inez's class for looks—but that wasn't what I was writing about, what was it? O, yes, Inez was mad as a hatter at Dick, (who, of course, didn't know what for) for what is the best catch in the school, compared with Professor Sturtevant? She would have been madder than ever, if she had known that the Professor seemed just as happy and contented after she left, as before. Perhaps that was his gentlemanly way of making Mother and me feel we were of some importance, too.

How I did long for Inez's self-possession, and easy manner! Frankly, I have always thought I had lots more brains than Inez, but I am beginning to doubt it! What use are brains, anyway, if they don't get you anywhere? And I certainly didn't show any evidence of mine, tonight. Every time the Professor spoke to me, I stammered just like Benny Burton.

Mother made up for what I lacked, by being just as nice as she can be, and that's pretty nice. She could make a wooden Indian feel at home, and though rather formal right at first, the Professor is far from wooden. I made some lemonade, and brought in some of Mother's cream-puffs, and Prof. S. ate really a lot of them. It was a sort of disappointment to me, because no one can ever seem *quite* so romantic again, after one has seen him eat real heartily. I hinted this to Mother after he had gone, and she laughed, and said, "Goodness, child, if you are going to leave food out of your romances, you'll have to omit men, too. There is a natural affinity between the two. Haven't you ever heard the old adage about the way to a man's heart? For my part, I was glad to see the Professor enjoy the cream-puffs so well. I happen to know that Mrs. Davenport can't make them fit to eat."

It seems dreadful to confess it, but even Mother is a disappointment to me, sometimes. You wouldn't think to look at her that she *could* say such things! I am afraid that nobody looks at things like I do, and I am doomed to go through life, a lonely unappreciated soul.

Tuesday afternoon.—I cut Gym to come home and write. I just couldn't wait till night, and then I have a big long paper to write for "English Lit."

Just think! I have had a long talk with Prof. S. all alone,

me, myself! And I didn't stammer either! 'Or turn red, or drop anything! Mother told me to go down to Newton's Drug Store before I came home, for some tooth-paste, and camphor; and I was mooning along, making up a story about being a beautiful, mysterious young woman, at the same rich house-party at which Mr. Sturtevant was being entertained. He had been heard to say that I had the saddest, sweetest face he had ever seen, and to wonder what secret sorrow had driven away all its beautiful smiles and written there that look of haunted pain.

Came a day when I came sweeping down the broad stairway, in my plain, but expensive riding-habit, and imperiously, but in a sad, gentle voice, ordered the groom to bring me the swiftest horse in the stables, I would try to ride away from my thoughts. It happened that the Professor, who was sitting thinking about me, in an alcove, heard my command, and resolved to follow me, declare his love, and try to win back the smiles to that sadly beautiful face. Well, it went along, to where in a fit of reckless pain and not noticing that I was being followed by the faithful Professor, I had jumped a ditch, been thrown from my high-spirited mount, and was lying in a tragic, unconscious heap on the ground. Frantic with fear, he rushed up, threw himself from his horse, and gathering my lifeless form to his heart, began calling me every tender, impassioned name his lips could utter.—I had just got to there, when I ran into someone, and looking up, saw it was the Professor!

I was so startled that I blurted out, "O, it's you!" and then could have cut my tongue out for betraying me. (That is an expression I read somewhere.) But he only smiled pleasantly, and said, "Yes, and unless I am very much mistaken, that is you. Were you going in here, Miss Daisy?" We were right at the door of the drug store, and he went in with me. It seemed that he was after a magazine, but when I had got my things, and was starting away, he asked if I wouldn't have an ice-cream soda with him, it was so warm! If Mother, or Inez or Lisbeth had been there to see, I couldn't have said a word, because they would have known that I was only acting; but as it was, I tried to act just as I thought Mother or Inez would have done, and I don't believe he guessed how excited I was inside. He was just as talkative and entertaining as if I were the grandest lady in town. I wonder if he even imagines how I feel toward him! I would die if he did! I came home walking on air, and when Mother asked me for the tooth-paste and camphor, I had left them on the drug store counter!

May 15.—The time simply flies, and I don't get a chance to write a word. Mother has not been well, and we have had to take turns at the house-work, besides doing our school work.

Poor little Lisbeth, just can't remember her day for dishes, and plays along with Gladys, her chum, until I have them done

nearly every time. Then she is so sorry and sweet about it, that I just can't be vexed. But what is hard to stand is Inez's cooking. She said that if Lisbeth and I would take turns making beds, sweeping, dusting, etc., she would do all the cooking, and give Mother a good rest. We tried to get her to go to Gran's for a while, but she would not leave us alone and then school will soon be out, and we will all go up to Aunt Margaret's farm for the summer, and Mother will be all right as she always is, there. But in the meantime, Inez's cooking is simply awful! Everything is sweet! A whole meal of deserts! And she puts cinnamon in everything, too, though I've told her a hundred times that I can't *bear* cinnamon! She says every time, "O, don't you like it? I thought it was cinnamon you *did* like!"

We *have* to eat her stuff, for we never know when we'll get another meal. Inez will come flying in, hours late, look at the clock, and say, "O, dear! Time for another meal! Seems like we eat all the time! Poor little Mumsy, Inez will have her something nice in a jiffy!" Then she will fix up some sticky mess, and Mother will say, "This is delicious, dear!" Though I notice that she hardly touches it. Now, I think Inez should be told plainly that she can't cook, and be made to learn. When I have children—well, if I ever *should* marry and have children, I'll know how to train them, that's certain, because I've given Mother's—no, that sounds too mean,—I won't say anything more—but Inez *does* make me tired!

Sunday afternoon.—Professor Sturtevant is calling on Mother, now. He brought her a beautiful armful of roses and a book, and they seem to be having a lovely time. I was the only girl at home when he came, and I was in the kitchen, trying to cobble up something for Mother to eat—something that wasn't sweet, I mean. I had one of her big kitchen aprons tied under my arms, and where there wasn't a smudge of black, there was a dash of flour. I have looked about the same every time he has called, and that has been often. It is awfully discouraging. I had to let him in, looking as I did, and my heart surely fell when I saw the roses, I had hoped something would prompt the Professor to bring a good thick beef-steak next time he came (cooked of course.) I know poor Mother would appreciate it.

After he had gone in to Mother, I gave up my attempts at cooking, and came up to try to catch up with some of my lessons. I'd have given the world to have stayed and looked at the Professor, but I wouldn't bear looking at, in return, until I've had a bath, and something else on. And now, I am too tired to take a bath, or brush my hair, or anything! My face feels fairly scorched bending over that hot old stove so long, and then I didn't accomplish anything! I have three cut fingers, and one burned one, and O, how they hurt! And then the Professor saw me looking like that! I don't care if he did! I just hope he

does think I am slouchy and untidy, and haven't any pride, so there!

June 15.—Aunt Margaret's Farm.—Or maybe I ought to call it Uncle Henry's Farm. Anyway, that isn't important, this *is*! Mr. Sturtevant is spending his vacation up here, too! He is staying at the Burton's, Aunt Margaret's nearest neighbors! It seems like a remarkable coincidence, but Inez says she knows he came just because he knew we were coming. She says he asked her one day after class if anyone else up here took summer boarders, besides Uncle Henry. Of course, he had heard us talk about coming to the farm. I sort of wonder, myself—but wouldn't say so right out, as Inez does. Anyway, he is there, and most of the time he is here. He comes over in the morning, to play tennis with Inez, or me, and usually stays to lunch, because Aunt Margaret, who hasn't any children, loves company, and always urges him to stay. Then in the afternoon, he takes Mother boating, or for a long walk, for the sake of her health. Then Uncle Henry asks him to spend the evening, and we sit out on the porch and sing, while Abner Adams, Uncle Henry's hired man, plays the ukelele; or we listen while Uncle Henry and the Professor have an argument on religion or politics, (sometimes we make out cross-word puzzles while it is going on), and twice we have all gone out on the river for a moon-light boat ride.

Lisbeth is simply running wild. She is all over the farm with Uncle Henry or Abner, or tearing around like mad on Chub, the pony that Uncle Henry keeps for us girls to use in the Summers, or hiking off for picnics with Bennie and Bettie, the Burton's twins, every time Mother will let her.

Aunt Margaret says I look "peaked," and tries to make me eat cream at all hours of the day. I let her think I had been carrying a too heavy course in school (two heavy courses would be nearer right, Inez's and my own), and don't tell her what really is the matter, of course, though sometimes I think she suspects something. She is always talking about the Professor, asking me if I like him, and don't I think he is a nice thoughtful man around the house, and so on. Ho-hum! I'm tired of writing, and promised Aunt Margaret that I would help her shell some peas for dinner.

Inez and Lisbeth went to town with Uncle Henry, and Mother is somewhere with the Professor. He is reading a book to her, that was written by one of his friends.

July 29.—This is the end! The very last scratch I shall ever write in your pages, Diary! When I have finished easing my mind today, I'll stick you in the kitchen stove, when Aunt Margaret is not looking; or maybe seal you up with sticking plaster, and put you away to read when I am an old, old, maid, sitting by the fire, knitting socks for my grand-nephews. No—I won't do it! I may be obliged to sit by the fire in cold

weather, but I simply refuse to waste my eye-sight knitting socks for those despicable children, so there!

Well, now that's settled, I will get on with my story. I am sitting propped up in bed in broad daylight, pillows at my back, a hot-water bottle at my feet, and Uncle Henry's big red dressing-gown on, all to quiet Aunt Margaret's fears that I might contract pneumonia.

This is what happened.

An hour or so after lunch, when everybody was reading, or dozing, or crocheting, or something, I went down to the river, and got into one of the little canoes that Uncle Henry keeps tied to the boat-landing. I felt dreamy and sad, so I just stretched out in the bottom of the boat and looked up at the sky, and thought beautiful thoughts, while I drifted idly down-stream. Presently, I drifted into a story about the Professor and me, as I always do, or rather did, when I must have dozed off, for



Prof. Sturtevant.

the next thing I remember was shouting. It was Mother and Mr. Sturtevant, who had wandered away down the river to read their book, though they could surely have found a quiet place without coming so far.

Well, anyway, they had seen my boat drifting straight toward an old tangly tree-root, which stuck out from a little island in the middle of the river. They wondered if anyone could be in it, (they couldn't see me, as I was lying down), because the boat was apt to catch on that snag, and not far below were some rapids, and quite a fall in the river. Well, when I heard them shouting, it startled me wide-awake, and I jumped straight up, suddenly, forgetting all about where I was. I don't know if I had any help from the snag, or not, but anyway, I capsized the boat, and suddenly found myself in the water, which seemed terribly cold for mid-summer, with the canoe over me. I got out from under, and tried to strike out for the bank where Mother was, but the current was so strong and swift there, that it kept carrying me down-stream, nearer and nearer to those falls.

The Professor had jumped right in with his clothes on, and

was swimming toward me, but both he and Mother kept shouting something, and pointing behind me. I couldn't hear what they said for the roar of the water, and didn't have time for looking at the view, or anything, anyway; I had troubles of my own. Once I thought how romantic it was for me to be drowning, and the Professor rescuing me, but there really wasn't much time for thought, though it seemed hours before he reached me, just as I was too tired to try any longer, and was going to let the water have me if it wanted me so badly.

The Professor didn't look a bit romantic, with his wet clothes clinging to him, his hair plastered tight to his head, and his eyeglasses which he had forgotten to take off, dangling from his ear. But I could have forgiven him all that as he had got that way saving my life, if it had not been for his first words, "You little fool!" That's what he said, the very words! Not, "O, my dearest!" or "Thank heaven, in time!" or even, "Saved!" Just, "You little fool! Do you want to scare your Mother to death? It's enough to kill her!" I could see that he didn't want to talk at all, didn't have any too much breath, in fact, as he



was now towing me along against the current. But he had to get it out before he came to my Mother, he couldn't very well call me a fool before her! It seemed they had tried to tell me to climb onto the little island, and stay till he could get a boat and come after me, but I didn't understand. I don't think the Professor enjoyed getting his new white flannels wet, for one thing.

Mother was nearly in hysterics, crying and sobbing, when we got to the shore, and the Professor didn't take another bit

of notice of me, though I thought for once I ought to be the heroine of the situation—even if I did look more like a drowned rat than a heroine—but began trying to comfort Mother, in a way that was surprising, to say the least—putting his arms around her and patting her shoulder, and saying over and over, “There, there, dearest, she’s all right, don’t you see?” I guess I must have looked rather queer, for Mother said suddenly, between sobs, “Daisy, darling, I’ll tell you first of all, the Professor is going to be your new daddy, aren’t you glad?”

“And when I am, young lady, I’ll see that you behave a little more sensibly than you did today!” said the Professor, trying to be jokey, but meaning it, I could see.

Well, I felt suddenly that three was a crowd, and the one that made it crowded, was wet and miserable, and wanted to cry, so I said rather crossly, I am afraid, “If you will just take the responsibility of the rest of the family off my hands, I think I can manage to look out for myself!” Then I ran. Aunt Margaret put me to bed, and gave me a cup of hot ginger tea, and made all the fuss over me, that Mother would have made under ordinary circumstances; and after all, people don’t get engaged to Professor Milton Sturtevant every day, and all the family have been up to see how I feel, including Mother and the Prof. When I looked at him, beaming down at me in such a fatherly way he had already forgotten that he called me a little fool, for frightening Mother.) I almost laughed in his face, to think that Inez and I ever imagined that we were in love with him! Why, he is just the age and type for Mother, and of course she was the attraction all the time! Thank goodness, nobody knows the joke on me, but you, Diary, and I will make it impossible for you to tell!

It will really be a wonderful relief to have another man in the family, to take some of the responsibility off my shoulders. Now, I am going to have a vacation!





AN OLD LADY AT THE COUNTY INFIRMARY

The Picture on the Wall

Jessie Sundwall

For hours I've gazed upon it,
This picture on the wall,
This picture of a mother
In quaint old-fashioned shawl.
Her face deep-lined and furrowed,
Grave eyes of faded blue,
But in these windows of the soul,
Her life is mirrored true.

I saw her as a baby,
So dimpled sweet and fair.
Instead of silver on her brow
Lay curls of golden hair.
Again in care-free maidenhood,
Mid meadow daisies gay,
She chased the goldwinged butterfly,
Or dreamed the hours away.

The hand, blue-veined and hardened,
That holds the worn old shawl,
Had once been called by lover true,
So soft, so warm, so small.
The old black cap, in Springtime
Had been a bridal flower,
Placed 'mong her curls proclaiming
The wondrous wedding hour.

Came noon of life, and children,
Beside this woman's knee
Learned of life's truths. Oh matchless
The mother-love I see,
Great sacrificing, yearning,
With every breath a prayer,
The Valley of the Shadow, left
The look recorded there.

And now her cares and sorrows
Are written on her face,
They, like the waters on the rock,
Leave marks that don't erase,
While all the joys and virtues
Make imprint on her soul,
And these she'll carry onward
To that eternal goal.

For hours I've gazed upon it,
This picture on the wall,
She seems to be in waiting
For angels summoning call.
Small need has she of riches;
A kindly friend, no more,
To bid farewell in parting,
And softly close the door.

Notes from the Field

Amy Brown Lyman

Nebo Stake.

At an entertainment given early in the year by the Nebo stake Relief Society in honor of the stake presidency and stake clerk, the board members presented four Bible stories, which they had dramatized. The entertainment was so successful that it was given by request to six of the wards of the stake in a joint entertainment on the Relief Society annual day, and later to the Santaquin wards.



BIBLE STORIES DRAMATIZED

The stories dramatized and the cast of characters in each group were as follows: the story of Ruth, Naomi—President Hepsy Sperry Lewis, Ruth—Leona Dixon, and Orpha—Delia Dixon; the story of Elijah and the widow, widow—Mary Jeppson, Elijah—Annie Curtis, child—Genevieve Clayton; the story of Rebekah at the Well, Rebekah—Hazel Coray, Nahor—Annie Curtis, Isaac—Louise Cox, Maids—Delia Dixon, Julia Hancock, Leona Dixon, Ann J. Loveless; the story of Miriam, Miriam—Reta Loveless, Mother of Moses—Lydia Harris, Daughter of Pharaoh—Phoebe Reid; director, Ada Clayton.

Utah Stake.

In commemoration of the founding of the Relief Society, the Utah stake board Relief Society entertained all the Relief Society members of the stake and a few visitors at the Columbia Theatre the afternoon of March 17, 1926. There were between 1150 and 1200 present. The entertainment opened by the vast congregation singing, "We Thank Thee, O God, for a Prophet," after which the following program was given: speech of welcome, President Electa S. Dixon; one-act play, "Young America," furnished by the B. Y. U. Dramatic Art Department; the picture, "Drusilla and her Millions." As a climax sentiments were thrown upon the screen, stating the date of the organization of the Relief Society, purpose of the organization, and what it has meant to women. Both the one-act play and the picture depicted the spirit of the Relief Society. The entertainment was especially enjoyed and appreciated by all who attended since it was just a little different from the usual manner of celebrating this occasion. The attendance shows the attitude of the Relief Society members of the stake to the Relief Society cause. The stake membership is 1099.

Jordan Stake.

The Jordan stake Relief Society recently entertained at a banquet in the Sandy second ward chapel in honor of President Soren Rasmussen and stake clerk Niels Lind. The tables were beautifully decorated in yellow and white, and the young women who served wore caps and aprons in the same colors. Dainty favors marked the places for the guests. After a hearty greeting by President Elfleda L. Jensen, a delightful program of toasts was given, interspersed with artistic musical selections, after which recreation features were introduced. The most interesting and amusing of the "stunts" was a clinic for fathers and babies, when the prominent men of the stake marched into the clinic carrying large baby dolls which were examined by the doctor in charge. Instructions were given the fathers jointly on the care of children. The whole affair was most entertaining and enjoyable.

Woodruff Stake.

On March 17, the Evanston ward Relief Society of the Woodruff stake, held a "Mothers' Carnival" in the city hall, the program following the outline in the November Magazine. The Carnival was a great success. There were 250 present, 237 of whom were mothers. Of this number, Mrs. Drusilla Stacey, mother of fifteen children, and Mrs. Susan Evans and Mrs. Elizabeth Crompton, mothers of fourteen children each, won the prizes for the largest families. The mother of the most sons was Mrs. Mary Ann Barnes, twelve sons. The mother of the most daughters was Mrs. Galligos, nine daughters. The oldest mother present was Mrs.

Elizabeth Banks, 89 years old; the youngest mother present was Mrs. Edna Spiers, 18 years old. The prizes for the longest membership in the Relief Society went to Hannah Marston, 52 years a member, and Hannah Smith and Clara Deloney, each 49 years a member. There were prizes given to ten mothers of twins. There was no record of triplets ever having been born in the ward. The grand march, led by the honored mothers of the largest families, was an inspiring sight, and as they passed the ward presidency, each mother received a useful gift. The gifts were varied and useful. The ward officers made 285 presents which consisted of hand embroidered doilies, garters, shoe trees, guest towels, handkerchiefs with tatted edges, pin cushions, darning bags, needle books, caps, etc. Refreshments were served cafeteria style. Every one voted it the most successful annual day held in the ward, and much credit is due the ward officers for their hard work, and for the efficiency, quickness and ease with which they served 250 people with luncheon in twenty minutes.

Burley Stake.

At the joint "Leadership Week" held in Burley, Idaho, recently, with six stakes participating, social welfare work was one of the features. President Margaret Cutler and counselors worked untiringly for the success of this department. The local doctors spoke on health topics and Mrs. Laura Adamson, president of the Relief Society of Blaine stake, and Miss Callie and Dr. Fouls of the state department, gave lectures on social work.

Other courses given were recreation, religious education, methods of teaching, scouting, and a farmers' conference with recreation leaders from the Y. M. M. I. A. and professors from the Brigham Young University in charge. Over five hundred people were in attendance.

Benson Stake.

A very successful teachers' convention was held in Benson stake March 13, based on the outlines furnished by the General Board at the 1925 group conventions. The topics were well given and a delicious luncheon was served to the 363 workers present.

Testimonials for Stake Presidents

A testimonial was held March 17, 1926 in the Alpine stake tabernacle, in honor of Mrs. Annie C. Hindley, who has removed from the stake, and the three retiring board members, Sisters Susie Swenson, Rachel Hunter and Emma C. Smith. Seven hundred women of the Alpine stake were present and one of the General Board members, Miss Sarah M. McLelland. A pageant entitled the "Glory of Service" was rendered in the most impressive manner. At the close, a beautiful silver flower receiver

filled with roses and sweet peas, was presented to President Hindley, and a set of engraved silver spoons and a bouquet of sweet peas to each of the retiring board members. President Eliza Buckwalter made the presentation speech, beautifully portraying the faithful life and labors of each of the retiring board members and the high esteem in which they are held in the Alpine stake. After the program, refreshments were served. Mrs. Hindley had served thirteen years as president of the Relief Society of this stake, and previous to that she had served twelve years as a stake counselor. Her co-workers in the stake board testify that she was a woman among women. By her kind and loving disposition she endeared herself to every Relief Society member and to all others who know her. She never asked her board members to do anything she was unwilling to do herself and was surely a combination of Mary and Martha in her full sweet life of labor.

On March 9, Mrs. Hindley's ward (the third ward of American Fork, which has an enrollment of sixty-three) held a meeting in her honor with eighty-two present. It was said by one of the ward presidency, "We have always felt honored in having President Hindley a member of our organization, and when her calling or sickness did not take her, she was at her meeting in her own ward, and when she could not attend, an excuse was generally sent giving the cause of her absence." A beautiful fern and silver pie server were presented to her as a token of their love.

The following officers and members were appointed in the new organization: Eliza Buckwalter, president; Harriet M. Webb and Edith Grant Young, counselors; Mary E. Abel, secretary-treasurer; Lettie Gudmundsen, Olena Goodwin, Mary Cooper, Sarah S. Chipman, Rhoda Gardner, Ella M. Gragun, Emma Phillips, and Laura Dunkley, board members.

A testimonial was given in April in Preston Third ward hall in honor of Mrs. Nellie P. Head and board members Chloe M. Howell, Delilah Keller and Fanny Thomas, retiring president and board members, respectively, of Oneida stake Relief Society. Mrs. Head has been president of the Relief Society for ten years—four years over the wards embraced in both the Franklin and Oneida stakes, and six years over the wards of the Oneida stake, since the division of the stake. The testimonial was given under the supervision of the new presidency, Mrs. Amy C. Ballif, Mary W. Condie and Harriet J. Greaves, assisted by board members and ward presidents. The hall was beautifully decorated for the occasion, and was filled with friends of the retiring officers. A splendid program was rendered, during which Mrs. Head and her associates were each presented with an appropriate gift as a token of love and respect from the Relief Society sisters of the stake. After the meeting a dainty luncheon was served to about two hundred people.

Guide Lessons for October

LESSON I

Theology and Testimony

(First Week in October)

THE DUAL NATURE OF JESUS CHRIST

During his ministry on the earth, the Savior spoke of himself as "The Son of Man," and so he was, through his mother, whose father was a man of the House of David, while Jesus' father was God.

The mission of Jesus was of a dual nature and had a dual object: first, as God to conquer death and redeem mankind; second, to experience mortality. The one extended his power, the other intensified his sympathy. The dual nature of the Savior is made plain by the Prophet Abinadi, *Book of Mormon*, Mosiah 15:1-6.

"1. And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

"2. And because he dwelleth in flesh he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son—

"3. The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

"4. And they are one God, yea, the very eternal Father of heaven and of earth.

"5. And thus the flesh becoming subject to the Spirit, or the Son of the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

"6. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, As a sheep before the shearer is dumb, so he opened not his mouth."

We quote from Talmage's *Jesus the Christ*; the following note, which is illuminating in relation to Mary's descent. Mrs. A. S. Lewis, an authority on Syriac manuscripts, "holds that Matthew's account attests the royal pedigree of Joseph and that Luke's genealogical table proves the equally royal descent of Mary. Mrs. Lewis says "The Sinai Palimpsest also tells us that Joseph and Mary went to Bethlehem to be enrolled there, because they were both of the house and lineage of David."

Canon Girdlestone, in discussing the article, says in pertinent emphasis of Mary's status as a princess of royal blood through descent from David, "When the angel was foretelling to Mary the birth of the Holy Child, he said: 'The Lord God shall give him the throne of his father David, Mary would have answered, I am not yet married to Joseph, whereas, she did answer simply: 'I am an unmarried woman' which plainly implies that if I were married, since I am descended from David, I could infuse my royal blood into a son but how can I have a royal son, while I am a virgin?'"

The human nature of Jesus made it possible for him to be tempted through appetite, ambition for notoriety, and yearning for wealth and power. His divine nature enabled him to silence Satan. Matthew 4:1-11.

"1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"2. And when he had fasted forty days and forty nights, he was afterward an hungred.

"3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

"6. And saith unto him, If thou be the Son of God, cast thyself down; for it is written, he shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

"8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"11. Then the devil leaveth him, and behold angels came and ministered unto him."

His human nature found him weary at the well humbly asking and graciously receiving a drink at the hands of the woman of Samaria. His divine nature opened to him the secrets of her soul and caused him to offer her the cup of everlasting life. Reference: John 4:7-10.

"7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

"8. (For his disciples were gone away unto the city to buy meat.)

"9. Then saith the woman of Saramia unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

"10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

At the call of human nature he slumbered on the Sea of Galilee in the midst of a storm; his divine nature gave his command over the winds and the waves. Reference Matthew 8: 23-27.

"23. And when he was entered into a ship, his disciples followed him.

"24. And behold, there arose a great tempest in the sea, in-somuch that the ship was covered with the waves: but he was asleep.

"25. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and tere was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?"

His human nature at Gethsemane caused him to shrink from the indescribable impending agony; his divine nature made it possible for him to bear up under the accumulated sins of ages. Was it not his human nature that called forth the question on the cross, "My God, my God, why hast thou forsaken me?" Certainly it was his divine nature by which he declared the completion of the sacrifice in the words, "It is finished." John 19:30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. Reference: Luke 22: 41-44.

"41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

"42. Saying, Father, if thou be willing remove this cup from me; nevertheless, not my will, but thine, be done.

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in an agony, he prayed more earnestly: and his sweat was as it were greae drops of blood falling down to the ground."

Matthew 27:46. "And the ninth hour Jesus cried with a loud voice, saying E'li, E'li, la'ma sa-bach'tha-ni? that is to say, My, God, my God, why hast thou forsaken me?"

1. Jesus came not to destroy human nature but to subordinate it to divine nature.
2. Elaborate this thought: The sacrifice was finished on the cross but the redemption awaited the resurrection.
3. In the light of his mission, show the necessity for the super-divinity of Christ.
4. Give one or more examples of the dual nature of Jesus, other than those used in this lesson.

LESSON II

Work and Business

(Second Week in October)

HOME TALKS

Some Parental Obligations

"How best can we serve you?
O, children! if you knew
How her heart aches with loving
How deep and how true,
How brave and enduring,
How patient and strong,
How longing for good and how fearful of wrong
Is the love of your mother!"

- I. A great obligation of parents is to love their children sufficiently so as to strive to set the proper example for them to follow in honor, integrity, truthfulness, courtesy, and kindness. How fortunate is the child who can always look up to his parents as his ideal.
- II. Another obligation is to study child nature and strive to understand each individual child. To understand the natural urges of boys and girls, such as love of adventure, desire for personal adornment, association with other boys and girls, etc., and to provide for their proper expression, saves many children from serious mistakes.
- III. Parents owe it to their children to hold before their children good examples rather than bad. To make their teaching positive rather than negative. "Put the best things before the children naturally grow to look on the best things as within their reach." "As a stimulant to ambition of the right sort, keep constantly before children the lives of great and good men and women of all ages."
- IV. One great obligation of parents is to teach the gospel of Jesus Christ to their children in such a way that it makes a lasting impression, or that it appeals to them rather than repels them.

LESSON III

Literature

(Third Week in October)

ROBERT FROST

Recently a survey was made in the United States to ascertain which poets should be included in a series of new reading texts being prepared for publication. A goodly number of votes were cast—some for one poet—and some for another, but on one poet they were agreed. All persons taking part in the survey asked that the poems of Robert Frost be included in the new readers. After such a statement, I feel sure it will not surprise our readers to learn that Robert Frost is something like Longfellow, and Field, and Riley, in that he reaches the common people.

Robert Frost is a good example of a poet who was not without honor save in his own country, for his own country refused to accept him, allowing him to waste his life attempting to do a variety of things for which he was not at all suited, until England proclaimed him a poet in such unmistakable terms that his own country was forced to acquiesce.

Robert Frost, like Amy Lowell, is of New England, its very soil. Nevertheless, he was born in the West. Robert Lee Frost was born in San Francisco, California, March 26, 1875; at the age of ten he returned to the East; this was his native environment; eight generations of his forebears had lived there.

He did his preparatory work for College at the Lawrence High School, Massachusetts. In 1892 he entered Dartmouth College, where he remained only a few months. The urge for creative work bore heavily upon him, consequently the routine of college work proved irksome.

Desiring to earn his living, he accepted a job as bobbin boy in one of the mills at the city of Lawrence. He had begun to write poetry and had sent some to *The Independent*, but the very thing that marked him as a poet, and later won for him so much praise as a stylist, is what these first editors in America objected to.

Ada Dwyer Russell in her address on Amy Lowell, said that Miss Lowell disliked very much worn out words; she wanted words fresh from the heart of the thing that was being written about. Robert Frost's words were full of "the flavor of the soil" and for that reason they were rejected by people who could not discover their great worth. For twenty years this now popular poet remained unknown. He married in 1895. "In 1897 he moved his family to Cambridge, Mass., and entered

Harvard in a final determination to achieve culture. This time he followed the cut-and-dried curriculum, for two years, but at the end of that period, he stopped trying to learn and started to teach."

He worked at a variety of things such as teaching school, mending shoes, editing a weekly paper, finally turning to farming at Derry, New Hampshire. Many a farmer striving to work the stubborn soil of New England had found it a very difficult thing to wrest a living from the rock-bound coast, and so it was with Robert Frost. It was with the most meagre success that he labored on untiringly—the soil refusing to yield and the unresponsive public refusing to recognize that it had a real poet in its midst. Finally, in September, 1912, Frost sailed to England with his wife and four children. Now for the first time this gifted man moved in a literary atmosphere. He collected his poems and with much misgiving, because of his experience at home, presented them to an English publisher. Not many months passed before his first volume of poems was issued under the caption of *A Boy's Will*. Away from home, Frost was recognized as "one of the few authentic voices of modern poetry."

In 1914, Frost was living in Gloucestershire, with the English poets Lascelles, Abercrombre, and W. W. Gibson, as neighbors. In 1914 he published *North of Boston*—an American book in every particular; he called it a *Book of People*. It is all that and more, with its rich New England background, which places it among the very first books that truly interpret New England life. *North of Boston* was received in the United States in the warmest possible manner, with the result that when Frost came back to America, it was to find himself famous. *Mountain Intervals* followed, in 1916. He had gained confidence, knowing, as he did, that his own countrymen were ready to receive him and give him due recognition.

The following lines express his feeling of confidence:

"They would not find me changed from him they knew—
Only more sure of all I thought was true."

New Hampshire appeared in 1923, and was awarded the Pulitzer prize for being the best volume of poetry of that year.

Frost now entered the class room, teaching first at Amherst, and later at the University of Michigan; he was at Amherst from 1916 to 1919, and at the University of Michigan from 1923 to 1925. He then ceased active teaching, but was induced to return to the faculty of the University of Michigan, under the following agreement: "Michigan offered him an 'idle professorship' for life, which requires that he spend part of the time in educational circles, acting as 'sort of a poetic radiator,' a small part teaching, and the rest of his time on his farm in Vermont."

We shall include in this lesson, first of all, the poem *The Death of the Hired Man*. We feel that it needs no explanation—that it needs merely to be read carefully to be understood. We feel that our readers will be very proud indeed of Mary. Here we have a story of intense human interest—not particularly attractive—but lifted into the realm of the divine through Mary's lovely Christian soul.

THE DEATH OF THE HIRED MAN

Mary sat musing on the lamp-flame at the table
 Waiting for Warren. When she heard his step,
 She ran on tiptoe down the darkened passage
 To meet him in the doorway with the news
 And put him on his guard. "Silas is back."
 She pushed him outward with her through the door
 And shut it after her. "Be kind," she said,
 She took the market things from Warren's arms
 And set then on the porch, then drew him down,
 To sit beside her on the wooden steps.

"When was I ever anything but kind to him?
 But I'll not have the fellow back," he said:
 "I told him so last haying, didn't I?
 'If he left then,' I said, 'that ended it.'
 What good is he? Who else will harbor him?
 At his age for the little he can do?
 What help he is there is no depending on.
 Off he goes always when I need him most.
 'He thinks he ought to earn a little pay,
 Enough at least to buy tobacco with,
 So he won't have to beg and be beholden.'
 'All right,' I say, 'I can't afford to pay
 Any fixed wages, though I wish I could.'
 'Someone else can'—'then someone else will have to'
 I shouldn't mind his bettering himself,
 If that was what it was. You can be certain,
 When he begins like that, there's someone at him,
 Trying to coax him off with pocket money,—
 In haying time, when any help is scarce.
 In winter he comes back to us. I'm done."

"Sh! not so loud: he'll hear you," Mary said.

"I want him to—he'll have to soon or late."

"He's worn out. He's asleep beside the stove."

"When I came up from Rowe's I found him here,
 Huddled against the barn-door fast asleep,

A miserable sight, and frightened, too—
 You needn't smile—I didn't recognize him—
 I wasn't looking for him—and he's changed.
 Wait till you see."

"Where did you say he'd been?"

"He didn't say. I dragged him to the house
 And gave him tea and tried to make him smoke.
 I tried to make him talk about his travels,
 Nothing would do: he just kept nodding off."

"What did he say? Did he say anything?"
 "But little."

"Anything? Mary, confess.

He said he'd come to ditch the meadow for me."

"Warren!"

"But did he? I just want to know."

"Of course, he did. What would you have him say?
 Surely you wouldn't grudge the poor old man
 Some humble way to save his self-respect.
 He added, if you really care to know,
 He meant to clear the upper pasture, too.
 That sounds like something you have heard before?
 Warren, I wish you could have heard the way
 He jumbled everything. I stopped to look
 Two or three times—he made me feel so queer—
 To see if he was talking in his sleep.
 He ran on Harold Wilson—you remember—
 The boy you had in haying four years since.
 He's finished school, and teaching in his college.
 Silas declares you'll have to get him back.
 He says they two will make a team for work:
 Between them they will lay this farm as smooth!
 The way he mixed that in with other things.
 He thinks young Wilson a likely lad, though daft
 On education—you know how they fought
 All through July under the blazing sun,
 Silas up on the cart to build the load.
 Harold along beside to pitch it on."

"Yes, I took care to keep well out of earshot."

"Well, those days trouble Silas like a dream.
 You wouldn't think they would. How some things linger!
 Harold's young college boy's assurance piqued him.
 After so many years he still keeps finding
 Good arguments he sees he might have used.
 I sympathize. I know just how it feels
 To think of the right thing to say too late.
 Harold's associated in his mind with Latin.
 He asked me what I thought of Harold's saying
 He studied Latin like the violin
 Because he liked it—that an argument!
 He said he couldn't make the boy believe
 He could find water with a hazel prong—
 Which showed how much good school had ever done him.
 He wanted to go over that. But most of all
 He thinks if he could have another chance
 To teach him how to build a load of hay—"

"I know, that's Silas' one accomplishment.
 He bundles every forkful in its place,
 And tags and numbers it for future reference,
 So he can find and easily dislodge it
 In the unloading. Silas does that well.
 He takes it out in bunches like birds' nests.
 You never see him standing on the hay
 He's trying to lift, straining to lift himself."

"He thinks if he could teach him that, he'd be
 Some good perhaps to someone in the world.
 He hates to see a boy the fool of books.
 Poor Silas, so concerned for other folk,
 And nothing to look backward to with pride,
 And nothing to look forward to with hope,
 So now and never any different."

Part of a moon was falling down the West,
 Dragging the whole sky with it to the hills.
 Its light poured softly in her lap. She saw
 And spread her apron to it. She put out her hand
 Among the harp-like morning glory strings,
 Taut with the dew from garden bed to eaves,
 As if she played unheard the tenderness
 That wrought on him beside her in the night.
 "Warren," she said, "he has come home to die:
 You needn't be afraid he'll leave you this time."

"Home," he mocked gently.

"Yes, what else but home?

It all depends on what you mean by home.

Of course he's nothing to us, any more

Than was the hound that came a stranger to us

Out of the woods, worn out upon the trail."

"Home is the place where, when you have to go there,

They have to take you in."

"I should have called it

Something you somehow haven't to deserve."

Warren leaned out and took a step or two,

Picked up a little stick, and brought it back

And broke it in his hand and tossed it by.

"Silas has better claim on us, you think,

Than on his brother? Thirteen little miles

As the road winds would bring him to his door.

Silas has walked that far no doubt today.

Why didn't he go there? His brother's rich,

A. somebody—director in the bank."

"He never told us that."

"We know it, though."

"I think his brother ought to help, of course,

I'll see to that if there is need. He ought of right

To take him in, and might be willing to—

He may be better than appearances.

But have some pity on Silas. Do you think

If he'd any pride in claiming kin

Or anything he looked for from his brother,

He'd keep so still about him all this time?"

"I wonder what's between them."

"I can tell you.

Silas is what he is—we wouldn't mind him—

But just the kind that kinfolks can't abide.

He never did a thing so very bad.

He don't know why he isn't quite as good as anyone.

He won't be made ashamed

To please his brother, worthless though he is,"

"I can't think Si ever hurt anyone."

"No, but he hurt my heart the way he lay

And rolled his old head on that sharp-edged chair-back.

He wouldn't let me put him on the lounge.

You must go in and see what you can do.

I made the bed up for him there tonight.

You'll be surprised at him—how much he's broken.
His working days are done; I'm sure of it."

"I'd not be in a hurry to say that."

"I haven't been. Go, look, see for yourself.
But, Warren, please remember how it is:
He's come to help you ditch the meadow.
He has a plan. You mustn't laugh at him.
He may not speak of it—then he may.
I'll sit and see if that small sailing cloud
Will hit or miss the moon."

It hit the moon.

Then there were three there, making a dim row,
The moon, the little silver cloud, and she.

Warren returned—too soon, it seemed to her,
Slipped to her side, caught up her hand, and waited.

"Warren?" she questioned.

"Dead" was all he answered.

In "The Runaway," we have perhaps the best and at the same time most tender picture of a colt to be found in our literature. We feel keenly that Robert Frost should have spent so much time on a farm whose yield was so unsatisfactory, but if he was not rewarded in grain and vegetables and fruits, he certainly amassed an amount of experience that has given him abundant material for his poems.

In "The Runaway" we have a little colt that has made its way out into the snow and is plainly excited over conditions. The poem tells its own story.

THE RUNAWAY

"Once when the snow of the year was beginning to fall,
We stopped by a mountain pasture to say, "Whose colt?"
A little Morgan had one forefoot on the wall,
The other curled at his breast. He dipped his head
And snorted to us. And then he has to bolt.
We heard the miniature thunder where he fled,
And we saw him, or thought we saw him, dim and grey,
Like a shadow against the curtain of falling flakes.
"I think the little fellow's afraid of the snow.
He isn't winter-broken. It isn't play
With the little fellow at all. He's running away.
I doubt if even his mother could tell him, 'Sakes,

It's only weather.' He'd think she didn't know!
 Where is his mother? He can't be out alone."
 And now he comes again with a clatter of stone
 And he mounts the wall again with whited eyes
 And all his tail that isn't hair up straight.
 He shudders his coat as if to throw off flies.
 "Whoever it is that leaves him out so late,
 When other creatures have gone to stall and bin,
 Ought to be told to come and take him in."

"*To Earthward*" is a poem expressive of the poet's love for nature which quite justifies the opinion of many critics that his love for nature was equal to that of the English poet, William Wordsworth.

TO EARTHWARD

Love at the lips was touch
 As sweet as I could bear;
 And once that seemed too much;
 I lived on air
 That crossed me from sweet things,
 The flow of—was it musk
 From hidden grape vine springs
 Down hill at dusk?
 I had the swirl and ache
 From sprays of honeysuckle
 That when they're gathered shake
 Dew on the knuckle.
 I craved strong sweets, but those,
 Seemed strong when I was young;
 The petal of the rose
 It was that stung.
 Now no joy but lacks salt
 That is not dashed with pain
 And weariness and fault;
 I crave the stain
 Of tears, the aftermark
 Of almost too much love,
 The sweet of bitter bark
 And burning clove.
 When stiff and sore and scarred
 I take away my hand
 From leaning on it hard
 In grass and sand,

The hurt is not enough:
 I long for weight and strength
 To feel the earth as rough
 To all my length.

This poem is undoubtedly a protest against war as is Amy Lowell's *Patterns*. *The Peaceful Shepherd* is Robert Frost's protest against war.

THE PEACEFUL SHEPHERD

If heaven were to do again,
 And on the pasture bars
 I leaned to line the figures in
 Between the dotted stars,

I should be tempted to forget,
 I think, the Crown of Rule,
 The Scales of Trade, the Cross of Faith,
 As hardly worth renewal.

For these have governed in our lives,
 And see how men have warred!
 The Cross, the Crown, the Scales, may all
 As well have been the Sword.

The poet is disappointed that our so-called Christian civilization has been so little able to cope with war.

Questions and Problems

1. Give some interesting items concerning the life of Robert Frost.
2. Illustrate from the poem *The Death of the Hired Man* how Mary overcame evil with good. Can you think of any characters in real life that reminds you of Mary? If so, illustrate by telling of something done by the real characters without mentioning names.
3. Select some words and phrases that substantiate the notion that Robert Frost has very deep appreciation of nature.
4. Do you feel that Robert Frost is justified in the attitude he takes in *The Peaceful Shepherd*?
5. Is there anything in the poems we have read that reminds us of New England?

Lesson IV

Social Service

(Fourth Week in October)

INTELLECTUAL PROBLEMS OF CHILDHOOD

John and Rosa

Two eleven-year old children are the subject of this discussion. Both were given intelligence tests and were found to be slightly over eight years old mentally. John's measurement is expressed in terms of Intelligence Quotient (I. Q.) 72, and Rosa's I. Q. is 71. According to the table given in the last lesson (it appears also on page 76 of the text) John and Rosa both fall in the group classified as "borderline."

John and Rosa typify a problem with which the schools and various Children's Agencies are frequently faced. The dull child, who does not accomplish the standard work of his grade, usually has an unhappy school life. He is often misunderstood and is considered lazy and shiftless by his parents and teachers. His failures lead to discouragement and to his decreasing faith in his ability to succeed. His sense of inadequacy makes him fearful of the scorn of his classmates, with the result that such powers as he has are not given expression. The dull child, if not understood and intelligently handled, is made to suffer the additional handicap of feeling hopelessly inferior. But a dull individual may make a very satisfactory adjustment. The ultimate test of mental ability or deficiency is not the grade attained on the intelligence scale, but it is the individual's ability to live a normal social life. Dr. Wile states he is willing to accept as a working definition of mental deficiency, "One who is capable of earning a living under favorable conditions, but is incapable from birth, or from an early age, (a) of competing on equal terms with his normal fellows and (b) of managing himself or his affairs with ordinary prudence."

Such borderline children as John and Rosa, if left to compete with their better endowed classmates, are destined to fail in school work and also in their adult life problems. If no saving traits are found and developed in the "borderline" child, he, perhaps, in adult life will fit the definition of the mental deficient, but if his powers are developed, and if his faith in his own ability to achieve certain goals is fostered, his adult accomplishments might make the classification of deficiency unfair.

The author stresses the danger of labelling a borderline child "feeble-minded." The child who is dull may have traits that will compensate for his lack of mental alertness.

The eleven-year old boy, John, was in the fifth grade, but

his mental age (eight years) indicated that his native ability was that of the average child in the third grade. The test also showed that John had no special ability. The explanation of his fair work in the fifth grade was found in his diligence and ambition. By studying longer than the normal child, he was able to accomplish the same type of work. By determination and effort he was able, at this age to overcome the handicap of his slowness. It is doubtful, however, that he would be able to continue to compete in school work successfully when he reaches the higher grades. As the subject's matter becomes more diversified, it will be physically impossible to spend the extra time on each lesson which he now spends on only two or three. The probability is that he will not be able to do satisfactory work in high school, but he perhaps can complete the eighth grade a few years retarded.

The practical question which the parents and teachers of the boy must meet, is whether it will be advisable for him to continue academic work after completing the elementary schools. There is no doubt that academic work will always be very difficult for him. No amount of study and plodding will make him more alert. He will always have to have a tremendous effort to accomplish only a fair grade of formal work. Inasmuch as the outcome of a failure in high school course is probable it might be more advisable to spare the boy the ordeal of the strain and humiliation of such an experience, and direct his further training along more practical lines. Later studies of his capacities may reveal mechanical or manual skill, and he should be given opportunities for trade or vocational training. If he continues to have the same admirable traits of perseverance and application he undoubtedly will achieve economic independence and carry the other responsibilities of adulthood satisfactorily. Proper training and guidance may help him overcome the handicap of his dullness. Unwise treatment and discouragement will thrust him in group of failures, making him a social liability and dooming him to a thwarted, unhappy adult life.

Rosa, also eleven years, with a mental age of eight, did not succeed as well as John in her school work. She, too, was in the fifth grade, but her accomplishments did not justify her grading. She did not apply herself with the energy and determination that John displayed, and her school work was too difficult for her. She paid little attention to the class work, but spent her time drawing ladies and beautiful clothes.

The treatment suggested for Rosa was a transfer to an ungraded school, where she might study drawing and dressmaking. These special studies were made the motives for such reading and arithmetic as she might need in the trade of a dressmaker. With some satisfying accomplishments in work for which she has ability, and with a new motive for applying herself to formal

school work, Rosa will undoubtedly make a satisfactory adjustment.

The transfer to more suitable work will not increase Rosa's intellectual powers. She will always have the handicap of dull mental powers, but successful expression and the removal of the strain of constant failure, to which she was subjected in the regular classroom, will make the highest development of her powers possible.

Rosa's story mentions another difficulty which should not be overlooked. In her classroom was a younger sister who was brighter than Rosa. The fact that the younger sister had reached the same grade was in itself an embarrassing situation for Rosa. Besides, it would only add to Rosa's daily humiliation to have her failures witnessed and perhaps laughed at and reported home by her sister. It is often found that a child exposed to such a humiliating experience, or subjected to unfavorable comparison with another member of the family, becomes shy and withdrawn because of the imposed feeling of inferiority. Two children in the same classroom, especially if they have different mental endowments, are likely to have emotional difficulties that will interfere with their intellectual accomplishments. Rosa, undoubtedly experienced a great feeling of relief when she was transferred to a different school.

The ungraded room or ungraded school may need a word of explanation. In many of the school systems an attempt is made to give special training to children who do not adjust to the usual school work. In a few instances the exceptionally bright children are given special instruction, making it possible for the child to advance more rapidly than if he remained in the regular classroom. Usually, however, the term ungraded room or school applies to special instruction arranged for the retarded or dull child. The classes are smaller and individual supervision is given each child. Special instruction in handwork begins early, and later classes in manual and domestic crafts and arts form an important part of the curriculum. These classes are of particular value in giving the child who is dull in academic work an opportunity to gain expression and satisfaction in some activity for which he has aptitude. There is some danger, however, of a child suffering humiliation by being placed in a selected group. This is more likely to be the case if the child is not much retarded, and is making great effort, as in the case of John, to succeed at his work. The physical and emotional lives of the children considered for ungraded classes should be studied carefully, as physical or emotional factors may account for temporary retardation, which perhaps may be treated more satisfactorily if the children remain in the regular classroom. No selection should be made on the arbitrary basis of mental tests,

but all the factors of the child's personality and problem should be considered before transfer to an ungraded room is made.

Reference: John and Rosa, Pages 87-92, *Challenge of Childhood*, by Dr. Ira S. Wile.

Questions and Problems

1. Give the table and interpretation of the Intelligence Quotient, noting the classification into which John and Rosa fall.
2. Give the definition of mental deficiency, and explain how a "borderline" person may either fit the definition or rise above it.
3. Explain why John was only one year retarded in school, in spite of his dullness.
4. Why will it be inadvisable for John's parents to plan for a high school education for him?
5. Why was Rosa transferred to an ungraded school and John kept in the regular school?
6. Explain why Rosa's sister in the same room added to her unhappiness.
7. Why will John succeed fairly well in spite of his dullness? Why will Rosa?
8. Discuss the value of an ungraded class or school.
9. Are there any ungraded classes or schools in your community?

I Remember

Philena Fletcher Homer

Ah, now I remember the things that youth forgot:
 The yellow brier rose in the corner of the lot;
 My mother's broken quaver as she sang about her work;
 The dim and dusty attic where the eerie shadows lurk;
 The singing of the kettle with its heavy iron spout,
 The hardwood coals a'glowing as we raked the ashes out.

I remember the pewter platter, that stood by the cupboard door,
 The grandsires tale of the sailing from the far-off English shore,
 The cobwebs in the barnloft where we played upon the hay,
 The frosty breath of the cattle on a stinging winter's day,
 The slender fog fingers stealing through the pine trees' barricade,
 The running pine a'glowing neath the forest's deepest shade.
 Ah, child that played in the meadows where the yellow daisies grew,
 Child that I was, now I remember you.

We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY

625 State Street

READ WHAT ONE LEADING MEDICAL AUTHORITY SAYS ABOUT "RADIOACTIVE WATER"

Extracts from
A Leading Article Reprinted From The January 1926 Issue of
"AMERICAN MEDICINE"

By C. Everett Field, M. D., New York City

It is now more than twelve years since the writer first attempted the administration of "Radium Salts" in the human subject, and has made over 6,000 such treatments. * * * The Physio-chemical properties of "RADIUM" were first recognized when it was discovered that many of the most notable European Cure Resorts were supplied with Spring Waters abundantly laden with Radio-activity.

* * * * *

The internal administration of RADIUM in any form serves to permeate the body with a stream of electrons, which exerts an influence of a catalyzer and synergist. * * * Recognition of Radium Therapy abroad is now a matter of fully twenty years. * * * The Medical profession of this country has largely failed to recognize the tremendous opportunity this method has offered due to the fact that a certain few of our leading Internists have decried the measure without full and complete investigation. * * * If the Medical man neglects the acceptance of such information, he is casting aside a remedy that frequently can serve his purpose where no other remedy will avail. This truth I know by twelve years of hard study and application. The Council of Pharmacy of the American Medical Association has officially passed its approval on radio-active waters and radium solutions; the United States Government has also recognized its potency, yet ninety-five percent of the medical profession do not know what it is all about.

Dr. Field is recognized as one of the leading medical authorities of America.

Investigate NOW. Call and see us or write.

The G. & H. Co.

21 East 1st So., Salt Lake City, Utah
2477 Kiesel Ave., Ogden, Utah



LET THE
Deseret News
Policy
 Protect You

Accidents Happen Every Day

You can't tell her that you can't afford this:

It only costs one dollar for one year, costs so little, protection so great. If you walk across the street, ride in autos, travel on trains, ride in street cars, go to theatres or church, you need this policy.

Write us today and let us tell you more about it. Phone Wasatch 550 or call at our office.

The Deseret News

SALT LAKE CITY, UTAH



Cameras and Films

Fresh supply always on
 hand. Developing and
 printing at standard prices

Deseret Book Co.
 44 East on So. Temple

HERE IS HIGH- POWERED CLEAN- ING HELP FREE

World's largest
 selling vacuum
 cleaner sent to
 your home for
 free use.
 \$8.50 set of at-
 tachments
FREE with
 each cleaner
 purchased.



Eureka Vacuum Cleaner Co.
 161 So. State

Sold by
Utah Power & Light Co.
 Wasatch 500



The Wise Young Man or Woman Will Decide Today

to enter our College. Beginning now you have an advantage over September students. You will have a wider

range of employment offers and will be on the payroll several months earlier. That means you will be \$400.00 to \$500.00 ahead.

Time is all you have to sell. You can't afford to be idle. Come in tomorrow morning and talk over your plans with us.

L. D. S. Business College

The leading business college of the Inter-Mountain Country

Our Graduates are in Constant Demand

DAY AND EVENING SESSIONS—ALL THE YEAR

3rd ANNIVERSARY SALE And Sale of School Hosiery COMMENCING SEPTEMBER 1st

Misses or boys' ribbed hose, fine quality. Colors: Camel, Grain, Biscuit, Black, Brown—sizes 5—9½ Reg. 40c value, 4 pair for 85c.

Misses' English rib, same colors as above Reg. 40c value, 4 pair for 85c.

No. 99 Ironclad, Black only sizes 7—9. Regular 50c value, 2 pair for 50c.

Misses' Fibre Silk Hose, sizes 5—10. Colors.: Apricot, Woodland Rose, Grain, Dove Grey, Biscuit, Black and Brown. Reg. 75c value, 49c.

Ladies' Pure Silk Hose discontinued numbers. Colors: Black, Brown, Light Tan, Grain. Reg. \$1.50 value, \$1.00.

All silk underwear at 20% discount.

Cadet Hosiery at 20% discount.

GLAZIER & TAYLOR HOSIERY CO.

33 East Broadway, Salt Lake City, Utah

LARK RELIEF SOCIETY
LARK UTAH
EXP INC

Scowcroft's

Scowcroft's
BLUE PINE
BRAND



*Filtered and
pasteurized*

**Bottled
Vinegar**

Spoiled Pickles

Have you ever lost a batch of pickles from using poor vinegar, either too weak, or too strong? Such an aggravating and expensive experience can never happen to you if you will use **BLUE PINE** vinegar, filtered, (all impurities removed), pasteurized, (all vegetable life killed), **BLUE PINE** Vinegar is pure, and clean, and just the tested strength to insure good pickles, **BLUE PINE** Vinegar is sold only in glass.

**John Scowcroft
& Sons Company**
OGDEN, UTAH.



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

SEPTEMBER, 1926

No. 9

CONTENTS

Cedar Breaks	Frontispiece
The Hill Wife.....	Claire Stewart Boyer 441
At Cedar Breaks	Kate Thomas 443
The Lost City of Nevada.....	Harrison R. Merrill 444
Editorial—A Turn in the Road.....	451
The Hill Wife	452
Of Birthdays	H. N. 453
The Master Key.....	Minnie Iverson Hodapp 454
Of Interest to Women.....	Lalene H. Hart 465
Notes from the Field.....	Amy Brown Lyman 467
Extract from the Life of Faith.....	475
Guide Lessons for November.....	476

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

Room 20 Bishop's Bldg. Salt Lake City, Utah

\$1.00 a Year—Single Copy, 10c.

Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

Phone Wasatch 3123

Orange Blossom Wedding and Engagement Rings

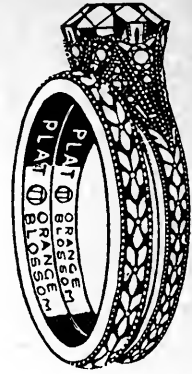
In beautiful harmony of design. Priced at \$50 and up.
The name Boyd Park on a ring enhances the value, but
not the price.

BOYD PARK

JEWELERS

BOYD PARK BLDG.

166 MAIN STREET



VACATION TIME

SPECIAL SUMMER EXCURSION FARES



VIA

Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH
WAYS VIA SAN FRANCISCO..... **\$42.60**

TO LOS ANGELES VIA SAN FRANCISCO
RETURNING DIRECT OR ROUTE
REVERSED **\$50.10**

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN
UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.

TICKETS ON SALE DAILY MAY 15th TO SEPT. 30th

FINAL RETURN LIMIT OCTOBER 31st.

For complete information, tickets and reservations, call, write or phone

PRESS BANCROFT, GENERAL AGENT

41 SOUTH MAIN STREET

SALT LAKE CITY

PHONES WASATCH 3008—3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South



Call Your
Nearest
KEELEY
Dealer For
Our 30c or
50c Special
Brick

When Buying Mention Relief Society Magazine

Ask your dealer for the famous Z. C. M. I. Factory-Made



Mountaineer Overalls

For men, youths, boys and children 9-oz.
Copper Riveted

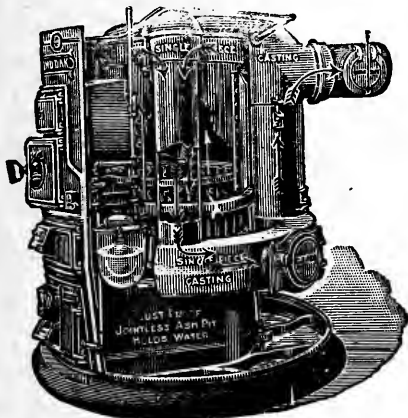
Waist Overalls

For men and boys. Wear 'em and let 'er
buck

Guaranteed For Quality, Fit and Service

Allovers and
Play Suits

For Children



"A YEARS TIME TO PAY"

Now is the time to install your
Round Oak furnace.

The nationally advertised kind,
when our regular efficient me-
chanics can personally do the
work—no disappointments in
having it done on time—better
supervision by our Heating En-
gineers.

Let us furnish you estimates of cost now—without any expense to
you.

Come in the store and see the Jenkins Round Oak Furnace in
steady use for 38 years. See the splendid condition it is in after
that length of service.

Over 1,000 in use in Salt Lake County.

Ask any owner what they think of them—that's the best adver-
tisement.

Don't delay do it now

MODERN FURNITURE CO.

Telephone Wasatch 7187

234-236 South State Street

Trade With Your Friends

**BORROW AND SAVE
AT THE SAME TIME**

Our monthly payment loans
are repayable \$10—per \$1000
—(1%) per month—including
principal and interest.

Advantageous interest
rates.

Straight loans
if desired.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.

32 Main Street Wasatch 123 Salt Lake City



**The Utah Milk for
all People Leads**

For many uses it takes the
place of *cream* at about one-
third the cost. It is al-
ways safe, pure and con-
venient. *Ask for Sego Milk*
and be sure you get what
you ask for.

**Sego
MILK**

During the long Summer
Days provide for the long
Nights of Winter.

Nothing helps more to
change a mere House into a
cozy Home, full of Comfort
and Attraction, than well
chosen Lighting Fixtures.

Lighting Fixtures of Indi-
viduality, yet Inexpensive at

**Modern
Electric Co.**

128 So. State Street

F. C. WOLTERS, Pres.
F. BOEDE, Secy.

**Maternity
Supporters
Abdominal
Supporters
Elastic Stockings
Arch Supports
Trusses**

We carry a complete line of
sick room needs

*"Your Doctor Will
Recommend Us"*

**The Physicians
Supply Co.**

Surgical Instruments and
Hospital Supplies
WASATCH 2379
42 West Second South
Salt Lake City, Utah



THE RELIABLE

1069 EAST 21st SOUTH
OUR NAME, OUR AIM
Our Made to Order



L.D.S. GARMENTS and UNION SUITS

Wear Longer and Give More Comfort.

- | | |
|---|--|
| No.— 50 Lt. Wt. Bleached Cotton, flat weave. \$.95 | No.— 58 Heavy Ribbed Unbleached Cotton... 2.25 |
| No.— 52 Fine Ribbed Bleached Cotton 1.35 | No.— 60 Heavy Ribbed Bleached Cotton.... 2.25 |
| No.— 54 Medium Ribbed Bleached Cotton... 1.65 | No.— 64 Fine Lisle, any Style..... 1.95 |
| No.— 56 Medium Ribbed Unbleached Cotton. 1.65 | No.— 192 Fine Rayon Silk, Ladies' New Style 4.50 |
- All above New or Old Style. Samples sent on request.

It Is So Easy To Have An ELECTRIC RANGE

You don't have to "save up." Your regular household budget will easily take care of the first payment, and the balance is divided into conveniently monthly sums.

\$5.00 Down

BALANCE ON MOST REASONABLE TERMS

Electric Cooking is safe—Cool—Clean—Economical
No ashes—No soot—No fumes—No kindling—No smoke
Decide now to enjoy your own Electric Range.

We have a model to suit every need and every purse.

Utah Power & Light Co.

Efficient Public Service

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

DON'T BE FOOLED!

There Sure is a Difference Between

**GULBRANSEN REGISTERING
PIANOS**

and

OLD STYLE "PLAYER PIANOS"

Nationally priced—4 Styles
\$450—\$530—\$615—\$700

Also Brand New Guaranteed
Straight Pianos in any Finish
\$295. \$350.

Freight Prepaid to Your
Railroad Station.

Write in For Free Catalogue and
our **EASY TERMS.**



GLEN BROS.-ROBERTS PIANO CO.

Three Big Stores
OGDEN, UTAH

POCATELLO, IDAHO

161 South Main St.
SALT LAKE CITY, UTAH



ASK YOUR
GROCER FOR
IT—IT'S PURE
FRUIT AND
SUGAR

*Get it in Jars
or Tins*

When Buying Mention Relief Society Magazine

L. D. S. Garments

FACTORY TO YOU!

For a superior wearing, warm and comfortable, fall garment we especially recommend our medium weight Style No. 64. It shows unusual value.

No. 00 Flat weave, lt. wt.....	\$.85
No. 74 Lt. weight combed.....	1.15
No. 76 Lt. wt. lisle.....	1.65
No. 64 <i>Medium weight</i>	1.59
No. 62 Med. heavy	1.85
No. 61 Med. hvy. unbleached with double back.....	1.85

Please state whether for men or women—new or old style.

POSTAGE PREPAID IN U. S.

"You'll Save 6 to 30%

Cutler's
36 So Main



Whether you store coal ahead or order it ton-by-ton, King is the best fuel investment you can make. It keeps well and burns up clean, holding the fire all night.

ASK YOUR DEALER TO
SEND YOU KING

Mined by the

United States Fuel Co.

Largest producers of Domestic
Coal in Utah.

HERE'S UTAH'S MOST
POPULAR FURNACE—



**Sugar House
Lumber & Hardware
Co.**

*"If it goes in the building we
sell it."*

M. O. ASHTON, Mgr.

Phone Hy. 555 Salt Lake City

**Our
Advertisers**

*They are our
friends. Consider
them as such and
when buying sup-
plies remember
them, they patron-
ize us.*

MAGAZINE MANAGEMENT

Ask for one of our folders describing the different services we offer.

Troo LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

Every L. D. S. Home

Should Have

“O, My Father”

—and—

“We Thank Thee,
Oh God, For
A Prophet”

Double 75c Columbia Record

These records are brand-new
—regular 75c value—a hymn
on each side. Specially
priced now at..... **49c**

Add 10c for Postage and Packing

Mail Coupon—We Send Records Anywhere

DAYNES-BEEBE MUSIC CO.

61-3-5 So. Main, Salt Lake, Utah.

Send me record No. 2073, I enclose 59 cents.
(By remitting with order you save C. O. D.
Fee.) (Use lead pencil).

Name

Address

A Ringer



YOUNG SAMSON knows what
he's aiming at—a bottle of our
rich, creamy milk. It's a ringer
every time, and the prize is health.

CLOVER LEAF DAIRY

159 W. 1st So.

Was. 2177

PLANT FALL BULBS

FOR EARLY SPRING FLOWERS

Fall is the BEST TIME to plant Peonies, Phlox and Perennial Plants.
Fall is the ONLY TIME to plant Hyacinths, Tulips, Narcissus, Daffodils, etc.
August and September are good months for sowing perennial Flower Seeds.

Write Today for Free Catalog Giving Full Details

PORTER-WALTON COMPANY

SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

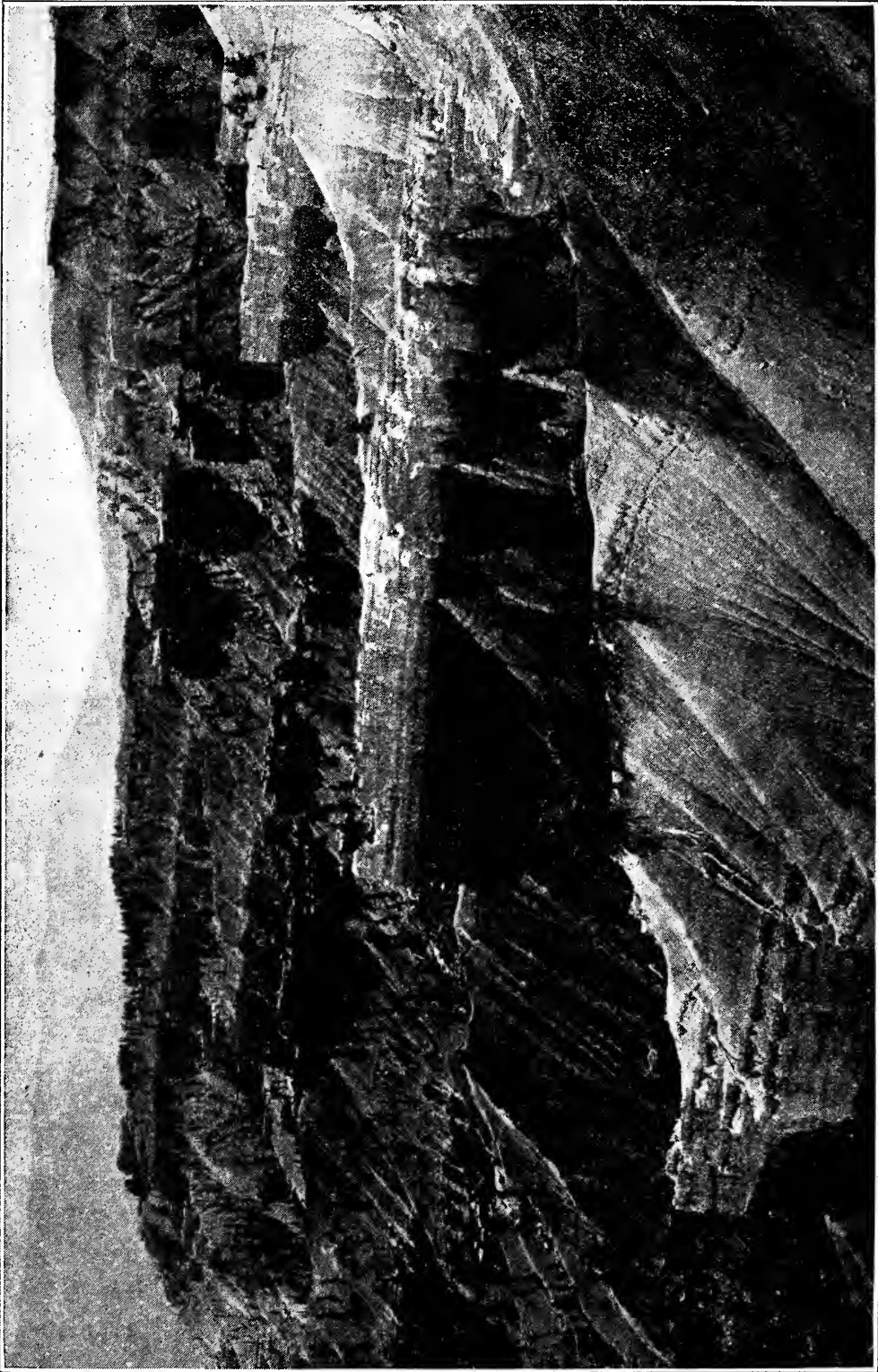
The Hill Wife

By Claire Stewart Boyer

(Copied from the June issue of The Stratford Magazine.)

*On bus or tram or plane
I'll never go.
The pulse of city streets
I cannot know,
Nor silk nor satin shall I wear,
Nor daring brilliants in my hair,
I am not fated thus to share
A life of show.*

*But I can put my old clothes on,
And softly go
And roam the crumpled hills at dawn
Where sand flow'rs grow,
I'll rest upon the soft brown skin
Of hillocks where the rain has been,
And watch God call the stars to him
In morning's glow.*



CEDAR BREAKS

THE
Relief Society Magazine

Vol. XIII

SEPTEMBER, 1926

No. 9

At Cedar Breaks

By Kate Thomas

Alone with thy wide granduer, Lord, I love thee!
Thou hast made mine eyes to see thy beauty;
Thou hast made mine ears keen in thy silence;
Thou hast made my mind to reach out for thy glory
And my heart to thrill at every glimpse of vision.

Lo, in thy scale of wonders, what am I?
I may not tower as the beetling crag.
I have no firmness as thy mighty rock.
I have no breadth or depth like this great bowl,
Spreading a thousand colors to the sun—
A thousand varied moods in its stern stone,
Rousing quaint curiosity with awe
That aught so steadfast could so flippant be!
A jazz of giants from a Norseland myth
Deck'd in gay rags that swing to ponderous tread.

This is thine altar where I humbly kneel.
This thy cathedral where a crowd finds room.
This is a city deck'd with minarets.,
Listen! where yonder comes the call to prayer,
Slowly the sun retreats to yon cool pine;
The jazz is silent and the gay rags bend
In meek obeisance at the holy cry.

Oh, never were such clouds to form a throne!
Never such cold-lipped glory of thy smile!
Alone, with thy magnificence, O Lord,
My soul lies prostrate at thy gracious feet.
Sinful and wayward, let me lay my hand
Upon the sacred turf where thou dost tread.
All trusting, all unworthy, Lord, I love thee!

The Lost City of Nevada

By Harrison R. Merrill, Brigham Young University

To one who has read the Book of Mormon, with some imagination, the finding of ancient ruins anywhere in America, indicative of a vanished race, cannot pass without exciting considerable curiosity. When, therefore, I read of the discovery of a lost city in southern Nevada I was burning with curiosity to see it.

During a visit I made to Panaca, Nevada, in the Spring of 1925, I had the good fortune to meet Governor J. G. Scrugham, of Nevada, who had been instrumental in the discovery of the prehistorical ruins which had been given the name of the Lost City. At that time he showed slides of the place and announced that a pageant depicting the past, as nearly as the ruins could tell the story, would be given that Spring on the site of the ancient pueblo itself. This pageant, he declared, was made possible through the generosity of John Jacob Chaloner, of New York City, a wealthy man who had become interested in the find and had donated sufficient money with which to carry on such a program.

I determined then to see the Lost City sooner or later. It was with no little pleasure, therefore, that I set out this Spring to visit this ancient place which was thought to antedate the Christian Era. We went by automobile to St. George and thence out through the desert to the famous land of a vanished race.

My interest in the pageant which was to be presented during our visit was increased because of the fact that E. H. Eastmond, head of the art department and professor of pageantry at Brigham Young University, as upon the year previous, was to have charge of the great drama of the ages. I had heard of the great pageant of the year previous and knew Professor Eastmond to be an indefatigable worker, when he set his hand to a production.

I was accompanied by Oscar A. Kirkham, A. A. Anderson, Victor Lindblad, and William Hawkins and his father, Dr. Hawkins. All of these men are Scout workers and have a keen interest in Indian relics and Indian lore. We felt like modern Coronados in search of "the seven rich and wonderful cities of Cibola" as we pushed into the desert over the old trail discovered first by Jedediah S. Smith, in 1826.

Jedediah S. Smith, we later learned, had taken an active part in the discovery of the lost city, though his bones had whitened somewhere on the Cimarron river for nearly a century. It seems that while that Columbus of the western mountain ranges was

making his first trip down the Virgin river toward California he had come upon a salt cave at the point where the Muddy river joins the Virgin, and had written of his discovery to General



PROFESSOR ELBERT H. EASTMOND

William Clark. This letter of Smith's dated Little Lake of Bear River, July 17, 1827, is to be found in a book called the *Ashley-Smith Explorations*, written by Harrison Clifford Dale.

In this letter, Mr. Smith says, "On the S. W. side of the river there is a cave, the entrance of which is about 10 or 15 feet high, and 5 or 6 feet in width; after descending about 15 feet, a room opens out from 25 to 30 feet in length and 15 to 20 feet in width; the roof, sides, and floor are solid rock salt, a sample of which I send you, with some other articles which will be hereafter described."

It was the reading of this letter of Smith's a century later by Governor Scrugham that led to the discovery of the Lost City, according to Don "Louis" Shellbach, whom we met at the Lost City upon our arrival there. Mr. Shellbach also makes the assertion, in an article regarding the prehistoric city, which was published in the *Arrowhead Magazine*. It seems from Mr. Shellbach's account, that Governor Scrugham was so impressed by the Smith

letter that he decided to investigate the territory surrounding the salt mine, and thereby came upon the first of the discoveries which led to the uncovering of Pueblo Grande de Nevada, the Lost City, a sort of mythical city which had been mentioned by Bancroft and by other visitors, including "Mormon" pioneers to the Muddy valley.

In his letter Jedediah S. Smith also mentions some strange plants which he saw for the first time along his route near the Virgin river. He says, after describing the "cabbage pear," probably the pear known as the nail-keg cactus: "There are here, also, a number of shrubs and small trees with which I was not acquainted previous to my route here, and which I cannot at present describe satisfactorily as it would take more space than I can here allot."

As one voyages out into the desert, beyond the divide above Santa Clara, he can easily understand that reference in the trapper's letter, for certainly he will see some strange plants and shrubs. The grotesque Joshuas stand like misshapen gorrillas along the roadside, and the mesquite, Mexican sword plant, chapparral and other plants make the place seem like a section of a new world. The solid rock mountains which rise from the plain in every direction do not detract at all from the weird atmosphere of the strange place.

When we reached St. Thomas, on the evening before the pageant, we found that already there was no room in the inn. People had come to the little city from many directions to witness the drama of the ages reenacted on the very soil that had seen the passing of many races of people. We found Professor Eastmond busy, but not too busy, as usual, to skip away to Bunkerville to aid somebody who needed his help. He had just returned and was feverishly getting things in shape for the dress rehearsal which was to occur that night.

We stopped not for food, but went directly to the Lost City so eager were we to see the place that had attracted the attention of America, the new discovery of a lost civilization. The sun was setting as we reached the ancient city, but fortunately Mr. Shellbach, an expert worker in the ruins, greeted us upon our arrival and immediately went with us to the latest discovery.

We looked over the ruins with interest as Mr. Shellbach reconstructed for us the history of the past as best he could from the findings. He said the ruins, some of them, were probably 2,000 years old and that they showed that a succession of peoples had occupied the Lost City from time to time, one following the other. He said sufficient work had not been done to place the dates very exactly.

It seems that peoples, in growing culture, had followed each other in the valley. The quality of their culture was determined by the quality of the work they had left in the form of baskets

and pottery. Many of the ancient inhabitants, buried in the center of their living rooms and preserved by the dry sands of the valley, were found still resting peacefully after hundreds of years which had seen one people after another pass away. Mr. M. R. Harrington, archaeologist of the museum of the American Indian, Heye Foundation, and for the Smithsonian Institute, was in charge of the work of excavating the ruins.

The ruins might have been disappointing to us had we not been prepared for what we found. Only a few inches of the walls of the prehistoric houses were still standing, and nearly all of the pottery and the baskets which had been found had been shipped away. It took but a little imagination, however, to repeople the little



THE GREAT PAGEANT AND ITS STAGE—LOST CITY OF NEVADA

valley and to rebuild the pueblos of the past, a pattern of which had been constructed by the Zuni Indians of New Mexico, brought in for the purpose, on the site of one of the ancient buildings.

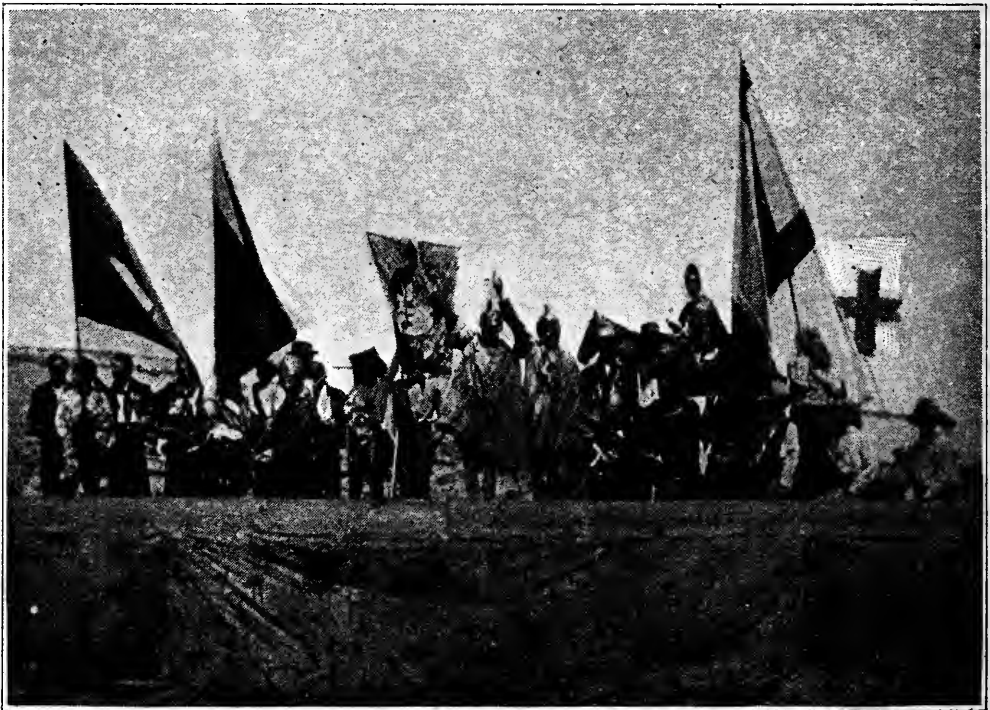
When we returned to the stage upon which the mighty pageant of the ages was to be enacted on the following day, we found Professor Eastmond busy working out the plan of his lights. The Governor had caused a temporary electric light plant, operated by a tractor, to be established for the purpose of furnishing light for the pageant which was to be given at night. Indians and actors of all descriptions were already assembling for the dress rehearsal.

The pageant was staged, about two miles from St. Thomas, on the site of the Lost City. The stage, a reconstructed play ground of the ancient people, was situated upon a sand dune. Around it were camped the Piutes and other Indians who had assembled to take part in the gigantic play. As we sat there under the Nevada stars with the sand which had probably polished the bones of a thousand people blowing in our eyes, with the modern

electric lights playing upon the newly erected ancient pueblos, I was struck with the uniqueness of the situation. Here were the Zunis, probable descendants of the ancient races; the Piutes who had probably driven out an earlier race and had taken possession of the land; the "Mormons" who had followed the Piutes into the Moapa valley, all working together to reconstruct the past. Above us played upon occasionally by the flood and spot lights, could be seen a representation of the Indian writings which are frequently found on the cliffs of the West, and above them was a huge electric sign spelling out the word NEVADA.

Around us everywhere were Indians eagerly watching the proceedings, some of them dressed in their tribal ceremonial clothing ready for the stage.

After a while Professor Eastmond pronounced the lights to be right and the great play began. First came representatives of the earliest inhabitants. These lived and played and worked around their houses until a fiery arrow flaming down from the star-flecked sky announced the arrival of a new and warlike tribe. The



THE COMING OF THE SPANIARDS

early inhabitants attempted to withstand the onslaught, but were soon forced to seek another home.

These invaders were in turn followed by the Spaniards under the direction of Escalante. These, disappointed at finding only ruins, soon tired of the deserted valley and returned to Mexico and to Spain.

In continuous succession the waves of people came, including Jedediah S. Smith and his company, the "Mormon" pioneers, and the Nevada commonwealth.

As we sat there, history was revived, and the cost of modern Nevada was depicted in a way that will long be remembered.

To witness this great pageant picturing the forgotten past, hundreds of people including a one-hundred piece band, came out of California in a long train of cars, and hundreds of automobiles gathered from near and far coming in on every winding road that led to St. Thomas. So gorgeous was the spectacle, so wonderful was the conception of the pageant, there under the stars above



THE "MORMON" PIONEERS

of races of people who were already sleeping in the blowing sands when Columbus first set his foot on the shores of America, so romantic was the situation and the presentation, that none was disappointed. It was a great occasion.

As yet the Lost City has given up few secrets which have added materially to the knowledge of ancient America, but there is no telling when "Truth will speak out of the dust."

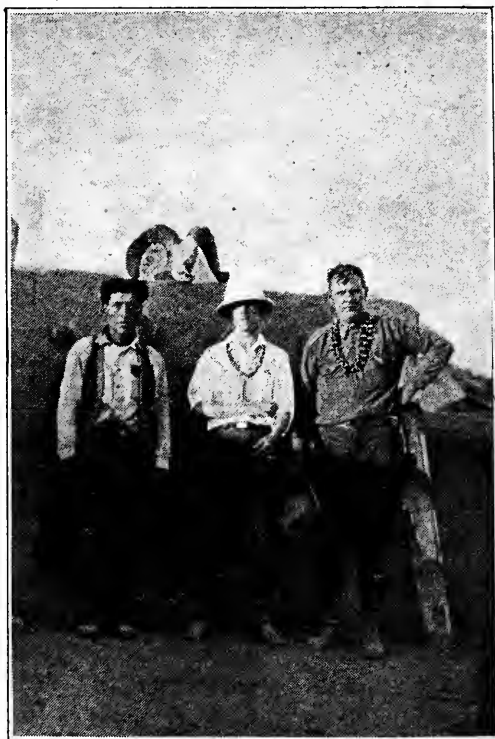
The coming of the "Mormons" hard upon the heels of Jedediah S. Smith was one of the most touching episodes of the great drama. When the fine old "Mormon" hymn, "Come, come ye Saints" broke from the lips of the bearded pioneers and their wives and children the entire audience was visibly affected.

The drama asks one big question: Who will be the next people? The "Mormons" entered the valley and abandoned it, then they re-

turned and are still there. Other peoples have entered and are still there, but will they remain or will they be succeeded by another race? If history repeats itself, the answer echoes back from those hundreds of sand dunes which hide the vestiges of an ancient civilization. These present people will depart and will be followed by a superior race perhaps, or by an inferior race, maybe.

The Lost City of Nevada stretches up and down the Muddy river in the neighborhood of St. Thomas for about five miles. Only a few of the ruins have been uncovered. No man can say what will yet be found there. It is safe to predict, however, that no evidence of a very superior civilization will be found. The early inhabitants were not as far advanced in the arts and sciences as those who inhabited Mexico and Central America. Because, however, no such civilization was suspected in Nevada, the discovery is important.

The pageant prepared by, and largely composed by Professor Eastmond, with the assistance of the archaeologists, certainly has added much to the interest in and the understanding of the place. Whether the pageant will be perpetuated or not has not been announced, but next year, certainly, since it is the centennial of the visit of Jedediah S. Smith, the first white man to visit the place after the days of Escalante, there will be some sort of a celebration in the Moapa Valley.



Left: Sam Mahooty, Zuni Indian.
Center: Don "Louis" Shellbach.
Right: M. R. Harrington.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	President	
MRS. JENNIE BRIMHALL KNIGHT	First Counselor	
MRS. LOUISE YATES ROBISON	Second Counselor	
MRS. AMY BROWN LYMAN	General Secretary and Treasurer	
Mrs. Emma A. Empey	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Mrs. Jeanette A. Hyde	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Miss Sarah M. McLelland	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Annie Wells Cannon	Mrs. Amy Whipple Evans	Mrs. Nettie D. Bradford
Mrs. Lalene H. Hart	Mrs. Ethel Reynolds Smith	Mrs. Elsie B. Alder
Mrs. Lotta Paul Baxter		

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor	CLARISSA SMITH WILLIAMS
Associate Editor	ALICE LOUISE REYNOLDS
Assistant Manager	AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XIII

SEPTEMBER, 1926

No. 9

EDITORIAL

A Turn in the Road

Those who read Mr. Kenneth Robert's article, *Mormons and What Not*, published in the June 5 issue of the *Saturday Evening Post*, or *The Business End of Mormonism*, in the *Dearborn Independent* of March 27, will realize that there are others as well as Mr. M. R. Werner who published a very unacceptable *Life of Brigham Young*, in 1925, and Mr. Bernard De Voto, whose article on Utah in the March issue of the *American Mercury* is a libel on the history of Utah and her people.

Mr. Kenneth Roberts of the *Saturday Evening Post* is at all times a racy writer, no matter what his theme. His article on the "Mormons" indicates that he has an eye to see and a mind to comprehend, despite any interference that may come in his path. He has the following to say about Brigham Young: "Brigham Young had a large, aggressive and active hand in everything—agriculture, industry, architecture, city planning, drama, finance, military tactics, education, politics, morale building and various other matters; and the results that obtained through his own intelligence and foresight, coupled with the remarkable organi-

zation of the "Mormon" Church, were such that his name is almost as closely indented with "Mormon" activities in Utah today and almost as frequently mentioned as it was when he was alive. This fact, considering that Brigham Young died in 1877, is enough to give pause to the most confirmed scoffer, if not to give him several pauses."

The article in the *Dearborn Independent* is in keeping with the motto of the paper, which is "A chronicler of the neglected truth." From this article, we quote the following: "One of the most costly and finely finished office buildings in this country was recently completed in Salt Lake City. Its cost was very nearly one million dollars, without the ground, and the entire building is used exclusively for the varied administration affairs of the "Mormon" Church. No one can stroll through that building without feeling that it was built for business—big business; and in talking with the heads of the various departments, the wonder grows amazingly of an organization, despised and belittled because little known, carrying on and increasing in marvelous variety, industrial and financial operations planned by its leaders."

There appear to be people who lack power to see things when they are spread before them, and others who are so malicious that they will not make truthful reports of that which they really observe. All we can say of such persons is "the more the pity." But what is particularly gratifying is that while there are those who in the midst of a harvest see only barrenness, there are others who see the truth and have the courage to tell the truth, for even in the midst of scurrilous reports there have not been lacking those who have reported the truth.

The Hill Wife

We are publishing in this issue of the *Magazine* a poem by Claire Stewart Boyer entitled *The Hill Wife*, copied from the June issue of *The Stratford Magazine*.

We certainly congratulate Mrs. Boyer on the thought concept and the literary quality of the poem. We are not at all surprised that *The Stratford Magazine*, which is of very high literary quality, should accept this poem. *The Stratford Magazine* is committed to high class creative work, and is, as it purports to be "a monthly literary magazine of an unusual character for creative readers." The magazine announces a prize of \$100, to be awarded every four months, until further notice, for the best poem submitted to the editors during those four months. "There is no limitation as to style or subject or length. The editors have no dogmatic standards about forms of poetry. What they are concerned with is the substance."

Of Birthdays

Sun, why do you hurry?
Why do you clear at one mad bound
The frail, sweet mist,
And, bursting once in shouting radiance,
Rout out the lingering muses of the night?
Why do you scud and slither up your path
So easily and so cruelly?
Oh, dumb relentless Sun,
Is it I who goad you?
I would fight you, hold you—
Tie you with sullen weights—dream-wrought and terrible.
Oh, grant me but a little moment still
Before you lash your noon light on the world;
Before you totter for that awful leap
That flings you from zenith into night—
But stay; your brassy breath is fading now!
Oh, blind Sun, dazzled by your own thin light,
See now already how you call up little shadows—
Blue and low, but feeling—gathering,
They frighten me, they whisper as they creep;
Sweet Sun, be kind and spare us but an hour.
The air is purple now the wind is waiting
A long sigh from the west.
Fogive me, Sun,
I did forget the glory of thy setting!

H. N.

Editors Note: This poem was written by Master Hugh Nibley, the fifteen-year-old grandson of President Charles W. Nibley, on the occasion of the last birthday of his grandmother, Rebecca Neibaur Nibley.

The Master Key

By Minnie Iverson Hodapp.

I. OUR COUSIN FROM UTAH

There was an unusual flutter of joy in our home that day, due to an unexpected letter containing an unexpected message.

Father was standing in the doorway, his arms complacently folded, while a comfortable smile gradually brightened all his features.

Harold continued playing with the white kitten in the doorway, telling his pet over and over that there was great news.

At that moment, I should have been upstairs sweeping the bedrooms. Instead, I was loitering below, broom in hand, to talk things over with Father and Grandma.

Grandma Ingles, after polishing her glasses, said, "I want to go over that letter again. I didn't get all the good out of it the first time."

Father handed the letter to her. Skipping the head lines, she read aloud:

My dear Uncle Harvor and Family:

"In compliance with the request made by the leaders of my Church, I have accepted a call to go as a Latter-day Saint missionary to New Zealand. My boat shall leave Vancouver July 1.

"According to my schedule, I shall have a week in which to visit you in your woodland home in the state of Washington. Father is well pleased that I shall have this opportunity of meeting my uncle and cousins. His feelings are warm as ever toward you all.

"We received the picture of Harold and his pony. The forest scene is enchanting.

"Mother wishes me to make sure that my intended visit is agreeable with you.

"Nothing hindering, I shall be with you soon.

"Yours in good faith,

"Sterling Westover."

"P. S. Inclosed find my photo. Study it carefully, in order to be able to identify the original when you shall see him.

"S. W."

"I'll know him," said Father. "He so much resembles his dad."

"I've never heard you say much about Uncle Steve," said I.

"That's so," said Father. "Steve was always a jolly, fine old brother. He accepted the principles of 'Mormonism' in his youth and left us all, for we were against him. Zealous soul. He stood firmly by his new faith in prophets and patriarchs and divine revelation. For consolation he used to sing:

"Do what is right,
Let the consequence follow."

"Seems to me that's good doctrine for any one of us," said I to father.

"Yes it is," said Father. "Steve did what he knew to be right, and now we see the consequences. His first-born child has grown up and turned missionary, and is now going abroad to teach and preach the principles of his father's faith." Father's voice became almost confidential. "As for me, I clung to the faith of my parents in a luke-warm sort of way just to please mother, then later to please my wife. Neither one of them would hear of my joining with the 'Mormons'. Today I am reaping as I have sown."

"What are you reaping, Father?" I queried curiously.

"You may better ask your own heart, daughter," said he. "Gertrude, you are now nearly nineteen years old, what is your established religious belief?"

"No established creed," said I, adding blithely, "just a little of everything. Like the honey-bee I try to gather nectar from every sweet flower that blows."

"Just so," nodded father, "but where is your foundation? What about a substantial rock upon which to build?"

Not caring to answer these blunt questions, I rushed over to the writing-table and took up the pen. "What shall I tell Cousin Sterling for you?" asked I.

"Tell him that my heart and home are standing wide open to him," said he.

"Yes, and tell his mother that we shall be glad to receive Sterling," added Grandma.

After that letter had been posted, everything we did seemed to project toward the comfort of our expected visitor.

One night at sunset, Harold bounded toward the gate and was seen hugging and kissing a strange gentleman. Pulling him toward the door, he introduced him as "my cousin from Utah."

"Not so swift, youngster," said the man. "I'm only around in the interest of a new cream separator."

A day or two later, Harold almost compelled a book-binder to answer as our cousin from Utah.

Then, one day when we were thinking least about him, in walked a tall, handsome youth. By his frank, blue eyes and honest smile we knew him for our own true cousin.

Grandma Ingles began laying the table-cloth at once. That was her dear, house-wifely way of welcoming anyone.

"Why it's Steve over again to be sure," said father. He seemed completely captivated by the presence of his fine, young nephew.

Little Harold ran for his bright tin pail and made us promise him a day in the woods black-berrying with cousin Sterling.

"Tomorrow morning," specified Harold. To this there was not a dissenting voice.

Few and pleasant were the preliminaries for our day in the woods. While Grandma Ingles was spreading sandwiches, Harold and I took Sterling to see the little log cabin that Father and Mother had built in the clearing long ago. It now served as a granary.

"What a fascinating history," said Sterling, gazing from the cabin to the big house where the honey-suckle twined.

Next we took him to see the mammoth tree from our farm in the clearing. It had been uprooted the year before and now lay a log "dry, bald and sere," but we were immensely proud of it.

From the tree Harold spied a patch of field daisies. We found them waist-high amid the grasses. Sterling grew reminiscent and told us about the sego Lily, Sweet William, and Indian Paint Brush growing wild on the sage-brush plains at home.

"'Twas an unforgettable day in the midst of the blackberries. We filled Harold's shining tin pail dozens of times.

"Blackberry pies for Cousin Sterling," laughed Harold. And he was correct.

That evening a few of our neighbors came in. We were proud of our cousin from Utah, and wanted them to know him.

"Friends," said my Father, "my nephew Sterling is a Latter-day Saint missionary. I want him to sing us a true 'Mormon' hymn."

So Sterling sang:

"We thank thee, O God, for a prophet
To guide us in these latter days,
We thank thee for sending the gospel
To lighten our minds with its rays,
We thank thee for every blessing
Bestowed by thy bounteous hand,
We feel it a pleasure to serve thee
And love to obey thy command."

The three verses of this hymn portrayed the inner life of the true Latter-day Saint.

After the party, several persons paused to shake hands with Sterling and thank him for his song. Little Harold, clinging to Sterling's hand, begged him to promise that he would go across the valley and sing to Aunt Sue.

"If your father is willing," said Sterling.

Of course father was willing. It was the opportunity toward which he had been looking forward. It gave him a chance to take Sterling for a ride in our splendid new car. How happy they both appeared!

Aunt Sue liked the hymn, "O My Father," because, as she explained, it contains a sermon. Father joined in her enthusiasm

and said his soul had been hungering for just such a doctrine for a long time.

How strange of father to make such a remark! Time and time again quoted:

"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."

"Isn't that a gem, Gertrude?" he asked.

"I don't understand," said I.

"Likely not, my girl," said he. "The key of knowledge has reference to the principles of divine revelation."

I did not wish to mar Cousin Sterling's visit by any contrariness on my part. Therefore I acquiesced to father's joy.

The week of our missionary's visit ended quickly. We performed the farewell courtesy of taking Sterling to the wharf whence he was to sail up Puget Sound on his way to Vancouver.

Father's voice seemed to choke as he bade Sterling goodby. Harold burst out into loud sobs. Grandma and I felt touched and tender as we watched the boat now pushing farther and farther away from us. Father alone was moved to speak.

"You may depend upon one thing," said he. "Sterling Westover owns in his religion a vital spark, a gem, a pearl of great price which we do not possess."

2. ALOHA GARLANDS

Father kept turning in his mind the impressive features of Cousin Sterling's visit. Often he sang this snatch of a hymn:

"Open mine eyes that I may see
Visions of truth thou hast for me,
Place in my hand the wonderful key
That shall unlock and set me free."

Often Father tried to lead my thoughts toward "Mormon" doctrine and get me interested in gems of scripture, but I would not heed him.

The main excuse for my indifference was the heavy course I was carrying at school. I was absorbed in my studies for I had an inspiring goal in view. By spring-time I had attained it. Home I came with my certificate from the Normal Training School. How proud and glad we all were!

I also had a surprise for Father. It was my contract for a year's teaching in the government school in Hawaii.

"Is my little Gertrude going to the summer Isles?" said father.

"Your little Gertrude is twenty years old," said I. "She ought to try to work for herself."

Grandma Ingles, the only mother I had known for long

years, remonstrated with me. It was hard to withstand her tears, but I had already signed the contract and nothing could deter me.

The greater part of the Summer was spent in preparation for the trip. In the Month of August, I set sail on the steamer *Makura*, and in seven days arrived at Honolulu.

When I set foot on the side-walk I half believed that a fairy rainbow had come down from the sky, so appeared the bright-hued strings and strings of flowers in the hands of the "lei-sellers."

I now boarded the train which would take me to the village where I was due. Past fields of tender greenness, mile on mile! past Oleander trees and acres of waving cane wound the little railroad car. At last we arrived at a small village on Oahu.

The little green-painted school house stood in a "pai pai" grove. One or two banana trees shaded the door-step.

I roved down by the beach to catch a glimpse of my little pupils. A group of them were diving off the cliff into the "Beauty Hole." Ah, what experts in the water!

The next day I met the dear little brown-faced group in the school room. They were quiet and shy, but perhaps not more so than their teacher.

The new situation seemed difficult, especially when I recalled Harold's kisses, Grandma's tears, and father's patience. (My spirit was still at home with my dear ones.)

After school it was my wont to stand on the steps and gaze out toward the sea. The waves held out their long arms and ran blithely toward the beach.

One day a Hawaiian mother beckoned to me from the taro field. I ran toward her. She placed a great wreath of fragrant white blossoms round my neck. "Aloha oe", she said sweetly.

When the moonlight shone on the wide sea, the little boys and girls took me to a Sea Shell party. We wandered up and down the strand gathering shells.

I took the shells home and placed them on the table. They began moving off. Living shells! Whatever was I to do with them?

In the midst of my pleasures I was stricken with a dreadful neuralgia. The district physician, Dr. Edgar Young, was called to my aid. The sincere attention of Dr. Young was a comfort to me. I rallied from my sick spell to learn that I had made a true and lasting friend.

Dr. Young continued his calls, but with a different motive, of course. As the weeks passed into months, we had many a joyous evening together. On Saturday we took a trip over the "Pali", another time we visited the caves. One beautiful night we strolled for miles along the beach and saw the distant light house.

The esteem Dr. Young and I held for each other was budding into a flower of tenderest regard—aye a wonderful Blossom of Promise!

As Christmas day approached a boat from the coast came bringing me greetings and letters from home. Ah, 'tis sweet, very sweet, to be remembered! On Christmas eve I sat up reading letters until midnight. As I closed my eyes, I could see the dear, smiling faces of my kindred and friends at home.

I awoke as in a dream to the entrancing sound of silvery mandolins and mellow guitars under my window. The Hawaiian serenaders!

What sway over the heart their rich outpour of harmony! I was unutterably happy. No friends could be truer, nearer, dearer, than those beloved and loving Hawaiians in their blessed mood of song!

During Christmas day I roamed the beach hand in hand with my little dark-eyed Hawaiian pupils. The billows, spreading their sky-blue veils, danced in the sunshine. Blithely the little ones sang:

“The winds from over the sea
Sing softly Aloha to me!”

That evening I attended a beautiful Christmas party in a Hawaiian garden. My light dress and the fragrant violet wreath I wore, made me think more of springtime than of Christmas until Edgar mentioned the pine trees at home.

“Ah, yes,” I answered wistfully, “but this is no time to be climbing snow-drifts.”

“No,” said he. “This is the season fair of rose-hued dreams, of trust and loveliness and high romance!”

Why did my inmost heart so thrill to these words? They seemed to breathe the sacred aroma of a dream near-realized.

That night after the party, I listened to the “*sweetest story ever told*,” and I answered my lover’s simple confession with guileless faith. “Aloha” had surely come into our hearts, and linked our young souls in bliss.

O loveliness of balm and breeze
O white and blue and summer seas,—
So blithe with fond enwreathing smile
Encircling fair my summer isle!
I would my simple words might tell
The meaning of the miracle,
The inner peace naught canst destroy
Ah, Dream of dreams, “Aloha Oe.”

Dwelling in this realm of roseate happiness, I was illy prepared for the shock that came presently. My father wrote that he had joined the “Mormon” Church and had gone to Utah.

I did not know what to make of it. In my grief, I clung more

closely to my steadfast lover. He comforted me unspeakably, although, like myself, he felt to revolt at my father's act of joining the "Mormon" church.

"Perhaps we'll retaliate by surprising him with the news of our marriage," said Edgar. It was not to be done in the spirit of retaliation, however.

I wrote and told father our plans quite in detail. He appreciated my confidence and wrote a letter charged with loving counsel and devotion. He must have been thinking of the "Mormon" religion all the time, for he said, "My regret is that the nature of your marriage ceremony is not binding for time and all eternity. The covenant you are about to enter into is valid for this life only—till death doth part." To this I merely smiled.

The following June, Edgar and I were married in a beautiful Hawaiian rose-bower. Wishing us joy, the minister said, "Sweethearts, be happy in your happiness."

Not even a passing thought did we give to those solemn words, "Till death doth part."

3. SUNSHINE AND SHADOW.

Rosy child
Gleeful, wild
Restless, eager or mild,
My constant, my warm-hearted lover!
Joyous ray,
On my way,
How I bless the dear day
I earned the sweet title of Mother!

More than four years had passed since Sterling's first visit to our home bringing the message that had divided our family and had taken father from us. (I never could quite forgive Sterling.)

Edgar and I were living in California now within easy reach of relatives, yet we saw them rarely.

As I lay with my beautiful first-born child on my arm, I wished yearningly that father were nearer to share our happiness. Edgar wished the same, and often expressed it.

While I lay thus meditating on family affairs, the nurse came in, all smiles. After her came Father, also all smiles. Bending over the babe and me he kissed us and said: "Daughter, I can never wish you any greater happiness than this."

Edgar came home, and we all rejoiced together. The hours slipped by magically. I was awakened by a shock when Father said: "I must go tomorrow morning."

"Tomorrow morning!" I cried. "I had supposed you would remain with us several weeks."

"I'm on my way to Australia to fulfil a mission," he explained.

"How peculiar!" said I, thinking aloud.

Father smiled knowingly. "Yes, daughter. I am now numbered among God's peculiar people," said he. "No wonder my conduct seems strange and new to you. It is only natural and right that I shall fulfil a mission."

"Tell me something concerning your belief, Father," said I. (This was the first time I had ever asked him anything concerning it.)

Looking upon my sleeping babe, he said, "We believe that when a woman has earned the sweet title of Mother, her child ought to belong to her throughout time and all eternity."

"How do you know whether or not this child is mine for all eternity?" said I in agitation.

Father answered calmly. "Do not feel hurt, Gertrude. When husband and wife are married in God's Holy Temple, they belong to each other forever, and the children that come to them are theirs forever."

"I'm living here and now," said I. "Here and now is all I care to concern myself about."

"Here and now is a most vital period," said father, "for all who dwell on earth. We, as mortals, are truly in a state of probation for that which is to follow."

I cared so little for Father's strange doctrine that I was glad to keep our conversation on other subjects during the remainder of his visit.

A few days after Father had taken leave of us, Edgar complained of a severe pain under his left arm. Examining we found a small lump embedded in the arm pit.

My husband went at once to some noted specialist who said, "We can remove the growth, my friend. You'll be well again within a month."

So we arranged for an operation at once to "shell out" the vicious lump from its precarious location. The specialists met, and without delay, removed it.

We now hoped for a rosy horizon after our hour of distress. Alas, within three weeks, the lump was back again in the same place, three times bigger than the original had been!

"Is it tumor?" I asked in a whisper.

"Yes," said Edgar hoarsely. (He had bravely kept it from me until now.)

We made rapid preparations to enter a Sanatorium in Michigan. But upon arriving there we received a stunning blow—"In your condition, you must acquaint yourself with the fact that your remaining life upon this earth is not very long."

"It is as I had supposed," answered Edgar, trying to be calm for my sake.

Oh, the nights of sleepless watching and anguish of soul!

In our extremity, there came to us a "healer" who promised to burn the sore away with a powerful caustic.

"It looks like a faint gleam of possible hope," said Edgar.

"Then do try it," I urged.

So he submitted himself to this severe ordeal, which, instead of curing, brought him very low. Yet, even in his exhausted state, he whispered words of consolation, strange counsel coming from his heart: "Listen to the words of your father, Dearest. Search his strange doctrine. It soothes my soul to fancy that we two may be united as husband and wife for all eternity."

Solemnly I promised that I would inquire diligently into my father's faith.

Although so weak and worn, my husband lingered many weeks. He had time to dictate a letter to his dear child.

"Save it for him, Dearest, until he shall be old enough to read it himself."

Part of the letter said, "My heart's dearest desire is that I shall still have my wife and child in this same dear relationship in the eternal world."

After the last tender farewell had been uttered and my life-companion was gone from me, these sad, sad words rang through my mind, "Till death doth part. Till death doth part."

4. MY SEARCH FOR THE LIGHT

I had never quite forgiven cousin Sterling for bringing to our home the gospel message that took father away from us. In the days of my early widowhood, my thoughts toward Sterling were bitter and upbraiding. From my home in California I wrote him a letter of chiding and reproach. Said in part: "Your influence has gone out against me. Father believed in you implicitly. You succeeded in converting him to 'Mormonism.' In this sad hour when I need him, where is he? In far off Australia carrying your gospel message to sever kindred ties and to divide homes."

I did not expect a reply to this letter. I did not plan on meeting cousin Sterling again in my life. Therefore it was a surprise when he came to my home in California. He greeted me kindly and his whole manner was full of patience and brotherly love. Not in any way did he wound my sensitive feelings. He did not mention one word of religion. In soothing tone, he counselled rest and change of scene.

Without trying to be interested I listened while cousin Sterling told all about Beatrice and Baby Beatrice—his wife and their child. When he was through, he began all over again, for he could not say enough about them. I longed to see the dimpled baby and compare her with my own sweet cherub.

I could picture cousin Sterling's home in southern Utah. The scene seemed almost familiar from his words. There was the modest gray house set back in a spacious yard and surrounded by ash and apple trees. At the front lilacs and snow-balls bloomed, and an inviting path led to the sunny, smiling meadow where the cattle grazed.

"I wonder, Gertrude, if you and baby would like to spend the Summer with Beatrice and me on our Home-ranch?" said Sterling. "Why not?"

"Why not?" These words re-echoed themselves while I dallied with my purpose many days.

"Yes, I'll go," said I at last.

We were soon on our way. Leaving the orange groves, a night's journey brought us to the sage-brush plains of southern Utah. We stepped into an auto which took us winding over hills and along dug-ways until we came at last to Sterling's home.

The settlement consisted of a number of farm houses with a white painted school house in their midst. The river ran through a deep rocky gorge while the creek girdled the farms in a fair winding curve.

Each day I walked along the creek-side for miles and miles watching the smoothly gliding waters. Often I sat on the bank holding my darling babe and amusing him by casting pebbles.

On Sundays I attended church with Sterling and family, there being no other diversion for me.

When the first Sunday in June arrived, Sterling and Beatrice observed it as "Fast Day." Somehow I felt that I wished to fast, too. They did not urge me at all, neither did they discourage me. Of my own free will I fasted and prayed for divine light and guidance. What an epoch was that day in my life!

During the afternoon I sat in the midst of a congregation of Latter-day Saints and listened to their testimonies. A spirit of deep calm and peace filled my soul.

One dear, grey-haired mother rose and said that she had been acquainted with the Prophet Joseph Smith, back in the days of old Nauvoo. She testified that his mission was God-appointed, and, that in dying a martyr, he sealed his testimony with his blood.

A modest school-girl rose and said: "My dear friends, let us read the Book of Mormon often and well. It is an unusual book, having been translated from plates of gold that were brought forth out of the hill Cumorah. These plates of gold had lain hidden in the hill Cumorah fourteen hundred years. They were guarded by an angel of God. Finally they were translated by the gift and power of God."

These words so impressed me that I desired to read the Book of Mormon;

"Read the last chapter first," suggested Cousin Sterling. I was puzzled to know his meaning, but I turned to the last chapter and found this promise in the Book of Moroni, chapter 10:3-4:

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

"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."

Having been admonished in this solemn manner, I read the Book of Mormon reverently, prayerfully, and with "real intent." It was line upon line and precept upon precept with me. As a thirsty plant receives the dews of heaven, so my soul absorbed those precious, doctrinal lessons.

When I had finished the book, I said to Sterling, "Father is justified in his course. God bless him. 'Tis I alone who am at fault."

"Not all come into the kingdom in the same hour," said Sterling. "You must not chide yourself, Gertrude."

I wrote and told father my intention of embracing the gospel. He counseled me to weigh and consider the problem deeply, and make haste slowly. I studied the principles of faith and repentance and the ordinances of baptism by immersion, and the laying on of hands for the gift of the Holy Ghost.

How blessed the day that I embraced the gospel, and, with full purpose of heart, determined to live the life of a Latter-day Saint! More blessed was the day in which I was privileged to enter Zion's white-gleaming temple to be united in wedlock to my dear, departed companion. My cup of blessing seemed overflowing in the hour when our dear son was sealed to Edgar and me—our child for all eternity!

In due time, I wrote and told Grandma Ingles all about my conversion. For Harold's sake she is becoming an earnest investigator. The dear child prays that we all shall be reunited under one roof when father returns from Australia.

The mists are clearing away. A new day is dawning for our family. Shall we dwell together in Zion? And shall Zion be Zion unto us? This is my cherished hope. Then, in sweet union, we shall sing the words of Eliza R. Snow:

"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."

The End.

Of Interest to Women

Lalene H. Hart

Many inquiries have come concerning the making of jellies and jams, the reasons for some successes and many failures, and the preservation of canned fruits and vegetables. Some of these questions have been answered in previous articles, but for the benefit of those who may be new subscribers to the *Magazine* a few general suggestions are given.

There are various reasons for failures, some of which may easily be avoided. One is that fruit is used which does not contain enough pectin, the jelling substance, or that the fruit is too ripe when used. A test which the housewife can make to determine whether there is enough pectin in the fruit is to combine a tablespoon of cold, cooked juice with an equal amount of alcohol. If it forms into a gelatinous mass it will make jelly. Some kinds of plums, apples, currants and grapes contain a large amount of pectin. the different kinds of berries cannot be depended on. Sometimes they are satisfactory, other times not. Fruits that have a good flavor have to be combined with other fruits or commercial pectin. There are many combinations that are delicious. The housewife can use such of the fruit she has at hand in the combinations of flavors she likes best.

The use of commercial pectin, by the unskilled, eliminates failures. For all its use saves time and energy and worry, and utilizes fruit that perhaps otherwise would be wasted. Some housewives have asked if it is expensive to use. Everything taken into consideration, it is not. More sugar is required with the same amount of juice if used in the ordinary way, but the final product is double the amount. Then, too, the minimum time required for cooking diminishes the cost of fuel. In most places, some kind of fruit can be obtained the year round, and if one's supply of jelly or jam is exhausted it can be replenished at any time of year. In jelly-making, as in other food preparations, the material used will determine the result. Some housewives think when fruit cannot be used for anything else, good jelly or jam can be made. Not so, it is economy to buy the best kind for the desired use. However, any kind of fruit, especially berries that are a bit over-ripe and cannot be used as well for serving fresh, will make as good a preserved product as firmer ones. Inferior fruit is deficient in flavor.

A few steps in the general process of jelly making may help the inexperienced. Pick over carefully and wash fruit. It is not necessary to peel or stone or stem the fruit, but cut large kinds

into small pieces that it may cook evenly. Cook until pulp is soft, in as little water as possible. Pour into a muslin or flannel jelly bag, and let drip over night. Do not squeeze pulp if a clear sparkling jelly is desired. It is better to make two grades. If juice is not very thick when thoroughly cold, boil rapidly ten to fifteen minutes to evaporate surplus water, measure and add sugar in equal parts for fruits such as grapes, blue plums or currants. Some other kinds only require three-fourths as much sugar. Cook rapidly until when dropped from the spoon it is thick and the drops are about the size of a pea. Never let jelly simmer or it may turn to syrup. Do not cook more than a quart at one time in the same vessel, a smaller amount is preferable. Pour jelly into hot sterilized glasses and seal with paraffin while hot. If necessary, when cold, add a thin coating of paraffin. This method is more sure of keeping dust and bacteria out.

The method of making jam and preserves is practically the same, except seeds, stones, etc., are removed, and the juice is not strained. Only three-fourths as much sugar as pulp is required. When commercial pectin is used the proportions are different. Follow directions carefully, unless by experiment you have found different proportions equally as good, which is the case with some kinds of fruit.

As to the use of preservatives in fruit and vegetables, it is not to be recommended. If properly processed in canning, and perfectly fitting lids and jars are used, there need be little trouble in keeping them. It is true that perfectly new lids and rubbers will sometimes cause trouble because they are inferior. The foods will keep perfectly by use of the preservative, but they may not comply with the pure food law or be conducive to good health. If, however, vegetables especially, do spoil they should be disposed of in other ways than feeding to chickens; they may or may not survive.

These suggestions will not be printed in time for many to use them but may be of some help another season.

* * *

New potatoes will scrape more easily if allowed to stand a short time in water to which a little common soda has been added. They do not stain the hands as readily, if treated this way—*Mrs. N. R., McCammon, Idaho.*

* * *

To keep food in a cool place, when ice could not be obtained, I found a water-cooler very satisfactory. Make a frame, as for a cupboard, with the desired number of shelves. Cover all with a canvas, put a pan of water on top. Put pieces of cloth in the water and let them hang down on all sides so as to keep the canvas constantly wet. The evaporation of the moisture keeps the food cool.—*Mrs. L. P. B., Rigby, Idaho.*

Notes from the Field

Amy Brown Lyman

Kolob Stake

Anniversary day was observed in the Kolob stake by holding in the various wards a practical work meeting. Each ward was asked by the stake board to make one quilt, sew some carpet and rug rags to be used in the stake for community welfare purposes, and to assist five over-burdened mothers with sewing, mending and darning. The meetings were held on Tuesday, March 16, and it was indeed an inspiring sight to see so many happy, busy women giving their services so willingly. The stake Relief Society presidency visited each ward during the afternoon. The program, which was given when the work was finished, was a progressive one, each ward furnishing one number and presenting it to the other wards of the stake. Following is a report of the total attendance and the total work accomplished in the six wards during the afternoon from one to five o'clock: Members in attendance, 325; visitors, 80; total, 405; work done for the stake: 9 quilts, complete, 5 quilt tops (blocks cut and sewed), 100 quilt blocks (cut and sewed), 90 pounds rags cut and sewed; work done for the over-burdened mothers: 3 ladies' dresses, 9 children's dresses, 3 boys' waists, 5 ladies' aprons, 1 lady's princess slip, 1 child's underskirt, 5 pairs bloomers, 1 pair boys' pants, 2 shirts, 3 night gowns, 1 layette, 37 pair stockings darned, and 6 pairs overalls, 1 pair pants, 1 shirt mended.

Included in the above tabulation is the report from Thistle ward, which we repeat separately, inasmuch as this ward is the youngest in the stake, having been organized June 14, 1925, less than one year before this report was made: 1 quilt top complete and 1 set of blocks, 17 balls of rug rags; work for over-burdened mothers: 1 bloomer dress, 1 child's apron, 3 ladies' aprons; articles made for sale: 1 doily, 1 dresser scarf, 1 crochet yoke, 1 luncheon cloth, 2 handkerchiefs with crocheted borders.

Cottonwood Stake.

An interesting contest in teachers' work in the Millcreek ward is reported by Maud Chegwidde, secretary:

"Our ward has inaugurated a very interesting contest among the visiting teachers, which has proved very successful. We have forty teachers, which we divided into four groups, one teacher

from each group being appointed as leader of her team of ten. The duties of this leader are to visit her own district each month along with her companion, and also to be ready to visit any of the other four districts under her supervision, should one of that district's own teachers be unable to go. This teacher is therefore responsible for each home being visited by Relief Society teachers each month. She is also to see that the teachers use the topic given for conversation in the home, and that they obtain the necessary statistics from each Relief Society member regarding visits to or days spent with, the sick, and days spent in temple work—a part of the teachers' duties which we found very sadly neglected. We award each pair of teachers the number of points they have scored each month, our method of scoring being as follows: visit by both teachers, 10 points; visit by one teacher, 5 points; every home visited, 10 points; only part of homes visited, 5 points; statistics obtained, 10 points; total possible number of points each month, 30. If the supervising teacher substitutes for one of the regular teachers in the visiting; that pair of teachers, of course, only scores 5 points for the round of visits. We have made a large score card, which hangs on our meeting-room wall, and which is marked by our secretary every month. At the end of the year the reward comes. The two losing teams agree to entertain the two winning teams, and the officers of our Society are all fervently hoping for an invitation to the banquet also. A spirit of friendly competition or rivalry is always good; it revives drooping interest and adds enthusiasm and "pep," and this contest of ours is indeed giving wonderful results. The visiting teachers of our ward have never before been so attentive to their duties, during the six years' service of the present secretary."

Hawaiian Mission.

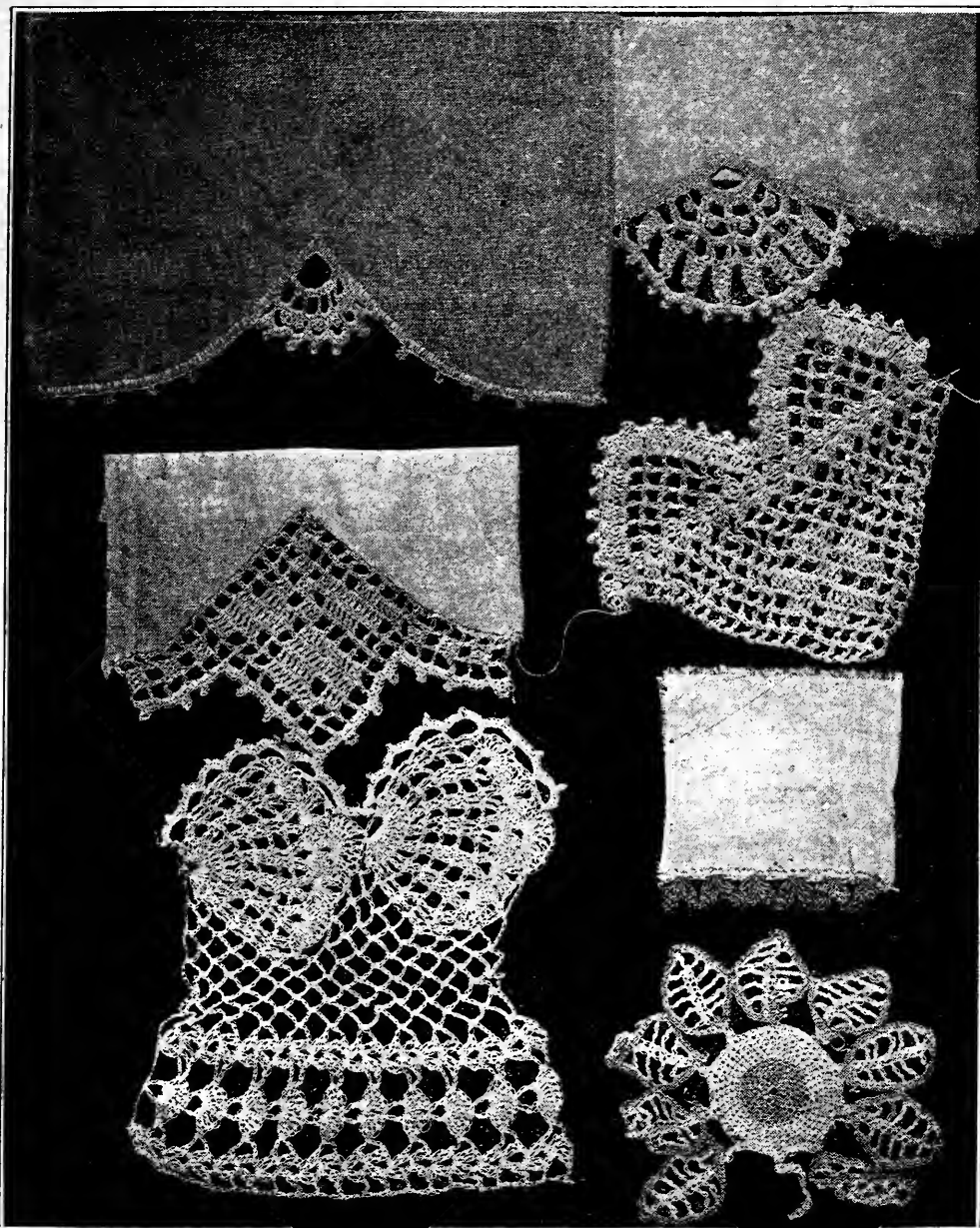
A very successful general conference of the Relief Society of the Hawaiian mission was held in Honolulu, April 3, with Mrs. Olivia Waddoups presiding. There were in attendance 469. Twenty-five small children brought by their mothers, were cared for in the nursery by three women who volunteered for this duty. This left the mothers free to give their time and attention to the matters presented in the conference.

Among those who addressed the conference were the Relief Society presidency, President Eugene Neff, Mrs. Jeanette A. Hyde of the General Board, Dr. N. A. Sinclair, (a tuberculosis specialist and supervising physician of the tuberculosis Sanatorium), and Miss Arnold, supervising nurse of the Palama Social Settlement. Miss Arnold gave a demonstration and illustrated talk on the care and treatment of simple diseases prevalent among the children in Hawaii.

At the officers' meeting held in connection with the confer-

ence, with 212 officers and teachers present, excellent reports were given from the various branches, and vital problems discussed.

A feature of the conference was the pageant, "The Guardianship of Life," which was given under the direction of Mrs. Hyde. It was beautifully given and enthusiastically received by the large audience who witnessed it. The chapel was beautifully decorated for the conference, with ferns, palms and orchids. Elder Joseph McQuire brought most of the flowers and palms from his own private collection.



SAMPLES OF CROCHET WORK DONE IN NORTH SANPETE STAKE IN
WORK AND BUSINESS MEETING.



SAMPLES OF CROCHET WORK DONE IN NORTH SANPETE STAKE IN
WORK AND BUSINESS MEETING.

Blackfoot Stake.

Blackfoot stake is justly proud of the record made by its Relief Society chorus of some seventy voices. About two years ago, the chorister, Mrs. Emma J. Beck, to whom much credit is due, organized in each of the fourteen associations a double trio. The combined groups make up the stake chorus, and meet three times a month for practice. Bishops of the wards speak highly of the service rendered by the Relief Society trios at special meet-

ings, funerals, etc., while the stake chorus has assisted greatly by singing for stake entertainments, conventions and conferences.



BLACKFOOT STAKE CHORUS

They will furnish the singing for one day of the next quarterly conference, and are also at work on a cantata to be given in May. Mrs. Ada Nuttall Parkinson is the efficient organist.

European Mission.

Elder Maurice Nuttall, who is laboring as a missionary in Germany, writes the General Board as follows:

"A short time ago while I was tracting, or going from house to house distributing literature, I met a man who told me the following story: Just after the world war, and while this man was yet in the army, he was in the city of Plauen, when a shipment of food and clothing arrived from the 'Mormon' Relief Society in Utah. As he stood watching the distribution of the goods, a Relief Society woman took him by the arm, led him into the crowd, and gave him something to eat. From that time to this, he has thought well of the 'Mormon' people. And last week, when he read in the paper a long article against the 'Mormons,' he said he could not

believe such things of the people who had helped him, and hundreds of others, four years ago.

"When I met this man, I told him a little about our Church, but he already had a testimony, and was only waiting for the missionaries, or someone else, to invite him to meetings. He and his family are now visiting our meetings regularly and are intensely interested. 'God moves in a mysterious way his wonders to perform.' This man was converted by people thousands of miles from him. Yes, he was given a testimony by an organization of women who are devoting their lives to good deeds. This testimony was strengthened by an article in a newspaper, and then a missionary was led to his door to bring this testimony to life. We missionaries ever pray for the success of such organizations as the Relief Society, and may the Lord make your work as successful in the future as it has been in the past."

REORGANIZATIONS

Eastern States Mission.

The Eastern States mission Relief Society was reorganized in March of this year, with the release of Miss Luella B. Owen, who had served as president in connection with her other missionary duties. Miss Elizabeth Skolfield, another missionary and daughter of Dr. Jane Skolfield of Salt Lake City, was appointed to succeed Miss Owen. Miss Skolfield has been very active since her appointment, and is making plans to visit all the Relief Society branches in her territory in the near future.

Wayne Stake.

On May 9, the Wayne stake Relief Society was organized. Mrs. Bathsheba Grundy tendered her resignation and was honorably released with deep appreciation for her many years of faithful service. Mrs. Grundy and her retiring board members are greatly beloved in Wayne stake for their devotion to the Relief Society cause, and for their kindly ministrations to the people. On Thursday evening, May 20, at Loa, the newly appointed stake board held a social in honor of the retiring president and board members. Music, live wires, and songs by the members, and speeches by the guests of honor constituted a pleasing program. Games were enjoyed by all, after which refreshments were served. Mrs. Grundy was presented with a gift as a token of respect for her many years of labor in the Relief Society cause. The newly appointed officers and board members are: Mrs. Mary A. Brinkerhoff, president; Mrs. Marguerite M. Meeks, first counselor; Mrs. Emily White, second counselor; Mrs. Emma Brinkerhoff, secretary-treasurer; Mrs. Louise Morrell, supervisor of teachers; Mrs. Margaet J. Brian, organist and *Magazine* agent; Mrs. Olive E. Taft, supervisor of social service work; Mrs. Lucy S. Torger-

son, supervisor of theology lessons; Mrs. Luva S. Okerlund, supervisor of literary lessons.

Cache Stake.

The Cache stake Relief Society was reorganized in April. Mrs. Kinnie B. Caine resigned her position as stake president, and she and her Board were honorably released. Mrs. Caine has been faithful and efficient in her work, and with her ability and charming personality she has succeeded in placing her stake in an enviable position, and in winning many friends to the Relief Society cause. In recognition of the long and distinguished service of Mrs. Caine and the retiring members of her board, a testimonial was held in the Logan tabernacle. A program was given which included music and talks by leading workers in the organization, the various wards each furnishing a number. The retiring officers were presented with tokens of appreciation. The following new officers were sustained March 21, 1926. Relief Society stake president, Mrs. Lizzie B. Owen; counselors, Mrs. Sophia W. Cardon and Mrs. Lulu Y. Smith; secretary-treasurer, Mrs. Winifred B. Ensign.

Lost River Stake.

On April 25, at the quarterly stake conference of the Lost River stake, the Relief Society organization underwent a number of changes. Mrs. Ellen H. Lowry, who had been president for a little over six years was honorably released, and the following new board sustained: President, Mrs. Mary E. Black; counselors, Mrs. Mary A. Jeppersen and Mrs. Nilus W. Packer; secretary-treasurer, Mrs. Josephine J. Toombs; assistant secretary-treasurer, Mrs. Lizzie Hoggan; chorister, Mrs. Florence Parkinson; organist, Mrs. Sarah Lowry; social service aid, Laura S. Rice; theology, Mrs. Josephine B. Quist; literature, Mrs. Christian Chamberlain.

On Wednesday, March 12, 1926, a visiting teachers' convention was held, followed by a social in honor of the retiring stake board. There were eight members on the old board, five being released and three retained in the new organization. A book was presented to each retiring sister and the two oldest, President Ellen H. Lowry and Mrs. J. Hannah Babcock, were presented with beautiful jardineres as well. The social consisted of musical numbers and reading, with dainty refreshments.

Roosevelt Stake.

At the quarterly conference of the Roosevelt stake held in March, Mrs. Clara F. Hansen was honorably released as president of the stake Relief Society, and Mrs. Ada Johnson was sustained as her successor. Mrs. Hansen was commended for the excellent work she has accomplished during her term of office, and she

leaves the work with the good will of the entire community. The new stake organization is not complete at this writing.

Cottonwood Stake.

At the quarterly conference of the Cottonwood stake, held Sunday, May 23, the officers and members of the stake board of the Relief Society were released from further service on account of the illness and resignation of their president, Mrs. Amanda N. Bagley. New officers and board members were sustained as follows: President, Mrs. Vera P. Walquist; counselors, Mrs. Mable W. Miller and Mrs. Alice G. Silver; secretary-treasurer, Mrs. Ivy C. Towler. The president, Mrs. Walquist, will have charge of the social service department; Mrs. Mildred E. Howe, the literary department; Mrs. Alice C. Caſto, the theology department; Mrs. Sarah L. Brockbank, the applied art and sewing; Mrs. Ella M. Croxford, social service aid; Mrs. Carrie W. Quist, chorister.

In connection with the new organization a stake welfare committee to have charge of the special activities of the stake Relief Society under the direction of the new presidency was also appointed, with Mrs. Amanda N. Bagley, the retiring stake president, as chairman. The members of the committee with their special assignment follow: Mrs. Mary S. Cornwall and Mrs. Lyle M. Berry, supervisors of the maternity hospital; Mrs. Mary P. Lindsay, supervisor of the baby clinic; Mrs. Rena D. Wheeler and Mrs. Margaret O. Erekson, supervisors of the sewing department. All of the secretarial work, bookkeeping and finances of this committee will be handled by the stake secretary.

Several entertainments have been given in honor of the retiring stake board. Mrs. Mary S. Cornwall, counselor to Mrs. Bagley, entertained the board members with a supper at her home in connection with their final meeting, May 11. The following Friday afternoon, Mrs. Rose J. Fox, a board member, entertained the board at her home in Bennion ward, when the time was spent in games and reminiscences, with refreshments at the close. On June 8, Mrs. Ivy C. Towler, the secretary-treasurer, entertained the board members and the new Relief Society presidency at a luncheon at her home on South State street. On that occasion three handsome stand lamps were presented by the retiring board members to their former president and her counselors, Mrs. Bagley, Mrs. Cornwall and Mrs. Wheeler. Following this a few days later Mrs. Lindsay and Mrs. Hamilton entertained the old board and the new presidency at the Lindsay home in Taylorsville. At the regular annual Relief Society party to be given in the stake house with the opening of the fall work, the retiring board members will be the guests of the new stake organization.

Mrs. Bagley has been a most capable and energetic president.

with a keen sense of duty, and with a realization of her responsibility as the head of her stake. Through study, observation and definite research she became acquainted with the condition and needs of her stake at the outset, and with her superior intelligence and vision she set about to meet those needs and to develop the resources of the organization. The most outstanding piece of work brought about by Mrs. Bagley and her associates, aside from the regular work of the organization, was the establishment of the Cottonwood Stake Maternity Hospital, an institution with 12 beds. Mrs. Bagley saw the great need of such an institution, and with the approval and support of the Priesthood, it became a reality. The hospital will soon be closing its second successful year. The Cottonwood stake board also established a most successful clinic for children, which later has worked in close connection with the Bureau of Child Hygiene of the State Board of Health. The sewing department is another successful project of this energetic group of women.

Extract from the Life of Faith

“I had walked life’s way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place,
I met the Master, face to face.

“With station and rank, and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life’s big race,
When I met the Master, face to face.

“I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away,
Melted and vanished, and in their place,
Naught else did I see but the Master’s face.

“And I cried aloud ‘Oh, make me meet
To follow the steps of Thy wounded feet.’
My thought is now for the souls of men;
I have lost my life to find it again,
E’er since one day in a quiet place,
I met the Master, face to face.”

Editors’ Note: These verses were read at the Biennial Meeting of the Women of the United States, held last November in Detroit.

Guide Lessons for November

LESSON I

Theology and Testimony

(First Week in November)

SOME SOCIAL ASPECTS IN THE LIFE OF JESUS

1. *Attendance at the Celebration of the Planning of the Earth:*

This great social event occurred in the spirit world. It was a time of rejoicing in the heavens. It antedated the tragic event of the great rebellion which resulted in the triumph of a two-thirds majority of Heaven's hosts and the banishment of Satan and his legions.

The occasion of this first celebration of spiritual record was the completion of the plan for the organization of the growth and destiny of the planet on which we live. Although scripture does not name him as one of the participants, that Christ was there, there can be no doubt. That he was a leading actor is evident from the fact that the planet yet unformed was to be placed under his special care as one of its creators and the Redeemer of its inhabitants.—Job 38:1-7

2. *Jesus the Guest:*

From the time he was twelve years old to the night preceding the Passion Week, he manifested active interest in celebrating the deliverance of Israel from Egyptian bondage. The Feast of the Passover was, as are our conferences, of a dual nature, both spiritual and social. Jesus had undoubtedly been habituated and traditionated to attendance at great spiritual and social gatherings of the people.

The first miracle of his mortal life was wrought at a village wedding where he met the unexpected needs of the occasion in a most masterly manner. In the light of what has transpired under his direction in our day, one is led to think that the changing of water into wine was prophetic of the substitution of water for wine in our sacramental service. At all events, this entertainment, like all others that were favored with his presence, had the education element in it. It was here that he gave evidence to the world of his power to miraculously accelerate nature in her productiveness.

He was guest of honor in the house of Simon the leper. This

feast was made memorable from the fact that Mary lovingly anointed him with ointment from an alabaster box, the price of which equalled that of a year's service. Her seeming extravagance was criticised, but Jesus came to her defense with a justification accompanied by a promise that immortalized her name and proclaimed the truth that nothing is too good for the Lord. Mark 14:3. Luke 7:37.

Jesus the Host:

Supper in the Wilderness. On this occasion, Jesus was host. His guests were a multitude of 5,000 weary and hungry people. The menu consisted of fish and bread,—a miraculous quantitative increase of five loaves and two fishes purchased from an enterprising lad, the sole possessor of provisions in the great throng. Their tables were plots of nature's lawn—"There was much grass in the place." On each of these plots sat fifty people. The Twelve served under the Master's direction. Here we have an—

Object Lesson in Order—"Making them sit down by fifties in a company."

A Great Lesson in Reverence—"Then he took the five loaves and the two fishes and looking up to Heaven, he blessed them."

A Lesson in Economy—"Gather up the fragments that remain, that nothing be lost."

A Lesson in Theology—That divine authority can command the elements and hasten the processes of nature.—Luke 9:11-17; John 6:5-14; Talmage's, *Jesus the Christ*, 333.

Jesus is host again in the wilderness. This repast differed from the previous one in the following particulars. The number was less by 1,000 men. The stock of provisions at hand was seven loaves and a few fishes instead of five loaves and two fishes. But fragments remaining were seven baskets instead of twelve. But in essentials, there was no difference. In the former instance, the thought of feeding the multitude was introduced by the Twelve with an expression of anxiety, "Send the multitude away that they may go to the towns." In the latter instance it was introduced by the Master with compassionate consideration—"I have compassion on the multitude because they have been with me three days and have had nothing to eat." But the latter repast was like the first in essentials—there was order, the blessing was asked, there was plenty for all and nothing was wasted, and the power over the elements was manifested.—Mark 8:1-22. Talmage's *Jesus the Christ*, 357.

The Lord's Supper:

This might be called an event of transition—the completion of the old and the beginning of the new sacrament. So far as records are concerned, it is the last meal of the Savior in mortality. There

was the preparation—the program. The place was a large upper room in Jerusalem. The time, Thursday evening. The participants were the Christ and the Twelve Apostles. The menu included at least bread, meat, and wine.

The events might be considered under eleven headings:—

Proceedings at the Table:

1. Introductory remarks—"I have desired to eat this pass-over with you before I suffer." Luke 22:15.

2. The blessing and the passing of the bread—"This is my body, which is given for you: this do in remembrance of me." Luke 22:19.

3. The blessing and the passing of the wine—"This cup is the new testament in my blood, which is shed for you." Luke 22:20.

4. The revelation of the perfidy of Judas. *Jesus the Christ*, Talmage, 599.

5. The promise to the twelve—"And I appoint unto you a kingdom, as my Father hath appointed unto me;

"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29-30.

6. The strife over leadership—"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." Luke 22:27.

7. The ordinance of the washing of feet. This was an impressive lesson in service. It was more—"If I wash thee not, thou hast no part with me." John 13:8.

8. The departure of Judas—"That thou doest, do quickly," said Jesus to Judas, who left the room in anger. John 13:27.

9. The sermon at the supper. For the first time the Lord directed the disciples to pray in his name to the Father—"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34-35.

10. The concluding prayer—"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:25-26.

In the talk to the Apostles, Jesus for the first time taught the necessity of praying to the Father in his name—"Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John 16:23-24.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:1-2.

This is one of the greatest doctrinal prayers ever uttered—The most complete record is found in John 17.

11. Singing of the hymn. The scriptural statement is—"And when they had sung an hymn, they went out into the mount of Olives." Matthew 26:30.

It is pretty generally conceded that the Last Supper by Leonardo da Vinci is the greatest of all Christian paintings.

The Breakfast After the Resurrection:

Place—The shore of the Sea of Galilee. Time of day—early dawn. The menu—Broiled fish and bread. The fishermen—the apostles who had been fishing all night and had caught nothing.

Jesus directed them to success in their vocation, and provided them with their morning meal, in which he gave objective proof that they were still objects of his care.

Christ's Promised Entertainment on the Earth:

The Savior declared to the Prophet Joseph Smith that he would be in attendance at the gathering on the earth in company with the Angel Moroni, the Prophet Elias, John the Baptist, the Prophet Elijah, Joseph who was sold into Egypt, Jacob, Isaac, Abraham, Adam, Peter, James and John, and other spiritual worthies. D. & C. Section 27.

SUMMARY OF LESSON 2

Holding celebrations is a part of the abundant life of which the Savior spoke when he said—"I am come that they might have life, and that they might have it more abundantly." John 10:10.

Questions and Problems

1. How does Job prove that Jesus was at the celebration of the completion of the plan for this earth?

2. What did the people attempt to do with Jesus at the end of the supper in the wilderness where he fed the five thousand?—John 6:15.

LESSON II

Work and Business

TEACHERS TOPIC FOR NOVEMBER

HOME TALKS

Peace

"Blessed are the peace makers: for they shall be called the children of God." Matthew 5:9.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 16:32.

I. Peace in the Home:

1. Respect for opinions, property and feelings of one another contributes to peace in the home.
2. Respect other races and do not speak slightingly of them before children in the home. An understanding of the customs and games of the children of other races lays a foundation for appreciation and understanding in later life.
3. An effort to settle family disputes, etc., in a spirit of love and kindness, cultivates the spirit of peace.

II. Peace in the Community:

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:32.

"Let none of you imagine evil in your hearts against his neighbor." Zechariah 8:17.

1. Live the Gospel.
 2. Do not hold grudges against anyone in the community. (The holder of a grudge is the one most injured.)
 3. Do not envy neighbors but rejoice in their good fortune.
 4. Have confidence in others and they will have confidence in you.
 5. Have a desire to make others happy. *how can we make*
 6. Be anxious to assist neighbors in misfortune. *others happy*
- A peaceful community is a blessed place in which to live.

III. World Peace:

1. Intelligent families, with high standards, do not settle their difficulties by fighting.
2. Good neighbors arbitrate their differences.
3. Intelligent and enlightened nations should have the same high standards in this respect as individuals and communities, and thus do away with the savagery and horror of war.
4. International understanding and co-operation makes for world peace.

LESSON III

Literature

(Third Week in November)

JEAN WEBSTER

Jean Webster was a modern college girl whose love for children was so great and whose disgust for the abuse of them so intense that from the fulness of her heart came two books—*Daddy-Long-Legs* and *Dear Enemy*, and from the fulness of her well stored mind has come the most forward-looking philosophy in relation to dependent children that has appeared in literature. This is our reason for presenting her books to Relief Society workers.

Jean Webster, the pen name used by Mrs. McKinney, came to her in her boarding school days. The name given her by her parents was Alice Jane Chandler Webster. Jane was the name of Mark Twain's mother and it had fallen to Miss Webster's lot to perpetuate this family name, as Mark Twain was her great uncle. When she arrived at boarding school, the girls selected for her room-mate was named Alice, also, and so to avoid confusion those in charge asked Miss Webster to take her second name. She thought Jane too plain a name so she changed it to Jean. The name appealed to her, and later as a writer, she retained her boarding school name.

Early in her career at Vassar College it was noted that she possessed a great deal of ability. It was the custom in her English course to require a theme a day, a practice coming from Harvard University, Barrett Wendell being its originator. Because of the merit of her papers she was appointed correspondent to the Poughkeepsie paper. One of the upper class girls played a practical joke on her which nearly resulted in her losing her position. However, she took the incident in good part and out of it grew her first book, entitled *When Patty went to College*. This book has been called "the best volume of undergraduate stories that ever emanated from a woman's college."

While her first book was at the publishers, she left her father's home, which was at Fredonia, New York, and went to New York City. There are two groups of people that find themselves very much at home in our modern day New York—people who are ambitious to become writers, and those who are interested in the drama. Jean Webster was very much at home in New York City for she found there the material that claimed her interest.

It was while she was in the home of a friend in Greenwich, Connecticut, that she wrote her famous *Daddy-Long-Legs* that

has had even greater popularity as a play than as a story. After writing *Daddy-Long-Legs*, which revealed the tenderness of her soul towards children, she married Mr. McKinney. It seems the very irony of fate that this woman, whose heart had been so large and whose benefactions had been so many, should give her life for the life of another. It was in June, 1915, that she died, on the very day that her little daughter was born. When we think of the exquisite child she has given us in Allegra in her book called *Dear Enemy*, we are led to wonder whether her child would not have repeated in its life much of the beauty of that little girl.

Having traced a few of the events of her life, let us examine into her background.

By inheritance she had much of the sympathy, the sense of humor and the ability to portray character so marked in the writings of her illustrious forebear Mark Twain. She had the benefit of training in one of the best of American colleges. She, like her great uncle, was fond of travel in Europe, and it was given to her to spend a good many summers in that land that has contributed so much to the creative work of American writers.

Her intimate knowledge of the dialects of both the Irish and the Scotch adds a good deal to the humor of her books. That she was a linguist of some ability is evident from the fact that when she was writing *Daddy-Long-Legs* she conversed with a young Italian boy who was in the home of her friend in his native tongue. This young man stated later that he had read *Daddy-Long-Legs* a considerable time before its publication, from the discarded pages that she had thrown in the wastebasket. That she loved the beautiful waters of the Mediterranean and the soft skies of Italy is apparent to all who read her books with adequate grasp of their content.

Daddy-Long-Legs was inspired by a white marble statue of a girl in St. Patrick's Cathedral in Dublin; at least we were so told by the rector in charge, while visiting the Cathedral, that Miss Webster had made such a statement. The statue is one of a girl who was adopted from an orphanage by an old gentleman who later contracted typhoid from his charge and died as a result.

Daddy-Long-Legs is the story of a little girl, Judy Abbott, who was reared in an orphanage. Later, having attracted the attention of one of the trustees, she was given an opportunity for a college education, knowing only that her benefactor was a trustee. Miss Webster adopted an old literary device, that of writing letters. In this instance she does all the writing and we have to surmise what has been written to her by her replies. In one sense it is like listening to one side of a telephone conversation—we can judge something of what is being said by the answers.

The orphanage in which little Judy Abbott was confined was

very disagreeable, and the woman in charge was a very disagreeable person. As Judy corresponds with her benefactor she makes known to him at what a loss she has been placed because she was deprived of home and parents as a child. Jean Webster has lifted her story out of what is oppressive, commonplace and dull, through two devices—the use of humor that plays constantly against the tragic, and by making a love story out of it. Judy's benefactor turns out to be a member of a very well known and highly respected American family, who falls in love with his charge and marries her.

After the publication of *Daddy-Long-Legs*, Miss Webster was solicited everywhere by social groups until she found herself practically the center of a reform movement. Then she published another book, *Dear Enemy*, in which she retains her hero and her heroine of *Daddy-Long-Legs*, and through a superintendent makes over the John Greer Home for orphans. To get rid of the old buildings and substitute for them modern cottages, she has the place burn down. Into her scheme of decoration she weaves much brightness and caters to the tastes of the children. Instead of having the children in little dull uniforms, she has them made little gowns of bright colors, each child selecting the colors she likes, each child being the possessor of her own clothes. It is in every way a thoroughly up-to-date book.

We quote the following from her last published work, *Dear Enemy*, "which beneath the light engaging love story that plays about the surface, presents the last word in the care of dependent children, is a book destined to do more effective service in behalf of these unfortunates than all the treatises yet published." She is said to have selected the names of her characters from the telephone book. She usually had somebody in mind as she drew her portraits. A most gratifying thought in relation to Jean Webster is that she exemplified her teachings in her life. She was a woman whose every day actions enriched and made beautiful the lives of others. There are some persons whose lives are so filled with beauty because of their good works that they strengthen our faith in the ideal and in the ultimate triumph of love in the world—such a character was Jean Webster.

Her books are enlivened throughout by copious illustrations that are often more humorous than anything she says. That humor was deep-seated in her is as evident from her drawings as from her speech. We include part of three chapters from *Dear Enemy* that you may have an idea of her writings:

Friday.

Dear Judy:

Yesterday morning, without the slightest warning, a station hack drove up to the door and disgorged upon the steps two men, two little

boys, a baby girl, a rocking-horse, and a Teddy bear, and then drove off!

The men were artists, and the little ones were children of another artist, dead three weeks ago. They had brought the mites to us because they thought "John Grier" sounded solid and respectable, and not like a public institution. It had never entered their unbusiness-like heads that any formality is necessary about placing a child in an asylum.

I explained that we were full, but they seemed so stranded and aghast, that I told them to sit down while I advised them what to do. So the chicks were sent to the nursery, with a recommendation of bread and milk, while I listened to their history. Those artists had a fatally literary touch, or maybe it was just the sound of the baby girl's laugh, but, anyway, before they had finished, the babes were ours.

Never have I seen a sunnier creature than the little Allegra (we don't often get such fancy names or such fancy children). She is three years old, is lisping funny baby-talk and bubbling with laughter. The tragedy she has just emerged from has never touched her. But Don and Clifford, sturdy little lads of five and seven, are already solemn-eyed and frightened at the hardness of life.

Their mother was a kindergarten teacher who married an artist on a capital of enthusiasm and a few tubes of paint. His friends say that he had talent, but of course he had to throw it away to pay the milkman. They lived in a haphazard fashion in a rickety old studio, cooking behind screens, the babies sleeping on shelves.

But there seems to have been a very happy side to it—a great deal of love and many friends, all more or less poor, but artistic and congenial and high-thinking. The little lads, in their gentleness and fineness, show that phase of their up bringing. They have an air which many of my children, despite all the good manners I can pour into them, will forever lack.

The mother died in the hospital a few days after Allegra's birth, and the father struggled on for two years, caring for his brood and painting like mad—advertisements, anything—to keep a roof over their heads.

He died in St. Vincent's three weeks ago—over-work, worry, pneumonia. His friends rallied about the babies, sold such of the studio fittings as had escaped pawning, paid off the debts, and looked about for the best asylum they could find. And, Heaven save them! they hit upon us!

Well, I kept the two artists for luncheon,—nice creatures in soft hats and Windsor ties, and looking pretty frayed themselves,—and then started them back to New York with the promise that I would give the little family my most parental attention.

So here they are, one little mite in the nursery, two in the kindergarten-room, four big packing-cases full of canvases in the cellar, and a trunk in the store-room with the letters of their father and mother. And a look in their faces, an intangible spiritual *something*, that is their heritage.

* * * * *

J. F. disentangled himself from her endearments, and emerged, ruffled as to hair, but with a firm-set jaw. He set her on her feet, but retained her little doubled-up fist.

"This is the kid for me," he said. "I don't believe I need look any further."

I explained that we couldn't separate little Allegra from her brothers; but the more I objected, the stubbornner his jaw became. We went back to the library, and argued about it for half an hour.

He liked her heredity, he liked her looks, he liked her spirit, he liked

her. If he was going to have a daughter foisted on him, he wanted one with some ginger. He'd be hanged if he'd take that other whimpering thing. It wasn't natural. But if I gave him Allegra, he would bring her up as his own child, and see that she was provided for the rest of her life. Did I have any right to cut her out from all that just for a lot of sentimental nonsense? The family was already broken up; the best I could do for them now was to provide for them individually.

"Take all three," said I, quite brazenly.

But, no, he couldn't consider that; his wife was an invalid, and one child was all that she could manage.

Well, I was in a dreadful quandary. It seemed such a chance for the child, and yet it did seem so cruel to separate her from those two adoring little brothers. I knew that if the Bretlands adopted her legally, they would do their best to break all ties with the past, and the child was still so tiny she would forget her brothers as quickly as she had her father.

Then I thought about you, Judy, and of how bitter you have always been because, when that family wanted to adopt you, the asylum wouldn't let you go. You have always said that you might have had a home, too, like other children, but that Mrs. Lippett stole it away from you. Was I perhaps stealing little Allegra's home from her? With the two boys it would be different; they could be educated and turned out to shift for themselves. But to a girl a home like this would mean everything. Ever since baby Allegra came to us, she has seemed to me just such another child as baby Judy must have been. She has ability and spirit. We must somehow furnish her with opportunity. She, too, deserves her share of the world's beauty and good—as much as nature fitted her to appreciate. And could any asylum ever give her that? I stood and thought while Mr. Bretland impatiently paced the floor.

"You have those boys down and let me talk to them," Mr. Bretland insisted. "If they have a spark of generosity, they'll let her go."

I sent for them, but my heart a solid lump of lead. They were still missing their father; it seemed merciless to snatch away that darling baby sister, too.

They came hand in hand, sturdy, fine little chaps, and stood solemnly at attention, with big, wondering eyes fixed on the strange gentleman.

"Come here, boys. I want to talk to you." He took each by a hand. "In the house I live in we haven't any little baby, so my wife and I decided to come here, where there are so many babies without fathers and mothers, and take one home to be ours. She will have a beautiful house to live in, and lots of toys to play with, and she will be happy all her life—much happier than she could ever be here. I know that you will be very glad to hear that I have chosen your little sister."

"And won't we ever see her any more?" asked Clifford.

"Oh, yes, sometimes."

Clifford looked from me to Mr. Bretland, and two big tears began rolling down his cheeks. He jerked his hand away and came and hurled himself into my arms.

"Don't let him have her! Please! Send him away!"

"Take them all," I begged.

But he's a hard man.

"I didn't come for an entire asylum," he said shortly.

By this time Don was sobbing on the other side. And then who should inject himself into the hubbub but Dr. MacRae, with Allegra in his arms!

I introduced them, and explained. Mr. Bretland reached for the baby, and Sandy held her tight.

"Quite impossible," said Sandy, shortly. "Miss McBride will tell you that it's one of the rules of this institution never to separate a family."

"Miss McBride has already decided," said J. F. B. stiffly. "We have fully discussed the question."

"You must be mistaken," said Sandy, becoming his Scotchest, and turning to me. "You surely had no intention of performing any such cruelty as this?"

Here was the decision of Solomon all over again, with the two stubbornest men that the good Lord ever made, wresting poor little Allegra limb from limb.

I despatched the three chicks back to the nursery and returned to the fray. We argued loud and hotly, until finally J. F. B. echoed my own frequent query of the last five months? "Who is the head of this asylum, the superintendent or the visiting physician?"

I was furious with the doctor for placing me in such a position before that man, but I couldn't quarrel with him in public; so I had ultimately to tell Mr. Bretland, with finality and flatness, that Allegra was out of the question. Would he not consider Sophie?

The John Grier Home,
January 14.

Dear Judy:—

Listen to this! J. F. Bretland read about our fire in a New York paper, (I will say that the metropolitan press made the most of the details,) and he posted up here in a twitter of anxiety. His first question was, "Is Allegra safe?"

"Yes," said I.

"Thank God!" he cried and dropped into a chair. "This is no place for children," he said severely, "and I have come to take her home. I want the boys, too," he added hastily before I had a chance to speak. "My wife and I have talked it over, and we have decided that since we are going to the trouble of starting a nursery, we might as well run it for three as for one."

I led him to the library, where our little family has been domiciled since the fire, and ten minutes later, when I was called down to confer with the trustees, I left J. F. Bretland with his new daughter on his knee and a son leaning against each arm, the proudest father in the United States.

Suggestions: To take the place of Problems and Questions.

The class leader should obtain *Daddy-Long-Legs* and *Dear Enemy* so that the books may be reviewed for the members of the class. If you cannot find them in your public libraries, or obtain them from private individuals, send to McClurg & Company, of Chicago, and they will furnish them for you.

Lesson IV

Social Service

(Fourth Week in November)

INTELLECTUAL PROBLEMS

Julian and Vera

The last lesson discussed two children who were not, natively, very bright. According to the mental measurements they were

classified as "borderline" types. Because of their limited intelligence they had difficulties in their school careers, and special attention had to be given them to assist them in attaining their highest possible level.

But it is not only the backward child who has difficulty in school. Children who are in the normal group (those who have I. Q.'s from 90 to 110) and even those who measure superior (I. Q. 110 to 120) sometimes fail to make satisfactory progress at school. The boy, Julian, age 13 had an I. Q. of 95, but had so many difficulties that he became a truant and was branded as a mean, vicious boy. Vera, age 10, had an I. Q. of 123, and was about to be dropped from her school because of inefficient work.

Without the help of the mental test, and without a study of the physical, emotional and social make-up of these two children, they would undoubtedly have been considered stupid by both teacher and parents. Failure at school work is not a safe index to a child's intelligence. Failure may be the result of many other factors besides limited intelligence, so teachers and parents should exercise great caution in judging a child "backward" or "stupid" on the sole evidence of the inability of a child to perform the school work.

It often happens that a child is retarded in his work because of some physical defect. A bright child with some eye trouble may have great difficulty to learn to read and spell, and if the defect is not detected and treated he may be considered slow and backward. A child who is hard of hearing is likewise handicapped in his school work and is in danger of school failure unless his ear defect is discovered and understood by the teacher. Children recovering from serious illness, or children with diseased tonsils or enlarged glands may be retarded in their school work, not because of mental dulness, but because of their lack of physical vigor.

Not only physical defects but physical development affects a child's mental processes. An overgrown boy who is developed two or three years beyond his age may have serious difficulties at school. He may feel awkward and conspicuous in a class of children his own age, and he perhaps has no outlet in an ordinary grade school for his physical energies. With boys his own size, he could find outlets in trade work or athletics, but he could not compete with them in academic work. A boy of this type is likely to become irritable and restless, and because of his unhappiness and irritability may lose interest and even fail in work that he has the intelligence to perform.

A normal child who is physically undeveloped may have a hard time to keep pace with schoolmates his own age, and who

have the same mental endowments. Not having the vigor of more normally developed children, he will perhaps only half complete his tasks and naturally receive lower grades.

It is obvious, then, that children should be carefully studied before they are designated as stupid. The child who is in danger of failing in school work should be given mental examinations at various intervals. A thorough physical examination is of greatest importance, as it may reveal physical defects or abnormalities that are the direct cause of the child's failure. A study of the social and emotional factors in the child's life may likewise reveal the causes of maladjustment. Treatment of these physical, or social or emotional difficulties often saves the child from the rank of the "dull" and the "failures," and places him on the path of development and progress.

The record of Julian and his school experience is not a pleasant one. Julian was not understood in the school, and it was not until he entered industry that he developed dependability and gained self-respect. His failure in school cannot be attributed to his stupidity, for his mental test showed that he had normal intelligence. It is interesting and instructive to observe the factors in his school life that made difficulties for him, and to note that with his removal from these irritating factors he showed no further manifestations of unruliness and unreliability. It, of course, is regrettable that this adjustment could not have been made in the school, giving him the advantage of additional years of school training.

Julian had several difficulties, no one of which alone would have been very serious. In the first place, although a normal child, he was not as far advanced according to his age as the other members of his family. He had not been promoted three different times, although at thirteen he was only a year retarded. It is not difficult to imagine his humiliation at home, in a family where the children always "pass." Families, sometimes, have a way of being not too gentle in discussing one of the member's weaknesses. To add to his sense of failure, a brother two years younger was in the same grade with Julian, and this situation usually causes unhappiness for the older one. Julian, because of his maturity, had worked in the Summer and had associated with older boys. Their companionship was not entirely wholesome, but he undoubtedly admired their independence, and felt he was almost one of them.

Realizing, then, his irritants in school and his feeling of maturity, it easily can be understood that the slap he received from his teacher was more than his self-respect could tolerate. He could think of only one thing to do—escape. When reality becomes intolerable, all persons seek an "escape"—either by

physically running away, or by unconscious mental devices such as day-dreaming, fainting, amnesia, etc.

Julian's escape, playing truant from school, led him into difficulties with the juvenile officers and he was about to be sent to a Truant School. His parents interceded, so he was given an opportunity to attend a rural school, but because of a family quarrel he met new difficulties. He was then permitted to return home, and secured work with his father. Relieved of his struggle to compete at school work, and placed on a different plane as a wage-earner, he soon acquired steady habits and gained self-respect.

Truancy should not be considered an offense punishable by certain penalties such as commitment to a Truant and Training School. The offender is a child, whose truancy is a symptom of some maladjustment in his home, or school, or mental or emotional life. The causes underlying his truancy should be carefully and sympathetically studied and treated by a skilled person. Julian was not a vicious boy in need of commitment. He was not a stupid boy. He was a normal boy, who was handicapped by his family's and the school's lack of understanding of his difficulties.

Vera was a bright girl, whose I. Q. varied at different tests between 110 and 133. She had a nervous twitching of the eyes. For a time she was two years advanced for her real age, but now at the age of ten she remained in the fifth grade two years. She was permitted to enter the sixth grade but was demoted. The school was a private one, and all the members had I. Q.'s. As Vera was failing, she was asked to withdraw.

It can easily be understood that Vera was nervous and neurotic, and that she cried frequently, when we learn that Vera was always under a strain and pressure. Her parents were too eager for her advance in school. Her father was a temperamental musician, interested only in her music, and her mother was attempting to give her daughter all the opportunities she missed in her own childhood. So Vera was urged beyond her physical endurance by the emotional strain placed on her by her parents. Because of this constant, intense drive to progress, Vera developed many nervous symptoms, including chorea (St. Vitus dance) and cross eye.

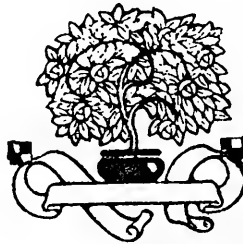
These symptoms, with some simple treatment disappeared as soon as the child was relieved of the pressure placed on her by the school and parents. When it was explained that it would be a most trying experience to the girl to be dropped from the school, she was permitted to remain. With the removal of the fear of being dropped, her assurance returned and her school work improved.

The ability to advance in school does not depend alone on the I. Q. A child should not be pushed to the point where he is under a physical or nervous strain.

Reference: *Challenge of Childhood*, by Dr. Ira S. Wile—Julian and Vera—pages 103 to 112.

Questions and Problems

1. Why is the school failure of a child not a safe measure of backwardness?
2. Why are children with physical defects often retarded? What measures are taken in your school to detect physical defects?
3. How does physical over and underdevelopment affect school progress?
4. Why was Julian unhappy at school? What change might have made him more contented at school.
5. Why should truancy be considered a symptom of maladjustment?
6. Why were Vera's parents unwise in pushing her in school, even though she was unusually bright?
7. What nervous symptoms did she develop?
8. What are other symptoms of nervous or emotional strain?



We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY

625 State Street

THE RADIUM VITALIZER WATER JAR



Radium charged health water in the office, hotel, home or while traveling, imparts Health Spring quality to any drinking water.

That which prolongs life is more to be desired than riches. All the benefits of noted Health Spring waters in America and Europe are available to you by means of the Radium Vitalizer in which is a deposit of Radium Substance sufficient to deliver an efficient gas charge to water for a LIFETIME.

RADIOACTIVE WATER and its natural benefits are, in truth, a Divine gift to humanity

Investigate Now.

Call and see us, or write

The G. & H. Co.

113 South Main Street, Salt Lake City, Utah
Phone Wasatch 4443

2447 Kiesel Ave., Ogden, Utah
Phone 3330

When Buying Mention Relief Society Magazine

Utah Made Sugar

Is the equal of any sugar in the World.

100% PURE

100% FINE

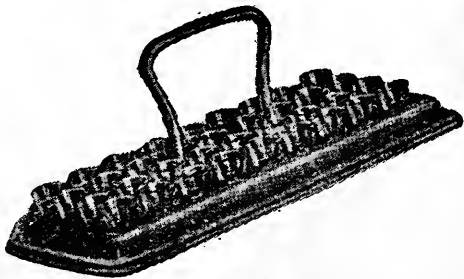
100% FOR UTAH

USE IT FOR PRESERVING

USE IT ON YOUR TABLE

INDIVIDUAL SACRAMENT SETS

NOW IN STOCK



Best in the Market
Will Last a Life Time, 36 Glasses
in Each Tray

RECOMMENDED BY PATRONS.
REFERENCES FURNISHED.

Made especially for L. D. S. Churches, and successfully used in Utah and intermountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickel Silver, heavily plated with Solid Silver.

SIMPLE, SANITARY, DURABLE
Satisfaction guaranteed.

Inquiries cheerfully answered.

Bureau of Information

Temple Block Salt Lake City

MAGAZINE MANAGEMENT

will pay

20c per copy

for the following
Magazines.

- 1 copy Relief Society Bulletin—
June, 1914.
- 1 Vol. Relief Society Magazine,
complete, 1917.

If you have any one of these
numbers, please write us.

RELIEF SOCIETY MAGAZINE

20 Bishop's Bldg.
Salt Lake City, Utah

Temple and Burial Clothes

COMPLETE SUITS FOR MEN AND WOMEN

Variety of Grades and Prices

Prompt and Careful Attention To Mail—Telephone—Telegraph Orders

Open Daily, 9 a. m.—5 p. m.

General Board Relief Society

Phone Wasatch 3286

29 Bishop's Building, Salt Lake City, Utah

Announcement!

The University of Utah announces the following schedule of registration for the year 1926-27:

THURSDAY, SEPT., 23—REGISTRATION DAY FOR
FRESHMEN

FRIDAY, SEPT. 24 AND SATURDAY, SEPT. 25—
INSTRUCTION FOR FRESHMEN BEGINS

MONDAY, SEPT. 27—REGISTRATION FOR OTHER
STUDENTS

TUESDAY, SEPT. 28—INSTRUCTION BEGINS

*HOME ECONOMICS DEPARTMENT
ENLARGED*

Facilities for instruction in the field of Home Economics at the University offer exceptional opportunities to the young women of Utah who desire a comprehensive, cultural home-training. Splendid facilities are also available for preparation to enter the professions.

Additional information will be sent on request

University of Utah

Salt Lake City



TRAVEL AND
PEDESTRIAN
ACCIDENT INSURANCE

LET THE
Deseret News
Policy
Protect You

Accidents Happen Every Day

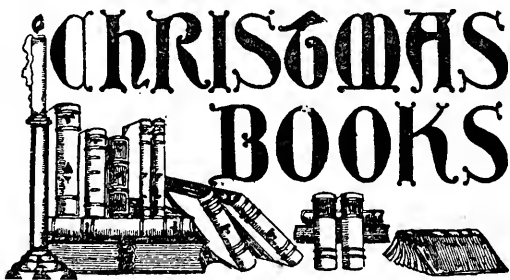
You can't tell her that you can't afford this:

It only costs one dollar for one year, costs so little, protection so great. If you walk across the street, ride in autos, travel on trains, ride in street cars, go to theatres or church, you need this policy.

Write us today and let us tell you about it. Phone Wasatch 550 or call at our office.

The Deseret News

SALT LAKE CITY, UTAH



CHRISTMAS BOOKS
Mothers
No Christmas Is

Complete without books. NOW is the time to start thinking about Christmas. You want to please the children and yet give them something that will prove beneficial to them.

Come in or write for our helpful suggestion.

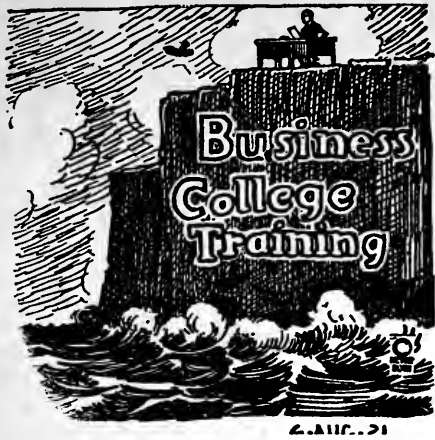
A Book is always an acceptable gift as well as a giveable one.

Deserert Book Company

44 East on So. Temple

P. O. Box 1793

Prompt Attention given to all Mail Orders



There's Plenty of Room for You at the Top

At the bottom there are always thousands striving for

the little jobs. Why? Because only a few are equipped to fill the higher positions.

Let us fit you for a place among the few.

We give you a thorough business training that will qualify you for an executive position.

Fall term begins Tuesday, September 7th and Wednesday, September 8th.

L. D. S. Business College

3rd ANNIVERSARY SALE And Sale of School Hosiery COMMENCING SEPTEMBER 1st

Misses or boys' ribbed hose, fine quality. Colors: Camel, Grain, Biscuit, Black, Brown—sizes 5—9½ Reg. 40c value, 4 pair for 85c.

Misses' English rib, same colors as above Reg. 40c value, 4 pair for 85c.

No. 99 Ironclad, Black only sizes 7—9. Regular 50c value, 2 pair for 50c.

Misses' Fibre Silk Hose, sizes 5—10. Colors.: Apricot, Woodland Rose, Grain, Dove Grey, Biscuit, Black and Brown. Reg. 75c value, 49c.

Ladies' Pure Silk Hose discontinued numbers. Colors: Black, Brown, Light Tan, Grain. Reg. \$1.50 value, \$1.00.

All silk underwear at 20% discount.

Cadet Hosiery at 20% discount.

GLAZIER & TAYLOR HOSIERY CO.

33 East Broadway, Salt Lake City, Utah

MRS H P JENSEN
R F 11 2
REXBURG IDAHO

Scowcroft's

Scowcroft's
BLUE PINE
BRAND



*Filtered and
pasteurized*

**Bottled
Vinegar**

GOOD PICKLES

Good Pickles are assured if you will use SCOWCROFT'S Blue Pine Vinegar in the proper proportions in connection with Blue Pine Spices. Blue Pine Vinegar is aged in wood until it has just the right flavor. Then it is filtered, pasteurized, and bottled while hot. Such methods reduce to a minimum the chance of mother forming in our vinegar.

*Blue Pine Vinegar is Sold only
in glass containers.*

**John Scowcroft
& Sons Company**
OGDEN, UTAH.



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

OCTOBER, 1926

No. 10

CONTENTS

"The Southland With its Heat and its Color"	Frontispiece
Judge Not	Ruth May For 491
Aunt Hannah Sharp and the Muddy Mission	Ramona Wilcox Cannon 493
Money Spending and its Effect on Character	Effie Warnick 503
Poetry	Josephine Spencer 509
Editorial—Quilts	510
Da'llin Proud of His Native City.....	511
Neighbors	512
Sweden, the Land of the Vikings.....	
.....Clara J. Fagergren	513
Protect Milk Supply	Neven O. Betz 517
When the Clouds are Dark.....	
.....Martha Shepherd Lippincott	518
Notes from the Field.....	Amy Brown Lyman 519
Lessons for December	528

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

Room 20 Bishop's Bldg. Salt Lake City, Utah
\$1.00 a Year—Single Copy, 10c.

Canada and Foreign, \$1.25 a Year—15c Single
Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

Phone Wasatch 3123

DIAMONDS

from BOYD PARK have for more than sixty-three years been the standard of comparison—

LOW IN PRICE—HIGH IN QUALITY

You may give them with pride and be sure they will be accepted with appreciation. Yet in spite of their greater beauty and value they

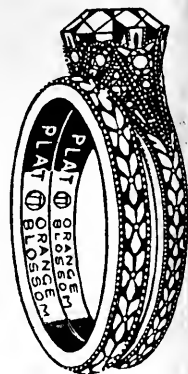
COST LESS

BOYD PARK

JEWELERS

BOYD PARK BLDG.

166 MAIN STREET



SPECIAL WINTER EXCURSION FARES



VIA

Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH WAYS VIA SAN FRANCISCO..... **\$50.50**

TO LOS ANGELES VIA SAN FRANCISCO RETURNING DIRECT OR ROUTE REVERSED **\$58.00**

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.

TICKETS ON SALE DAILY

FINAL RETURN LIMIT 8 MONTHS FROM DATE OF SALE

For complete information, tickets and reservations, call, write or phone

PRESS BANCROFT, GENERAL AGENT

41 SOUTH MAIN STREET

SALT LAKE CITY

PHONES WASATCH 3008—3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South

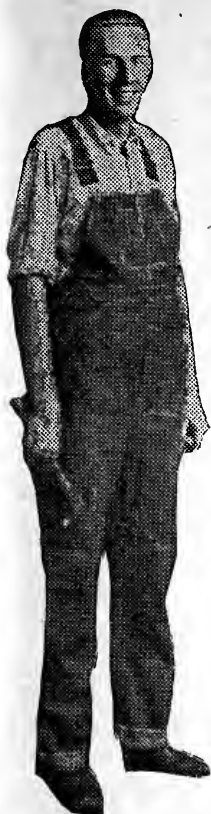
Insist on

KEELEY'S ICE CREAM

Best by Test

Special Sunday Bricks 50c—Special Package Bricks 30c-50c
CALL YOUR KEELEY DEALER

When Buying Mention Relief Society Magazine



MOUNTAINEER

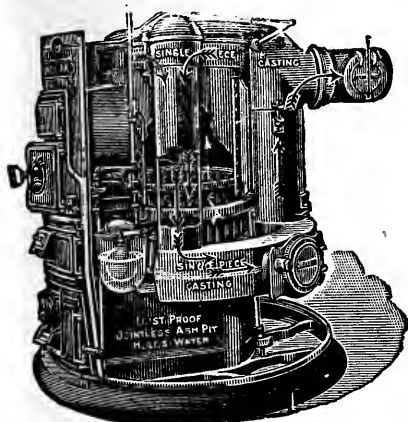
STRONG SEAMS

OVERALLS

are made from first quality
Denim,—guaranteed for quality
fit and service.

SOMETHING DIFFERENT

the Spring-O-All Suspender,
no rubber to rot, nothing to
wear out.



"A YEARS TIME TO PAY"

Now is the time to install your
Round Oak furnace.

The nationally advertised kind,
when our regular efficient me-
chanics can personally do the
work—no disappointments in
having it done on time—better
supervision by our Heating En-
gineers.

Let us furnish you estimates of cost now—without any expense to
you.

Come in the store and see the Jenkins Round Oak Furnace in
steady use for 38 years. See the splendid condition it is in after
that length of service.

Over 1,000 in use in Salt Lake County.

Ask any owner what they think of them—that's the best adver-
tisement.

Don't delay do it now

MODERN FURNITURE CO.

Telephone Wasatch 7187

234-236 South State Street

Trade With Your Friends

"Get out of Debt!"

That's Good Advice

We'll lend you the money to pay off the mortgage on your home on the basis of \$10 per month for \$1000—7% interest and principal included. Interest reduced each month. Pay more if you desire.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.

32 Main Street Wasatch 123 Salt Lake City



The Utah Milk for all People Leads

For many uses it takes the place of *cream* at about one-third the cost. It is always safe, pure and convenient. Ask for Sego Milk and be sure you get what you ask for.

SEGO MILK

Have you ever had occasion to make gifts and did not know just what to select? Often you will find people in the very same predicament. They would like to give something that will be appreciated and useful, yet find it difficult what to choose.

For Birthdays, Weddings, Showers, Christmas, or any other occasion. Electrical Gifts are always appropriate; and you will find something useful for every member of the family. It will give us pleasure to help you select from our Complete Stock of High Class Electrical Appliances.

Modern Electric Co.

128 So. State Street. Was. 2307

F. C. Wolters, Pres. F. Boede, Sec.

Maternity Supporters Abdominal Supporters Elastic Stockings Arch Supports Trusses

We carry a complete line of sick room needs

*"Your Doctor Will
Recommend Us"*

The Physicians Supply Co.

Surgical Instruments and
Hospital Supplies
WASATCH 2379

42 West Second South
Salt Lake City, Utah

L. D. S. GARMENTS

When ordering, state Size, New or Old Style, and if for man or lady. Postage prepaid in U. S. Samples on request.

142 Light Weight, Flat.....	\$.95	754 Bleached, Med. Hvy.....	1.85
122 Combed Cotton, Flat.....	1.20	764 Bleached, Fleeced Cotton,	
204 Double Carded, Rib.....	1.35	Med. Hvy.....	2.25
222 Cotton, Rayon Striped.....	1.65	902 Ex. Hvy. Cotton Bleached	
252 Cotton, Bleached, Med Wt...	1.75	or Ecrú	2.50
512 Lisle. Lt. Weight.....	1.95	1084 Wash Shrunk, Part Wool...	3.50
624 Mercerized, Lt. Wt.....	2.45	1072 Super. Wool Mixed, Shrunk	4.00
744 Unbleached, Med. Hvy.....	\$1.75	264 Rayon Silk, Lt. Wt. Ladies,	
		New Style	3.75

BARTON & CO.

Established in Utah 44 Years
142 WEST SOUTH TEMPLE ST. Salt Lake City, Utah

UTAH MADE SUGAR

The Equal of any Sugar in the World

100% PURE

100% FINE

100% FOR UTAH

Beet Sugar on Every Table

Beet Sugar for Preserving

Beet Sugar for Everything

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

When Buying Mention Relief Society Magazine

DON'T BE FOOLED!

There Sure is a Difference Between

GULBRANSEN REGISTERING PIANOS

and

OLD STYLE "PLAYER PIANOS"

Nationally priced—4 Styles

\$450—\$530—\$615—\$700

Also Brand New Guaranteed
Straight Pianos in any Finish
\$295. \$350.

Freight Prepaid to Your
Railroad Station.

Write in For Free Catalogue and
our EASY TERMS.

GLEN BROS.-ROBERTS PIANO CO.

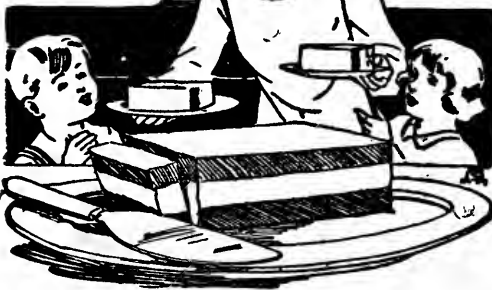
Three Big Stores
OGDEN, UTAH

POCATELLO, IDAHO

161 South Main St.
SALT LAKE CITY, UTAH



BRICK ICE CREAM



It's the flavor that counts most

CRESCENT ICE CREAM

FLAVOR makes them
ask for more

Order our Sunday Special Bricks
50c each at all Crescent Dealers

"The Cream Dee-lishus"
Crescent
ICE CREAM

When Buying Mention Relief Society Magazine

HERE IS HIGH-
POWERED CLEAN-
ING HELP *FREE*

World's largest
selling vacuum
cleaner sent to
your home for
free use.
\$8.50 set of at-
tachments
FREE with
each cleaner
purchased.



Eureka Vacuum Cleaner Co.
161 So. State

Sold by

Utah Power & Light Co.

Wasatch 500

L. D. S. Garments

FACTORY TO YOU!

For a superior wearing, warm and comfortable, fall garment we especially recommend our medium weight Style No. 64. It shows unusual value.

No. 00 Flat weave, lt. wt.....	\$.85
No. 74 Lt. weight combed.....	1.15
No. 76 Lt. wt. lisle.....	1.65
No. 64 <i>Medium weight</i>	1.59
No. 62 Med. heavy	1.85
No. 61 Med. hvy. unbleached with double back.....	1.85

Please state whether for men or women—new or old style.

POSTAGE PREPAID IN U. S.

"You'll Save 6 to 30%

Cutler's
36 So Main



will bring to your home more comfort, cleanliness and economy than any other soft coal mined. Demand it from your dealer.

Mined exclusively by—

United States Fuel Co.

Largest producers of Domestic Coal Mined in Utah.

HERE'S UTAH'S MOST POPULAR FURNACE—



Sugar House Lumber & Hardware Co.

"If it goes in the building we sell it."

M. O. ASHTON, Mgr.

Phone Hy. 555 Salt Lake City

The Reliable
1069 EAST 21ST SOUTH
L. D. S. GARMENTS

FROM MARKET TO WEARER

Send Correct Measure and We Insure a Perfect Fit.

	Old Style	New Style
50 Flat Weave, Best Grade..	\$1.00	\$.90
52 Fine Ribbed, Best Grade..	1.35	1.25
56 Medium Unbleached	1.85	1.75
60 Heavy Rib Bleached, Fleeced Cotton	2.25	2.00
64 Fine Lisle	2.00	1.90
68 1-3 Wool	3.50	3.25
104 Rayon Silk	4.50	4.00

SAMPLES AND FULL PRICE LIST
SUBMITTED BY REQUEST

When Buying Mention Relief Society Magazine

Ask for one of our folders describing the different services we offer.

Trou LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

\$ 5,000
FREE FOR
A NAME!
You May Win!

Brunswick offers this startling amount in CASH for a name for their NEW MUSICAL INSTRUMENT. See it—hear it at Daynes-Beebe's and get FREE entry blanks; or if you can't call mail coupon.

SEND THIS COUPON TODAY

DAYNES-BEEBE MUSIC CO.,
61 South Main, Salt Lake.
Send me FREE entry blanks and details of \$5,000 FREE NAME offer. This does not obligate me.

Name

Address

A Ringer



YOUNG SAMSON knows what he's aiming at—a bottle of our rich, creamy milk. It's a ringer every time, and the prize is health.

CLOVER LEAF DAIRY

159 W. 1st So.

Was. 2177

A COLORFUL GARDEN OF TULIPS FOR \$2.00

Just think, one each of 25 of the choicest named varieties of those marvelous Darwin and Dutch Breeder Tulips for \$2.00 Postpaid.

Free Catalog With Planting Instructions Sent With Order

Hyacinths, Tulips, Narcissus, Peonies, Iris, etc. Plant now.

PORTER-WALTON COMPANY

Seed and Nursery Specialists

Salt Lake City

When Buying Mention Relief Society Magazine

Judge Not

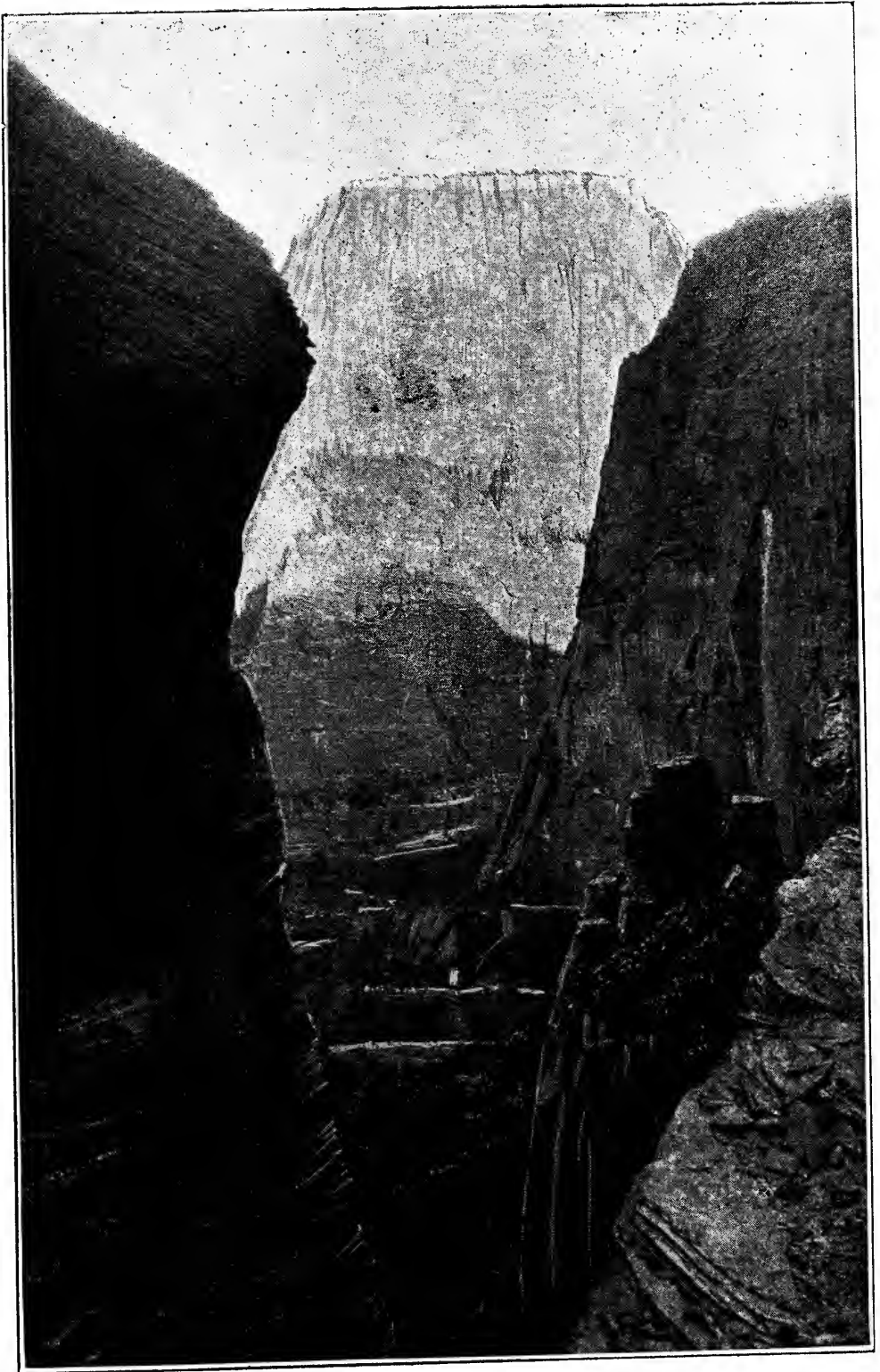
By Ruth May Fox

No mortal tongue can love express,
No artist paint the beauty
Of earth and air and sea and sky,
None know another's duty.

What words can to another tell
The feelings of the soul;
The leaping heart, the bounding pulse
That throbs beyond control?

Or who can know another's woe,
Another's knowledge borrow?
Or what to-morrow may bring forth
Of happiness or sorrow?

So on we wander through life's maze
Unknowing and unknown;
Judging the ways of other men,
But justify our own.



"THE SOUTHLAND WITH ITS HEAT AND COLOR"

THE
Relief Society Magazine

Vol. XIII

OCTOBER, 1926

No. 10

**Aunt Hannah Sharp and the
Muddy Mission**

Ramona Wilcox Cannon

Gone were the girlhood days of Hannah Neslen: the numbered days of schooling; the days of singing and reciting as a child before the public; the days of going to quiltings with her mother when she was so small that a book had to be placed on her chair to raise her high enough to do her bit along with the women. The fifties were likewise the days when it was almost unheard of to purchase a cake of soap even for the face. Hannah, as a child, was quite capable of making soap for the family. "If you wanted white soap," she explains, "you had to watch the fat when you tried it out, to see that it did not burn or get too brown. And then before you poured the soap into the tub, after it was boiled, you had to strain it so it would be nice and clean. And you mustn't forget to put water in the wooden tub before pouring in the hot soap, if you didn't want it to stick. Then when it was cooling, you took a knife and cut it into bars and finished drying them on a plank in the sun."

Hannah was twenty-two, and young John Sharp, her fiance, had returned from his three year mission, and she had married "the nice, quiet boy" whom she had loved ever since she had watched him at eleven driving an ox team from the canyon past her house when "you couldn't tell him from the dust he was covered with."

Father Sharp had given them a two-room adobe cottage with windows that opened out, like doors, French style. Her father had made a stand which he had given her on her sixteenth birthday. The other pieces of furniture, a rocking chair, six dining rooming chairs, a sofa, table and bed, were made by her brother-in-law, William Foster, a turner. Then there was a gay rag carpet to brighten things up.

It was indeed a cozy little home, set in the midst of a fine young fruit orchard, and they loved it dearly. The young wife took pride in caring for both house and orchard. Even the bride of that period was no lady of leisure. Young Mrs. Sharp washed, picked and carded, with a fine wire hand-card, fluffy bats of wool for quilts. She would knit and crochet. She was quick at running wicks through candle moulds, and tying big enough knots at the bottom to let no tallow drip through. Beef suet and mutton tallow were duly converted into candles by the busy young housewife. There were plums, peaches, beans, corn, tomatoes and herbs to be dried for winter, and crocks of tasty preserves to be prepared from the orchard fruits and the molasses extracted from home-grown sugar cane.

A wonderful and happy year the two young people spent together, and then, alas, came acquaintance with grief. For a daughter was born, loved with all the fervor and imagination that would be the portion of the first baby of an adoring and youthful couple—but almost immediately its little life slipped back into eternity.

We have been told (a time or so) that troubles do not come singly. In this case, only nine days after the birth of her child, before Sister Sharp had been able to sit up, the brethren came to the house in her husband's absence as it chanced, and told her she had been called to go with her husband to the Muddy mission. She fainted at the news.



THE MUDDY RIVER

No one in those days elected to be called on a mission to settle Dixie—least of all to go to the Muddy, which was situated ninety miles beyond St. George in a blistering alkali desert. There was a song popular at the time, composed by some man, now unknown, who had passed through the Dixie experience, which expressed people's views in regard to the Dixie mission. Some of the verses follow:

Once I lived in Cottonwood
And owned a little farm.
They called me south to Dixie,
Which gave me much alarm.
The reason why they called on me,
I'm sure I do not know,
But to hoe the cane and cotton,
I right away must go.

I yoked up Jim and Bally,
All for to make a start,
To leave my home and garden
It almost broke my heart.
We rode along quite slowly,
And often looked behind,
For the rocks and sands of Dixie
Were running through my mind.

When we got down to Sandy
I broke my wagon down,
I couldn't find a carpenter;
I was twenty miles from town.
So I cut a clumsy cedar,
And made an awkward slide,
And the wagon rode so heavy,
That poor Betsy could not ride.

When we got down to Blackridge,
I thought I'd stay awhile,
To see if April showers
Would make the Virgin smile.
But I found I was mistaken
I had to go away;
For the red hills of November,
Were just the same in May.

When I got down to Washington,
I couldn't go at all.
For poor old Jim and Bally
Commenced to puff and loll.
I whipped and swore a little,
But couldn't make the route,
For myself and team and Betsy
Were all of us give out.

I sold my wagon for sorghum seed
To get a little bread,
For poor old Jim and Bally,
Had long ago been dead.

My shirt is colored with dockroot,
 With greasewood for a set,
 I'm 'fraid the colors will all fade out,
 As soon as they get wet.

* * * *

There's no one left but me and Betsy
 To hoe the cotton tree.
 May heaven reward the Dixie-ite,
 Wherever he may be.

To Aunt Hannah, with her home-loving heart, her spent strength, and her deep grief so fresh in her life, the thought of leaving her little cottage and her parents and friends, and Zion, was almost intolerable. She continued so frail that her husband advised her to remain behind until she was stronger. He would answer the call and go with the fifty or seventy-five families and make a home for her to come to later. But she would not listen. Never had she needed her husband as she needed him then. "I cannot live here without both you and my baby," she said, "For love of you I am going when you go."

And so her family helped her pack her few treasured possessions, with farm implements, and what provisions were at hand, principally the dried fruits, vegetables and herbs, and the molasses. At length, the covered wagon was loaded for another month's trek in the desert.

The Sharps and the Neslens and many friends watched their departure. John helped his wife step on the hub of the wheel and mount the high spring seat. Then taking the lines he drove away, the crowd, especially Sister Neslen, weeping and waving goodbye to them. The young wife turned, and as long as her dear ones were in sight, she watched them from under the fan-like frill of her "Shaker" bonnet—wan but determined.

The company left Salt Lake in the middle of November, just six weeks after the birth of Aunt Hannah's baby. In the party were many young missionaries who had recently returned from labors in Europe. President Young had asked them to marry and take their wives with them. So a number of hasty weddings were celebrated before the date of departure. Two daughters of President Young were members of this company, Mrs. Ellie Empey and Mrs. Rindie Conrad, who had a young baby; also Mrs. Louie Felt, Mrs. Lenora Horne Spencer and Sam Hill and his wife Audrey, who died in confinement shortly after their arrival at St. Thomas. Asked regarding dresses, Aunt Hannah replied, "You wore a challie dress or anything you had left."

From the first there were some amusing phases of the trip. One was that many of the pilgrims carried a crate of chickens at

the rear of their wagon, and when the caravan was going down hill, or when for some reason traffic became congested, the tongue of the following wagon would poke into the chicken's midst, creating a storm of cackling protest, and sometimes furnishing a chicken dinner.

Creak! creak! creak! over the dusty roads and around the bare mountains. No prescription, this for convalescence. The silent, thoughtful husband would fluff the pillows at his wife's back and anxiously watch her pale face with its dark-ringed eyes, weary head, aching back, and tired limbs from the day-long jolting and the nights of sleeping in the wagon box. Winds and storms, inadequate food, fear of Indians, was their portion. Yet there came a time when in spite of sorrow and weariness, one evening, as the young pair sat on the tongue of the wagon in the hush of twilight, John could say, "Hannah, can't you sing to me?" and Hannah found that she could. After that life was sweeter to them both, and her songs lightened the wearisome journey.

The young wife did not recover her normal health, however. By the time they camped at Indian Creek she was suffering from a gathering in her ear, which was not helped by the severe snow storm that came up. Too wretched to prepare food, Aunt Hannah was huddled in the seat, her head bundled in a woolen scarf, while her husband prepared a bed as best he could in the storm, on the floor of the wagon box. One of the brethren of the camp came to him to ask if he would go back a mile and a half to the creek to help out one of the men. So he wrapped a buffalo robe around him and drove his mules through the sleet and snow to rescue this brother who, with a single span of mules, had been hauling a load of two ton besides his wife and child and mother-in-law. He was floundering in the bed of the stream, but with the additional pull of Brother Sharp's mules, was able to get up the steep bank and reach camp.

Sister Sharp in her bed was suffering and weeping and wondering if the wind would not quite blow away John and his mules with him. But he returned, administered to Hannah, then held his hand over the aching ear to furnish a little heat to ease the pain. Suddenly she cried, "Oh John, it's bursted!" They extracted some wool for the emergency from the corner of the bed quilt. The pain was much relieved and after awhile both could sleep.

Next morning there was a foot of snow on the ground, and a long cold drive through Beaver canyon ahead of the missionaries. Hannah, weak and coughing seriously, once more mounted the spring seat. The snow would gather into balls on the mules' hoofs, getting larger with each step, until at length, of its own weight it rolled off and the process would begin again, as the poor creatures

pulled up grade and slipped down hill. A drizzling rain had set in to add to the discomfort of both man and beast.

At Beaver they camped in the tithing-office yard, around a log fire, but it was raining hard and so a number of the people of the settlement took the missionaries into their homes. Sister Fotheringham came out to Aunt Hannah with a real umbrella, and exclaimed on seeing her, "You dear soul, how sick you look!" She conducted her to the house which was clean, and white-washed and delightful. For several days the traveler had not had a cooked meal, and the dinner was indeed a feast, with its home-made biscuits and roast beef and mashed potatoes, and a very special treat—strawberry jam made with that rare commodity, white sugar. Afterwards they drew up a horse-hair sofa before the crackling balsam fire and kept hot molasses in Aunt Hannah's ear. The two little Fotheringham boys sang some "Mormon" songs about Brother Brigham, and the evening passed like a pleasant dream. "If Heaven's like this, I'm quite willing to go," sighed the worn pilgrim.

Another day they rested. An old settler gave John a medicine chest, containing Grafenberg pills, porous plaster, and sweet nitre, whereupon he became known as "Dr. John." Then the missionaries set forth afresh in good weather and improved spirits. The bacon and flour and dried fruits were running low. Often they dined on wheat coffee and flap-jacks and fermented treacle. Sometimes one of the sisters would say, "Well, what shall we have for supper tonight?" and Aunt Hannah would answer readily, "Why lets have a leg of nothing with no turnips for a change."

They were well in the southland now, with its heat and its color, and its endless expanse of desert. In the distance they caught a glimpse of the magnificent guardian portal of Little Zion Canyon, but a glimpse sufficed, and on they went.

St. George seems like the tag end of creation, but here the travelers were heartened with the news that the worst of the road lay ahead of them, and they must lighten their load. So in St. George, Hannah left the lovely set of dishes that had made her feel like the "biggest woman in town" at her wedding, and her linen, and altogether about half of their load. Here they had the interesting experience of tasting sweet potatoes, garden grown by Sister Lufkin. They had read about sweet potatoes, and agreed with all the good that had been said of them. After adding a few home-dried raisins and two hens and a rooster to their selected cargo, they dared the broiling heat and set forth again.

The Virgin River country afforded the climax to their journey. This river winds in and out between two walls of hills. Hannah had an innate horror of water; yet here she faced this treacherous stream that was to be forded thirty-four times. At the



THE VIRGIN RIVER COUNTRY

first attempt, the horses splashed nervously into a surprising depth and the water ran into the wagon box. Hannah clenched the seat and John's arm, and by sheer will power throttled her screams to gasps. When at length they reached the other shore, Hannah sputtered, "John, I'd rather you would hang me than take me through that water again." Nevertheless she survived the remaining thirty-three crossings. The road, however, was little better than the river bed. The wind had drifted the sand into it, making progress most difficult. The mules would pull for miles through roads where the sand would continually—as Aunt Hannah expressed it—"pour over the wheels like treacle from a jug." The quick-sands also made the river doubly dangerous. There was one breathless crossing almost a block long right in the heart of the quick-sand region.

At length, after journeying a full month, they looked out on the burnt desolation of their new home-site: a little group of adobe huts with willow and mud roofs mused together into a fort; pitiful attempts at wheat and corn fields; not a tree to impede the direct rays of the sun. Then there was the warm alkali water of the Muddy that had sickened Hannah from the first taste of it. Even now her mouth was raw with canker, yet she must drink that water, and she wondered if there would ever be anything to eat besides bread and treacle and parched corn or wheat.

The inhabitants made a festive occasion of the arrival of the new comers. They welcomed them cheerily and informed them that all was in readiness for a dance that evening. Hannah made an excuse of the rent in her challie dress, but a good sister immediately found a needle and thread and did away with the excuse. They recognized that Sister Sharp looked ill, but did and said all they could to hearten her.

When the cool of the evening came on, the townsfolk gathered in the square, mud-roofed building that served as both school-house and meeting house. It had a stationary lumber seat extending around on all four sides of it, and a thick, uneven wooden floor that could not rob determined feet of their lightness. People chaffed each other and laughed. Sister Sharp's spirits that had been depressed beyond all expression, rose to the occasion. She suggested hanging in the center of the "ballroom," John's new fangled square lantern that was a great curiosity, and a round one on each side of it, saying that they now had a Venetian chandelier to dance by.

Two natural born fiddlers brought forth their instruments, and played their repertoire of three tunes over and over again, the favorite being:

"Row the boat man, row
Up and down the river, Heigh Ho!"

They danced quadrilles and Virginia reels to the accompaniment of clapping hands, and rhythmic feet. Two deaf and dumb sisters, who also had a deaf uncle, joined in with the rest in the same spirit of good cheer. They watched carefully and as soon as the others started dancing, they began likewise and kept perfect time with the set. They got acquainted with the newcomers, and named them in their own way. Nora Spencer was Slim Waist—they indicated this by pointing to her and making a small circle with their hands. Louie Felt who was very pale was Whiteface. They would rub their hands over their faces to indicate her. John was Tallman. Another brother was Bristly Moustache. Aunt Hannah, because of the round tent that her husband had pitched that evening became Round Tent. They would draw a long line from the imaginary apex to the base and indicate the base by a large circle. Refreshments at the party consisted of parched corn and fermented molasses candy. But there reigned within those rude walls a spirit of courage and fellowship that was sublime.

Followed, a day or so of the hardships of adjustment to an uninviting life, and a relapse into low spirits on the part of one who was yet weak of body. Then came Sunday. The meeting house slowly filled with men carrying their chairs on their shoulders, and women walking at the side, or a little behind, and children including babies in arms. Sister Sharp, who had long been a member of the tabernacle choir, helped them with the singing. "We thank thee, O God for a prophet" was new at that time, and during the service the frail girl was singing it with all her heart, with an inspiration born of the victory of the spirit over the flesh. Later all the Saints joined in, learning the song. Afterwards, some who were not present said they thought an angel was singing in the meeting house.

In spite of canker, continuous coughing, eyes which pained from the sharp light, and other physical disabilities, Hannah Sharp soon became known as the life of the crowd. For eight months she lived in St. Thomas in a tent, sleeping all that while in the wagon box. John went out daily with the other men, ploughing, cultivating, hoeing—trying to be a farmer and subdue the stubborn land. But in the evening crowds would gather in the round tent and they would sing and laugh and tell stories.

Christmas came very soon after their arrival. How should they celebrate? John surprised Hannah by shooting a little duck. Hannah baked it deliciously and surprised John by concocting a plum pudding which she boiled in a big iron pot. She had

some flour left, and although there was no butter nor lard, she had a little bacon fat for shortening. She saved several days' output of eggs. (The two hens were making the commendable record of fifty percent, or an egg a day at the time.) Then there were the dried raisins she had brought from St. George and some spices she had on hand. Also, there was enough white sugar to forget the molasses for once. It was indeed a Christmas feast.

There was one other memorable banquet at the Sharp tent. That was when the young husband one day shot a large goose. At first he only wounded it and it flew away. He waded after it and had to cross the Virgin three times, before capturing his prize. At the time, it happened that the mail carrier had procured some potatoes in the settlement of St. Joseph, and had given them to Sister Sharp. Potatoes sold at seven dollars a bushel, and this chanced to be one of the two times that the Sharps ate potatoes while they were in St. Thomas. The goose, potatoes and gravy, with some dried beans, seemed almost like the loaves and fishes. They fed sixteen famished people bounteously. The mail carrier and two of his friends were among the guests.

The Indian squaws used to come and do the washing for the settlers. They would work several hours for a level pint of flour. One day one of them, however, stopped washing after about an hour, grunted a "heap tired," picked up her flour and walked home.

Sister Sharp noticed the Indians' curious custom of winding their hair about their heads and plastering it with wet mud which they allowed to cake. When it dried and chipped off, they added more of the wet mixture. Sister Sharp asked them about it one day and they replied, "Heap hot, catch 'um sun"—with suitable gestures. It appears they had sufficient wisdom to guard against sun stroke.

The only carpet the Sharp's had in the tent was straw. This they changed frequently. Sometimes Sister Sharp would say, when visiting in someone's home, "Well, girls, I must go home now. I have to put down a new carpet this morning."

After eight months, the Sharps were called back to Zion, as John was needed to help his father in building the railroad. About a year or so later President Young, himself, visited the Muddy settlement, and seeing the unequal fight that was being carried on with nature, gave to the missionaries his consent to go where they chose, abandoning the settlement for the time being. The Muddy Valley is what is now known as the Moapa Valley and has been made by the new processes of science to become fertile and yield the delicious Moapa products that we have on our tables at present.

Money Spending and its Effect on Character

By Effie Warnick, Brigham Young University

The home has always been the scene of the many activities that deal with the satisfaction of mankind's most intimate and vital needs. In every form of these home activities *management* functions and is one characteristic that is absolutely indispensable to the fulfilment of a happy and worthy home life.

Changes wrought by industrial developments, by social progress, and by the changing ideals of mankind all have had their effect in modifying forms of home activity. In the process of adaption to these numerous and complicated influences many home activities have been eliminated and others have been added. At one period, within the memory of most of us, the housewife was spinner, weaver, dressmaker, tailor, candle and soap maker, cook, laundress, nurse, miller, baker, and performed other important functions too numerous to mention.

Modern industry has to a large degree removed the more complicated manufacturing tasks, and labor saving devices have relieved the home of its most arduous toil. But modern life has relieved the home of these activities only to emphasize others. To-day two of these phases of home life that are kept constantly before the public as being essential and necessary to the preservation of the home, and which call forth a very highly developed form of managerial ability on the part of the homemaker, are "Family Finance" and "Child Care."

Scarcely a modern magazine is found today that does not treat voluminously on these subjects; they are a favorite theme of the modern fiction writer; volumes are written on them by economists, sociologists, and other scientists; societies have been founded for the promotion of child welfare; and educational institutions, banks and business organizations throughout the country are adding the budget expert and the housewife's adviser to their staff of workers. And why this public concern about the housewife's business? Has she failed to measure up to the best standards in these newer fields of Home Management?

Dr. Louise Stanley, Chief of the National Bureau of Home Economics, in her talk on *What Better Homes Need* found that there are five things lacking that are particularly needed for better homes. These are:

1. Lack of honesty.
2. Lack of business method.

3. Lack of home ownership.
4. Lack of family responsibility.
5. Lack of simplicity.

In a recent number of the *Ladies' Home Journal* an illustrated article discussed the dangers of the "Sea of Matrimony" and what was necessary on the part of the sailors in order that they might safely reach the "Harbor of Domestic Tranquility." The "Reef of Family Finance" was one of the dangerous obstacles that must be safely passed.

These are but two illustrations, other diagnosticians may voice other conclusions; but in analyzing Dr. Stanley's "five lacks" they seem to be quite synonymous with the questions "Spending the Family Income" and "The Training and Care of Children" for in all government documents the term family means husband, wife and children.

Money is directly related to all of the home activities, and influences the character of the family members as it governs family standards. The earning of money in sufficient amounts and in an honorable way calls for mental, social, and physical development of the highest type. Honesty, generosity, self-denial, justice, kindness, judgment, foresightedness, thrift, and in fact, all the virtues, are developed through one's efforts to spend the income wisely.

Mrs. Abel in her book *Successful Family Life*, says "The right use of money is an essential part of honesty, whose cultivation is by no means unnecessary in the modern family. Courage, the high-heart, liberty of spirit, are not to be attained by people who are habitually in debt, who grasp at joys they have no money to pay for. A life of subterfuge and dodging in money matters is often seen to undermine the moral nature, and perhaps nothing so hardens the heart and dulls the conscience as does the habit of living beyond one's income. 'The world owes you a living.' 'One must live up to one's standards,' are mischievous phrases founded in dishonesty and false pride. There is nothing on the other hand, that gives such dignity to individual and family life as a determination to keep solvent and to gather even a small surplus for emergencies."

Modern social conditions seem to have decreed that woman's is the responsibility of spending wisely the family income and hers is the responsibility of developing the character of her children through its right use.

"The importance of the managing and buying functions of the housewife is very great. Probably 90 per cent of the family money goes through her hands and what she buys has a definite relation to what is produced in factories and also to family standards."

The satisfactions and comforts of home life depend on her

ability to transform family income into useful and desirable home commodities.

If the housewife has not yet learned the art of buying (and it is quite evident that the average housewife has not) to the satisfaction of the family members and the general public, what is the cause? First and foremost: Spending of money is a new field of activity for men and women alike. The time is not far distant when barter was the method of exchange and money a substance to be hoarded carefully for the "rainy day." This was the time when friend husband, carried the purse and brought from the market the few things necessary to be obtained outside the home.

Then came the time when economic conditions and, perhaps, the pleasure of intensive business, professional, and industrial pursuit, led the man to devote his energies to the various forms of money making, frequently away from home. The wife was left more and more with home responsibilities and buying for the home became more and more her province.

Now women share equally with men in privileges of the money making activities and a great incentive to them in following these lines of endeavor is expressed by the phrase "My own money."

Facing these new conditions, which have developed so rapidly, women are often at a loss as to which course to pursue. They stand at the crossroads, torn by conflicts between needs and desires, too frequently totally unprepared for the new field of home management that has thus been thrust upon them. The alluring appeal of the modern advertisement, the complications of the modern manufacturing industries, the desire to "keep up with Lizzie," all add to her bewilderment. Mrs. Abel says, "It must be freely admitted that the perfect management of an income of any size is an achievement; it is, in fact, the expression of a highly disciplined life."

And how is this form of achievement and this condition of discipline to be gained by the modern housewife, the spender of today, and of the future? Must the future housewife, as the present and the past, have no other than the trial and error method, or, is there a more satisfactory alternative to be found? I agree with many writers that there is, and that this alternative is found in the training of children, boys and girls alike, in the right use of money by means of what Mrs. Abel calls the "children's allowance." She says:

"Perhaps of all forms of outlay none so intimately affects personal development as does the money allowance to the children. By this system something quite different is meant than what is known as 'spending money' or the individual savings bank accounts made for the child by parents and friends." Neither investments

made for them, nor spending money given at random is in the nature of the allowance, which is a definite sum paid regularly with the understanding that it is to cover certain necessary items, as school supplies, carfare, clothing, the amount being according to the means of the parents and the age and judgment of the child, in addition to a small proportion for spending money proper. It is understood, of course, that most of the allowance will be spent under advice and direction, for this family cannot afford actual money waste, but as time goes on an increasing responsibility is placed on the child since the object is wholly educational."

No greater mistake is made and no greater opportunity for character development in children is lost, than for parents of limited means to make all decisions as to money matters and to do all the buying on the plea that the income allows too slight a margin for mistakes. But before they realize it, responsibility has passed into the hands of the children who are earning their own money and making their decision without the training which comes only by partial success and failures during their maturing years." The following stories illustrate the too frequent results of no training.

A young engaged couple sat on the sofa together. He said, "Darling, I have just had a raise in my salary. They are going to give me \$1500 a year hereafter. Do you think we could *begin* to think of getting married sometime now?" "Why, of course," answered the fair young girl. "Let us be married at once. If I am careful I can get all my clothes for \$1000 a year; then we shall have the rest for other expenses."

A young bride came to her mother in great distress saying that she had just had to spend a whole dollar for postage stamps. "Why, naturally," said her mother. "You needed them, did you not?" "Yes, certainly," wailed the bride. "But I didn't know you had to buy them. I thought they just came. Father always seemed to have plenty in his desk."

"Young American women, as a rule, know far too little about the value of money. The custom so often is to buy what they want and send the bill to father or husband." Miss Buck—*The American Girl*.

In adopting the method of "The Children's Allowances" precautions must be taken and common sense used. This is expressed by Taber in the *Business of the Household*:

"Do not make allowances to children for which they are not held carefully accountable. Teach them how to keep an expense account and how to buy. Teach them also how to save and as soon as they have accumulated enough, introduce them to the mysteries of a bank account. They may be encouraged to save by a promise of a certain sum, say fifty cents for every dollar which they put in the bank."

"Children should be taught four things in relation to money:

(a) How to earn and receive; (b) how to spend; (c) how to save; (d) how to give."

"Work of a cooperative nature, to which every member of the family is supposed to contribute, should not be paid for when done by children, but if the child can do work that otherwise might require hired help to do, compensation may be allowed. Small undertaking should be encouraged."

"Children should be taught early to buy their own small necessities and as they grow older, their own clothing. By assisting in the family marketing they may gain a sense of values and be taught to market intelligently."

"Perhaps simple problems in investments may be explained and put in operation from time to time. The opening of a savings bank account should be one of the first steps along this line."

"Intelligent giving through church, Sunday School, and young people's organizations may be the first step in teaching how to give. Individual cases of misfortune and poverty, public appeals for assistance in calamities, should perhaps be brought to the attention of the young people in such a way that they will feel the first promptings of a responsibility that will lead them to part with a portion of their savings in order to help others.

When Dr. George J. Fischer, Deputy Chief Scout Executive of the Boy Scouts of America was in Provo recently, he told the story of one way in which John D. Rockefeller developed a right attitude toward money in his sons. When they were youngsters he gave them each 30c a week, 10c they were to save, 10c they were to give away, and 10c they were to spend as they wished. He believed that every individual should learn to earn, to save, to give and to spend. The results of these methods were shown in a story he told of these boys when they were older. They were at their summer home at the seaside. With some other boys, they were watching a beautiful private yacht anchored in the bay. They were discussing the pleasure they would receive if it were theirs, and one of the boys remarked to the Rockefeller chaps, "Why don't you get your father to buy you one?" "You must think we're Vanderbilts," was their reply without a trace of envy.

Miss Agnes Tilson of Purdue University, says, "An allowance that is spent for the child is absolutely valueless. A mother may say with pride, "I give my boy 25c a week. I require him to give 5c to the Sunday School, 5c to his Xmas fund, 5c to his Boy Scout dues, 5c must go into his bank, and he has 5c to spend." Poor lad! He has no sense of ownership or responsibility until he comes to his last nickle. It is easy to have a prophetic vision of the way that boy will spend money later on. Encourage the child to talk over his allowance with you. Make your suggestions so that he thinks he is planning his expenditures himself."

When shall the child's allowance begin and how long should

it continue? In talking on this subject with fathers and mothers I have had many report to me that they were using this method with their son Bob, or daughter Elsie, and were enthusiastic with the result and the progress they were making. But in my experience as a teacher of girls in High School and College, I have failed to find one girl who reports having a real allowance. Many report getting money from home for their expenses, but if it isn't enough, they write for more. Few keep accounts of any kind except as a class project, and no discussion of their spending between themselves and parents seems to take place. One young married woman reported that she had planned how she should spend her money during the year—so much for every month—but she got married and didn't have to worry about money. All in all my investigations show a deplorable lack of money appreciation among our college girls. Some earn their own way but spend as they earn with seasons of plenty and seasons of famine.

Most authorities believe that children of 4 and 5 or 6 years are not too young to begin to handle an allowance. Of course, the beginning allowance is very small and the budget very simple. "One mother started her children when 4 years old with 5 pennies a week with instructions to give, to save, and to spend from the week's allowance."

Mrs. Abel says, "A child of five who is, perhaps, in the Kindergarten, has already begun to know that money buys things. Let the allowance start we will say, with 10c a week, and the education in its use begin at the same time. If there is not leisure to work out this educational plan, better delay giving the allowance until it is ready. As the dog trainer said, 'This puppy ought to begin its lessons, but I shall have to let it run wild a few weeks longer until my head man comes back. This is a valuable dog and I do not want to risk a mistake.'

"For this boy of five, by one method which has been successful, a box is provided having five compartments, and 2c are placed in each. The child is still too young for the written account. One compartment holds spending money, the second is for somebody else and represents his giving, the third may be called education typified as yet by a box of wax crayons, the fourth is for entertainment or for fun, the fifth is for savings."

As the child grows older, the allowance is increased. The headings may be somewhat changed and he may have the responsibility of a wider range of buying.

"By the time the child is 10 years old the allowance has been increased and the proportions have changed. The clothing allowance will soon be in the young person's hands and some training in that department of spending must be gradually acquired. If carefully persisted in, it seems probable that the education of the boy and girl as to money spending will have reached definite

results by the time they are fifteen, but this by no means indicates that their education should be discontinued. It means that more and more they should be allowed to enlarge the field of spending their own allowance with the necessary cooperation of the mother. Habits of saving should by this time be developed, and helping others should give pleasure."

There are, of course, two sides to every question and very possibly your minds have centered on what seems a serious objection, or some illustration of failure to develop good habits of using money after trying the allowance system comes to mind. But I am sure that the seriousness and vastness of the money side of home life appeals to you all and that you, with me, recognize the fact that something must be done to prepare our boys and girls to assume this responsibility successfully and happily.

Going back to Dr. Stanley's "five lacks." How can a young man or young woman be honest if they are ignorant of money values and their wants have never known control? How can business methods be found in the home when the partners of this home have had no training in the application of the fundamental business principles?

How can there, in the pinch of economic life be home ownership if young people have never been taught the beauty and harmony of home life and have never formed the habit of saving for future needs?

How can there be a willingness for family responsibility if boys and girls alike are deprived the privilege of sharing home responsibilities and solving home problems, growing up irresponsible and care-free?

How can there be simplicity in home life when there is no analysis of the significance of home activities, no weighing of needs and desires, and ideals of family life are overshadowed by our endeavors to outdo our neighbors and friends? To my mind, all of these lacks can be almost wholly overcome and the home partnership materially strengthened, when the husband and wife are able to solve justly and fairly the money problem of the home and I plead for a fair deal for the girls and boys of today—the spenders of the future.

Poetry

By Josephine Spencer

A rainbow with the hues of feeling lit;
The opal's heart of snow and fire wrought;
Rayed with the purest light which souls emit—
The heavenly halo which transfigures thought.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS		President
MRS. JENNIE BRIMHALL KNIGHT		First Counselor
MRS. LOUISE YATES ROBISON		Second Counselor
MRS. AMY BROWN LYMAN	General Secretary and Treasurer	
Mrs. Emma A. Empey	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Mrs. Jeanette A. Hyde	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Miss Sarah M. McLelland	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Annie Wells Cannon	Mrs. Amy Whipple Evans	Mrs. Nettie D. Bradford
Mrs. Lalene H. Hart	Mrs. Ethel Reynolds Smith	Mrs. Elsie B. Alder
Mrs. Lotta Paul Baxter		

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor	CLARISSA SMITH WILLIAMS
Associate Editor	ALICE LOUISE REYNOLDS
Assistant Manager	AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XIII

OCTOBER, 1926

No. 10

EDITORIAL

Quilts

The Relief Society has taken quilt-making out of the realm of the practical into the realm of fine arts. In the sense, of course, that embroidery, and all fine needlework may be classed as a fine art. To be sure, not all the quilts made by this organization are works of art; they are not all intended to be, but when it is necessary there are groups of women all over the Church who can make quilts that are works of art.

Last winter Mrs. Lacy H. Thompson, president of the Provo Fifth ward, was visiting in California. There she met an old friend, Mrs. Compson, mother of the well-known film star, Betty Compson. When Mrs. Thompson told her friend that she was working in the Relief Society she immediately asked, "Does the Relief Society make the pretty quilts it used to make?" Mrs. Thompson replied, "We do," at which Mrs. Compson told her that she was building a new home and that she would like two of the Relief Society quilts for this home.

As a result, Mrs. Thompson and her helpers purchased

some English broadcloth of delicate shades, and the quilts were made. It was our good fortune to see these quilts and we assure our readers that they are choice in color, beautiful in design, and skilled in workmanship. One of these quilts is of lavender and yellow, a nine-patch, quilted in squares so that the little blocks stand out in alternate lavender and yellow puffs. The other quilt is green and pink. The center is plain, with a double border of green and pink. The quilting is a flower design.

Recently we were in the Bear River stake and witnessed the exhibition of the work done in that stake in the work and business meeting. Among the quilts that had been made by the sisters of that stake were two quilts made by the Hawaiian Relief Society sisters and brought home by Elder King, a missionary. They are truly marvelous in design, suggesting Oriental art. It is axiomatic of art that it draws many of its designs from nature reflecting its environment. One of these quilts has a white background; covering it is a blue octopus. Any one acquainted with this many-legged inhabitant of the water can readily discern that the designer had this sea urchin in mind. It is of surpassing beauty, a masterpiece in quilt-making. The other quilt depicts a tree with branches reaching in all directions, symbolizing the Tree of Life to the Hawaiians.

We are exceedingly proud of the beautiful quilts made by the Relief Society. Such quilts find a ready market at a high price. They are justly the pride of our mothers and grandmothers, and everywhere brides look forward to including one or more of them in their wedding trousseau.

Dallin Proud of his Native City

A great deal of interest has been manifest throughout the State in the recent visit of Cyrus E. Dallin, the great sculptor. We have always argued that the size of a city is not of chief importance. Any city with a real vision may become as a city set upon a hill, giving light to all about.

On a recent visit to Springville, Mr. Dallin made the following comment: "Springville is doing things that are bringing it into renown in the art world. Henry Turner Bailey, director of the Cleveland School of Art, recently said that he considered the art activities of Springville the most significant and important accomplishments in the American field of art. Nothing gives me so much pleasure and satisfaction as to know that I came from Springville."

"Apparently astounded at such a statement from one who

has traveled so extensively and won fame in the world, a little girl sitting near him said: 'Why, Uncle Cyrus, Springville isn't a very large place.'

"Don't you know, my dear, that nature often wraps its most precious things in small parcels, and nature certainly has done much for Springville," observed the sculptor.

Neighbors

Everywhere the psychologist, particularly the social psychologist, makes his way in an attempt to discover what people think and why they think as they do. Recently we were reading the result of a survey among neighbors. These neighbors were of the retiring sort and inclined to be suspicious one of another. The person making the survey discovered that they all had rather uncomplimentary notions of one another. It suggested Charles Lamb's famous story about the man he declared he hated. "Do you know him?" asked the person addressed. "No," said he, "if I knew him I should not hate him."

We are going to ask our readers, how many have good neighbors? We are well acquainted with a lady who has no time to grow flowers, but who looks out of her east window and there she sees a veritable field of lovely flowers that change from month to month, bringing in turn blossoms of many colors and many varieties. They are the gift of a good neighbor. We know neighbors who grow fruit and delicious fresh vegetables and share them with their neighbors. We know neighbors who, like the boy scouts, are always striving to do a good turn, and they do it many times a day, much to the delight, comfort, and consolation of those whom they so graciously serve. Recently we heard a lady say with considerable emphasis, "These people next door are good neighbors."

We have heard of people giving neighborhood parties and know of a very distinguished club that calls itself the Neighborhood Circle. All of these ventures appear to be worth while. Are your neighbors good neighbors? If they are, then heaven is in a measure already yours.



Sweden, the Land of the Vikings

By Clara J. Fagergren

Sweden, the land of the Vikings, is a place of marvelous scenery, historical legends, class distinction, and lovable, honest people. Here are century-old castles full of priceless art treasures dating back to the very early history of the North; parks and gardens in the most intricate designs of landscape architecture and blazing in a riot of colors; wonderful forests of birch and spruce which belong mostly to a few favored titled aristocrats; shimmering lakes alive with steamers and chugging motor boats; highclass people riding disdainfully by in costly automobiles, and masses of serious-faced, shabby toilers struggling to make a living.

The very high cost of ground and building material prohibits building on an individual scale, and therefore the workingman is forced to pay a ruinous rent. A small flat of one or two rooms costs from fifty to seventy-five crowns per month, half the wages of a worker. Often a family of eight and ten live in quarters designed for half that number in order to cut down on expenses. Yet, in spite of the crowded conditions the living quarters are kept spotlessly clean and cheerful with blooming plants, white curtains, and floors that are scrubbed on hands and knees every week. Tenement houses here are large buildings of five and six stories, quite imposing in appearance, and bright with flowering shrubs and vines.

Bathtubs are mighty scarce in this country, only the rich can afford a private bathroom. The weary traveler and the common mob go to public "badinrattning" or bathhouse. For fifty ore, which is fifteen cents, one receives a hot soak up to the neck, a vigorous scrubbing with a stiff brush by the bath lady, an elderly woman who manipulates her brush on men and women alike, and a cold douche. After this rough treatment one comes out of the water feeling as good as new. Between times, there is nothing to hinder one from jumping into a lake or a river; the shores are lined with open-air bathhouses, and those who demand absolute privacy simply take a row boat and paddle out a mile or two to the wide open spaces where they can dive and splash to their hearts' content. All Swedes are good rowers and swimmers for they have been trained from earliest childhood on the water.

Stockholm seems to be the gathering place of all the tourists who come to Sweden. English, German, and French are spoken in all the large hotels and stores, but the wily shop keepers set their prices higher for visitors than for their own countrymen. Sight-

seeing in the Capital is delightful indeed, for nowhere else in this country can so many relics of ancient grandeur be found. Steamers from all countries in the world lie at anchor in the harbors, and little tugboats of all descriptions hurry noisily between the many islands on which the city is built. A large Turkish steamer carrying a huge exhibition of Oriental goods is the center of attraction just now. A few days ago the motor ship *Gripsholm*, most modern of Swedish steamers, made the trip to these waters and several thousand visitors thronged the decks to view the magnificence of the boat.

A tour of the royal castle is interesting and enlightening. Vast stretches of rooms containing piled up treasures costing fortunes, and multitudes of portraits and paintings, are stored there. Banquet halls and reception salons and amusement rooms are massed with statuary, old china, inlaid cabinets, and antique bric-a-brac, yet none of these suites are in use for they belonged to old king Oscar II and Queen Sophie. The present king, Gustaf V, and his queen, Victoria, occupy different quarters in the castle and no one is permitted to visit there unless specially invited. During the Summer months the royal family is to be found at one of their many pleasure homes by the seaside. Sometimes they spend a week or two at Drottningholm, a magnificent castle a few miles out from Stockholm and situated on an island with miles of choice gardens and old woods. It was here that the celebrated Gustaf III erected a grand theatre where the newest plays were tried out by famous artists; and here he also laid out a costly French garden with fountains and statuettes. The upkeep of the garden alone costs \$60,000 per Summer, and the people are taxed to pay for all this luxury.

The poorest worker is taxed 10% of his income here in Sweden. Every member of the royal family down to the latest born infant receives hundreds of thousands of crowns for his support, and this money is appropriated from the public treasury. The clergy, ministers and bishops, receive large salaries, and the people also have to foot this bill. All expenses pertaining to churches are paid out of public funds, so it can be readily seen that a common worker stands small chance of owning anything but a plot in the pauper cemetery. And the most pathetic part of it is that the poorer classes have been ground under the heel so long that they seem to think they were born to inherit nothing but poverty, struggle, and hard work, while the aristocracy welter in idleness and dissipation. Small wonder that the emigrant who can lay hands on a steerage ticket welcomes the chance to settle in America where he can at least acquire a home for himself. The more one sees of this country the more one appreciates the advantages a citizen of the United States enjoys.

There are people who never have fire enough to keep them warm through the winter, here in this country where great piles of wood lie rotting in the vast forests. The reason is that the owners of the forests don't want to be bothered with trafficking in wood, and therefore, the fuel that is available is prohibitive in price. Everything is restricted. We tried to buy some fruit in a corner stand one evening but were refused because it was against police orders to sell fruit after seven o'clock evenings.

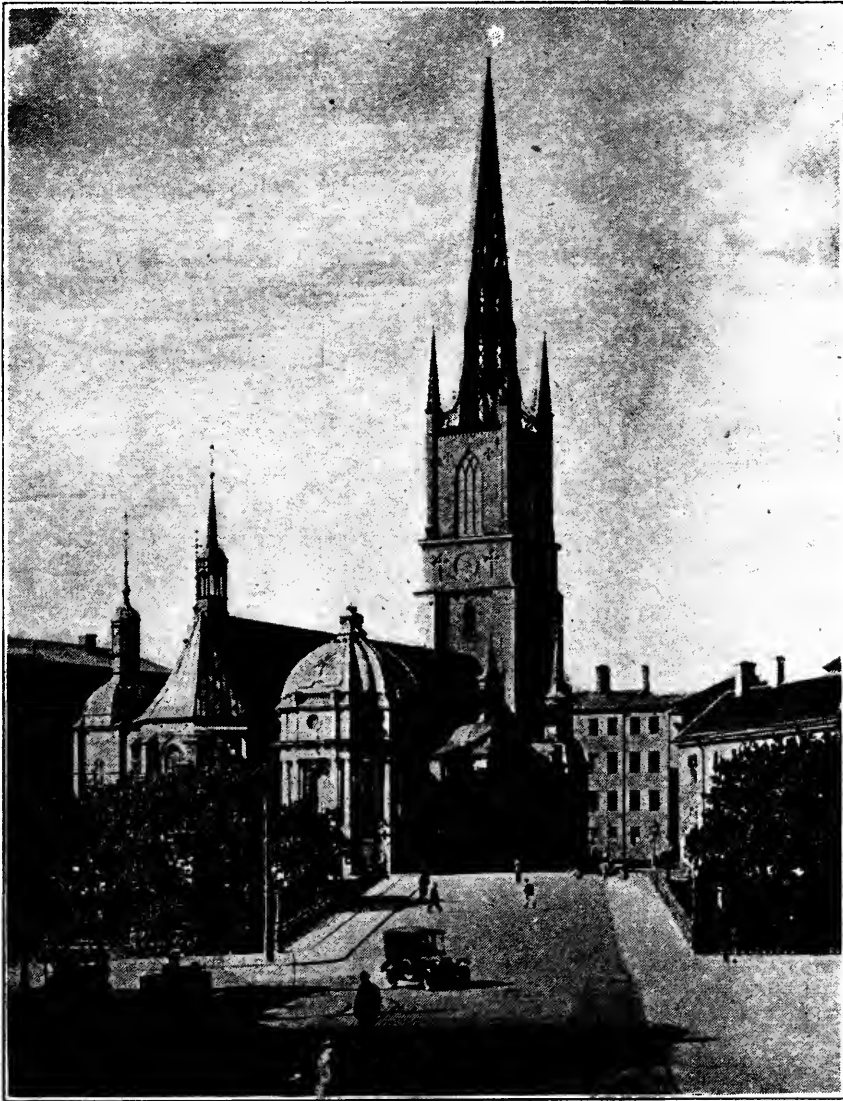
One could roam the country indefinitely and always discover new places of interest. In the stately House of Lords, by Norrstrom, one walks into the imposing assembly room where the walls are covered with the shields of all the aristocrats that have held seats as representatives. There are thousands of shields with mottoes and coats of arms of proud dukes and counts whose portraits adorn the picture gallery in two big rooms. Needless to mention, the noblemen enact laws that will benefit them alone, and they regard the common people as toilers who are needed to do the work.

Luckily the aristocrats are now in minority, the legislators or "riksdagsmen" are voted in by the people, and the proceedings pertaining to the interests of the land take place in the court house, lately erected at a cost of many million crowns. This large structure is unique in style. It contains among its many apartments an immense banquet hall large enough to seat 800 people. Here the walls are entirely inlaid with mosaic in the most artistic and bewildering designs, depicting scenes from the old Nordic history. Heavy silk draperies, made to order in Italy, adorn walls and windows, and velvety, rose-colored carpets cover the floors. And all this barbarous splendor in a land where a lot of women and children go barefooted for lack of a pair of shoes.

There is also the middle class, living in comfortable circumstances and enjoying many pleasures of which we people in Utah have no knowledge. There are boating parties, forest picnics, swimming contests, and first and foremost, eating entertainments. Yesterday we managed to cram down three meals in five hours. We thought the invitation was for a simple afternoon affair like we have at home, but the table was reset several times, and we stuffed from the finest fish with horseradish gravy to the daintiest of pastries. Lucky indeed is the traveler who is taken in hand by kind friends and showered with attentions.

- We had the pleasure of meeting President and Sister Talmage in Gothenburg and later in Stockholm, where they attended conferences. In both places members of our Church were delighted to meet these honored guests. They had

spent days in beautifying and decorating the meeting houses with flowers and birch branches for the arrival of Brother and Sister Talmage. President and Sister Talmage never looked better in their lives and they enjoyed their visit to Sweden immensely, but were pressed for time, and were forced to



STOCKHOLM, REDDARHOLMOKYRNAN

cut their visit short on account of other conference dates.

The weather here is considerably cooler than at home, and one feels quite comfortable wearing a wrap when out. At first we had a hard time going to sleep while it was still daylight, for now is the time of the midnight sun, and one can read newspaper print throughout the night without artificial light. At two o'clock in the morning farmers are out

cutting grain, and going about their work, for the summer season is short and every minute of daylight must be utilized. The flavor of fruit and vegetables is unsurpassed, and they mature very fast in continuous daylight. Although living is said to be high, the people we have seen seem to live well. Workmen carry lunch boxes the size of small trunks containing bottles of milk, tureens of soup, bowls of fish and potatoes, glasses of stewed fruit. He scorns a simple meal of sandwiches. He demands food and plenty of it.

Protect Milk Supply

Neven O. Betz

Any community which has a sense of decency and of civic pride will endeavor to protect its milk supply so that its citizens may be assured of wholesome and sanitary milk.

Is your milk supply safeguarded?

Does your town or city have a milk ordinance?

Is any means for adequate enforcement provided by your city?

These are questions of the greatest importance to your health and to the health of your family.

The importance of milk both as a food and as a conveyor of disease cannot be too greatly stressed. Milk is the only standard article of diet obtained from animal sources consumed in its raw state. It contains, furthermore, all the essential elements of a well-balanced diet both for children and for adults.

Yet everyone knows how easily milk spoils, how readily it decomposes, and how difficult it is to obtain and deliver it in a clean, fresh and satisfactory condition. A striking characteristic of an infected milk is the absence of any signs whereby infection may be recognized. The milk may be perfectly normal in appearance and in taste, yet be full of typhoid, diphtheria or other germs. Frequently epidemics, directly traced to an infected milk supply, bring sharply to public attention the necessity for *Eternal Vigilance over milk supplies*.

It is very important to keep the milk clean after it is collected. All bottles should be sterilized and the hands should not be allowed to come in contact with the milk or the inside of the bottles. Flies and dirt should not gain access to the milk at any time.

In spite of the care exercised in many places in collecting milk, a certain amount of infectious material gains entrance to milk after it is collected. To prevent these organisms getting

into the body and so causing disease, pasteurization is widely practiced.

Proper pasteurization of milk, defined by the United States Department of Agriculture and Boards of Health of various cities and states, is the process by which milk is held for thirty minutes at temperature ranging from 142° to 145° Fahrenheit and thereafter immediately cooled. The automatic recording thermometer to *pasteurize milk* is essential to proper pasteurization and quite universally used today.

Proper pasteurization destroys any pathogenic organisms, which might be present in milk, such as streptococci and those bacteria causing typhoid scarlet fever, and diphtheria. Surveys have definitely proved that pasteurization has very largely reduced the infantile death rate caused by intestinal disturbances.

Pasteurization should not be a substitute for sanitation. Only clean milk produced under sanitary conditions should be used for human consumption under any circumstances. Within many pasteurization plants of high standard in this country there is being established a laboratory wherein a chemical analysis, a bacteria count and sediment test may be made weekly of the milk from each shipper by a competent bacteriologist. Frequently shippers are paid on quality determined on the basis of these tests and a premium offered for the milk scoring the highest.

Where such standards of quality are demanded, pasteurization would be used only to make clean milk, safe milk.

The problem of pasteurization should not be based simply on the question of which is preferable, raw milk or pasteurized milk, but rather upon the most practicable method of maintaining a safe milk supply for the greatest number.

Women of Utah, cooperate with your State Board of Health, State Department of Agriculture and State Dairymen's Association in a State wide milk sanitation program, which is now under way.

Learn from them correct information concerning the milk problem in your State and local community. It is not only the right but the duty of every mother to know where her dairyman rates on the scale of safety.

Of't we find our Savior's image in a charnal house of Foes,,
Or in the slime of sewer see the bruized heart of a rose.
Of't we pluck a snowy lily from a cluttered bed of stone,
Of't in the heart of Wanton see His pardon find a home.
So in the frozen mountain does the Eidelweiss take form,
While on the white hot desert, is the Regal Poplar born.

—Julia C. Baker.

Notes from the Field

Amy Brown Lyman

Eastern States Mission.

Following are excerpts from a letter from Miss Elizabeth Skofield, president of the Relief Societies of the Eastern States: Since my appointment I have held conferences in Pittsburgh, New England, and Wilson, Pennsylvania; Washington, D. C., Baltimore, Waynesboro, Lynn, Salem, New Bedford and Providence, New York, Hoboken and Brooklyn, Springfield, Hartford and



HOBOKEN RELIEF SOCIETY, EASTERN STATES MISSION

New Haven, and I am arranging now to visit Binghamton, Scranton, Philadelphia, Burlington, Vt., Fairmont, W. Va., and Newark, N. J. There will be but one conference and four Societies which I cannot visit before my return home. In my conference trips I have stressed several items, particularly the officers' and teachers' prayer meeting, monthly ward teaching, with close adherence to the teacher's topic, one hundred per cent subscription for the *Relief Society Magazine*, genealogical work, special non-members meeting and delinquent members meeting. Several reports from the work of the conferences are very encouraging. Pittsburgh, Pa., reports the teachers are having good success in

their visits, which has materially increased the attendance and brought more spiritual life to the branch. Baltimore reports that their response has been greater, due to added spiritual strength of the officers' and teachers' prayer meeting. They have monthly project work in the form of a social or entertainment of some kind to raise funds for janitor service for the Baltimore chapel. The Hartford Relief Society has begun the work of compiling a cook book. Mrs. Moore has written to many prominent clubs throughout the country for recipes and she has secured extensive advertising to defray the expense of publication. She tells me that the response from club women has been splendid, and that the business men have been generous in giving advertisements. When all of the recipes finally come in, the head dietician at Yale University has promised to compile the book. The funds from this book are to be used in the interest of a chapel for Hartford.

The Hoboken Relief Society, which is composed mainly of Hollanders and Germans, has a membership of 21, with an average attendance of 15. Most of the members are young mothers with children. Meetings are held on Wednesday evening, so Wednesday is mother's night out, and father's night in, and both benefit thereby. The members are faithful, and attend meetings regularly no matter what the weather. Sickness or failure of the husband to reach home on time are the two causes of absence. They observe the Word of Wisdom, and generally strive to live up to the gospel. Each year a bazaar is held for which the sisters work diligently and a good sum is realized which supplies the society with the funds needed. At the conference held recently the sisters recited the Articles of Faith in English, gave several musical numbers, and each of the officers gave a brief talk. The Washington Relief Society in the four months of its organization had a membership of thirty-three, and an average attendance of twenty-two. The Society proved to be one of our most successful organizations from the standpoint of arousing branch interest, adding spiritual life to the community and being a social factor. Mrs. Don B. Colton and her officers were very energetic, and even though she will not be there this season the Society will continue.

There have been two new Relief Societies organized in the mission, one of them at Verdunville, West Virginia, on April 24, 1926, with a membership of seven. This Society has raised funds for a record book, a Sacrament set, and are bending their energies toward a chapel fund. They have a 100% subscription for the *Relief Society Magazine*. On June 30, a Society was effected at Burlington, Vermont. Already the Society has added interest in the branch, and stimulated them to greater efforts. The Buffalo Relief Society was reorganized July 4, as the president was unable to give the needed time, due to having small

children to care for. At present the Buffalo Society is doing some praiseworthy charity work. The Brooklyn Relief Society was reorganized April 20. The Lynn-Salem Relief Society was reorganized May 18. This is one of the most energetic and efficient Relief Societies in the mission. A good many of the Relief Societies have continued through the Summer with excellent development. The New Bedford Relief Society has held special Genealogical meetings and are sending in names to be sent to the temple, for work to be done. Mrs. Davey, the president of the Binghamton Relief Societies, writes, "We have been quite closely following the program for Summer work given in the May number of the *Relief Society Magazine*, all open nights being successfully planned."

One of the great helps to Relief Society work is the department "Notes from the Field," in the *Relief Society Magazine*. These Notes give added courage and inspiration, enlarge our vision, and suggest new ideas.

Deseret and Millard Stakes.

Through the efforts of the Relief Societies of Millard county, which include Millard and Deseret stakes, the school board and county commissioners granted a petition signed by more than 800 mothers asking for a community nurse. Everybody concerned is delighted that the school children will be protected the coming year by the inspection and supervision they will receive as a result of this movement. The women of Millard county are heartily congratulated on this excellent piece of work in the interest of the health and future welfare of their children.

The clinics held in Delta, June 16-17, and in Hinckley, June 18-19, were good. It is pleasing to note the follow-up work being done. The mothers are interested, and a few fathers, too, were seen taking a real interest this year. The state board of health is thus doing much to help out the health conditions of the rural communities.

The young mothers of the stake are intensely interested in the social service lessons including the text book *The Challenge of Childhood*. In the Lynndyl ward the text is left in the public library, and it is really surprising to know how many of the young mothers take time to go to the library and read the lessons.

The wards of Deseret stake are holding ward conferences for Relief Society work during the Summer months. The teachers' conventions have also been planned. The twelve wards will combine and meet in sections of four wards to a convention. The ward in which the convention is held will entertain the visitors from other wards. It is felt that this will generate a feeling of hospitality amongst the visiting teachers, and a good program is outlined, with ample time for getting acquainted. The visiting teachers present will be given a card to keep as a guide in the Relief Society teaching in their districts.

Star Valley Stake.

For the past year the Relief Society organizations of the Star Valley stake have been striving to arouse interest in the public health nurse question, and at the present time they have, by cooperating with the school district, succeeded in raising funds sufficient to install a resident nurse. This will give the mothers, and the children of pre-school age, as well as the school children, opportunity for health examination and instruction. While the task has been difficult, the women feel sure that every family in the valley will receive material benefits from the resident nurse.

Juab Stake.

Thursday, August 5, the Mona Relief Society, under the direction of Mrs. Mary J. Newell and her counselors, took a most pleasant and profitable outing in a sight-seeing tour of Salt Lake City. About twenty members of the organization left Mona, which is about 80 miles south of Salt Lake, at 5 a. m. and arrived at Liberty Park about 8 a. m. Breakfast was served at the Park shortly after arriving. During breakfast, Mr. M. M. King, of Mona, the only male member of the party, made a short talk outlining the program for the day. After breakfast the sights of the park were enjoyed, after which a visit was made to the State Prison. Here the warden made a short talk which was very interesting. He stated that they had had many organizations of various kinds call at the prison but that was the first Relief Society organization to call. He seemed very much pleased with the visit. The party was courteously conducted through the prison by the guards and was pleased with the order and system. Considerable time was spent in the library. From here a trip was made to the University of Utah, where some time was spent in the museum. The tabernacle was next visited, where an organ recital was greatly enjoyed. After luncheon at a cafeteria the party proceeded to the State Capitol, where the members were shown through the building with its many interests, and while seated in the Governor's reception room, listened to a very interesting talk on the capitol and the state. The Hotel Utah was the next place of interest. The party was shown through the hotel and from the roof garden viewed the City and outlying points. A trip was then made to Saltair, and later Fort Douglas was visited. This was a special treat to those of the party who had never seen a fort of any kind before. After supper, the group went to the Pantages theatre, which, with the ride home, concluded the day's pleasure. All expressed themselves as highly pleased with the day's program.

Emery Stake.

On June 20, 1926, the Relief Societies of the Emery stake

held a successful and interesting conference. A program of duets, quartets and anthems, together with the following subjects, were given: Membership in the Relief Society; Temple and Charity Funds. The subjects were treated in a general way, as well as with reference to local conditions. At this conference, June 29, 1926, was set apart as Temple Fund day for the Relief Societies of Emery stake.

Tooele Stake.

On August 10, 1926, a very successful Relief Society teachers' convention was held at Grantsville, at which the following program was rendered, after the usual opening exercises: The Importance of the Visiting Teachers, President Maggie W. Anderson; Violin Solo, Grantsville First ward; Demonstration of a teacher's visit to the home, Tooele South ward; Duet, Lake View ward; Demonstration of the Order of Conducting the Work and Business Meeting, Grantsville Second ward. The closing number was a solo and chorus by Tooele North ward, the words of which were composed by the chorister of that ward. After the benediction, refreshments were served to those present. One ward reported thirty-one teachers present. The stake board has decided to give a prize to the ward having the most visits made by the teachers up until the New Year.

Beaver Stake.

The 84th anniversary of the organization of the Relief Society was celebrated throughout the Beaver stake on March 17. The two Societies of the Beaver wards joined in holding their entertainment at 2 p. m. in the High School Auditorium, where a three-act play, entitled *St. Peter and the Relief Society*, was presented by the West ward, which was very effective in its meaning, and was much enjoyed by a large audience. All the other parts of the program were furnished by the East ward. At the close, luncheon was served to more than three hundred people. Appropriate programs were given in the other wards, followed by banquets. In some instances over 130 people were seated at tables.

Maricopa Stake.

A very successful and interesting stake teacher's convention and Relief Society annual conference was held in May. There was a good attendance, over 160 being present at the morning session, and many more in the afternoon. A brief synopsis of the General Relief Society conference was given, also a teachers' convention program, and in addition, pantomimes, pageants, etc. Among other things a pageant was given by the Third Ward Relief Society as part of the pro-

gram. It consisted of an original poem written by Mrs. Aldredge, one of the members, portraying the life of Moses. As it was read by a very fluent reader, several members, in costume illustrated the different characters and events. The little Lehi ward also gave us an original stunt, called *Glimpses from Real Life*. It brought out the help that the ordinary homemaker can receive from attendance at Relief Society meetings, and by learning to budget her time. During the noon hour a delicious luncheon was served by the stake board.

On April 8, the Federation of Women's clubs, planned to visit the temple now nearing completion. It was a very stormy day and out of the two or three hundred women who expected to attend there were only about sixty who came. They were welcomed and cared for by the stake board members, who presented them with flowers and served them with light refreshments. The officers of the local Women's club were asked to help on the entertainment committee, which they did with willingness and pleasure.

The state of Arizona is giving a course to its women called Extension of Domestic Science and Art Work, and the Relief Society organization was in charge of the first class. Special leaders were asked to present this first work in the various activities of the wards. The leader of this project work was very much pleased with the beginning and hopes for big results throughout the state.

Moapa Stake.

The Panaca ward of the Moapa stake, under the auspices of the Relief Society, has held a very successful clinic. Forty children of pre-school age were given a thorough examination. Of the number examined, seven were in normal condition. The prevailing defects were teeth, tonsils, and adenoids. Two heart and two hernia cases were found. A few had rickets and enlarged glands, and a number had discharging ears. Mrs. Sadie P. Lee, social welfare worker for our district, and a member of the Moapa Stake Relief Society board, arranged and took charge of the work. Dr. J. H. Hastings, of Pioche, and Dr. C. Countryman, of Caliente, kindly offered their services which were greatly appreciated by the ward Relief Society officers.

Box Elder Stake.

The Bingham City Health Center was organized for maternity and pre-school age child-welfare work, February 28, 1924, by the State Bureau of Child Hygiene, under the Shepard-Towner Act, and in cooperation with the Woman's

Relief Society and Civic associations of Brigham City. Number of clinics held, 43; children given physical examination, 486; normal children, 41; under weight children, 75%; number of defects found, 1,064; follow-up work cases, 160; medical assistance given to adults, 3; operations performed—tonsils and adenoids, 54; minor operations, 9; total 63. Number of cases given dental attention, 87.

Financial Report

Receipts 1924

Feb. 20—From Relief Society Stake Board for equipment of clinic center	\$ 75.00
June 1—From Civic Improvement Club.....	50.00
July 28—Proceeds of a theatrical performance under direction of John Baird	72.34
Nov. 4—From Red Cross.....	50.00

Receipts 1925

April 20—From Kiwanis Club	25.00
----------------------------------	-------

Receipts 1926

Feb. 24—From Civic Improvement Club.....	25.00
Mar. 4—From surplus amount collected for Bingham Relief Fund	25.45
From stake and ward Relief Societies at various times..	1,067.21

Total Receipts\$1,390.00

Disbursements

For Maternity Bundle Department, Nurse's wages, etc., since July, 1923.....	\$ 775.00
For equipment of Clinic	75.00
For operations—dental work and general expenses.....	529.00

Total Disbursements1,379.00

Cash on Hand 11.00

Total\$1,390.00

The Nurse, Mrs. Annie R. Tingey, in charge of the Maternity Bundle Department, reports: Bundles on hand, 14; times used free in maternity cases, 72; times rented for maternity cases, 142; total times used, 214; fee charged for use (generally), \$2.50; received for use of bundles, \$337.50; cost of replenishing and sterilizing, \$183. Mrs. Tingey receives for care of bundles \$25 per month. Grateful acknowledgement has been given by the Center to the doctors, dentists

and school nurse for the valiant service they have rendered; and to the original committee of ladies who have been on duty, without fail, at every clinic from the first organization. On March 19, a clinic was held in Mantua, where 24 children were examined. The Health Center cooperated with the Public Schools in putting over a 100 per cent "sound teeth" campaign, the Health Center paying the expenses of 50 children.

Idaho Falls Stake.

A very successful teachers' convention was recently held in this stake. The morning meeting was given over to the program outlined by the General Board, with a demonstration of a real visit to a home and a discussion on the topic by the mother and the teachers, also the topic, *How to Prepare a Lesson*. There were present 100% of the Stake board, 100% of the ward presidents, and 60% of other officers and teachers. A choir of 50 voices made up of choruses from seven of the wards furnished the music. At noon a luncheon was served. This was interspersed with a number of very clever toasts. The afternoon session was devoted to a mixed program of readings, solos, and chorus selections, and a dramatization of the story *Angels of Mercy*, from the *Relief Society Magazine*. A prize was offered to the ward having the best per cent of ward teaching. This was won by Idaho Falls Second ward, with 95½%. Mrs. Anna Fox, the very able president, was presented with a small token and a picture for the Relief Society room. There were present five teachers who had been members of the Relief Society for over fifty years. Flowers were given as tokens of appreciation. There were seventeen mothers present who had borne twelve or more children. Two of these are ward presidents at this time. These were showered with carnations. The youngest teacher was a matron of twenty years. She also was among the honored. One woman had been in service as ward teacher for forty-three years. This woman was also favored.

Juarez Stake.

The slogan in Juarez stake is, "Every sister a member of the Relief Society." As a result some of the associations have a 100% record in membership. All of the branches are actively interested in the work of the organization, and are faithfully carrying it forward.

Blackfoot Stake.

Early in the Summer the Blackfoot stake Relief Society

presented the cantata *The Garden of Flowers*, and the pageant *Dispensations of the Gospel*. The entertainment was given in the tabernacle, at Blackfoot, and was attended by over 1,200 people. Much praise was given to Mrs. Sarah Carruth and her assistants for the excellent production.

On July 18, the Blockfoot stake Society was reorganized. On account of change of residence Mrs. Sarah Carruth resigned her position as president, and was honorably released, with deep appreciation for her excellent and willing service. Mrs. Flora H. Johnson was appointed president to succeed Mrs. Carruth.

South Sevier Stake.

Under the supervision of the stake recreation committee, and on a circuit which was conducted by them, the stake Relief Society held a social recently which was greatly enjoyed by both old and young from different parts of the stake. On the 5th day of May, in honor of Bathsheba W. Smith and cooperating with the Stake Genealogical Society, a very successful temple excursion was conducted, and ordinance work performed for 124. The stake Relief Society conference was held June 20, at Joseph ward. There was a very good representation from each ward, with the stake presidency also in attendance at both sessions. The following subjects were discussed: The privilege of motherhood; Honoring and obeying the laws of the land; The most effectual ways to establish the laws of God. Musical numbers and readings were also given. The Relief Society annual outing was held August 5, at Shady Dale Park. Luncheon was served the early part of the evening and a short, snappy program was given after which dancing was enjoyed by all present.

When the Clouds Are Dark

By Martha Shepherd Lippincott

It is pleasing to see, though the clouds are dark,
And life's path is so hard to tread,
That by going along, through the land of hope,
We shall find brighter lights ahead;
That the clouds may be chased all away at last,
If pursued by the sun's bright light;
For there never has yet been a time so dark,
But the daylight would follow night.

—*Journal of Education.*

Lessons for December

LESSON I

Theology and Testimony

(First Week in December)

THE TWELVE APOSTLES

1. *Their Call and Ordination.*

In the selection of the Twelve, Jesus consulted his Father the entire night preceding the day on which the Twelve were chosen. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

There can be no doubt that this night of communion was spent, in part at least, in considering the choice of the Twelve. We have the Savior's declaration that the Twelve were of his own choosing. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles." Luke 6:13. The Son presents a reverential acknowledgment of the Twelve as a gift from his Father. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are." John 17:11.

The Twelve were chosen with a three-fold, immediate object;

- 1-to be with the Savior as special witnesses of what he did; and
- 2-to testify, by the power of the Holy Ghost, as to whom he was;
- 3-to officially preach his gospel; and to rebuke evil.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sickness, and to cast out devils." Mark 3:14, 15. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." John 15:26-27.

2. *The Twelve Were Objects of His Prayers.*

The Twelve were special objects of the prayers of Jesus; he prayed for them as individuals and as a group. At the last supper, the Master said: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22:31-32.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast

Satan hath desired to have you
+ prayer was
for them

any one
of them + real
defects in char. of
out. others of them
con. prayer

of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

"But after that I am risen, I will go before you into Galilee.

"But Peter said unto him, Although all shall be offended, yet will not I.

"And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

"But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

"And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

"And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

"And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt.

"And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

"And again he went away, and prayed, and spake the same words.

"And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

"Rise up, let us go; lo, he that betrayeth me is at hand."—
Mark 14:26-42.

"And they all forsook him, and fled. * * * *

"And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

"And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." Mark 14:50, 53-54.

"And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

"And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

"But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

"And a maid saw him again, and began to say to them that stood by, This is one of them.

"And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.

"But he began to curse and to swear, saying, I know not this man of whom ye speak.

"And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept." Mark 14:66-72.

5. *The Twelve Scattered by Vocational Interests.*

The Twelve were scattered by their vocational interests and were called back to the ministry by the resurrected Redeemer.

"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

"There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his disciples.

"Simon Peter saith unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

"But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

"Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:1-6.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. * * * *

"He saith to him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him. Feed my sheep." John 21:15, 17.

6. *Council of Twelve Made Complete.*

The Council of the Twelve was completed by the election of Matthias and the work was carried on in the name of Jesus Christ, by these witnesses of the resurrection. Peter, the chief apostle, says: "Wherefore of these men which have companioned with us all the time that the Lord Jesus went in and out among us,

"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 1:21-22.

7. *The Personnel of the Twelve.*

In the personnel of the Twelve there was a striking variety:

partly
possibly
accounted
with a
and to
the
sons of
near at
hand

was the
sign of
therefore
honored
another
chosen

with his great
responsibility

There was the stern impetuous Peter; the vehement, aspiring James and John; the highly spiritual Andrew; the practical Phillip; the guileless Bartholomew (Nathanael); the liberal-minded Matthew; the skeptical Thomas; the dependable James; the slow-thinking Judas; the zealous Simon Zelotes; and the untrustworthy Judas Iscariot.

At least seven of them were fishermen. The eleven who were saved were Galilæans. The last one was a Judean. All were from the ranks of the common people.

For an interesting and illuminating treatment of the Twelve, as individuals, the student is referred to *Jesus the Christ*, by Talmage, pages 218-226.

Questions and Problems

1. What are the evidences that the Twelve were the joint choice of the Father and the Son?
2. Give scriptural proof that the Twelve were chosen, ordained, and named apostles by Jesus. (Mark 3:14, Luke 6:13.)
3. When and where were the Twelve ordained? (Mark 3:13, 14; Luke 6:13.)
4. What lesson in family life and in Church leadership may be drawn from the fact that Jesus prayed for the Twelve individually and collectively?
5. Name the three major purposes of choosing the Twelve.
6. What great obligation of parenthood and Church leadership is pointed to by the words of Jesus recorded in John 17:8 and 12?
7. How was Peter three times reminded that he was loving something more than his mission? (John 21:2, 3, 15, 16, 17.)
8. Give scriptural evidence that the Twelve are to be with the Savior in heaven. (John 14:2, 3.)
9. What is the most valuable thought suggested by this lesson?

LESSON II

Work and Business

TEACHERS' TOPIC FOR DECEMBER

HOME TALKS—WHAT JESUS SAID

If ye love me, keep my commandments. John 14:15.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14:21.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Luke 9:58.

Blessed are the pure in heart: for they shall see God. Matthew 5:8.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matthew 6:24.

Blessed are the merciful: for they shall obtain mercy. Matthew 5:7.

Forgive and ye shall be forgiven. Luke 6:37.

• For if ye forgive men their trespasses, your heavenly Father will also forgive you. Matthew 6:14.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matthew 18:15.

It is more blessed to give than to receive. Acts 20:35.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. Luke 6:38.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13:34.

By this shall all men know that ye are my disciples if ye have love one to another. John 13:35.

But I say unto you which hear, Love your enemies, do good to them which hate you. Luke 6:27.

And as ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. Matthew 22:37, 40.

Have faith in God. Mark 11:22.

According to your faith be it unto you. Matthew 9:29.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: John 11:25.

I am come that they might have life, and that they might have it more abundantly. John 10:10.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matthew 11:28.

Heaven and earth shall pass away: but my words shall not pass away. Luke 21:33.

Literature

LESSON III

(Third Week in December)

SARA TEASDALE

Sara Teasdale is one of the best loved of the new poets. She has taken to heart the old dictum that sincerity is of prime importance in all literature. In her own practice she does not vary from this belief. The sincerity may be actual, or it may be imaged, but it must always be real. She has given us a group of love poems that will appeal to persons of sincere emotions.

Miss Teasdale was born August 8, 1884, in a city and state that has not produced an unusual number of poets. Her birthplace, close to the broad waters of the Mississippi river, is St. Louis, Missouri. There she obtained her education, which was added to materially, as was Amy Lowell's, through travel in Europe and in the Near East. She was married to Ernest B. Filsinger, in 1914, the year of the outbreak of the World War. Her husband, also a writer, is not of the poetic order; he writes rather serious books on foreign trade. Mr. and Mrs. Filsinger moved to New York City in 1916.

Sara Teasdale had written some three or four books when she issued her *Love Songs*, in 1917. These songs are appreciated by many readers in many lands for she has had many of her poems translated into other languages.

Her *Night Song at Amalfi* is pleasing. One of the famous drives in Italy is what is known as the Amalfi drive. One usually leaves Sorrento, the city where Francis Marion Crawford wrote many of his books, and driving along the line of the Mediterranean Sea, observes a vast country where grape vines and fruit trees grow. It is this stretch of country that makes real something of the largeness attributed to the Roman Empire. Finally after a drive of several hours one finds oneself in the medieval city of Amalfi, with its great church overlooking the fountain of the square. It was while thinking of this place that Sara Teasdale wrote *Night Song at Amalfi*:

NIGHT SONG AT AMALFI

I asked the heaven of stars
 What I should give my love—
 It answered me with silence,
 Silence above.

I asked the darkened sea,
Down where the fishermen go—
It answered me with silence,
Silence below.

Oh, I could give him weeping,
Or I could give him song—
But how can I give silence
My whole life long?

This little love song, a very sincere tribute to the lover, is unique among American love songs.

Spring Night while it comes from her collection of poems entitled *Rivers to the Sea* is nevertheless a love song. It is a refutation of the idea of substituting one desirable thing for another. Every once-in-a-while some philosopher will suggest that the appreciation of the beautiful may be substituted for the religious emotion or for love. Experience teaches us that such is not the fact, that the appetite of the spirit is in that respect not unlike the physical appetite. If the appetite craves that which is sweet, it is useless to offer bread and meat. The hunger may be satisfied but the longing still remains. If the soul reaches out for spiritual comfort, beauty in nature will not suffice. It is such a philosophy that Sara Teasdale presents in *Spring Night*.

SPRING NIGHT

The park is filled with night and fog,
The veils are drawn about the world,
The drowsy lights along the paths
Are dim and pearled.
Gold and gleaming the empty streets,
Gold and gleaming the misty lake,
The mirrored lights like sunken swords,
Glimmer and shake.

Oh, is it not enough to be
Here with this beauty over me?
My throat should ache with praise, and I
Should kneel in joy beneath the sky.
O beauty, are you not enough?
Why am I crying after love,
With youth, a singing voice, and eyes
To take earth's wonder with surprise?
Why have I put off my pride,
Why am I unsatisfied,—
I, for whom the pensive night
Binds her cloudy hair with light,—
I, for whom all beauty burns
Like incense in a million urns?
O beauty, are you not enough?
Why am I crying after love?

Before turning to another poem we wish to draw attention to the diction of this poem. Sara Teasdale, like many of her group, has power to select words that make pictures or images that appeal to the senses. Take this first stanza of the *Spring Night*, line by line: "The park is filled with night and fog." Picture number one. "The veils are drawn about the world, the drowsy lights along the paths are dim and pearly. Gold and gleaming the empty streets, gold and gleaming the misty lake, the mirrored lights like sunken swords, glimmer and shake." See if you can imagine these pictures, selecting the most colorful words in them.

The Long Hill records an experience that is certainly familiar to persons who climb hills and roam over mountains.

THE LONG HILL

I must have passed the crest a while ago
 And now I am going down—
 Strange to have crossed the crest and not to know,
 But the brambles were always catching the hem of my gown.

All the morning I thought how proud I should be
 To stand there straight as a queen,
 Wrapped in the wind and the sun with the world under me—
 But the air was dull, there was little I could have seen.

It was nearly level along the beaten track,
 And the brambles caught in my gown—
 But it's no use now to think of turning back,
 The rest of the way will be only going down.

Wisdom is a poem that puts over a bit of real philosophy of life:

WISDOM

It was a night of early spring,
 The winter-sleep was scarcely broken;
 Around us shadows and the wind
 Listened for what was never spoken.

Though half a score of years are gone,
 Spring comes as sharply now as then—
 But if we had it all to do
 It would be done the same again.

It was a Spring that never came;
 But we have lived enough to know
 That what we never have, remains;
 It is the things we have that go.

In the last stanza we are told, "It was a spring that never came; but we have lived enough to know that what we never have, remains; it is the things we have that go. Just so long

as we image a thing and live it in the imagination we have it. Sometimes when the actual experience is ours, we are disillusioned and we lose it.

We have a little picture of the quiet English landscape such as one sees in Sussex, England, in Miss Teasdale's poem entitled *On the South Downs*. The English skylark proves irresistible to Sara Teasdale, the American poet, as it has proved irresistible to English poets from Chaucer to Harold Begbee:

ON THE SOUTH DOWNS

Over the downs there were birds flying,
Far off glittered the sea,
And toward the north the weald of Sussex
Lay like a kingdom under me.

I was happier than the larks
That nest on the downs and sing to the sky—
Over the downs the birds flying
Were not so happy as I.

It was not you, though you were near,
Though you were good to hear and see;
It was not earth, it was not heaven,
It was myself that sang in me.

She tells us that she was happier than the larks "that nest on the downs and sing to the sky." Yet the poet tells us it was not heaven, "it was myself that sang to me." This is Sara Teasdale's way of telling us that the power to appreciate the beautiful is within; expressed by another in this manner, "Any sincere appreciation of beauty is proof of beauty in one's self."

THE ANSWER

When I go back to earth
And all my joyous body
Puts off the red and white
That once had been so proud,
If men should pass above
With false and feeble pity,
My dust will find a voice
To answer them aloud:

"Be still, I am content,
Take back your poor compassion!—
Joy was a flame in me
Too steady to destroy.
Lithe as a bending reed
Loving the storm that sways her—
I found more joy in sorrow
Than you could find in joy."

Questions and Problems

1. Stress some lines of Sara Teasdale's poetry that are indicative of her sincerity.
2. What prose writer included in the lessons of this year knew the State of Missouri and wrote a book about its famous river?
3. Select a group of words from the poems of Sara Teasdale that you would call "colorful."
4. What is the poet thinking of when she speaks of putting "off the red and white." Do you think the expression apt?
5. What new ideas have been stimulated through reading Sara Teasdale?

LESSON VI.

Social Service

(Fourth Week in December)

INTELLECTUAL PROBLEMS

Mavis

The story of Mavis is not such a very unusual one. She is a fifteen-year-old girl, with a mental capacity of a ten-year-old child. It has been estimated that from five to ten per cent of the population fall in the same mental classification as Mavis. About ten children in every hundred in school are attempting to perform lessons which are too difficult for them. About ten men in every hundred are struggling to carry the responsibilities of adulthood, with the mental equipment of ten or twelve-year-old children. As many women in every hundred, with the same limited intelligence, are expected to assume the care of a household and the responsibility of rearing and training a family.

Persons who measure, intellectually, as Mavis does, are termed "morans." Her Intelligence Quotient is 70, which places her high in the group. The table of classification (page 76 *Challenge of Childhood*) of values ascribed to Intelligence Quotient, places individuals with I. Q.'s between 50 and 70 in the "moran" group. These persons have definite deficiency in mental powers and cannot be expected to compete successfully with normal or superior individuals.

The persons in this group are part of the larger classification known as "feeble-minded." The other two classifications, the "idiot" (I. Q. below 25) and the imbecile (I. Q. 25 to 50) have a far greater mental handicap. They are much more helpless, often not having the ability to learn to walk or talk. Usually the most humane treatment for these unfortunates is permanent institutional care, where under expert guidance they can be taught simple useful tasks.

But Mavis and the great number of other "children who never grow up" present a more difficult social problem than the lower deficients who need and appreciate permanent custodial care. "Morans" or adults with eight or ten-year-old minds, cannot all be placed in institutions. In the first place, the burden on the State would be too severe because of the number. Besides, these individuals frequently have certain powers and abilities that make social adjustment outside an institution possible.

The individuals in this mental group vary as much as individuals in the normal group. There are all stages of skill or lack of skill in mental functioning just as there are all stages between physical health and fatal illness. The mental deficient lacks the power to perform all the things that a normal person does, but he may be able to do one or two things very well.

Perhaps the most current idea that is not based on fact is that mentally deficient persons are delinquent and vicious. The deficient person is not inherently more delinquent than the normal person. He is more gullible than a normal person, and is easily led into debt and financial trouble. When the heavy load of adult worries becomes too heavy for him, he may seek some childish escape—such as deserting his family and his debts, or embezzling small funds, or permitting his children to ask for pennies on the Streets. Such conduct naturally brings him to the attention of the courts, but only because he is the victim of his own limitations. It is not viciousness nor criminal tendencies that motivates his behavior. The person with limited intelligence has the same desire as the normal person to live peaceably and agreeably with his family and neighbors, but the strain of competing in our modern industrial world is too much for his ten-year-old mind, and he acts with the lack of judgment and forethought that a ten-year-old child would display under the same circumstances.

The mentally deficient should not be considered as chronic and hopeless delinquents, when brought to court on charges of desertion, neglecting children, or even on charges of stealing, forgery, etc. A term in prison is as ineffective and unjust as the same prison sentence would be to a ten-year-old boy if he took his brother's or neighbor's bicycle. To punish persons for acts that seem reasonable to their intelligence is obviously futile and unfair.

The "morans" at court or in financial difficulties is in need of protection—not punishment. He needs help in finding a mode of living not too complex for his limited powers. He needs help in developing such powers as he has to their highest level.

Early discovery of the person with limited intelligence is important. It is possible then to provide special training in trade or vocational schools, saving him the long, unhappy experience of repeated failure in formal school work, which robs him of his confidence and self-respect. He should be saved the demoralizing experience of school failure, and be given an opportunity to find

satisfaction in the accomplishment of something he has the ability to do. He will be much happier, and later economically useful, by learning to be a good artisan than by sitting and suffering through long years of academic work which always will be meaningless to him.

Early training can save the "morans" from later social failure. He can be trained to usefulness as well as the normal person. He can be trained to be self-supporting, law-abiding, and self-respecting. Custodial care for the majority of this group is not necessary if intelligent training and guidance and supervision is given them outside an institution.

Mavis has every opportunity to make a fair adjustment in her own home. Her parents have been told that it is not advisable for her to marry, as the probability is that her children, too, would be mentally handicapped. Because of the family's financial position, she will not need to enter the industrial world. It is possible, though, for her to be useful and find happiness in some activity, gardening, needlecraft or cooking.

Had Mavis been the daughter of poor parents and had to face the responsibility of making her own living, the need of training for some useful occupation would have been more urgent. Just as Mavis must turn to some simple craft for expression, so must a person in less comfortable circumstances turn to a simple craft or trade, and by becoming proficient in it, find economic independence.

While the majority of "morans" can be assisted to a fair social adjustment in community life, there will be a number who are additionally handicapped by anti-social tendencies who will need institutional care. Most states have recognized the responsibility of caring for the mentally deficient, who are exploited or are a menace to society, by providing institutions for them. Our own state has no facilities for their care, except a small building in connection with the State Mental Hospital. The capacity there for the care of the feeble-minded is about one hundred, which is entirely inadequate. Reference—*Challenge of Childhood*, Dr. Ira S. Wile, pages 133-138.

Questions and Problems

1. What are the three classifications of the "feeble-minded?"
2. Why should the two lower groups have custodial care?
3. Why is it not advisable to place all "morans" in institutions?
4. What special training should be given in the schools for persons like Mavis?
5. Are there any special classes or trade schools in your community?
6. What custodial care does the state provide? Is this adequate?

What are the Food Habits of Utah Farm Families?

P. V. Cardon

Department of Farm Economy, Utah Agricultural Experiment Station

With the origin of the food which three times daily graces your family dining table, you may or may not be deeply concerned. If you live in town, the chances are that you never give so much as a fleeting thought to the farms on which your food was produced, or to the persons concerned with its regular production and distribution. Town dwellers are concerned merely with the problem of getting the food from the market and paying for it.

But if you live on a farm, this problem presents itself in a different shape, with many more angles to it, and with a more direct bearing on the welfare of your family. Whereas the town dweller may go into the markets and select foods from all parts of the country, being limited in choice only by her ability to pay the price asked for produce assembled from widely separated districts, the woman on the farm is limited to a much narrower range of choice. She may have to choose entirely from her own kitchen garden which, because of soil, climate or lack of ample irrigation water, may be limited as to variety, quality and quantity, despite the fact that she may have been able to get seeds and have the garden tract properly prepared.

Under more favorable circumstances, of course, she may have a wider choice of garden produce for family feeding. To her garden produce also, she may be able to add eggs, milk and some meat products, all of which may have been produced on the farm. Still the fact remains that, unless the farm does produce ample supplies of fresh eggs, clean milk and wholesome meat products, her choice, compared with that of her urban sister, is limited.

Again, because of poor roads or inadequate means of transportation she may be unfavorably located as regards markets at which to purchase those foods which cannot be grown on the farm. And to this must be added the complicating factor of attitude on the part of the farm family toward the whole question of food: their information concerning foods essential to an adequate diet and their willingness to make the necessary effort to produce these essentials.

Farmers in general are willing to expend a maximum effort

to grow a commercial crop, in the production of which most of the work can be accomplished by means of machinery and horses or tractors; but the vegetable garden, along with the family orchard, the family cow, the pigs and the chickens, must be attended usually by some other member of the family, perhaps the mother herself. If the father is not convinced that the kitchen garden, the fruit trees, the cow, the pig and the hen are essential to his family's welfare, the chances are good that these faithful contributors to the family income—these health insurance agencies—will receive personal attention only if mother and the smaller children are inclined and can find time to care for them.

As to what Utah farms do supply in the way of food for the families living on them, there is an abundant lack of dependable information. The U. S. Department of Agriculture, on the basis of a survey made in 1922, advises that the average Utah farm produces 64.6 per cent of the food consumed by the farm family, and that an additional 13.8 per cent is produced locally. But apparently there is no available information as to just what comprises this home-produced 64.6 per cent of the family diet, whether it contains sufficient variety, or whether the different varieties of food are produced in amounts to insure proper nutrition of the farm family, even when added to the 35.4 per cent of the diet not produced at home.

To determine *what foods* and in *what quantities* the farms of Utah are contributing toward the health and general welfare of the families who operate these farms, is the object of a study now being made by the Utah Agricultural Experiment Station, under provisions of the Purnell Bill, recently enacted by Congress. No attempt is to be made to determine in this study what the farms might or could do in the way of supplying food for farm families; it will be confined to an effort to ascertain exactly what Utah farms, under existing conditions, do contribute to farm family tables.

The study will be made state-wide by selecting communities throughout the state that are representative of the various major conditions defined by differences in soil, water supplies, location as regards markets, and other factors affecting living conditions. In each such community, a group of representative families will be persuaded to keep yearly records of the foods used each day, which have been produced on their own farms.

Already the matter of record keeping is well advanced in certain communities that have been selected, and groups of farm women in other communities are displaying an interest that probably will lead to early cooperation in the furtherance of this study, which is being directed by Mrs. Almeda Perry Brown. Any other groups who may be interested should communicate with Mrs. Brown at the Experiment Station, Logan, Utah.

We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY

625 State Street

Health is Essential to Happiness



Let the
**LIFETIME
RADIUM
WATER
JAR**

bring health into
your home.

The cost is small
compared to the re-
sults it brings.

The Mandis Sales Company

Distributors

City Office 113 So. Main

Branch Office No. 5, 1109 East 21st So., Sugar House

\$15,000 IN PRIZES

The Deseret News

offers

12 AUTOS

8 RADIOS

CASH COMMISSIONS

You can share—It's a spare time offer—Costs nothing to try.
It's a chance of a life time.

Write or call today for full information

The Deseret News

SALT LAKE CITY,

WAS. 550

UTAH

Temple and Burial Clothes

COMPLETE SUITS FOR MEN
AND WOMEN

Variety of Grades and Prices

*Prompt and Careful Attention To
Mail—Telephone—Telegraph
Orders.*

Open Daily, 9 a. m.—5 p. m.

*General Board
Relief Society*

Phone Wasatch 3286
29 Bishops' Building,
Salt Lake City, Utah

MAGAZINE MANAGEMENT

will pay

20c per copy

for the following
Magazines.

January, 1917

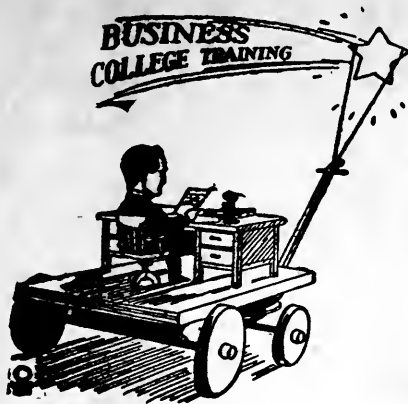
February, 1917

Relief Society Magazine

If you have any one of these
numbers, please write us.

RELIEF SOCIETY MAGAZINE
20 Bishop's Bldg.
Salt Lake City, Utah

When Buying Mention Relief Society Magazine



Hitch Your Wagon to a Star

New classes being formed every day

Enter any time

Why attend the L. D. S. Business College?

Best courses of study.

Best teachers, specially trained, experienced and successful.

Best methods.

Best equipment.

Best returns for your time and money.

L. D. S. Business College

"The school of Best results"

SALT LAKE CITY

Glazier and Taylor HOSIERY COMPANY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

*Heavy Silk Full-Fashioned, all colors
A wonderful Hose for wear*

Per Pair\$1.95

Box of Three Pairs.....\$5.50

*Semi-Fashioned, all colors,
beautiful and durable*

Per Pair\$1.50

Box of Three Pairs\$4.25

*Silk with Extra Stretch Elastic
Top, the Comfort Stocking*

Per Pair\$1.50

Box of Three Pairs\$4.25

*Pure Silk, Semi-Fashioned, very
durable. All Colors*

Per Pair\$1.00

Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



When Buying Mention Relief Society Magazine

MRS HATTIE H PETERSON
32 SO 2ND EAST
BRIGHAM CITY UTAH

Scovcroft's BLUE PINE *Extracts*

Demanded by all Good cooks because
of its purity, full strength and wonderful
rich flavor.



Full o' Flavor

Olive Oil

Approved and used for general house-
hold and sacred purposes. When you
ask your Grocer for Blue Pine Food
Products you are demanding the best.

Full o' Flavor

Also Blue Pine Spices—Vinegar—
Vacuum Packed Shelled Walnuts



THE RELIEF SOCIETY MAGAZINE

Vol. XIII

NOVEMBER, 1926

No. 11

CONTENTS

Typical View of Green River.....	Frontispiece
Fall	Susa T. Jennings 543
Escalante and his Pioneer Band.....	
.....	Dr. Wm. J. Snow 545
Holland and Denmark.....	May Booth Talmage 549
The Singing Heart.....	Alberta Huish Christensen 554
Editorial—Senator Smoot Writes for <i>Forum</i> ..	555
Father Escalante	556
Henry Van Dyke's Philosophy.....	557
The Ten Commandments.....	Phyllis Hodgson 557
The Great Inspiration.....	Lilith Shell 558
A Change of Heart.....	Silas L. Cheney 563
Cornelia	Annie Clark Kimball 569
Who Wins the Race?.....	Ruth May Fox 573
An Autumn Dawn.....	Nona H. Brown 574
Notes from the Field.....	Amy Brown Lyman 575
Lessons for January	581
The Old Home.....	Beatrice E. Cooper 594

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

Room 20 Bishop's Bldg. Salt Lake City, Utah

\$1.00 a Year—Single Copy, 10c.

Foreign, \$1.25 a Year—15c Single Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah.

Phone Wasatch 3123

Exquisite
Diamond Engagement Rings

—Orange Blossom design, Boyd Park standard of quality.

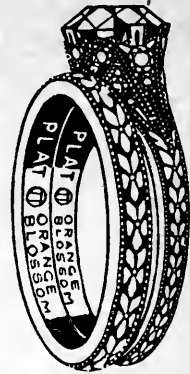
1/4 Carat, \$50
 1/3 Carat, \$100

See our holiday gift suggestions.

BOYD PARK
JEWELERS

BOYD PARK BLDG.

166 MAIN STREET



SPECIAL WINTER EXCURSION FARES



VIA

Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH WAYS VIA SAN FRANCISCO..... **\$50.50**

TO LOS ANGELES VIA SAN FRANCISCO RETURNING DIRECT OR ROUTE REVERSED **\$58.00**

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.

TICKETS ON SALE DAILY

FINAL RETURN LIMIT 8 MONTHS FROM DATE OF SALE

For complete information, tickets and reservations, call, write or phone

PRESS BANCROFT, GENERAL AGENT

41 SOUTH MAIN STREET

SALT LAKE CITY

PHONES WASATCH 3008—3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South

Insist on
KEELEY'S ICE CREAM
 Best by Test

Special Sunday Bricks 50c—Special Package Bricks 30c-50c
CALL YOUR KEELEY DEALER

When Buying Mention Relief Society Magazine



An OVERALL with a
Classy Appearance

MOUNTAINEER EXPRESS STRIPE OVERALLS FOR WINTER WEAR

GUARANTEED FOR
QUALITY
FIT AND SERVICE

A clean, neat appearing garment
for the Store Clerk, the Flour
Mill Operator, the Dairyman,
the Garage man, the Teamster.

None
Too
Large

None
Too
Small



Protect Yourself By
Comparing — *because*
there's a big difference
between

GULBRANSEN REGISTERING PIANOS

And old style player pianos. Nationally
priced—sold on easy terms. \$450;
\$530; \$615; \$700. Visit our nearest
store or write in for catalogue.

FOUR BIG STORES

GLEN BROS.-ROBERTS PIANO CO.

Pocatello

Salt Lake City

Idaho Falls

Ogden



"Get out of Debt!"

That's Good Advice

We'll lend you the money to pay off the mortgage on your home on the basis of \$10 per month per \$1000—7% interest and principal included. Interest reduced each month. Pay more if you desire.

*Build a
Better Home /
We'll Finance You*

Ashton-Jenkins Co.

32 Main Street Waratch 123 Salt Lake City



The Utah Milk for all People Leads

For many uses it takes the place of *cream* at about one-third the cost. It is always safe, pure and convenient. *Ask for Sego Milk* and be sure you get what you ask for.

SEGO MILK



Holds the fire longer, delivers more heat and leaves less ash than any coal you can buy and burn. Call your dealer. Try one ton and be convinced.

Mined exclusively by—

United States Fuel Co.

Largest producers of Domestic Coal Mined in Utah.

Maternity Supporters Abdominal Supporters Elastic Stockings Arch Supports Trusses

We carry a complete line of sick room needs

*"Your Doctor Will
Recommend Us"*

The Physicians Supply Co.

Surgical Instruments and
Hospital Supplies
WASATCH 2379

42 West Second South
Salt Lake City, Utah

L. D. S. GARMENTS

When ordering, state Size, New or Old Style, and if for man or lady.
Postage prepaid in U. S. Samples on request.

142 Light Weight, Flat.....	\$.95	754 Bleached, Med. Hvy.....	1.85
122 Combed Cotton, Flat.....	1.20	902 Ex. Hvy. Cotton Bleached	
204 Double Carded, Rib.....	1.35	or Ecrú	2.50
252 Cotton, Bleached, Med Wt...	1.75	1084 Wash Shrunk, Part Wool...	3.50
512 Lisle. Lt. Weight.....	1.95	1072 Super. Wool Mixed, Shrunk	4.00
624 Mercerized, Lt. Wt.....	2.45	264 Rayon Silk, Lt. Wt. Ladies,	
744 Unbleached, Med. Hvy.....	\$1.75	New Style	3.75

BARTON & CO.

Established in Utah 44 Years
142 WEST SOUTH TEMPLE ST. Salt Lake City, Utah



A Christmas Greeting means a lot,
So don't withhold this simple cheer;
Just tell your friends they're not forgot
At this glad season of the year.
Our cards will cheer them through and through,
And bring them happy thoughts of you!

Deseret Book Company

44 East on So. Temple

P. O. Box 1793

Salt Lake City

BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

WESTERN FURNITURE CO.

The Blue
Front

Easy Terms

State At
Broadway

A SMALL
DEPOSIT
WILL HOLD
ANY ARTICLE
UNTIL
XMAS

*Do Your
XMAS
Shopping
Now*

LAMPS
Of All Kinds
BED ROOM
TABLE
BRIDGE
And Floor Lamps

TEA SETS
DINNER SETS
SILVER WARE
GLASS WARE

We Carry
A Large Line
of Toys

MIRRORS
VASES
TABLES
SILK PILLOWS



It's the flavor that counts most
CRESCENT ICE CREAM
FLAVOR makes them
ask for more

Order our *Sunday Special Bricks*
50c each at all *Crescent Dealers*
Or Phone Was. 3541

"The Cream Dee-lishus"
Crescent
ICE CREAM

HERE IS HIGH-
POWERED CLEAN-
ING HELP *FREE*

World's largest
selling vacuum
cleaner sent to
your home for
free use.
\$8.50 set of at-
tachments
FREE with
each cleaner
purchased.



Eureka Vacuum Cleaner Co.
161 So. State

Sold by

Utah Power & Light Co.
Wasatch 500

When Buying Mention Relief Society Magazine

L. D. S. Garments

FACTORY TO YOU!

Every style will give unusual wear and comfort. Having made underwear for the past 19 years we can safely give an unqualified guarantee on each garment.

No. 74 Lt. weight combed.....	\$1.15
No. 76 Lt. weight lisle.....	1.65
No. 64 Medium weight	1.65
No. 62 Medium heavy	1.85
No. 61 Med. hvy. unbleached with double back	1.85
No. 56 Heavy weight	2.35
No. 27 Med. heavy, 1/2 wool....	3.35
No. 39 Heavy, 1/2 wool.....	3.85

Please state whether for men or women—new or old style. Postage prepaid in U. S.

"You'll Save 6 to 20%"

Cutler's
36 So Main

ELECTRICAL SERVANTS WHICH WILL GIVE SERVICE

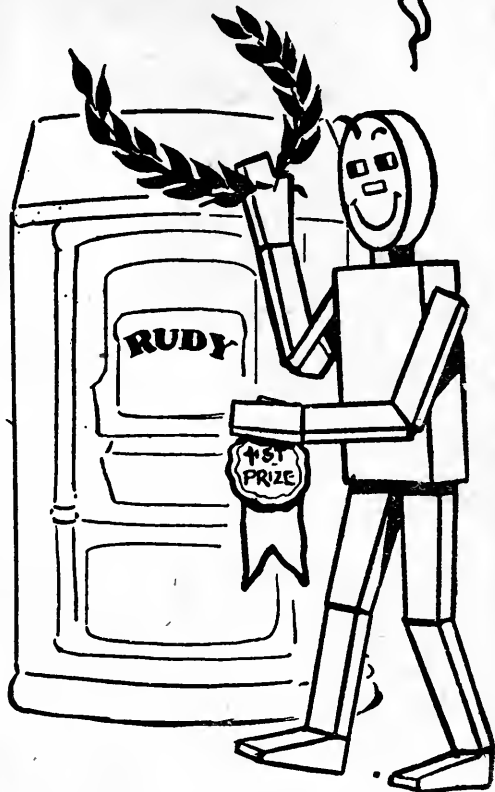
When buying Electrical Appliances, or Lighting Fixtures, you really pay for the service you get out of the article purchased.

When you buy from us, selecting from our full line of dependable merchandise, you are assured that you will get Maximum Service and Satisfaction.

Modern Electric Co.

128 So. State Street. Was. 2307
F. C. Wolters, Pres. F. Boede, Sec.
Electrical Dealers and Contractors

HERE'S UTAH'S MOST
POPULAR FURNACE—



Sugar House Lumber & Hardware Co.

"If it goes in the building we
sell it."

M. O. ASHTON, Mgr.

Phone Hy. 555 Salt Lake City

The Reliable
1069 EAST 21ST SOUTH
L. D. S. GARMENTS

FROM MAKER TO WEARER

Send Correct Measure and We Insure
a Perfect Fit.

	Old Style	New Style
50 Flat Weave, Best Grade..	\$1.00	\$.90
52 Fine Ribbed, Best Grade..	1.35	1.25
56 Medium Unbleached	1.85	1.75
60 Heavy Rib Bleached, Fleeced Cotton	2.25	2.00
64 Fine Lisle	2.00	1.90
68 1-3 Wool	3.50	3.25
104 Rayon Silk	4.50	4.00

SAMPLES AND FULL PRICE LIST
SUBMITTED BY REQUEST

When Buying Mention Relief Society Magazine

Ask for one of our folders describing the different services we offer.

Trou

LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

A NEW
BABY GRAND

\$379



\$10 DOWN

Sample Bargains in Exchange Department

Steinway Parlor Grand.....\$795
Everett Parlor Grand.....\$398
Brambach Baby Grand.....\$336

DAYNES-BEEBE MUSIC CO.

61 So. Main St., Salt Lake

A Ringer



YOUNG SAMSON knows what he's aiming at—a bottle of our rich, creamy milk. It's a ringer every time, and the prize is health.

CLOVER LEAF DAIRY

159 W. 1st So.

Was.-2177

A COLORFUL GARDEN OF NARCISSI FOR \$1.75

Just think, one each of 12 of the choicest named varieties of those showy Narcissi including Daffodils for \$1.75 postpaid.

Free Catalog With Planting Instructions Sent With Order

Hyacinths, Tulips, Narcissus, Peonies, Iris, etc. Plant now.

PORTER-WALTON COMPANY

Seed and Nursery Specialists

Salt Lake City

When Buying Mention Relief Society Magazine

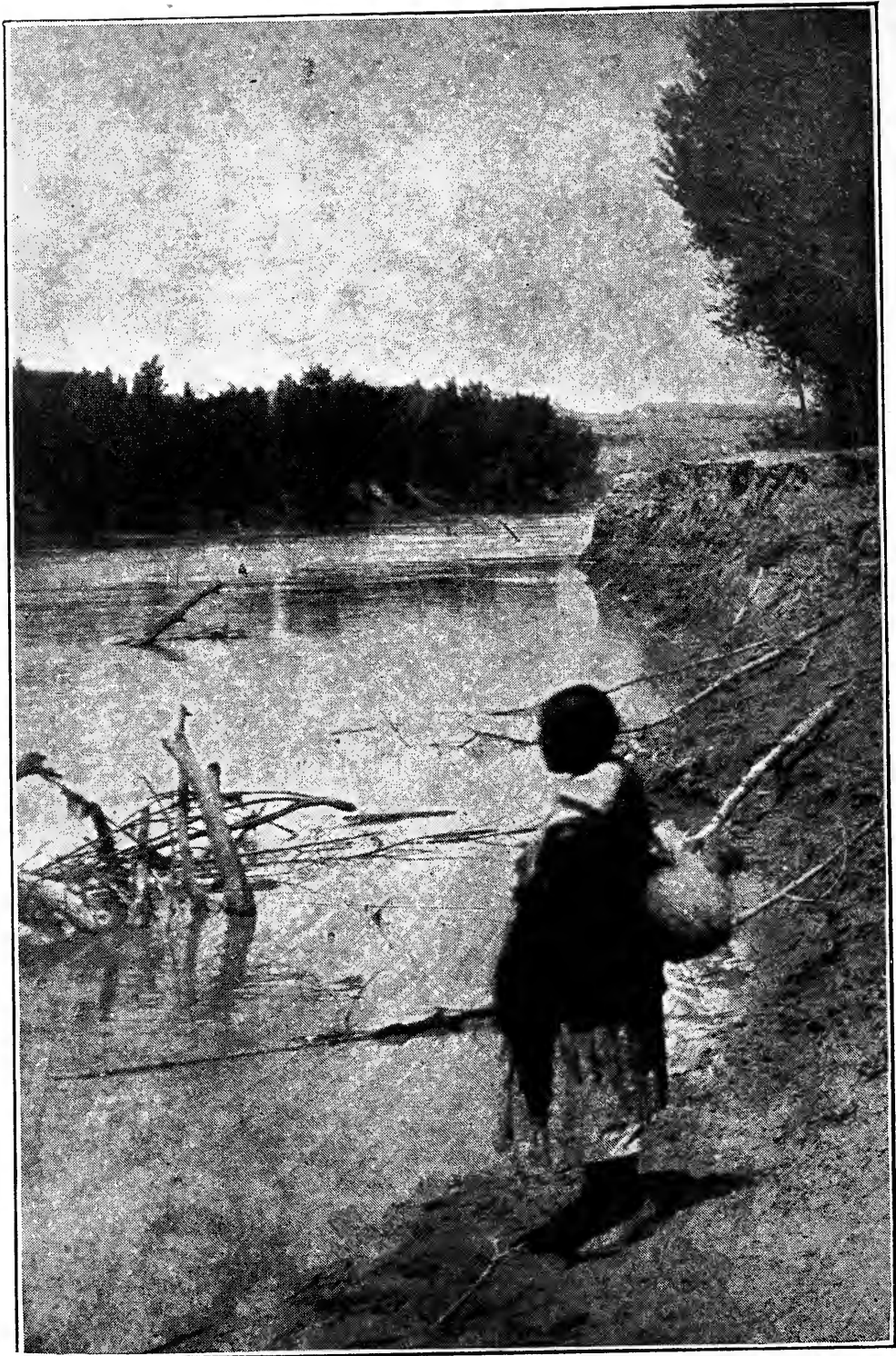
Fall

By Susan T. Jennings

I love Fall for tawny fields, for
Darkened earth where furrowing plough
Has left its trail;
For all its lovely colorings,
For fantasies in baring trees,
Where winds may wail.

All the world is disclosed in Fall;
The mountains seem so near, methinks
They speak to me
Of big things come and gone:
Pledges kept, promises fulfilled,
Given so free.

Fall is to me as is twilight,
In retrospection I may view
A day well spent,
A day vivid with emotions;
On trails passed over, then on trails
Future intent.



TYPICAL VIEW OF GREEN RIVER, CALLED BY ESCALANTE
RIO BUENA-VENTURA

THE Relief Society Magazine

Vol. XIII

NOVEMBER, 1926

No. 11

Escalante and his Pioneer Band

Dr. William J. Snow—Brigham Young University

In this age of liberalism and the craze for everything modern, there are also counter movements looking to the past. One of the great lessons of history is that there are no abrupt or unrelated changes. Things that *are*, are a sequence of accumulated forces that have been before. And so to explain the present, we go back to the past and note the continuity of human development. In this way we gain perspective, broaden vision, promote tolerance and sympathy, and withal discover the impossibility of cutting away entirely from tradition and attempting to launch too far removed from present progress and experience. It must be noted, however, that history teaches eternal change as the law of growth and human advancement—change fitted to the varying hour.

No apology then is needed for time devoted to genealogical research, to tracing old forgotten trails, and bringing to light the achievements of pioneers who have blazed paths and heralded from remote times the possibilities that have since become realities. Such was the character of Escalante and his little band, who one hundred and fifty years ago entered Utah valleys and dreamed of churches, missions and settlements here.

An awakened interest has been aroused in Escalante by reason of the enthusiasm and work of Dr. Herbert E. Bolton¹ of the University of California, who taught western history at the University of Utah during the Summer session. He, in company with some of his students, spent the week ends during the summer in tracing the route of Escalante's little band into and through

¹Dr. Bolton is curator of the famous Bancroft Library, University of California. He has a copy of the original *Escalante Journal* and an excellent English translation, which he used in tracing the route of Escalante into Utah.

Utah to near the Arizona line. He pursued this work with scientific care and accuracy and was remarkably successful in identifying the trail from Montrose, Colorado, to Hurricane, Utah. Previously, Dr. Bolton had traced the route from Santa Fe to Montrose. There is yet some work to be done between Hurricane and Santa Fe in marking the return journey. In commemoration of this remarkable expedition, markers or monuments are being erected at significant points.²

Some features of this famous wilderness journey are of especial interest to Latter-day Saints. Missionary zeal was the most marked characteristic. The Spanish fathers were most profound



THE COMING OF ESCALANTE INTO UTAH CO. VALLEYS

advocates of the "holy faith," and deeply devoted to the salvation of the native inhabitants of America—the Indians. Their courage and zeal were backed up by an earnestness and sacrifice that would do credit to any people at any time. Many of them gave their lives and their all to the conversion of the savages. Perhaps there are no more sincere and unselfish characters in history than Father Kino, who spent thirty years of his life among the Indians of Pimera, Alta and Arizona; Fathers Seirra and Palou of California, and many others who might be mentioned. No danger was too

²One has been placed near Spanish Fork and another is to be built at Provo in the near future, the Provo Rotary Club having plans under way for the work.

great, no desert too parched, no wilderness too bleak to deter them from their great purpose. Mistaken in their zeal though some may think them to be, none can question their integrity and faith. Of such calibre were Silvestre Valez de Escalante and Francisco Atanasio Dominguez, who with their little band of ten were the first white men to enter Utah valleys. While the original purpose of the expedition as officially organized was to discover a more direct route from New Mexico to Monterey, California, the moving passion of the fathers was the salvation of souls—the souls of the Indians around Utah Lake.

Another feature of more than passing interest is the amazing accuracy with which the *Escalante Journal* was kept. This is a model for anyone who is keeping family records, journals or



SILVESTRE AND JOAQUIN TWO INDIAN GUIDES POINTING THE WAY INTO THE UTAH LAKE REGION

diaries. The distances, measured in leagues by the pace of a mule, tallied almost exactly with the speedometer on the Dodge car. The country was described with such vividness and exactness of detail that Dr. Bolton, journal in hand, could identify every mile of the route.³ As illustration of the exactness of the journal descriptions, various interesting points might be noted. One of the most striking was Indian paintings on the cliffs down Douglass canyon

³The writer, in company with D. W. Parratt of Salt Lake, and son Spencer, spent a week with Dr. Bolton tracing the Escalante party from near Montrose, Colorado, to Green River, Utah.

some twenty miles above the present town of Rangeley, Colorado. Escalante described these paintings one hundred and fifty years ago and described their location so precisely—half way down Douglass canyon on the south side of the road—that they were easily found and photographed on the recent trip of the Bolton party previously referred to (footnote reference). After this long lapse of time, the paintings were plainly visible, being protected from the weather by great overhanging rocks. All along the route equal care was taken in giving unmistakable descriptions of physical features, color of the mountains and hills, character of the flora—scrub oaks, tall pines, black poplars, etc., as the case might be—so that physical identification was unmistakable.

One hundred and fifty years seem to have made but little difference in the “everlasting hills:” they look very much the same as then in color, formation, flora, etc. Even poplar trees then growing still remain. Imagination is stirred with romantic revival of the Escalante camp as the present Dudley’s ranch on Green River near Jensen, where the black *double* cottonwood trees that shaded the fathers September 13 and 14, 1776, still stand in all their majesty. Some of them are eight feet through at the butt and give evidence of being two hundred years old or more. These were described with unerring accuracy. And thus this remarkable journal describes all the country traversed in the five months’ (July 29, 1776—January 2, 1777) continuous wandering of this noted company.

Several matters not definitely established before have been permanently fixed by the recent surveys made by Dr. Bolton. Historians have brought Escalante into the Utah Lake region by various routes. Bancroft and the older school had him come down Provo canyon. Dean Harris⁴ took him as far south as Indianola. The facts are, after coming through Strawberry he came up Mud Creek over the divide into Diamond Fork passing through hot springs and later three other hot springs, now called Castilla and thus down Spanish Fork river to the valley and lake below.

There can be no attempt in this article to detail events connected with the journey through Utah and back to Santa Fe. Suffice it to say that two wonderful days for the padres and Indians were spent in Provo, and visions of future settlements were projected. Although Salt Lake was not visited, accurate information was recorded concerning it. The route to Monterey and San Francisco was not found, but a great feat of exploration was achieved.

⁴*The Catholic Church in Utah*: see article on Escalante.

Holland and Denmark

By May Booth Talmage

Have you ever crossed from England to Holland? No! Well, when such experience comes, may it be your happy privilege to find awaiting you, as we did, well nigh three score stalwart, smiling missionaries, some of whom had traveled from The Hague and other distant cities to meet the early morning train on July 4th—7:30 a. m. and on time! They were led by President John P. Lillywhite of the Netherlands mission, also by his small son Joel, whom to know is to remember.

This first welcome was equaled in warmth only by that which followed, when we reached the door of No. 16-b Crooswijkschesingel. It opened as if by magic to let Sister Lillywhite fly down the steps to greet us. Inside the house flowers and sunshine and cheer radiated from every nook and corner, and no words were needed to make us feel at home.

Our few days in Holland were filled to the brim with worthwhile activities, as also were those spent in each of the three Scandinavian countries we visited. How then can one hope to do justice to them all, when the events of each day of our six weeks' absence from mission headquarters at Liverpool furnished material sufficient for an article of absorbing interest, if one's pen could but be made to chronicle impressions as they were made upon the mind and heart?

To be greeted and welcomed and have one's own addresses given in four different languages in six weeks is an achievement in itself,—to say nothing of having to learn how to get the right change for four different kinds of money, speaking in a strange language.

The music in all the assemblies of the different countries was remarkably good, whether rendered by choirs, smaller groups or by individuals. Many times our souls were thrilled by the beautiful quality and tone of the voices and the excellent renditions.

But to return to Holland: There seemed a spirit of vigor, of enthusiasm and of optimistic outlook in the public gatherings, the missionary meetings and in the Relief Society work that can scarcely fail to bring successful results. We were told that the attendance on Sunday evening in Rotterdam made a new record for the mission. About eight hundred were present in all, with a large proportion of non-members, many of whom lingered for conversation after the meeting closed.

One of the outstanding features of ever increasing interest to us on our visit to the conferences in the various missions (our own,

the British mission, included) is found in the reports given by our missionaries in the gatherings held exclusively for such purpose. The meeting in Rotterdam was an example; there fifty-nine reports were made, testimonies borne and collective experiences related by men of various types and ages. The marvel of it all lies in the fact that these missionaries, young and old, whose lives hitherto have been full of such widely divergent interests, come to the mission field and adapt themselves to new conditions and environment, strange faces, different languages and customs; many of them being thrown at once into the closest association with companions who but a day or a week or a month before were total strangers; and yet hundreds of these men testify in all sincerity that such experience is to them beyond all price, and that the friendships thus formed are the strongest ever known to them.

The feature that interests me most is in learning how the gospel came to touch the lives of all these men, many of whom are of the third or fourth generation in the Church. But there was always a beginning, and its story has been handed down and is cherished as a rich heritage, and so we enjoy listening to them all.

Another feature of value is the expression of gratitude that comes into the hearts of these missionaries for the parents or grandparents who had the courage to accept the gospel and thus give to their children the opportunities that have come to them in such bounteous measure, yet never fully sensed or appreciated when they were at home.

The third item of special significance is the gradual unfolding and the increasing strength of their own testimonies concerning the gospel they are sent to preach. Numerous times we have seen them so overcome with feelings of gratitude and joy for the wonderful experiences and testimony, that they were unable to give adequate expression, and strong men have wept.

But this is again a digression from my recital of events.

A delightful entertainment was given on Monday evening complimentary to a missionary who had been president of the Rotterdam conference, but who had been honorably released. The music here also was of a high order and the short play put on by the local young people was most creditable.

A public session devoted to Relief Society interests on Sunday afternoon, followed by a meeting for members only, in which detailed instructions were given, and the privilege of attending a regular session on Tuesday evening, gave ample opportunity for us to justify our previous conclusions that the work of that organization is under very capable supervision and gives every evidence of being in excellent condition.

A few hours at The Hague enroute to Amsterdam afforded a pleasant chance to see the world-famed Peace Palace and to go

through the palace of Holland's queen. The latter was not as magnificent as are the royal dwellings in many of the larger countries, yet very dignified and beautiful withal; but there was no suggestion of home atmosphere, and one felt much sympathy for the only child, a daughter, who through the years must have found life very lonely in those silent, stately halls.

In Amsterdam we held an evening session with our members, and at its close an opportunity was given for us to meet and greet them all. One delightful day was spent in a visit to the "Low Country," where the famous Edam Cheese is made and where on the quaint little islands of Vollandam and Marken the people dress and live as their ancestors have dressed and lived for centuries now gone. Very quaint and picturesque they look, but that is another story as must also be the thrilling experience of our flight from Amsterdam to Copenhagen—a two days' continuous journey by boat and train—made in the space of five short hours including a forty-five minute stop-over in Hamburg. Across three countries in half a day! Verily these are marvelous times!

We were welcomed into Scandinavia by President Joseph L. Petersen and wife, of the Danish mission, also by Brother and Sister H. J. Christiansen, the former being editor of *Skandinaviens Stjerne*, and others of the mission and conference staff who were in the party.

We all proceeded at once to the "locale" at mission headquarters, where a Relief Society meeting was awaiting our arrival before beginning. These meetings in all the branches throughout the Scandinavian countries are joint. The brethren show quite as deep an interest as the sisters in all activities on lesson nights, and alternate in conducting the meetings and in most instances take the lead in conducting class work. We strongly urged, however, that the sisters be taught and encouraged to take their share in the latter responsibility, that they might thereby reap full benefit.

There are few of our books, aside from the standard Church works, that have been translated into any of the Scandinavian languages, and because of this fact the missionaries as well as the resident members are under a great handicap; though the former have the advantage of being able to use the English books for reference—a procedure that does not help them in becoming acquainted with the new language. However, it seemed to be found satisfactory to use the standard works as textbooks in all auxiliary organizations, even at the risk of the younger members losing some of the enthusiasm that comes through a variety of study—such as is possible where a wealth of Church literature to suit all desire for educational uplift is at hand. Throughout Norway we found the Relief Society and M. I. A. organizations using the study articles published in the *Millennial Star*. These lessons are translated and copies made on a machine and distributed to the various conferences in

the mission by the efficient mission secretary, Sister Borghild E. Nielsen. Next year we hope the lessons will appear in the official publications of the different countries and will thereby provide individual copies for the members, thus making possible more thorough preparation.

The meetings in Copenhagen were almost a repetition of those in Rotterdam—full of interest and encouragement from start to finish. True, the numbers were not so large, but many of our members were away on vacations, planned months ahead, which they could not well cancel or change. Here also the Sunday afternoon public assemblage was reserved for Relief Society interests, and was followed by a well attended meeting of members and officers of the organization only. One great regret, however, was the absence, because of serious illness, of the Relief Society president of the Copenhagen branch.

Several opportunities were afforded us for brief respite between the various scheduled appointments, which were greatly enjoyed. A very pleasing and restful diversion was the delightful ride through the exclusive residential district. We journeyed for miles past lovely homes out to the grand old Royal Forest. On the way we passed the Summer home of England's late beloved queen mother, Alexandra, who was born and reared in this beautiful capital of Denmark. We did not wonder that she loved to return to its quiet, cultural dignity for seasons of rest and refreshment. Through enchanting forest we wandered; it seemed like the fairyland of childhood, with its giant oaks and elms and beeches—centuries old they looked, with limbs extending over an area that would have reached beyond the confines of a good sized city lot. Deer were browsing about in herds quite unafraid, and one's imagination was taxed to understand how sportsmen "hunt" anything so plentiful, so tame, so trustful. The old King's Hunting Lodge stood unpretentious, dilapidated and silent, though it is said to have housed more of the crowned heads of Europe than any similar place in the world. One can easily believe this who remembers the family connections made by the marriages of the children and grandchildren of good old King Christian IX. From that royal household have descended an emperor and an empress, kings and queens, princes and princesses in bewildering array; and the fate of some of these has been the tragedy of the century, while others still hold rule and sway over the lives and hearts of millions.

A delicious dinner in a charming little resort outside the forest gate, the view across the sea showing the outlines of Sweden's coast in the distance, concluded an afternoon of rare charm and restfulness.

One cannot help wishing it possible to convey to some of our young people at home, who are all too prone to assume an attitude of slight superiority over those who come to us from these Scandi-

navian countries, some of the admirable characteristics that have been so apparent to us, not only on this recent visit, but demonstrated at the Panama Exposition, where their achievements were so abundantly evident. The well constructed buildings, the substantial bridges, the beautiful and the cultural, as shown in the landscapes, the home furnishings and the works of art, the good breeding evinced by the respectful attitude shown to visitors, the well modulated voices, and the general good behavior in public, were all very pleasing to note and are traits that may well be emulated by uninformed critics.

From Copenhagen we proceeded with President and Sister Petersen by boat to Aarhus, where we were joined next day, by Brother and Sister Christiansen. It was very pleasing to see how many apparently influential people were at the station to bid them welcome, and most all of whom with many other non-members of the Church were in attendance at the evening public gathering. A Relief Society meeting was held later, and at its close all in the audience were served with ice cream and cake. Present on this occasion were Mr. and Mrs. Thomas S. Hermansen, the latter a member of the Church. Both are known to many Utah people who have been partakers of their generous hospitality and to others who met them during their six weeks' visit to the Bee Hive state.

We, the Talmages, Petersens and Christiansens—were taken next morning to the Hermansen country home about twenty-seven miles distant—a most beautiful and delightful auto ride. The “farm” proved to be a veritable estate, with its spacious house of thirty-two rooms, its forest, and lake, and numerous fields leased out to tenants. Many countries have yielded of their treasures of costly furniture and china and various types of bric-a-brac, with the result that an almost bewildering array of objects are found as one wanders from room to room in this country mansion. The house is thrown open from time to time, and the public is permitted to inspect its contents. Our traveling elders have frequently been partakers of its comforts, extended through the generosity of the owners. A modern radio set intercepted music and other entertaining features from London and continental cities. How impressive was the miracle of it all!

An hour's ride in early morning enabled us to catch the train for Aalborg. If this interesting place were known for nothing of note except that it gave to our Church our late beloved President Anthon H. Lund, it might well be held in high regard by our people. We felt greatly blessed in the privilege of attending services in the neat little L. D. S. chapel erected, it is said, on the site of President Lund's birthplace. A grass plot without, where lovely roses were in bloom, and the spirit of reverence within, seemed typical of his quiet unostentatious though splendid life.

We shall remember the influence of the place long in future days.

The very early departure of our train next morning did not deter our missionary friends who were out in full force to bid us Godspeed. We rode as far as FredericksHAVN with Conference President Egert M. Larsen; thence we sailed for Sweden.

We have many pleasant memories of Denmark—of an afternoon spent in that wonderful museum in Copenhagen, of the ride taken by Sister Petersen and myself in Aarhus, while our husbands were busy with mission affairs. It was in a little DRODSKE and our driver had lived in America, so could tell us in our own language of the many things we passed; among these was the King's Summer home—the memory grove, where thousands of American and Danish war veterans and ex-service men met this Summer, and the place was dedicated as a site for a wonderful memorial building; through a lovely grove and then back to sea. Oh! there are many things we would like to write about if space would permit, but the memory of these experiences will come in future hours to enrich and bless our lives; and thus we bid adieu to Denmark with feelings of sadness at leaving and joy in happy thoughts. Next month we write of Sweden and of Norway.

The Singing Heart

Alberta Huish Christensen

Can you hear the songs that my glad heart sings,
Sings with its fluttering, throbbing, beat,
A song of meadows, of bursting dawns,
Of shadows that mock the heat.

A song of hills, of yielding soil,
Of night winds through the autumn trees,
Of friendly hands, and hearts found true?
Mine is a song of thanks for these.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Fulleth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	- - - - -	President
MRS. JENNIE BRIMHALL KNIGHT	- - - - -	First Counselor
MRS. LOUISE YATES ROBISON	- - - - -	Second Counselor
MRS. AMY BROWN LYMAN	- - - - -	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Mrs. Jeanette A. Hyde	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Miss Sarah M. McClelland	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Annie Wells Cannon	Mrs. Amy Whipple Evans	Mrs. Nettie D. Bradford
Mrs. Lalene H. Hart	Mrs. Ethel Reynolds Smith	Mrs. Elsie B. Alder
Mrs. Lotta Paul Baxter		

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor	- - - - -	CLARISSA SMITH WILLIAMS
Associate Editor	- - - - -	ALICE LOUISE REYNOLDS
Assistant Manager	- - - - -	AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XIII

NOVEMBER, 1926

No. 11

EDITORIAL

Senator Smoot Writes for "Forum"

Why I Am a Mormon

We have on our desk an article from the pen of Senator Reed Smoot, entitled "Why I am a Mormon," which appeared in the October issue of *The Forum*. We are permitted by the publishers to use 500 words. We are sure that our readers will be intensely interested in this article, consequently we are including excerpts to the extent permitted.

Senator Smoot writes: "In the first place, I was born one. My parents were among the early converts to the teachings of Joseph Smith, the founder of the Church of Jesus Christ of Latter-day Saints,—my father in Kentucky, his native state; my mother in far-off Norway. What is commonly known as 'Mormonism' had no stauncher adherents than Abraham Owen Smoot and his wife, Anna Kerstina Morrison. That I should have imbibed, from infancy, in the home that sheltered them, the spirit of the religion for which either of them would have laid down life, if necessary, will occasion no surprise to the readers of this article. I was the third-born in the household, and Salt Lake City was my

birthplace. Since ten years of age, however, I have resided in the town of Provo, fifty miles south of the Utah capitol."

Senator Smoot says of his education: "In the Brigham Young Academy were taught, along with the ordinary branches of learning, the doctrines of Christ's gospel. The Bible, the Book of Mormon, and other church publications were among the text books of the institution. Prayer and testimony were required of the students, and the atmosphere of worship pervaded the class rooms. The result was that graduates from this school went forth from its portals firm in the faith, believers in God and in the principles of salvation, equipped not only for expert office work, and skilled labor of various kinds, but also for intelligent and efficient service in the Church and mission fields. Being a graduate myself, I shared in the advantages of such a training; and this, without doubt, is one reason why I am a 'Mormon.' Incidentally I will remark that Utah, which is still overwhelmingly 'Mormon' in population, ranks among the leading States of the Union, educationally."

Finally Senator Smoot says that it is not alone because of his birth and education that he is a "Mormon." Regarding this matter we quote from *The Forum* article the following: "But birth and early training are not the only causes of one's conversion, if it be real and genuine. In my intercourse with the world I have had ample opportunity to come in contact with other religious systems and to compare them with my own. If "Mormonism" is my preference over all, it is because it appeals to me as the most reasonable of all, the most soul-satisfying religion that I have encountered anywhere.

"It teaches that man is literally the child of God, fashioned in his image, endowed with divine attributes, and capable, by education and development, of becoming like unto that glorious Being, in whose image and likeness all men are created."

Father Escalante

We are constantly reminded that we are not so young as we once were. The frequent anniversaries that are occurring both in the Church and in the Nation, make this fact clear.

This year we are reminded of two anniversaries—one the Sesqui-centennial of the birth of our Nation, and the other the Sesqui-centennial of Father Escalante and his little band entering the State of Utah. Father Escalante left New Mexico one hundred and fifty years ago in an attempt to make his way to Monterey, California. Entering Utah valley from Spanish Fork canyon he made a camp near the mouth of Provo river. There he found Indians who were employed in such gainful occupations as growing hemp and flax. He called the Indians from all

the country round as far as Spanish Fork, into a conference, and taught them the gospel of Jesus Christ as he understood it. He remained near Utah Lake for two days. This was the longest time spent in any one place in Utah.

Sunday, Sept. 26, 1926, the Catholic church built a temporary altar in Spanish Fork at the place where they believed Escalante and his little band entered Utah valley. There they conducted Mass and offered grateful thanks for his life and ministrations.

Henry Van Dyke's Philosophy

Henry Van Dyke, in an article appearing recently in *The Mentor*, offers a few practical suggestions for the cultivation of sympathetic tolerance—"Live by admiration rather than by disgust;" says he, "judge other people by their best, not by their worst. Cheerfully give to others the same liberty we claim for ourselves."

I think we shall all agree that Mr. Van Dyke's suggestions are practical suggestions, and not only make for sympathetic tolerance but also for happiness.

The Ten Commandments

By Phyllis Hodgson

Oh, worship no God but the Father in heaven,
 And make ye no image to kneel at its feet;
 Be its likeness in earth or in sea or in heaven,
 The Lord such presumption with vengeance shall meet.
 Oh, hallow the name of the Father in heaven,
 And take not the name of thy Lord God in vain.
 Remember the Sabbath, to keep it most holy,
 And honor the parents that bore thee in pain.
 Oh, take not the life of thy brethren around thee,
 For God is the giver and taker of life,
 But keep thee most chaste and commit no adultery,
 For laws not obeyed bring but sorrow and strife.
 Ye never shall take what belongs to your brother,
 And never false witness against him shall tell,
 For he that betrayeth the faith of his brother,
 He loseth his faith in his brother as well.
 Oh, cleanse thee thy spirit from lust and from envy,
 That all thought of coveting you may dispel,
 And keep thee so pure that within thee forever
 The Spirit of God may unceasingly dwell.

The Great Inspiration

THANKSGIVING STORY

By *Lilith Shell*

I.

The Reverend Charles Lamar paused a moment on the Post Office steps while he glanced over the mail in his hand. Beside him was his six-year-old son Heber, keenly interested not only in the proceedings of his father but in the varied pageant of the town's life, as he observed it from his elevated position. As the minister completed his perusal of the papers in his hands and was stepping down to the street, the boy close beside him, the public school nurse, passing by, recognized him and, turning, detained him for a moment.

"I wonder," she said, and there was a note of apology in her voice, "I just wonder if I could again ask you to stop and see one of the town's very poor families—"

"Why, yes, certainly, if I can do anything for them," the minister answered. "I'll gladly do what I can. Who is it?"

"The Pappodocias family down on the river front," the nurse said, and taking a scrap of paper from her bag she scribbled an address upon it and gave it to the minister.

"Just what is the condition there?" he asked.

"The father's ill,—will never be well again,—is doomed, in fact. Neither of the parents can speak any English and the family is really destitute. Perhaps your church could give them some material aid," the nurse suggested.

"Well, I'll see what can be done," the minister promised and the nurse passed on.

"Are you going there right now, father?" Heber asked.

"Yes, I might as well," his father replied. "You skip along home and I'll be there pretty soon."

"Oh, father, please, can't I go with you? I want to see a des'tute fam'ly," Heber begged.

"We—l-l," hesitated the minister, "well, all right, come along. We'll be there only a few minutes anyway."

Among the hovels on the river front the two came at last to the door they sought. A girl of Heber's age let them in. There, huddled miserably in two gloomy rooms, lived the Pappodocias family, late from Greece, and in the direst poverty and distress. None of the minister's efforts to secure information from the frightened children, nor his offers of assistance were lost upon Heber. Silent he stood but, keenly alert to all that passed, he gath-

ered as much information in his way, as did the minister in his. When they were about to go the boy slipped his fingers into his pocket and drawing out two gayly colored and highly treasured glass marbles he passed them to the two younger children who seized them avidly. Then seeing the look of disappointment upon the face of the older little girl who had witnessed this passage of gifts he again searched his pockets and producing a small linen handkerchief, slightly mussed, he gave it to her. All this swiftly and silently and behind his father's back.

"Too bad, too bad," the minister muttered as they left the place. "Something must be done."

"I could do something for them, father, couldn't I? Heber demanded.

"What could you do, son?"

"I could give that little boy my overcoat," and lifting his shoulders proudly and expanding his chest he declared, "I'm so big and hearty, I don't need it,—prob'ly not all winter."

"Oh, no, son," the minister laughed. "You don't need to give them your overcoat. We'll manage something else for them."

"But they make me so sad," said the child and there was a sob in his throat and tears in his eyes.

"I shouldn't have let him go there," the man chided himself, then, to the boy, "Never mind, son. *You* don't need to worry about them. We'll get something done for them. You just forget all about it."

II

Then came Thanksgiving. When Heber, home from school on Wednesday, burst into the kitchen he found his mother and Aunt Nell busily preparing for the festivities of the next day. Upon the table lay a mighty turkey, its legs sticking awkwardly into the air. Cooling upon a sheet of brown paper was a mountain of spicy, brown cookies. A peep into the pantry revealed a great white cake laden with shredded cocoanut, and Aunt Nell was spreading chocolate upon another, and there were four mince pies ranged upon the radiator shelf.

"Oh, boy!" shouted Heber. "Hurrah for Thanksgiving day. Will it be Thanksgiving day when I wake up in the morning, mother?"

"Yes, dear," his mother answered, "tomorrow's Thanksgiving. Now you run upstairs and visit with grandma, and don't bother mother and Auntie."

III

The town opened its eyes on Thanksgiving day to its first snow of the winter, and there was a biting north wind. The minister's family were busily arranging to get the dinner well under way by ten o'clock so they might attend the Thanksgiving service

at the church. At breakfast it was decided that Heber should be allowed to remain at home with Grandma Lamar who was confined to her room with rheumatism. This plan suited Heber admirably for no amount of ritual and ceremony in the church could compensate for the hour-and-a-half of sitting still there. So the adults of the family at last took their departure, leaving Heber to "look after Grandma."

This he did for a few minutes, but when Grandma began to doze in her chair by the fire, Heber sought entertainment elsewhere—and found it. From one of the broad front windows he looked out upon the snow covered world. Presently there appeared in his field of vision two children whom he recognized as the Pappodocias sister and brother, Astyages and Androcoles, to whom he had given his glass marbles. Rushing to the front door he swung it open and invited them in and the next moment four little feet were stamping snow from four ragged shoes in the immaculate front hall of the manse. Into the dining room they went, leaving marks of black little fingers upon the snowy cloth spread ready for dinner; into the kitchen they went, two little noses sniffing greedily the savory odors there.

"This is going to be our Thanksgiving dinner," Heber explained, indicating the various evidences of preparation.

"Wha's zat?" demanded Androcoles Pappodocias.

"Why, Thanksgiving day, you know, when you have turkey, and cake, and mince pies, and everything," Heber said; then, as an afterthought, added—"don't you have a turkey for Thanksgiving dinner?"

Two mystified heads were shaken sadly while two pairs of big black eyes rested hungrily upon the mighty white cake.

"Don't you have a cake, either?" demanded Heber.

Again the two heads shook a doleful negative, and suddenly Heber had a vision of what poverty can really mean.

"Say—I'll give you ours," he cried. "*We* don't need it."

His first intention included only the cake but since it was too large for the children to carry home safely it became necessary for him to bring his wagon from the basement. In this the cake looked so small that Heber cast about for something to fill the gaping spaces.

Then came the great inspiration.

"The turkey!" Heber fairly shouted. "*We* don't need it, either, but—" The pause indicated a prompting to run upstairs and ask grandma but wiser counsel prevailed. Refusal from that quarter was pretty certain, so he went on acting on his own initiative. Awkwardly the little hands eased the great roaster from the oven into the wagon. This accomplished, Heber lifted the lid with a flourish, revealing to the bulging eyes of his guests the

beautifully browned breast of the turkey with great masses of savory stuffing to right and left.

Even then there was still room in the wagon. Searching about for something to fill the interstices Heber found the cookies and emptied the jar into the wagon. Then putting into the hands of each of the young Greeks a succulent mince pie and himself manipulating the wagon the cavalcade departed for the Pappodocias hovel on the river front.

IV

Returning from church, Mrs. Lamar found an angel-faced little boy awaiting her. He stayed very close to her while she removed her wraps and donned her apron. He was watching keenly as she opened the oven door.

"Why—why—" she gasped. "Where on earth—?" Just at this dramatic moment Aunt Nell came into the kitchen. Seeing the consternation upon her sister's face she immediately found the cause in the yawning and empty oven.

"Why, Grace," she shrilled, "what on earth? Do you suppose it could have been—?"

"What is it?" asked the minister as he, too, came into the kitchen.

"Why, the turkey's gone!" cried Aunt Nell, gesturing wildly toward the open oven. "It is *gone!*" she added, and by this time her voice was a positive screech. "And Grace, for mercy sake look, the cocoanut cake's gone, too! Didn't you leave it right there?"

"Merciful days!" cried Mrs. Lamar, dropping helplessly into a chair. "Thieves have come in and taken the things."

"But Heber, wasn't he here?" demanded the minister. "Where is he now?"

"Here I am," came a still small voice.

"Where were you all morning, son?" his mother asked. "Were you upstairs with grandma? Did you hear anything—any noise of any kind?"

Alarmed at the turn affairs seemed to be taking Heber quailed under the questions of his elders.

"Come, what happened, Heber?" said his father, pulling the boy to a position between his knees as he sat down.

"Well, father, you said the Pappodocias fam'ly ought to have something done for 'em," Heber stammered.

"Yes, so I did,—but let's stay on the subject. Do you know what happened to the turkey and the cake?"

"*And* the mince pies, too," wailed Aunt Nell.

"Come, come, son," insisted the minister, "did you see or hear anyone in the kitchen?"

Heber's eyes sought his mother's in mute appeal and some-

thing there so fine and clear seemed to compel a definite answer from him.

"Yes," he said, "I know all about it."

"You do?" shrieked Aunt Nell. "What was it? Thieves?"

Then came the story, clean and true. The Pappodocias children didn't know there was a Thanksgiving day, and they had never had a turkey or a cake or a mince pie in all their lives, and their father was sick, and the school nurse said he was doomed, and everything.

Three pairs of adult eyes met over Heber's head and there were tears in them all.

"What did you think *we* would do for Thanksgiving dinner?" asked the minister and his voice was very gentle with just the suspicion of a catch in it, "with Uncle Jason and the twins and cousins Harry and Marie and Aunt Minnie all coming?"

"Well, father, they're all big and hearty and so are we," Heber defended himself, "and the Pappodocias family are all so skinny and thin, and they never did have a turkey or a cake or mince pies and their father being doomed and all."

"But child—" began Aunt Nell.

"Anyway," persisted Heber, not permitting Aunt Nell's interruption, "we still got two mince pies and a big nice choc'late cake."

An hour later when a very much curtailed dinner was at last upon the table there came one more tragic cry from the kitchen.

"And if he didn't give them every last one of the cookies, too!" The voice was Aunt Nell's.

List of Literary Lessons for the Year 1927

Richard Burton, Edna St. Vincent Millay, Edwin Arlington Robinson, Paul Lawrence Dunbar, Charlotte Perkins Gilman, George Santayana, Lizette Woodworth Reese, Edgar Lee Masters, Vachel Lindsay.

Reference Books:

"New Voices," By Marguerite Wilkinson.

"Modern American Poetry," by Louis Untermeyer.

A Change of Heart

By Silas L. Cheney

Dr. Gleason came into his library, set his medical kit upon the heavy mahogany table, and sank wearily into an easy chair before the fireplace where almost immediately he fell into a stupor of physical and mental exhaustion.

Mrs. Gleason, who sat sewing, looked up at her husband anxiously. His naturally ruddy face was grey and haggard, dark circles appeared beneath his eyes, while across his forehead wrinkles had recently traced a history of acute fatigue and suffering. Laying her sewing aside she seated herself on a footstool near him and proceeded to remove his shoes, replacing them with comfortable house slippers.

"Thanks, Martha, thanks," he said and without opening his eyes he reached out and stroked her head gently.

It was with difficulty that Mrs. Gleason controlled her emotions sufficiently to say in a soothing voice, "My dear, you are very tired tonight. Aren't you working much too hard? Surely you ought to take a rest."

Slowly his listless eyelids rolled back uncovering dark grey eyes which stared at her strangely. "I have come to the same conclusion," he replied mechanically. Then after a pause he continued, haltingly as if analyzing qualitatively each word before uttering it: "Martha, I simply must get away from here for awhile; I can't stand it any longer. I am leaving tomorrow. Have turned my patients over to Drs. Francis and Davidson. Don't think I'll be gone long, so if the maid packs my large traveling bag that will be sufficient."

She wanted to know more about his plans but apparently he had told all he desired her to know, perhaps all he knew himself for he had again closed his eyes and settled back in his chair. Not wishing to disturb him further she quietly arose and went back to her sewing, mildly astonished that he should have made all arrangements for a vacation without so much as mentioning it to her. But she was glad he was going. Anything that might reasonably be expected to deflect his mind from its broodings over the tragedy of their daughter's death would certainly meet with her approval.

The circumstances resulting in this sad event had their beginning nearly two years before when, shortly after America entered the World War, a small detachment of soldiers, under the command of Lieutenant Massey, had been sent to Blair to guard the Consolidated Mining and Milling Co., against certain anonymous threats. During the stay of the detachment, young Lieuten-

ant Massey had become greatly enamored with pretty Darlene Gleason who was then nineteen. His passionate wooing of her finally won her whole-hearted affection. They were to have been married when suddenly his detachment was called to Fort Douglas in order to join his regiment which had been ordered to Camp Funston, Kansas. Under the circumstances, it was deemed advisable to postpone the marriage until a more propitious time. Then had followed a long period of waiting. Darlene had watched and prayed for the time when the war should be over so that they could be united again.

His passionate letters to her were life itself, but as time wore on they arrived less and less frequently; also they gradually cooled until they became colorless—almost meaningless. Still they continued to come thus keeping alive a hope that Darlene refused to relinquish. She consoled herself by attributing his seeming neglect to the many demands the war must be making upon him. "When the war is over things will be different," she told herself.

But the signing of the Armistice failed to bring about the anticipated change. Instead there came a heartless letter saying that he had ceased to love her and so would not return. "I have," it said, "been trying to break the news to you as gently as possible and therefore have reason to hope that what I am now writing will prove neither surprising nor shocking." It was a terrible blow to the two strongest elements in her nature, affection and pride. Under it she suffered a nervous collapse and shortly after contracted the "flu" and died. That was all Mrs. Gleason knew, and certainly it was enough, but it had fallen to Dr. Gleason's lot to suffer much more acutely, though the cause for this remained a secret with himself. For one thing he knew the "flu" was only a secondary cause of his daughter's death; for another, he had recently learned the reason for Lieutenant Massey's estrangement; he was a married man, had been for at least five years judging from the fact that he had a little girl four years old.

Dr. Gleason kept all this to himself, allowing its bitterness to canker his soul until his naturally affectionate nature became dominated by an uncontrollable spirit of hatred and revenge. He would—he *must* make that dirty skunk suffer. Such reflections, fermenting in his brain, had finally driven him in desperation to take a leave of absence, referred to as a vacation in the presence of others, but regarded by himself as something quite different. He had a definite mission to perform. The fact that he was a little vague as to just how to accomplish it made no difference since he was determined to find a way.

It was almost dark when Dr. Gleason alighted from the train at Junction City. In one hand was his traveling bag, in the other his medical kit. The former was carried from necessity and the latter from habit. He had not meant to bring his kit, but some-

how had picked it up unaware, and had not realized what he had done until well on his way. He looked about him in the drenching mist of drizzling rain, feeling that he was in perfect harmony with the elements.

"So this is the place that offers a domicile to a—a skunk! Well, it surely looks the part!" he muttered sardonically.

There was no visible means of conveyance about, so after inquiring of the station agent the way to the nearest hotel, he started out to find it on foot. The streets were almost deserted. Only occasionally did he meet anyone. Most of those whom he did meet wore masks of gauze tied snugly about mouth and nose. He understood the meaning of this, the "flu" was raging here as elsewhere.

He found the hotel and after registering went immediately to his room. There everything was quite pleasant and comfortable but it held no charms for him. It was too strange and quiet and altogether lacking in home atmosphere. There was no one to talk to, no familiar books or magazines to read, nothing to do but sit and think, and that was the very thing he did not care to do. It super-induced dark broodings and bitter melancholy. Much to his relief his reflections were interrupted a short time later by a knock at the door. It was probably only a maid or a bellhop, he reasoned, but even so it would be someone and therefore infinitely better than being left entirely alone. He stepped to the door and opened it, then stood looking his surprise into the keenly scrutinizing eyes of a well-dressed, middle-aged stranger.

"I presume this is Dr. Gleason," said the visitor extending his hand. "I am Dr. Kline."

"Glad to meet you," replied Dr. Gleason shaking hands cordially. "Please come in and sit down."

"Thank you, but I regret to say my time is not my own. Kept busy night and day fighting this frightful epidemic of 'flu.' We haven't half enough doctors to take care of the cases demanding medical aid and have been sending out appeals for help. Tonight when I learned that a doctor had registered at the hotel here, I rushed over hoping to find someone who had come to our assistance."

Dr. Gleason was a little taken back. "Why—er—I—I haven't exactly come here to help, but of course my profession swears me into service if the need is urgent."

"Thanks, Doctor. I am confident you will never find a more urgent need. We have more calls than we can possibly attend to. May I then advise my office to turn some of the cases over to you?"

"Why, certainly," replied Dr. Gleason, for the moment losing sight of his suffering and the sworn purpose for his being there.

"Thanks again," said Dr. Kline heartily as he shook Dr. Gleason's hand.

son's hand. "Here's my card. Anything that you may be needing you can get at my office. Now I must be going. Good-night."

Half-an-hour later the phone rang sharply. It was a woman inquiring in a hysterical voice, "Is this Dr.—Dr. Gleason?"

"Yes," replied Dr. Gleason encouragingly.

"This is Mrs. Massey, our little girl is dying. Won't you please come quick and help us?"

"Who—who did you say you were?" the Doctor asked excitedly.

"Mrs. Massey," came the wailing voice, "My husband is Lieutenant Louis Massey and our baby is—"

"Oh," interrupted Dr. Gleason, a steely expression coming into his eyes and voice, "I am afraid you will have to find some other doctor to take your case."

"But we can't, we can't and our baby is dying—Oh, please—"

Dr. Gleason slammed the receiver on the hook and sank down into a chair. The phone rang desperately for a few seconds but as he did not answer, it soon ceased. For a time he sat as one dazed, but gradually came to himself and commenced sizing up the situation in a cool analytical manner. "Could things have planned out better?" he asked himself. "It's a daughter for a daughter. Surely I couldn't ask for more."

"Darlene, my darling," he murmured as, with closed eyes, he lay back in his chair to enjoy the relief he felt sure would now be his. Instantly the image of his idolized daughter, as she lay moaning in delirium on her death bed, came to him. "Oh—Oh—" The voice gradually changed to one of pleading, saying things his daughter had never said: "O—please—please, Doctor, she's dying, our baby is dying—"

Dr. Gleason sprang to his feet staring wildly. He must not let it affect him that way, he told himself as he sat down again. He had come for the purpose of punishing a sneak and now here was his chance. But even then he could hear again the wailing voice:

"Oh, please, Doctor, she's dying—"

He was foolish to let it disturb him in such a manner. Where was his love for his cruelly wronged child, or his hate for this thing which called itself a man? He had the right to punish him, he had come a long way to punish him, and now—now that the power and opportunity was suddenly and unexpectedly his, why should he feel so weak and vacillating? But he would not weaken he told himself as he sprang from his chair and went stamping about the room, gesticulating with clenched hands. "I must—I will! bring him to judgment," he hissed between his teeth. "Yes, judgment—judgment—judgment is mine, saith the Lord." He looked wildly about the room searching for the one who had dared to utter such words. Then coming to himself with a jerk he realized that he had been listening to his own mutterings. He would

have to get away from here or he would go mad. When would the next train be leaving for the West? Drawing a time table from his pocket he tried to read the schedule but could not see it, could not seem to see anything. He was senseless to everything but that pleading voice, "Oh—please—Doctor, she's dying, our baby is dying—"

Cold beads of perspiration sprang out upon his marble-like forehead. He must go to them, he couldn't stand it any longer. But what if he were too late; what if the child had died already? Well—in that case he would have paid his debt. And yet—would he? So far as the father was concerned—yes, but how about the grief-stricken mother? Suddenly the realization came to him that it was the mother of the child he would be punishing most severely. A mother who, no doubt, was as innocent of offense as his own sweet girl had been.

"God help me, why didn't I think of that sooner," he moaned.

Snatching up the phone directory he hastily searched its pages for Lieutenant Massey's address. Having found it he seized his hat, coat and medical kit, and rushed downstairs. He learned at the clerk's desk that the address he was looking for was only about three blocks distant. How he ever found his way, disturbed as he was by a boiling turmoil within, and a raging storm and darkness without, he never knew; but finally after knocking at a door he was aware that it was opened by a wide-eyed, terror-stricken man whom he recognized as Lieutenant Massey. A hard look came into Dr. Gleason's eyes, and he passed him without a word.

At the side of a bed in another room a fair-haired woman knelt, weeping audibly. Dr. Gleason was touched with profound pity at sight of such uncontrollable sorrow. It came so near being a reflection of his own. He paused for a moment to gain control of himself before announcing in a low reassuring voice that he was Dr. Gleason and had come to help her. Disregarding her profuse expressions of gratitude, he immediately bent over the bed where the little girl lay. One glance told him the crisis was at hand and that he would have to work fast or witness the hand of death. He wiped the cold perspiration from the forehead of the child which had so recently been hot and parched with fever, and felt the feeble, irregular pulse in the tiny wrist. A chill passed over him as he encountered the large, frightened, questioning eyes of the mother. Could he tell her the truth? No! That would be cruel. She needed all the strength that hope would give her.

"Now, now, Mrs. Massey," he said soothingly, "don't you worry any more. Everything is going to be all right. I shall stay right here until your baby is better."

He took off his coat, rolled up his sleeves, opened his kit and set to work. All night long he bent over the sick child applying every ounce of skill and science at his command while with trained

eyes he watched the alternating chances for life and death in the struggle going on before him. Inwardly he was full of anxiety and dread, outwardly he was calm and reassuring.

Occasionally he would get glimpses of Lieutenant Massey sitting crumpled up in a corner, and knew something of the suffering he must be enduring although not a word passed between them.

Toward morning he saw a distinct change for the better, and finally as the child passed into a normal sleep he breathed a sigh of relief. "Thank God," he exclaimed fervently under his breath.

"She will be all right now," he said as he arose and put on his coat. "Just give the medicine as I have directed and she will soon be her dear little self again."

Mrs. Massey seized his hand with both her own as she looked up at him almost worshipfully and endeavored to sob out her gratitude.

"That's all right, Mrs. Massey," he said cheerfully. "If you need help again be sure and call me at the hotel. Good-morning."

Out in the clear, cold atmosphere of early dawn, such a feeling of peace and contentment came to him as had not been his for months. He had won the greatest battle of his life; a battle which had transformed him from a sword into a pruning hook. Clearly there came to his mind the saying of the Master: "Inasmuch as ye have done it unto one of the least of these, * * * ye have done it unto me."

Someone came up behind him. Looking around he beheld Lieutenant Massey; hair disheveled, face haggard, eyes that were pleading—begging for mercy. Dr. Gleason understood what he wanted.

"Mrs. Massey is an angel. For her sake and the baby's, I shall not say or do anything," he said in a colorless voice. "But one thing I want you to know, and that is that you killed my daughter, but I have saved yours!"

Remember it takes one hundred years to grow an oak—and for a squash, six months is sufficient.—*Eliot.*

To create the reflective mood, in contrast with the executive and emotional mood, is a special duty of our times.—*Charles F. Thwing.*

Child hygiene is at present the most important motif in the physician's work, and will continue to be in the future.—*Borden S. Verder, Washington University Medical School, St. Louis.*



Cornelia

*Dramatized by Annie Clark Kimball
Stage Directions by Irma Felt Bitner*

CHARACTERS:

Cornelia, A Roman Mother.

Wealthy Lady of Campania.

Tiberius, about 8 or 10 year old.

Caius, about 5 or 6 years old, Sons of Cornelia.

Slave.

COSTUMES:

Cornelia wears a simple Roman gown of pale tint with three bands of narrow ribbon around her head.

Wealthy Lady wears Roman gown of a vivid color, in harmonious contrast to Cornelia's, elaborately bedecked with jewels, with jeweled head dress. She also wears an elaborate wrap.

Tiberius and Caius wear colored slips or tunics, a little above knees; with narrow Roman band around head tied at the back.

Slave wears straight brown slip to knees, with brown tights; her face, hands and arms are browned.

PROPERTIES:

For Cornelia, scroll and handkerchief.

For Wealthy Lady, string of pearls, green jewels for emeralds, and large red jewel on pendant for ruby; other jewels.

Furniture: A double seat for Cornelia and a single seat for the Wealthy Lady; also a pedestal or small table. (If Roman furniture cannot be obtained, use davenette and chair, covered with throws of some neutral color, such as brown or drab. For slave, polished metal hand mirror.)

STAGE SETTING:

Outdoor Scene: Decorate with palms or potted plants. Place double seat at left front and single seat at right front, with table between or pedestal just back.

Soft music before curtain, which continues through first few speeches. Music: First part of Chaminade's *Serenade*.

Curtain Rises Slowly

CORNELIA on double seat intently studying scroll.

SLAVE appears at right and stands waiting.

CORNELIA looks up and motions slave to enter.

(*Enter.*)

SLAVE (*bowing low*): A noble visitor from Campania.

WEALTHY LADY (*At right. Slave stands near back of stage with arms folded and head bowed.*)

CORNELIA (*Stands, raising arm in Roman greeting*): Hail to thee!

WEALTHY LADY (*Also raising arm*): Hail!

CORNELIA (*Placing scroll on table or pedestal*): Whom seek ye, lady?

WEALTHY LADY: I seek Cornelia, wife of Sampronius Gracchus, daughter of Scipio Africanus, and twelve times a mother.

CORNELIA (*Bowing slightly*): I am she.

Music Stops

WEALTHY LADY (*Raising arm higher this time*): All hail again, Cornelia! For thy name is known throughout all Rome.

CORNELIA (*Pointing to herself questioningly*): My name? And what is said of me?

WEALTHY LADY: That thou art an example to all mothers.

CORNELIA (*Sinceerly and prayerfully*): Such words are

words of praise indeed. May the Gods help me to be worthy of them!

WEALTHY LADY: May I ask what thou dost read from yonder scroll?

CORNELIA (*Gets scroll and motions Wealthy Lady to seat. They examine scroll together*): This is the record of our fathers.

WEALTHY LADY: Is it not tiresome and difficult to study?

CORNELIA: Not for me, Lady, because, thou seest, my sons learn all these things most readily from my lips and I love to teach them.

WEALTHY LADY: Do they also love tales of adventure and travel?

CORNELIA: Indeed they do, and of wars and soldiery.

WEALTHY LADY: Thou mayest tell them of this blood-red ruby that I wear. (*Displays it.*) It came from Africa. A wounded Roman soldier left upon the field to die! (*Faces audience.*) The blazing Summer sun scorched and burnt his closing eyes and drank the moisture from his lips. He felt the life departing in his agony.—But no!—an aged man—black—a very Moor—bent over him and gave him drink, then bore him from the field of blood unto his own abode—a shelter so rude it might have been built by the wandering birds; there the aged man fed him and bathed his wounds and nursed him back to health and strength.

The Moor had no possessions save this one red brilliant stone. And when he thought the soldier sleeping soundly he would fondle and caress it as if it were some living thing; but when the soldier stirred or spoke, he hid it hastily within the folds above his heart.

Before the moon had twice been round, the Roman arose and walked in life again; but he was loath to go his way, yet lingering many days as if loving his preserver too much to depart.

(*With intense animation*)—Then, one day, returning from the hunt, he found the aged Moor asleep upon his scanty couch: Quick as the arrow of Diana, he thrust his spear into the old man's heart. When he withdrew it, the red blood flowed in a crimson stream, bathing the ruby in its living warmth. (*Standing and showing gem to Cornelia*)—Doth it not look like twenty living drops in one?

CORNELIA: (*Shrinking away with a look of horror*) Or a coal of virile fire! Doth it not burn thy soul to wear it?

WEALTHY LADY: (*laughing*) It is beautiful and interesting. And this emerald is from Ethiopia, and those pearls are from Cathay.

CORNELIA: Are not those metal chains all cold about thy neck?

WEALTHY LADY: I do not notice them so. (*She displays and admires her jewels.*) I love my jewels.

CORNELIA: (*Also admiring*) They are exquisite! But tell me, what will become of them when thou diest?

WEALTHY LADY: (*Questioningly, as if she had never before thought of this*) When I die? When—I—die? (*Sits down slowly.*)

CORNELIA: Yes! When thou dost cross the cold, dark river never to return?

WEALTHY LADY: (*Meditatively*) When—I—Die!—Perhaps my husband will sell them; perhaps—he will bestow them upon his favorite slave; perhaps—indeed, I do not know. (*She looks at them with less admiration in meditative mood, then dropping them into her lap with a toss of her head suddenly returns to her former manner.*) Hast thou no jewels?

CORNELIA: Oh, yes! I have some lovely ones; shall I bring them?

WEALTHY LADY: Indeed I shall be happy to admire them with thee.

CORNELIA: (*Exit Left*)

SLAVE: (*Steps forward, bows low or raises curtain for her mistress then resumes same position at back of stage.*)

WEALTHY LADY: (*Polishes her jewels with her handkerchief, admires them, rises, looks around, and pointing to mirror commands.*) Slave!

SLAVE: (*Come forward and holds mirror for W. L. to examine jewels in her head dress.*)

WEALTHY LADY: (*Polishes some of jewels and then dismisses slave with wave of hand.*)

SLAVE: (*Replaces mirror and returns to position at back of stage.*)

WEALTHY LADY: (*In center front of stage, admires her jewels, then suddenly shows by her expression that she recalls Cornelia's question! A change of thought comes over her.*) When I die!—When I die! (*Hears Cornelia returning and assumes natural, dignified position at right.*)

(*Soft Music begins and continues until end.*)

SLAVE: (*Bows or raises curtain as Cornelia enters, bringing her two sons, then returns to position.*)

CORNELIA: Lady my sons, Tiberius and Caius. (*Boys bow respectfully and Wealthy Lady raises arm in acknowledgement.*) These are my jewels; their warm, soft, loving arms are the necklaces I wear; their ruby lips and sparkling eyes, are the gems that fill my soul with joy; and when I go away from here (*impressively*) across the Mystic River—a little while—then they will come to me and I shall have them for my own forevermore. (*Cornelia places arms around boys during the last part of the sentences, then releases them, stroking the hair of one of them lovingly.*)

WEALTHY LADY: (*Looks longingly toward children then at her jewels in disappointed way, and again at Cornelia. Then she reaches out her empty jewelled arms.*) Ah, Cornelia, wife of Sempronius Gracchus, Daughter of Scipio Africanus, and twelve times a mother—thou art indeed blessed! and ye, Tiberius and Caius, are thrice blessed in such a mother! Adieu! My Cornelia! (*Walks slowly and reverently from stage.*)

CORNELIA: (*Watches her pityingly, extending her arm in sympathy to the retreating figure.*)

WEALTHY LADY: (*Turns once more and raises her arm in adieu.*)

(*CORNELIA AND CHILDREN make tableau in center of stage. as slave raises curtain or bows W. L. out.*)

Slow Curtain

Who Wins the Race?

Ruth May Fox

The race is not to the swift,
The race is not to the strong;
But to him who struggles with all his might
Though the battle be fierce and long.

The race is not to the boaster,
The race is not to the proud;
But to him who valiantly wends his way
Unsmirched by the riotous crowd.

The race is not to the nabob,
Though he ride in a chariot of gold;
But to him who regards the man by his side
Though his trappings be mean and old.

To him is the race and the laurel
Who in spite of the storm and stress,
Has borne to the end of the toilsome day
His banner of righteousness.

An Autumn Dawn

Nona H. Brown

Far into the eastern mountains
At the the dawn of an autumn day
When the morning sky was flaming
I wandered in gladness away.

The clouds of the east were burning
The mountains too seemed on fire.
Here, for the soul of an artist,
Was the land of heart's desire.

For the trees like flames were colored,
And yellow and crimson and gold.
A scene of color and beauty,
I 'most held my breath to behold.

All trees had donned gayest dresses
Like gay maidens, in their 'teens,
All followed the world of fashion,
Save the Puritan evergreens.

The artist who painted dresses
For the maples, aspens and oaks,
Had raised to the sky his paint brush
With beauty divine in its strokes.

Or perhaps the wondrous artist
Was none by the rose-fingered Dawn
Who touched the sky—then the mountains,
They would flame when her clouds were gone.

For serene and stately mountains,
From wandering clouds, snow-capped,
Unmoved by turmoil of ages,
In eternal mystery wrapped,

Were dressed in beauty immortal,
And the trees in gay attire,
Danced to the music of song birds,
More sweet than strains of the lyre.

Their mirrors were dancing streamlets,
Or wee lakes in setting of jewels.
They danced in the huge rock ballroom,
Made divine by the Master's tools.

Would my soul might have the beauty
Of the mountains in autumn time,
Yet be serene and unruffled
In a world of chaos and grime.

That I, through my life, might borrow
Of the stately sentinel hills
The beauty and strength, together
With the joy of the laughing rills.

Would I might be strong as they are
When meeting the trials in my way,
But still keep my soul as lovely
As this dawn of an autumn day.

Notes from the Field

By Amy Brown Lyman

West Australian Conference.

A gathering was recently held in the West Australian conference. Mrs. Carrie S. Hyde, president of the Relief Societies of the Australian mission, was present and gave timely instructions. She pointed out the educational benefit to be derived from the



RELIEF SOCIETY OF WEST AUSTRALIAN CONFERENCE

lesson work, and also the value of the welfare work. The Society has a membership of 16, eleven of whom are subscribers to the *Relief Society Magazine*. This publication is greatly appreciated, and is an inspiration to the workers. The Society has a goodly supply of clothing on hand for emergency calls.

South African Mission.

Before leaving the Relief Society work, in the South African mission, Mrs. Magdalen Sessions writes in part as follows: "My missionary work in Africa will be over very soon, as we sail for home in two weeks. The progress here has seemed to be very slow at times, and I have to read every report the *Magazine* contains by way of comparison to keep myself feeling encouraged. It is with much encouragement I can leave, however, for I feel the

work is now quite stable and secure. The Relief Society organization in Mowbray is really in a flourishing condition, and now we are succeeding with the theological lessons as outlined by the General Board. We also have sewing meetings—the Society buys the material and sells the article. Food sales are also held once each month, each contributor is paid back the cost, and the profit of the sale goes into the treasury. The members of the organization in Kimberly, Bloemfontein and Port Elizabeth are all studying the prescribed lessons this year. It is an ideal I hoped to reach before leaving Africa, and the Lord has blessed us in it. I shall be able to visit the organizations at Port Elizabeth, and the sisters in Durban on my way home. They all write very encouragingly of the Relief Society work. I came to Africa knowing very little about Relief Society work, and all I have learned has made me love it better as time passes. It is with great pleasure that I can say to you that I am leaving with the knowledge that so far as I know the South African societies are in the best condition that it has been my privilege to see them.”

Western States Mission.

A Relief Society was organized in Rapid City, South Dakota, in March, 1926. The women are enthusiastic over the lesson work the organization provides, and for the opportunity it gives them for discussion and self-expression. The Society gave a bazaar



RELIEF SOCIETY OF RAPID CITY, SOUTH DAKOTA

recently in connection with which they served supper to 125; \$50 was cleared. It is their plan to assist with the purchase of an individual Sacrament set for the branch. The *Relief Society Magazine* is greatly appreciated by the women in this branch, and although few in number they have eight subscriptions.

Franklin Stake.

Mrs. Phoebe A. Merrill McNiel, for fifty years a worker and powerful advocate of the Relief Society, passed away at Preston, Idaho, July 8, 1926. Mrs. McNiel began her work in the organization at the age of 20, and continued faithfully until her death. She served most efficiently and tirelessly as stake secretary for many years. Mrs. McNiel was especially interested in the welfare and uplift of humanity, and in giving everybody an opportunity for development. She was a great source of strength and inspiration to her co-workers and associates, who deeply mourn her loss.

California Mission.

Following is an interesting letter from Mrs. Margaret K. Miller, president of the Relief Society of the California mission: "After attending Relief Society conference, and while I was still filled with the beautiful spirit of the conference, and the splendid talks and advice given, I started on my trip through the mission Relief Societies in Nevada and the Northern part of California. Most of the organizations are small, but the members are working faithfully and are a great factor in keeping up an interest in the branches. I was delighted with the large number of young mothers who attend, and the interest they have in the lessons. They appreciate the *Magazine*, for it holds them together, and keeps the standard we, as a people, hold for our women, for they are continually meeting others not of our faith. The social service work helps them meet the needs of each community, and also gives them an opportunity to meet and discuss matters with other social workers. At our conference in San Francisco, a leading social worker of the City gave a talk on what was being done there along that line. There are two Relief Societies in San Francisco, and the new branch, which is only about seven months old, started with fourteen members. They now have forty-one, and have secured fifty-six subscriptions to the *Magazine*. There are three Societies in Oakland and one in Berkeley. In every instance we held an officers' meeting in the afternoon and a Relief Society conference in the evening, with a social hour following. The meetings were well attended, especially the evening meetings, many women coming out who were not members, and the brethren also came out in goodly numbers. We have some splendid and very efficient women at the head of our Relief Societies, and with the excellent support given by the members, the work is growing rapidly."

New Zealand Mission.

Mrs. Cora S. Jenkins, president of the Relief Societies of the New Zealand mission writes: "Our annual conference or *Hui Tau* is now a matter of history. It was held at Nuhaka, Hawkes Bay,

and was a success in every way. The weather during the conference was ideal; the crowd which attended was a happy and congenial one, and the spirit of the gathering an inspiration to all. Our Relief Society work is conducted much the same as at home, being presided over by a president and two counselors. The counselors are chosen from among the local sisters. To assist them a board of eight other sisters, residing throughout the various districts of the mission, has been chosen and set apart to travel and visit among the local organizations. I had had the opportunity of visiting most of the districts of the mission, so knew what was most needed at the conference. Our first meeting was with the board members in which instructions were given pertaining to board work; questions being answered and testimonies borne. The second meeting held on Sunday was for all the officers and teachers and members of all the branches of the mission. At this gathering, besides the mission presidency and board, there were sixteen presidents of local organizations, four others being represented by counselors, so that of the thirty-four branches twenty of them were reported by their presiding officers. The total of all who attended this gathering was one hundred and eleven officers and members. This we consider a remarkable attendance considering the long and expensive journey made by most of them. Many of them traveled from 100 to 250 miles, a few over 400 miles and still a few more over 800 miles to arrive, besides the return journey. This meeting was taken up in receiving reports and answering questions pertaining to the work. Our third meeting was devoted to a class demonstration and talks on the following phases of the work, and the sustaining of the general and mission boards: Theology and class demonstration; Necessity of record keeping; Demonstration of proper visiting teaching, the topic being cleanliness in the homes; the *Relief Society Magazine*. On Monday at 10 a. m. we met with presidents and secretaries, answering their questions and instructing them on the filling out of the report blanks. During the *Hui Tau*, Sister Duncan received money for 21 subscriptions to the *Magazine*, making us a total of 66. We are very proud of our subscriptions, for so few of our sisters read English. Many of those who are now subscribers have to depend upon their children or others to read and explain it to them. Each month a lesson is taken from the *Magazine*, simplified and published in the mission magazine so that we may keep in close touch with the work at home. The conference did a great deal of good and we feel proud of the loyalty and support given this important work.

European Mission.

Mrs. May Booth Talmage, president of the Relief Societies of the European Mission, has recently visited the societies of the

Netherlands and Danish missions, and the interesting reports which follow have reached the office concerning her visit. Mrs. Lillian D. Lillywhite, president of the Netherlands organizations writes from Rotterdam, Holland, and Mrs. Ida Anderson Peterson of the Danish organizations writes from Copenhagen, Denmark:

Netherlands Mission.

"On July first, and including the sixth, our semi-annual conference was held here at Rotterdam, at which conference President and Mrs. James E. Talmage were in attendance, and contributed liberally to the interest of the conference, which was indeed a spiritual feast and a success from beginning to end. Every branch in the mission was represented by the missionaries and many of the Saints. We feel that much good will result of the coming together of so many people to be taught and counseled under the Spirit of the Lord. Our Relief Society work is growing in excellence, usefulness, and increasing in spirituality and numbers. I feel very happy over the progress that is being made in this splendid organization. This mission has ten well organized Societies, and all the members are working in harmony for the relief of the poor and the comfort of those in distress, administering to the sick and the needy, scattering cheer and sunshine wherever they are called to labor, or where their help is needed. The members take up the work assigned to them and respond to every call with a willingness that is amazing. Their devotion and love for the work I am sure is not surpassed anywhere in the Church. Two meeting nights in the month are devoted to lesson work, and the members are receiving much benefit from this study and are trying to apply these beautiful lessons in their daily lives. The other two meeting nights of the month are taken up in making articles of apparel for the needy. We are just now busy working and preparing for our annual bazaar, which is to be held in Rotterdam in September. Mrs. Talmage visited a meeting of the Relief Society in both the Rotterdam and Amsterdam branches, at which meetings there were more than eighty in attendance. She gave valuable instructions and counsel and in every way encouraged the members to be faithful in the performance of their duties. Her visit was highly appreciated by all."

Danish Mission.

"The Danish mission Relief Societies have just recently been favored with a visit from President James E. Talmage of the European mission and his estimable wife, Mrs. May Booth Talmage. The elders and Saints in this beautiful city, Copenhagen, received a real thrill when President and Mrs. Talmage arrived here Friday, July 9, by airplane from Rotterdam, Holland, covering a distance of four hundred miles in four hours, and including

a stop in Hamburg, Germany, of forty minutes. The same evening they attended our regular Relief Society meeting, which was, as usual, attended by the Priesthood and male members of the branch as well as many strangers. We had a very enjoyable time and received some timely instructions. The following day President Talmage met with President Joseph L. Petersen, and discussed the conditions and needs of this mission, while Mrs. Talmage and I went over Relief Society work. Sunday, July 11, our distinguished visitors attended the Sunday school, met with the elders laboring in the Copenhagen conference in a special instruction meeting during the afternoon, and during the evening a largely attended public meeting was addressed by them. Monday, July 12, the visitors, in company with President Petersen and me, left this city by boat for Aarhus, the second largest city in the kingdom, this being also a conference headquarters. Arriving there the following morning, special elders' instruction meeting was held during the entire day, while at night a well attended public meeting was held. At the close separate sessions were held with the local priesthood and the Relief Society officers and members, after which the latter organization served refreshments to all present. Wednesday, July 14, upon the invitation of Mr. and Mrs. Thomas S. Hermansen, (the latter being a member of the Church) President and Mrs. Talmage, Elder Peter S. Christiansen and wife (Elder Christiansen is editor of the mission paper *The Scandinavian Star*) President Petersen and I spent the entire day at their beautiful country estate Allinggaard. It would take pages to describe the picturesque surroundings and the gorgeous furnishings of this home. The next morning the entire party motored back to Aarhus, about twenty miles away, and boarded the train for Aalborg, where meetings of a similar character as in other conferences were held. The following morning our visitors bade Denmark farewell, sailing from Frederikshaven to Gothenburg, Sweden, while we continued the visiting of the different branches in the mission. The work is carried on in this mission very similar to that at home. We have, however, had to change the lessons to fit the conditions in the land. We have six organizations fully organized and all doing good work. The Church owns its own headquarters in all the conferences. Denmark is a perfect garden spot. The beautiful forests, lakes, seashores, palaces and art galleries of world renown make it a real paradise for the thousands of tourists who invade its domain yearly. The *Magazine* is regularly received at the mission headquarters and is greatly appreciated."

Correction: In the Social Service Lesson published in the October issue of the *Magazine*, the word "moron" is spelled incorrectly. The spelling as it occurred was somehow overlooked in proof reading.—*Editors.*

Lessons for January

INTRODUCTION TO LESSON WORK OF 1927

The first lessons of the ensuing year are published in the current issue of the *Magazine*. They are virtually a continuation of last year's lessons. In continuing the course we feel that we are providing what should prove to be acceptable material for the present.

The Theology lessons will continue Bible themes, directing into new channels of thought, as added information is presented.

The lessons on American poetry will go on, because we believe, with Professor Cest, professor of American literature in the University of Paris, that America is perhaps giving us the best poetry that is being written today.

Child Hygiene is one of the newest and most fascinating studies that is occupying human thought at the present time. It is of paramount importance in the proper rearing of children, and for this reason it should be a topic of surpassing interest to all the mothers of our organization.

LESSON I

Theology and Testimony

(First Week in January)

PAUL

A. *Paul Before His Conversion.*

Paul was born of Hebrew parents in the Roman city of Tarsus on the coast of the Mediterranean Sea. He was of the Tribe of Benjamin.

He was given the name of Saul after one of the Kings of Israel which in Greek signifies waddling. His Roman name was Paul, meaning little.

His birth in a Roman city made him a freeborn Roman. His vocation was that of a tent-maker.

He went from Tarsus to Jerusalem and studied under the noted theologian, Gamaliel. He was an ardent student and zealous religionist of the sect known as the Pharisees who believed in the resurrection of the body and were very strict. He says of himself:

"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."—Acts 22:3.

It is recorded of him:

"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers."

Through the errors of his home traditions and the narrowness of his school life, his sincerity and zeal was so misdirected that he became conscientiously and relentlessly a persecutor of the followers of Jesus.

Even if he heard Jesus preach the doctrine of doing as you would be done by, Saul could not see the truth through the veil of pharisaical prejudice nor could he hear it because of the ear-pads of sect intolerance.

The record of his conduct, guided by a conscience based upon untruth and bias, was made by the historian. It is from Paul's statement of the facts to the Lord in vision and his testimony before the court where he was on trial.

He tells the tribunal that in zeal towards God, he persecuted the Saints unto death and sent men and women bound to prison because of their belief. He goes further and testifies to the court concerning his interview with the resurrected Savior, saying:

"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

"And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

"And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

"And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."—Acts 22:17-20.

Paul's career before conversion is an object lesson illustrative of the theological truths that sincerity is not a sufficient guarantee of righteousness; that the human conscience is largely the result of tradition, education, and interest.

B. The Conversion.

This was a pivot event in the life of a great character. Paul never tired of testifying to its miraculous actuality. It was not too good for an assembled mob. From the stairway of a castle, he said:

"Men, brethren, and fathers, hear ye my defence, which I make now unto you."—Acts 22:1.

"And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

"And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

"And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

"And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

"And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."—Acts 22:6-10.

It was good enough for a King's Court:

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

"And I said Who art thou, Lord? And he said, I am Jesus whom thou persecutest."—Acts 26:13-15.

It is little wonder that the story of his conversion was so dear to Paul for it was the event of a change of front of his sincere soul; a change from error to truth; from bigotry to meekness; from intolerance to forbearance.

The crowning part of the miracle was reached when Saul, the brother to the self-satisfied sinner, cried out: "What shall I do Lord?" Behind this exclamation was a complete surrender, something more than a joyous acquiescence. Saul had said in his own way, "Thy will be done," and no Christian conversion is complete without a soul-state that is an urge to the expression, "Lord, what wouldst thou have me do?"

C. Paul's Career After Conversion.

He received his sight and was baptized and began preaching Christ in Damascus.

"And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

"And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—Acts 9:17-18.

"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

"And after that many days were fulfilled, the Jews took counsel to kill him."—Acts 9:22-23.

He communed with the Savior in the temple:

"And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

"And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

"And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

"And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

"And he said unto me. Depart: for I will send thee far hence unto the Gentiles."—Acts 22:17-21.

He was an object of fear among the Saints and of hate among the unbelieving Jews:

"And after that many days were fulfilled, the Jews took counsel to kill him."—Acts 9:23.

"And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple."—Acts 9:26.

He was ordained an apostle:

"Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."—I Timothy 2:7.

When we follow him through his four great missionary journeys, we are led to think of him as the peerless preacher of his age. A glimpse of the time spent and the territory covered may be obtained by what he wrote to the Galatians:

"Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James, the Lord's brother."

"Afterwards I came into the regions of Syria and Cilicia;

"And was unknown by face unto the churches of Judea which were in Christ:

"But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed."—Galatians 1:17-19, 21-23.

His missionary correspondence forms a very important part of our New Testament scripture. It consists of letters to the various churches and to individual missionaries. Some of these important letters were written while he was a prisoner at Rome.

That he was great as an organizer is evident, for he established and fostered Christian churches at Rome, Corinth, Galatia, Ephesus, Philippi, Colossia, Thessalonica.

As a theologian, Paul is quoted more extensively than any other writer of his dispensation. In our thirteenth Article of Faith a most appreciative tribute is paid to this apostle of the meridian of time.

From some of his minor utterances, attempts have been made to substantiate celibacy as a church doctrine, but the apex of his utterances on marriage is reached when he says, "Nevertheless, man is not without the woman in the Lord, nor the woman without the man." Thus proclaiming marriage as a pre-requisite for exaltation in the Kingdom of God.

His eloquence may be judged by the expression he brought forth from King Agrippa. Paul, Paul, thou almost persuadest me to be a Christian, and his written discourse on charity marks him as a man of letters of the first rank.

His invitation to speak before the joint session of the two great schools of philosophy at Athens is an acknowledgment of his eminence as a scholar.

His character was one of extraordinary strength and remarkable sweetness. How he was hated by the vanquished opponents of Christianity is shown in the following:

"And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."—Acts 23:12.

How he was loved and trusted by his brethren, the apostles, is shown in the words of Peter:

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."—II Peter 3:15.

No one can doubt his satisfaction with earth life and his hope and faith concerning the life to come in the light of his last letter to his adopted son Timothy, wherein he says:

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Timothy 4:6-8.

An inspired description of Paul by the Prophet Joseph Smith tells us:

"He is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; sharp face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow men."—*Compendium*, p. 287.

QUESTIONS AND PROBLEMS

1. Show that sincerity is not a sufficient guarantee for righteousness.
2. How does the life of Paul indicate that the conscience, in a great measure, depends on tradition, education, and interest?
3. Where did the conversion of Paul reach its climax?
4. Quote a memory gem from Paul's written discourse on charity.
5. Name Paul's missionary letters preserved and published in the New Testament. How many of these letters were written to branches of the Church, and how many to individual missionaries?
6. Quote from Paul's last letter to Timothy, showing his satisfaction with his mission on earth and his hope and assurance concerning the life to come.
7. How are the teachings of Paul related to our Articles of Faith?

LESSON II

Work and Business

(Second Week in January)

TEACHERS' TOPIC FOR JANUARY

CIVIC PRIDE

Street and Side-Walk Cleaning in Winter

With a view of improving the appearance and conditions of homes, yards and communities, the subject of "Civic Pride" will be discussed in the Teachers' Department, 1927.

In addition to the discussion of the topic, it is suggested that there be each month definite follow-up work in the nature of a campaign. The Relief Society might take the initiative in interesting City Officials, Commercial Clubs, Merchants, Boy Scouts, Bee-Hive Girls, Seagull Girls and others in the interest of Civic Improvement.

- I. Removal of snow and ice as health precaution.
 - (a) Wet feet for children and adults often result in illness.
 - (b) Slippery steps, porches, yard-walks and side-walks often result in serious accidents, many of which are permanent or fatal.

 MILNER DAM
Ethel Allen Kilgore

O Cliff, thou rais'st thy lofty height
 Above the water's brink,
 And watchest creatures wild at night
 When they come down to drink.
 And hidest in thy craggy walls,
 The timid rock-folk, shy,
 And nest the birds, whose cheery calls
 Enhance each passer-by.

LESSON III

Literature

(Third Week in January)

RICHARD BURTON

In Richard Burton's collection of poems we find a poem of six lines called "The Human Touch." This poem is a very great favorite with those who read Richard Burton; yet it seems to us that it is more than a very appealing poem, it is an indication of the road Mr. Burton travels. He talks about the things that people are ordinarily led to think about. He uses the facts that are part of the background of many people, adding that touch of romance which is part of the poetic gift.

Richard Eugene Burton was born in Hartford, Connecticut, March 14, 1861. To many people he is known first and foremost as a professor of English, for he has been on the faculty of various colleges and universities since 1888. He has served the University of Minnesota as head of the department of English since 1906. During the 38 years of his service in American colleges, literally thousands of students have come under his tuition. For many years he has been one of the most popular teachers of English in the United States, as well as one of the best critics of English literature. During the Summer months he has been sought by universities far and wide for special lectures. Hundreds of students in the University of Chicago and hundreds more at the Chatauqua assemblies in New York have listened to his inspiring lectures on poets and poetry.

His first book *Dumb in June*, was published in 1895; *Lyrics of Brotherhood*, in 1899; *Messages and Melody*, in 1903; *From the Book of Life*, in 1909; and *Poems of Earth's Meaning*, in 1917.

In his *Lyrics of Brotherhood* he reflects the call of the dumb and defeated multitudes, to employ the language of Mr. Untermeyer.

Richard Burton has written a group of very pretty love songs. We include here "The Human Touch."

THE HUMAN TOUCH

High thoughts and noble in all lands
 Help me; my soul is fed by such.
 But ah, the touch of lips and hands,—
 The human touch!
 Warm, vital, close, life's symbols dear,—
 These need I most, and now, and here.

In line with such a poem as "The Human Touch" is "Old Songs," "Old Songs" carries its own message. It needs no explanation. It revives memories of the past.

OLD SONGS

There is many a simple song one hears,
To an outworn tune, that starts the tears;
Not for itself—for the buried years.

Perchance 'twas heard in the days of youth,
When breath was buoyant and words were truth;
When joys were peddled at Life's gay booth.

Or maybe it sounded along a lane
Where She walked with you—and now again
You catch Love's cadence, Love's old sweet pain.

Or else it stole through a room where lay
A dear one dying, and seemed to say:
"Love and death, they shall pass away."

It rises out of the Long Ago,
And that is the reason it shakes you so
With pain and passion and buried woe.

There is many a simple song that brings
From deeps of living, on viewless wings,
The tender magic of bygone things.

Because of the intense interest that the world has shown in Polar exploration during the past year, and because of the achievement of the American aviator, Byrd; and also the achievements of Amundsen, who has made a trip from Europe to America which included a flight across the North Pole, we are presenting Mr. Burton's poem "The Polar Quest:"

THE POLAR QUEST

Unconquerably, men venture on the quest
And seek an ocean amplitude unsailed,
Cold, virgin, awful. Scorning ease and rest,
And heedless of the heroes who have failed,
They face the ice floes with a dauntless zest.

The polar quest! Life's offer to the strong!
To pass beyond the pale, to do and dare,
Leaving a name that stirs us like a song,
And making captive some strange Otherwhere,
Though grim the conquest, and the labor long.

Forever courage kindles, faith moves forth
To find the mystic floodway of the North.

This is a period of time when people are intensely interested in the subject of heredity. Each individual has many strains in his nature coming from ancestors far behind him. "The Claim of Kindred" is a poem devoted to this theme:

THE CLAIM OF KINDRED

I am not one, but many: murmuring through
My blood I seem to hear a blended cry,
Ancestral-strong, bidding me up and do
A million deeds before I come to die.

Some of the voices call like organ tones
 Upon my soul for service that is meet;
 Others unman me with melodious moans
 Or evil invitations perilous-sweet.

“Autumn Corn” will bring familiar pictures to mind. It is one of a rather large group of nature poems that Mr. Burton has given us. Because of its reference to Indians, we thought it might make particular appeal to readers of the West.

AUTUMN CORN

The withered autumn shocks of corn
 Are Indian braves, who stand a-row
 With wind-blown hair and look forlorn,
 And brood upon the long ago.
 Sere is their dress, and sere their mind.
 With tribe and totem far behind.

Recently news has come to us that Utah stands first among the States of the Union in the success achieved in reducing mortality among women as the result of maternity cases. A poem entitled “The Child and the Rose” is one of the cries coming from the depths of the human heart prompted by the knowledge that many women have given their lives that children might be born. The saying is very common that every time a mother gives birth to a child she approaches the “valley of the shadow,” but greater knowledge resulting in better care during the prenatal period and at the birth of the child is reducing fatalities materially. Let us hope that we are approaching the time when the death of a mother will have no connection whatever with the birth of a child:

THE CHILD AND THE ROSE

Said the child to the rose: “I would that I
 Might rest in a pretty garden close,
 To feel the wind as it brushes by,
 To play with every flower that grows;
 It must be sweet in the summertime
 To watch the buds as they open wide,”
 Said the child to the rose.

Said the rose to the child: “And I would be,
 Like you, a creature sweet and mild,
 Safe housed from weathers winterly,
 And warmed with love all undefiled;
 ’Tis cold for sleep when the night is near,
 And the time till morning goes full drear.”
 Said the rose to the child.

They had their will: for the rose one day
 Was plucked and worn in a ballroom gay.
 Where the air was stifling hot,—and so
 It shrunk and died in the fierce, brief glow.

The child, a woman pinched and white,
 In after years, on a winter's night,
 Lay in the garden, took her rest,
 Dead, with a baby at her breast.

We are concluding this lesson with Burton's poem entitled "The Modern Saint." It contrasts the religious ideals of the past with those of the present, and is a piece of Christian idealism which all Christians should seek to realize:

THE MODERN SAINT

No monkish garb he wears, no beads he tells,
 Nor is immured in walls remote from strife.
 But from his heart deep mercy ever wells:
 He looks humanely forth on human life.

In place of missals or of altar dreams,
 He cons the passioned book of deeds and days;
 Striving to cast the comforting sweet beams
 Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,
 He walks a fellow of the scarred and weak.
 Liberal and wise his gifts; he goes to school
 To Justice; and he turns the other cheek.

He looks not holy; simple is his belief;
 His creed for mystic visions do not scan;
 His face shows lines cut there by others' grief
 And in his eyes is love of brother-man.

Not self, nor self-salvation, is his care;
 He yearns to make the world a sunnier clime
 To live in; and his mission everywhere
 Is strangely like to Christ's in olden time.

No mediæval mystery, no crowned,
 Dim figure, halo-ringed, uncanny bright.
 A modern saint: a man who treads earth's ground
 And ministers to me with all his might.

You will discover that Burton's poems are written in the main to convey a message, and are not primarily of worth because they present to our senses that which is beautiful. Of course, there is much that is beautiful in these poems, for it is the author's purpose to present his ideas and feelings in such form as shall be worthy a poet.

QUESTIONS AND PROBLEMS

1. Mention as many old songs as you can think of that "start the tears." Have some old songs sung at this session.
2. Discuss the subject of heredity in connection with Mr. Burton's treatment of it.
3. Prove that "heedless of the heroes who have failed" explorers have pressed on to the North Pole.
4. Do you think the comparison between the Indian and the corn is apt, if so, why?
5. What portrait is given us in "The Modern Saint?"
6. Select the concrete particulars that go to make up this portrait.

LESSON IV

Social Service

(Fourth Week in January)

EMOTIONAL PROBLEMS OF CHILDHOOD—INTRODUCTION

The study of the emotional life of individuals and the part that the emotions play in conduct is one of the main concerns of modern psychologists. The realm of the emotions is still practically unexplored, and many of the most enlightening researches of today are those which attempt to analyze and interpret the emotional experiences and their effect on personality.

Our discussions to date have dealt with the physical and mental aspects of personality. It has been noted that the degree of health and the degree of mental capacity are important factors in determining an individual's success and happiness or his failure and unhappiness. From previous studies, it would appear that a young boy or girl in good health, completing the eighth grade at the average age and receiving good marks, has every opportunity to continue his high school education and later become economically and socially useful.

While good health and a normal intelligence are valuable assets to an individual, there are many persons who fail—educationally, economically, and socially—who have good health and normal intelligence. There are persons who cannot hold a job, shiftless tramps who wander from town to town, girls and boys in corrective institutions, men and women in prisons, and men, women and children in mental hospitals who are physically and intellectually normal. Those physically and intellectually handicapped contribute their share to the above mentioned "social failures" but physical disabilities and feeble-mindedness do not offer the explanation for the failure and maladjustment of most of the dependent, delinquent and mentally unstable persons.

Part of the explanation of such maladjustments is to be found in the social environment of the individual. Deadening poverty, the influence of demoralizing associates, broken homes, etc., often are responsible for dependency and delinquency. The effect of these social factors on personality development will be the subject of later discussions.

Other explanations of failure and instability are to be found in unwholesome emotional reactions. This and the following three lessons will deal primarily with the emotional problems of adjustment.

It is difficult to give an exact definition of emotion, or to enumerate or classify the emotions, as the subject has met with

some disagreement among authorities. Emotion is sometimes defined as a "stirred up state of mind." It is more exact, however, to consider emotion as a stirred up state of the body, of which the mind is a part. Grief, for instance, is an unhappy state of mind, but, grief, too, interferes with digestion and other bodily processes. Anger, joy, disgust are each peculiar mental states, but each of these emotions affects the physical state as well as the mental; anger is accompanied with rapid pulse and trembling, joy stimulates the glands, and disgust frequently causes nausea.

Physical states, on the other hand, are accompanied by certain emotions. Stimulated nerves may bring unwarranted good spirits; fatigue may be accompanied by irritability; pain or infection may result in extreme melancholy. Emotions are affected by mental and physical conditions. Likewise mental and physical conditions are affected by the emotions. The interplay is so close that it is often difficult to determine which is cause and which effect.

While various psychologists' classification of the emotions do not entirely agree, it is not important in our discussion to enter into their disagreement. Grief, rage, fear and love are recognized as fundamental emotions, and some lists include mirth, disgust, curiosity, pity, hate, shame and tenderness. "Emotions are as numerous as are the shades of feeling," our author states. Emotional life is changing and dynamic, and eludes exact definition.

While the emotions listed above are quite easily recognized, it is more difficult to determine their origins. Emotions are associated with our instincts, and are sometimes described as the feeling phase of instincts. Instincts, too, defy exact definition or description. They are recognized as man's heritage from his ancestors and the list includes such spontaneous attitudes or responses as curiosity, self-assertion, reproduction, feeding, parental instinct, gregariousness, flight, pugnacity, etc. These and other instincts are usually placed in one of three categories—the ego or self instinct, the sex or love instinct, and the herd or social instinct.

The motive behind our conduct is a desire to satisfy one of these three instincts. A person's first instinct is to maintain itself, by securing food, shelter, clothing and comforts. The motive which directs his effort is the ego, or self instinct. A second desire of the race is to find expression in tenderness and love, which is exemplified in the strong feeling that an individual has for his home and family. A third desire is to gain the approval and approbation of our associates—in the family, in school, in the neighborhood, and in the community.

These three instinctive desires or tendencies are closely related to the emotions. If satisfaction is gained in any one desire, pleasurable emotions accompany the effort and result. If, on the other hand, these instinctive tendencies do not find expression or

satisfaction the individual feels thwarted, and will seek some means of overcoming his feeling of frustration.

It is obvious that these instincts often oppose one another. A young woman in love with a man of whom her parents and friends do not approve, finds her emotions all upset. Her love and herd instincts are at conflict with each other, and her emotional life will be temporarily or permanently disturbed by her conflicting emotions. A young person ambitious to go away to school, but held at home by family responsibilities which he cannot shirk because of his affection for his family and his desire to be thought well of by them and his friends, may also find his emotions at war among themselves.

While a person may attempt to meet frustration of any of these desires in a calm, rational manner, he may not always succeed. The emotions and instincts are not subject to conscious control, but are the result of subconscious motivation. While a person may attempt to set aside an ambition, or overcome the grief of the loss of a loved one, or consider the good will of his community unimportant, he may fail in his resolution. His deliberate attempt to crowd out or "repress" an emotion, may lead to other difficulties. The subconscious will attempt to gain other satisfaction to repay or "compensate" for the frustration. Such compensatory conduct may be wholesome—it may also be the basis of undesirable behavior.

It must not be understood that emotions cannot be modified. Because of their varying shades and degrees, and because of infinite possibilities of expression, emotional patterns may be changed and modified. The period of childhood is considered the most fruitful period to modify unwholesome attitudes and behavior patterns. The medical expert, known as a psychiatrist, by studying conduct analyses and interprets the emotional basis of unwholesome attitudes and abnormal behavior. Some of the children whose problems were primarily of an emotional nature will be discussed in subsequent lessons.

Reference: *Challenge of Childhood*—Introduction, Emotional Problems (pages 151-162).

QUESTIONS AND PROBLEMS

1. What are the four aspects of personality?
2. Why might a person with good health and normal intelligence be a social failure?
3. What is an emotion? Name some common emotions.
4. What are the three main classifications of instincts?
5. What effect does frustration of instincts have on the emotions?
6. Explain how instincts may cause emotional conflict.
7. Why can we not control emotions by conscious effort?
8. What is a psychiatrist?

The Old Home

Beatrice E. Cooper

There's a dear old fashioned cottage,
Just a dear old family nest,
Far away from everything
That most folks say are best.
There's a dear old fashioned parlor
Where we gathered oft to sing,
Round an old fashioned organ;
Oh the memories they bring.

There's a dear old fashioned garden
Around the family nest,
Where the hollyhocks are blooming
And the songbirds love to nest.
There's a tiny creek still flowing
Beside the old rail fence,
There's a lilac bush still blooming
Giving of its sweet incense.

There's a dear old fashioned couple,
Still living in the nest,
All their birds have flown away
And left them there to rest.
But they're lonely, discontented,
Things do not seem the same
Since there's not a chick or baby
To lisp the dear old names.

We love the dear old cottage
With its dear old winding fence.
We love the dear old parlor,
And the garden's sweet incense.
We love the dear old couple,
With their crown of silver hair,
How we love them, how we'll miss them,
When they are no longer there .

We specialize in all branches of laundry work
Let us relieve you of the worries of washday

Royal LAUNDRY

Wasatch 2624

Quality Laundry
SALT LAKE CITY

625 State Street

H A V E Y O U

ANEMIA
ARTHRITIS
FEMALE TROUBLE
DEBILITY
GASTRIC ULCERS
DIABETES
GOUT

GOITER
CHRONIC PERITONITIS
HIGH BLOOD PRES-
SURE
HEART DISORDER
HAY FEVER

KIDNEY TROUBLE
LIVER TROUBLE
LUMBAGO
MALNUTRITION
PROSTATE DISORDERS
RHEUMATISM

OR ANY OTHER COMMON AILMENT

Drink Radioactive Water

THE LIFETIME RADIIUM WATER JAR IS GUARANTEED



While in Salt Lake make our store your headquarters. Nice, comfortable place to rest and all the genuine guaranteed Radioactive water you wish to drink. The more you drink the better we will like it. It's FREE.

It aids nature by increasing the number of and building up the red corpuscles of the blood, eliminates poisons from the system, causes the best of digestion of your food. Nature then cures you.

GET WELL STAY WELL.

MANDIS SALES COMPANY

Wasatch 1477

113 South Main

Branch offices at 2477 Kiesel Ave., Ogden, Utah.

111 North Main St., Pocatello, Idaho

J. M. Gross, Eureka, Utah

Helge Johnson, American Fork, Utah

When Buying Mention Relief Society Magazine



LET THE
Deseret News
Policy
 Protect You

Accidents Happen Every Day

You can't tell her that you can't afford this:

It only costs one dollar for one year, costs so little, protection so great. If you walk across the street, ride in autos, travel on trains, ride in street cars, go to theatres or church, you need this policy.

Write us today and let us tell you more about it. Phone Wasatch 550 or call at our office.

The Deseret News

SALT LAKE CITY, UTAH

\$5.00 DOWN

is all you have to pay, with balance in convenient monthly payments, to begin to enjoy the matchless advantages of an—

Electric Range

You do not need to "save up" to have an Electric Range. Our prices and terms make it easy to have the benefits of electric cooking out of your regular household funds.

Electric cooking is economical and thoroughly dependable. It is clean. It is wonderfully labor-saving. An Electric Range is a servant that belongs in every home.

Utah Power & Light Co.

Efficient Public Service



Hitch Your Wagon to a Star

New classes being formed every day

Enter any time

Why attend the L. D. S. Business College?

Best courses of study.

Best teachers, specially trained, experienced and successful.

Best methods.

Best equipment.

Best returns for your time and money.

L. D. S. Business College

"The school of Best results"

SALT LAKE CITY

Vanity Hosiery Shop

22 EAST BROADWAY



Holeproof Hosiery

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear Exclusively

Heavy Silk Full-Fashioned, all colors
A wonderful hose for wear

Per Pair\$1.95
Box of Three Pairs.....\$5.50

Semi-Fashioned, all colors,
beautiful and durable

Per Pair\$1.50
Box of Three Pairs.....\$4.25

Silk with Extra Stretch Elastic
Top, the Comfort Stocking

Per Pair\$1.50
Box of Three Pairs\$4.25

Pure Silk, Semi-Fashioned, Chiffon.
All Colors

Per Pair\$1.00
Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID

47 E. 20th St. Tenn

ELDER ORSON F WHITNEY
754 4TH AVE
CITY

Scowcroft's **BLUE PINE** *Extracts,*



Demanded by all Good cooks because
of its purity, full strength and wonderful
rich flavor.



Full o' Flavor

Olive Oil

Approved and used for general house-
hold and sacred purposes. When you
ask your Grocer for Blue Pine Food
Products you are demanding the best.

Full o' Flavor

Also Blue Pine Spices—Vinegar—
Vacuum Packed Shelled Walnuts

THE RELIEF SOCIETY MAGAZINE

VOL. XIII

DECEMBER, 1926

No. 12

CONTENTS

Christmas Carolers	Frontispiece
The Shepherds of the Street.....	595
Love Aspect of the Atonement.....	
.....George H. Brimhall	597
When Christmas Came.....	Mae M. McAllister 600
Your 1926 Opportunity	608
Susan West Smith.....	Alice Louise Reynolds 609
Golden Rule Orphans.....	E. Guy Talbott 611
Editorial—A Testimony of the Divinity of Jesus Christ	612
The Women Hold the Fort.....	614
The Birth of Christ.....	Lydia B. Harris 615
Pa	Coral J. Black 616
Notice	619
Relief Society Conference	620
Guide Lessons for February.....	635

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

Room 20 Bishop's Bldg. Salt Lake City, Utah

\$1.00 a Year—Single Copy, 10c.

Foreign, \$1.25 a Year—15c Single Copy

Entered as second-class matter at the Post Office,
Salt Lake City, Utah

Phone Wasatch 3123

*GIVE A GIFT
OF JEWELRY*

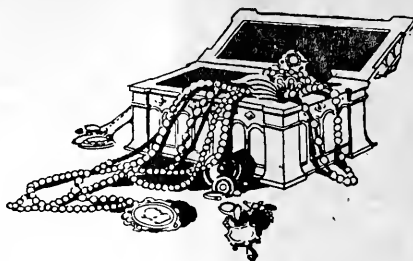
The Christmas gift that comes packed in a box labeled "Boyd Park" is enhanced in value but not in price.

BOYD PARK

JEWELERS

BOYD PARK BLDG. 166 MAIN STREET

Salt Lake City, Utah



WINTER TRIPS TO SUMMER-LAND



SEE SAN FRANCISCO ON YOUR
WAY TO SOUTHERN CALIFORNIA
VIA SOUTHERN PACIFIC LINES

TO LOS ANGELES AND RETURN BOTH
WAYS VIA SAN FRANCISCO..... **\$50.50**

TO LOS ANGELES VIA SAN FRANCISCO
RETURNING DIRECT OR ROUTE
REVERSED **\$58.00**

PROPORTIONATELY LOW FARES FROM ALL OTHER POINTS IN
UTAH, IDAHO AND MONTANA.

STOPOVERS ALLOWED AT ALL POINTS.

TICKETS ON SALE DAILY

FINAL RETURN LIMIT 8 MONTHS FROM DATE OF SALE

For complete information, tickets and reservations, call, write or phone

PRESS BANCROFT, GENERAL AGENT

41 SOUTH MAIN STREET

SALT LAKE CITY

PHONES WASATCH 3008-3078

For our success we are indebted to our friends

Bennett Glass & Paint Co.

65 West First South



Special Sunday Bricks 50c—Special Package Bricks 30c-50c
CALL YOUR KEELEY DEALER

When Buying Mention Relief Society Magazine

ASK YOUR DEALER FOR Z. C. M. I. FACTORY-MADE.



Children's Allovers

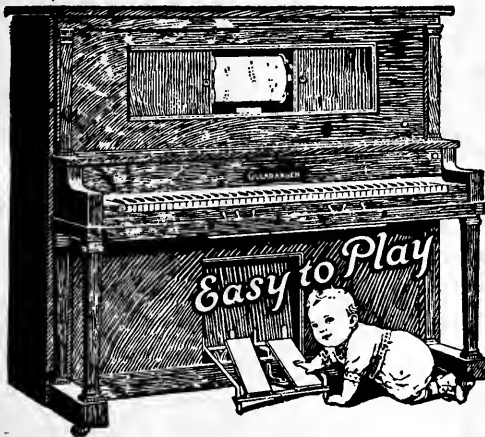
Khaki and White-
Backed Denim for
Boys—

Khaki and Peggy
Clothes, Dutch
Kut, for Girls—

The Famous

Mountaineer Overalls

*Give Splendid Satis-
faction*



*Select your
Family's
Christmas
Present NOW!*

We have just received carload
shipments for Xmas delivery of.

GULBRANSEN "Registering" PIANOS

Straight pianos\$295, \$350

Registering player pianos.....\$450, \$580, \$615, \$700

Easy Terms

Nationally Priced
Get in touch with our nearest
store

Freight Paid

Glen Bros.-Roberts Piano Co.

Ogden

Pocatello

Salt Lake City

Idaho Falls

When Buying Mention Relief Society Magazine

"Get out of Debt!"

That's Good Advice

We'll lend you the money to pay off the mortgage on your home on the basis of \$10 per month per \$1000—7% interest and principal included. Interest reduced each month. Pay more if you desire.

*Build a
Better Home!
We'll Finance You*

Ashton-Jenkins Co.

32 Main Street Wasatch 123 Salt Lake City



The Utah Milk for all People Leads

For many uses it takes the place of cream at about one-third the cost. It is always safe, pure and convenient. Ask for Sego Milk and be sure you get what you ask for.

SEGO MILK



King Coal looms among inferior fuels like an opportunity. Demand it—for its heat, its cleanness, its low ash content.

Order from your Dealer

Mined exclusively by—

United States Fuel Co.

Largest producers of Domestic Coal in Utah.

Maternity Supporters Abdominal Supporters Elastic Stockings Arch Supports Trusses

We carry a complete line of sick room needs

*"Your Doctor Will
Recommend Us"*

The Physicians Supply Co.

Surgical Instruments and
Hospital Supplies
WASATCH 2379

42 West Second South
Salt Lake City, Utah

L. D. S. GARMENTS

When ordering, state Size, New or Old Style, and if for man or lady. Postage prepaid in U. S. Samples on request.

142 Light Weight, Flat.....	\$.95	754 Bleached, Med. Hvy.....	1.85
122 Combed Cotton, Flat.....	1.20	902 Ex. Hvy. Cotton Bleached	
204 Double Carded, Rib.....	1.35	or Ecu.....	2.50
252 Cotton, Bleached, Med. Wt...	1.75	1084 Wash Shrunk, Part Wool....	3.50
512 Lisle, Lt. Weight.....	1.95	1072 Super. Wool Mixed, Shrunk	4.00
624 Mercerized, Lt. Wt.....	2.45	264 Rayon Silk, Lt. Wt. Ladies,	
744 Unbleached, Med. Hvy.....	1.75	New Style.....	3.75

BARTON & CO.

Established in Utah 44 Years
142 WEST SOUTH TEMPLE ST. SALT LAKE CITY, UTAH

IMPROVED
Apex
THE Complete
VACUUM CLEANER



It gets all the deep imbedded dirt without injury to the nap of the finest rug.

Don't Miss This Opportunity to Have One of These Famous Cleaners in Your Own Home.

ASK FOR FREE TRIAL
**Inter-Mountain
Electric Co.**

43-69 East 4th So. Phone W. 354



SAY MERRY CHRISTMAS WITH
FLOWERS

Says the Sun Flower

Flowers for your decorations. Flowering Plants and Holly Wreaths and Mistletoe and Poinsettas will help you to welcome Santa. A gift of flowers is a cheerful Christmas Greeting.



BETTER REFRIGERATION *for* BETTER HEALTH

Pure, wholesome foods, kept fresh and pure, is not a luxury but a practical necessity—a matter of health protection. Up-to-date, progressive tradesmen are providing this with "Lipman Full—Automatic Refrigerating Equipment"

—A SIZE FOR EVERY NEED

AUTOMATIC REFRIGERATION CO.

W. A. RITCHIE, Manager

No. 64 Post Office Place

Phone Wasatch 7379

Salt Lake City, Utah

Trade With Your Friends

DO YOUR CHRISTMAS SHOPPING EARLY
BEFORE THE STOCK IS DEPLETED

*A small deposit will hold any article until you
wish it delivered*

Modern Furniture Company

234-236 SOUTH STATE STREET
TELEPHONE: WASATCH 7187

NO HOME IS SAFE FROM
TUBERCULOSIS
UNTIL ALL HOMES ARE SAFE



December brings the Christmas Seal,
Though small, it has a value real,
Oh, listen to its message true:
"The good I do, depends on you."

***Buy Christmas Seals and Help
The Fight Against Tuberculosis***

L. D. S. Garments

FACTORY TO YOU!

Every style will give unusual wear and comfort. Having made underwear for the past 19 years we can safely give an unqualified guarantee on each garment.

No. 74 Lt. weight combed.....	\$1.15
No. 76 Lt. weight lisle.....	1.65
No. 64 Medium weight	1.65
No. 62 Medium heavy	1.85
No. 61 Med. hvy. unbleached with double back	1.85
No. 56 Heavy weight	2.35
No. 27 Med. heavy, 1/8 wool....	3.35
No. 39 Heavy, 1/8 wool.....	3.85

Please state whether for men or women—new or old style. Postage prepaid in U. S.

"You'll Save 6 to 20%"

Cutler's
36 So Main



GIFTS

Which Are Appreciated
Every Day In The Year

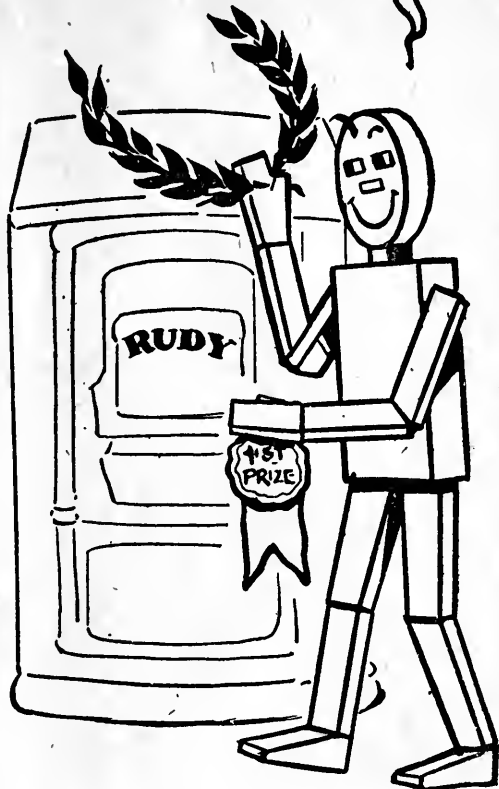
Christmas Season is the Gift Season. In selecting your Christmas Presents think of Electrical Gifts. They can be secured for every member of the family. You have a great variety to select from; and you can find something to fit your individual purse. Electrical gifts will be appreciated for the service they give, building goodwill for the giver, while many others are packed away and are of no use.

Our stock is complete and all our merchandise is guaranteed. Make your selections early. A small deposit will hold any article until Christmas.

Modern Electric Co.

128 So. State Street. Was. 2307
F. C. Wolters, Pres. F. Boede, Sec.
Electrical Dealers and Contractors

HERE'S UTAH'S MOST
POPULAR FURNACE-



Sugar House Lumber & Hardware Co.

"If it goes in the building we
sell it."

M. O. ASHTON, Mgr.
Phone Hy. 555 Salt Lake City

The Reliable
1069 EAST 21ST SOUTH
L. D. S. GARMENTS

FROM MAKER TO WEARER

Send Correct Measure and We Insure
a Perfect Fit.

	Old Style	New Style
50 Flat Weave, Best Grade..	\$1.00	\$.90
52 Fine Ribbed, Best Grade..	1.35	1.25
56 Medium Unbleached	1.85	1.75
60 Heavy Rib Bleached, Fleeced Cotton	2.25	2.00
64 Fine Lisle	2.00	1.90
68 1-3 Wool	3.50	3.25
104 Rayon Silk	4.50	4.00

SAMPLES AND FULL PRICE LIST
SUBMITTED BY REQUEST

Ask for one of our folders describing the different services we offer.

Troy LAUNDRY

Hyland 190

Distinctive Work

Office 319 S. Main St.

STEINWAY
PARLOR GRAND

\$795

(Exchanged)



\$10 DOWN

Sample Bargains in Exchange Department

STEINWAY Parlor Grand.....\$795
EVERETT Parlor Grand.....\$398
BRAMBACH Baby Grand.....\$336

DAYNES-BEEBE MUSIC CO.

61 So. Main St., Salt Lake

A Ringer

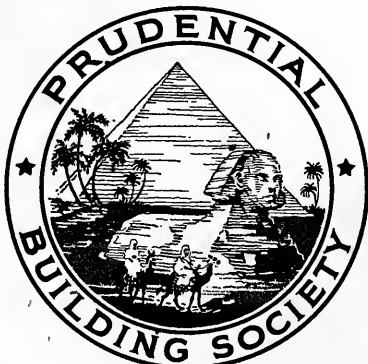


YOUNG SAMSON knows what he's aiming at—a bottle of our rich, creamy milk. It's a ringer every time, and the prize is health.

CLOVER LEAF DAIRY

159 W. 1st So.

Was. 2177



Built to Endure

On Paid up Stock. Shares of \$100 each we pay **6%** dividends per year quarterly. And if you need your money you can withdraw on short notice with no forfeiture whatever. Money loaned only on first mortgages. Purely mutual plan.

Prudential Building Society

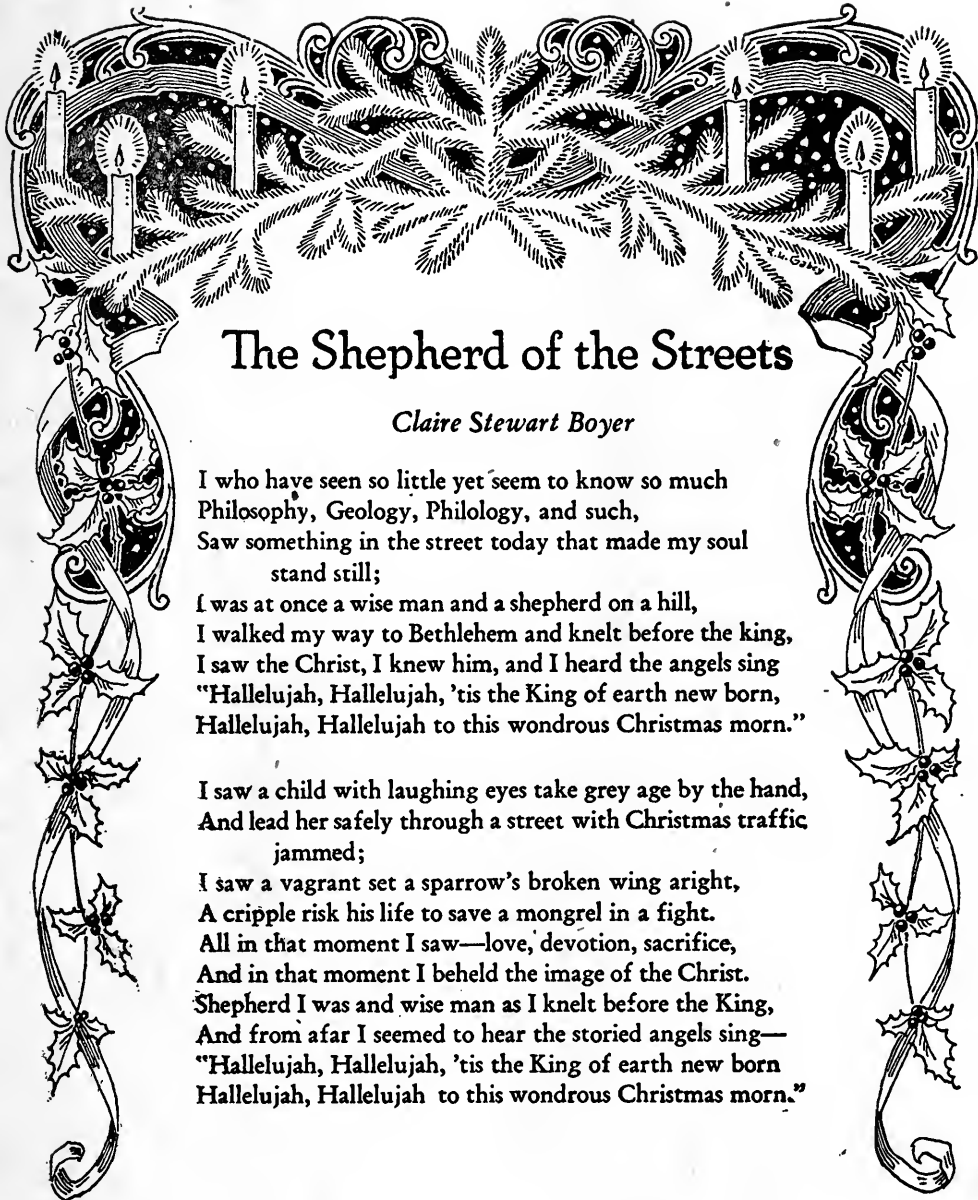
Geo. M. Cannon, Pres.

Geo. Q. Morris, Sec.

204 Kearns Bldg.

Was. 2789

When Buying Mention Relief Society Magazine



The Shepherd of the Streets

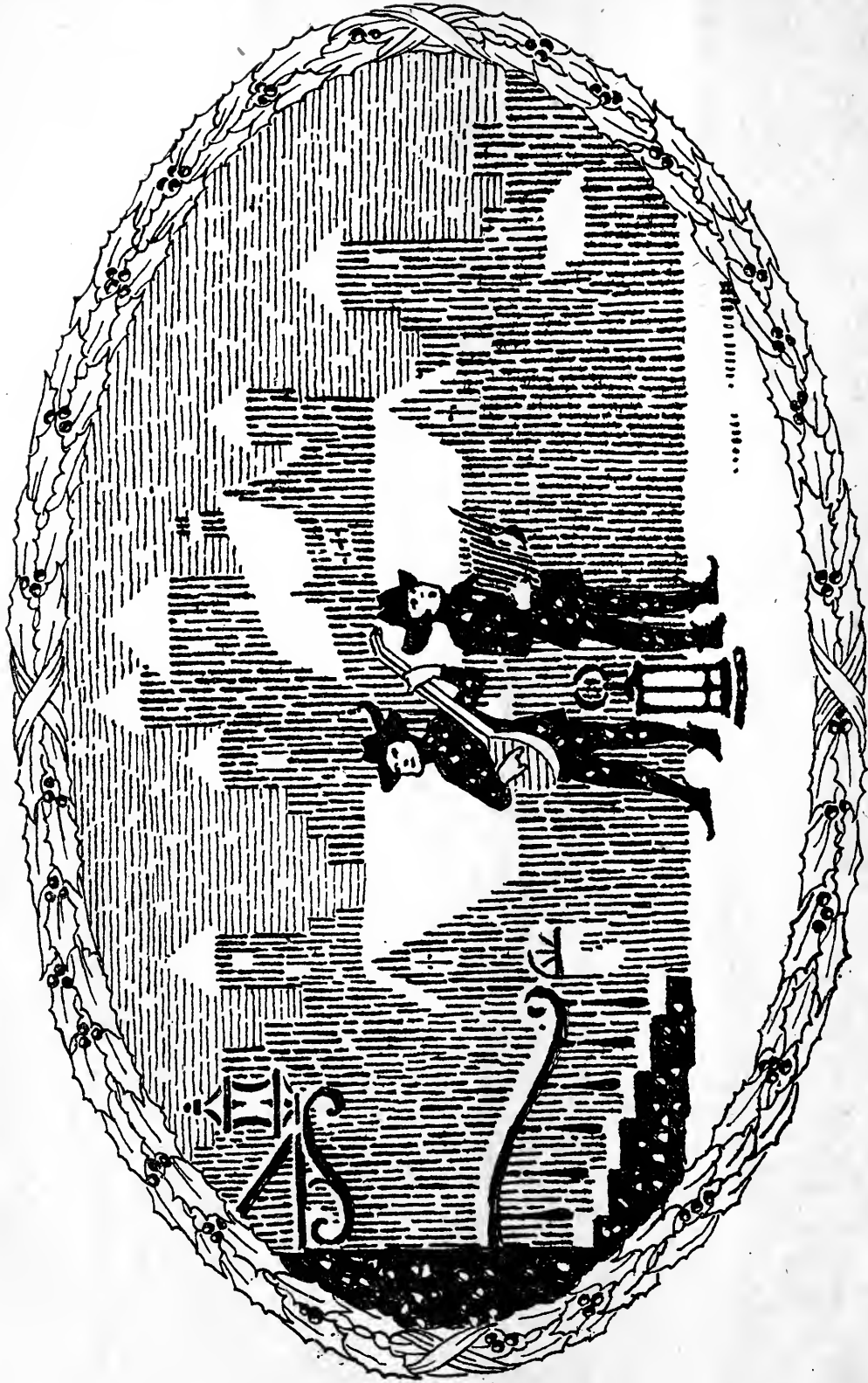
Claire Stewart Boyer

I who have seen so little yet seem to know so much
Philosophy, Geology, Philology, and such,
Saw something in the street today that made my soul
stand still;

I was at once a wise man and a shepherd on a hill,
I walked my way to Bethlehem and knelt before the king,
I saw the Christ, I knew him, and I heard the angels sing
"Hallelujah, Hallelujah, 'tis the King of earth new born,
Hallelujah, Hallelujah to this wondrous Christmas morn."

I saw a child with laughing eyes take grey age by the hand,
And lead her safely through a street with Christmas traffic
jammed;

I saw a vagrant set a sparrow's broken wing aright,
A cripple risk his life to save a mongrel in a fight.
All in that moment I saw—love, devotion, sacrifice,
And in that moment I beheld the image of the Christ.
Shepherd I was and wise man as I knelt before the King,
And from afar I seemed to hear the storied angels sing—
"Hallelujah, Hallelujah, 'tis the King of earth new born
Hallelujah, Hallelujah to this wondrous Christmas morn."



R. L. Gaby.

THE CHRISTMAS CAROLERS

THE Relief Society Magazine

Vol. XIII

DECEMBER, 1926

No. 12

The Love Aspect of the Atonement

*George H. Brimhall, President Emeritus,
Brigham Young University*

In considering the love aspect of the atonement, the thought of sex affinity has no place. Filial love, paternal love, love that preserves justice from autocracy and prevents mercy from degenerating into mere indulgence: to this form of love our discussion is confined.

In the light of what has been done through the atonement, it seems evident that its purpose was two-fold: the proving of God's love for man, and the winning of man's love for God.

No one in this day of enlightenment will deny that service is the highest aim of existence; neither will anyone deny that the quality of service is to be measured by the amount of unselfish love put into the service. Unselfish love makes way for liberty, and liberty pre-supposes the pursuit of happiness; not the mere acceptance of the best conditions, but the yearning for, the reaching out after, these conditions.

Divinity's plan to prove his love for humanity was, first, to make way for humanity, to voluntarily come into a state of helplessness, thus making helpfulness possible.

The sacrifice aspect of the atonement is foreign to human sacrifice. The offering of human sacrifice is grievous to the God of Israel, whether it be on a priestly altar, a funeral pyre, or a battle front. The Father neither slew the Son nor aided those who did it, he approved a plan of duty to the death, that higher life might come. The criminality of human sacrifice was proved at the altar of Elkenah, the necessity of it was shown on Mount Moriah. (Pearl of Great Price, Book of Abraham, 1:1-20. Genesis 22:1-21.)

Not human slaughter but psychic unselfishness was the gift acceptable to the God of Abraham. Selfishness in sacrifice makes the act sinful, and they who seek a martyr's crown are among the ones who miss it. Sacrifice without obedience is never acceptable to God, from the days of Cain and Abel unto the present hour; but

sacrifice with obedience brings forth the blessings of heaven. (I Samuel 15:22.)

Sacrifice made contrary to the word of God, the counsel and admonition of his recognized authority on the earth, has behind it either faithless ignorance or egotistical wilfulness.

The fall of Adam has been called a fall upward; but it must be remembered that the upwardness of that fall began with the provisions of the redemption. Eve had no occasion to rejoice in the act through which she was banished from Eden until it was revealed to her that mortality could carry over into immortality. Her transgression left her at the bottom of the letter U. The curve upward began when the Christ mission was made a part of her mind content. She and Adam had gone to the bottom of the well and were companions of death. The atonement was the ladder by which they could voluntarily ascend; faith, repentance, and baptism being the rounds of that ladder.

Through the fall the unescapableness of divine justice was provided for. Man knew what it was to be spiritually dead; that is, to be justly an outcast from the conscious presence of his Father, God, and that, too, without the knowledge of any pathway back, and with a keen consciousness of an unworthiness for that spiritual life or companionship with God.

There was no room for complaint, the claim of justice could not be challenged, its power to encompass the universe was left unquestioned; sternly he stood at the gateway forbidding the entrance of a hope to the tree of life, yearnings only could pass him by.

Through the atonement the infinite reach of mercy was provided for. Behind this mercy was something more than justice, something more than mercy; it was the sum total of them both, so blended that the strength of the one was unimpaired, and the sweetness of the other unwasted. It was the love of God starting from the heights above and reaching to the depths below. Well did the psalmist exclaim, "If I ascend up unto heaven, thou art there; if I make my bed in hell, behold thou art there." (Psalms 139:8.)

The fathomless interest of divinity in humanity is expressed in the scripture: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

No one can fully know what that gift meant, except him who gave it. It was a gift of a Son, a Counselor, a companion Diety, made that God might prove the love of Divinity for humanity, and win the love of humanity for Divinity, and thus increase the love and joy of both.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

"God is love." But God is more than love, and yet he is more love than anything else. The love element dominates in him. The godliness of man is measurable by his love of God, subject to the test of keeping God's commandments.

The Son had planned the play, in which he, the hero of the great drama, must give to each and all of humanity more than they could give to him. They should become helpless captives of death; he should ransom and give new life to all; he should suffer and die and descend into the pit. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.)

In all his life of loving sacrifice, the atonement hero not only taught but walked, with mercy and justice wed, back to the presence of his Father where he unlocked the prison door and opened a gospel dispensation. (I Peter 3:18-20.) (Also *Vision of President Joseph F. Smith, Improvement Era.*)

The Christ was to be in hell but not of it, and all this for love, first, of his Father; second, of humanity; third, of his mission, wanting nothing more. That he neither sought for nor thought of other recompense is made clear in his prayer report to his Father. (John 17.)

He paid the race death-debt, that man might be, in the life to come, an immortal, living soul, which is more than he was in the life before, for then he was but a living spirit. He gave his body and shed his blood that man might have a body new with spirit blood within its veins, and then besides, he lived an earth life which not only taught the way, but made the path back from spiritual death to spiritual life, which spiritual life is the enjoyable presence of him with whom Adam dwelt in Eden; and thus the Christ, the hero, became the one ideal of the ages.

The love-winning power of the atonement glows in the expression: "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) There is prophecy as well as edict in the two great commandments: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:30-31.)

The last personal injunction of the great redeemer to his apostles was a love message. "A new commandment I give unto you, that ye love one another; as I have loved you." (John 13:34.)

One of his final declarations pointed to the carry-over of his affection into the world beyond when he said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2-3.)

These statements seem to encompass all love from the call of Divinity to the coo of the dove; parallel in scope with the reach of the atonement, from the abode of the Gods to the prison of the condemned.

When Christmas Came

(A true story of early days in Utah)

Mae M. McAllister

I knew it was nearly dawn. I seemed to be trying to sleep and yet trying to wake; the semi-stupor of an un-get-at-able problem repeatedly roused me, and then sent me drowsily off again in a mystifying, unattainable quest. My goal assumed a form of beauty; and I ran and ran, until exhaustion chained my feet. Then it became a grotesque shape, calling and beckoning to me with a finger of gold, until in my madness, I toiled on and on—I would have it for my own—this thing that, in its hysteria and worth, at once, both held and repulsed me. Languor over-powered me. I tried to give up the chase and rest; but like a phantom of delight, it flitted far beyond the vision I pursued.

I awoke perplexed and weary to a steady rustling of rain fall. The day following in the wake of my dream seemed dark and foreboding, everything was hopelessly bedraggled and forlorn. Heavy black clouds hid the sun, the birds refused even a twitter, except for a disconsolate hoot-owl who at measured intervals rolled forth a mournful call.

Thus half the morning had worn away, when Mrs. Simpson, a neighbor woman, ran in "to see how the packing was progressing," and, incidentally to air her interest about our intention of stopping off in Salt Lake City. The "Mormons" were intensely notorious in the East at that period.

"Mrs. Olson said that you were going to stop off in Salt Lake City, but I didn't believe it. Oh, are you, really? Well, you'd better not let one of those 'Mormon' polygamists get his eye on you, or your husband will have to join to get even; but, perhaps you are going for the purpose of joining them. Mrs. Olson said she had her suspicions, but then, of course, I know you wouldn't stoop to anything like that." She paused for my answer, and for breath.

"We are planning on stopping over a day or two," I said. "Mr. Davis has a brother there and wants to see him."

"What! A brother in Salt Lake City? But then, of course, he may be a missionary to the wicked 'Mormons'—oh,—oh, a 'Mormon' himself, how can you bear the disgrace?"

Every word was a sword point; I at once censured myself for having, in an unguarded minute, admitted this reproach upon my husband's family, and began, apologetically: "He was just

a boy when he joined the 'Mormons.' It was while we were still living in Denmark, before Mr. Davis and I were married. Out of curiosity John went to a street meeting held by two 'Mormon' elders; and once under their influence, 'tis said, you are bound to join them. He was almost ready to leave for America before he let his parents know that he was a member of that despised Church. His father disowned him and his mother shed buckets-full of tears. No worse disgrace could have been brought upon the family. His father and mother have never forgiven him, and none of the family have seen him since. At first none of the family would answer his letters, but he kept on writing just the same. Then his first child died, and Olef answered the letter that brought the news. Since then they have written once or twice a year."

"But, a 'Mormon' relative," put in Mrs. Simpson! "How could you marry Mr. Davis after his brother had disgraced the family?"

"I loved Mr. Davis, and he was not to blame for his brother's mistake. We have always felt the disgrace keenly, but Olef says he still loves him as a brother, though he detests his views. I have no desire to come in contact with the 'Mormons', but it seems the only thing we can do, to stop over a few days when we are going right through the town where his brother lives."

Mrs. Simpson rose to go. Her parting shaft added color to my many misgivings concerning our stopover in the 'Mormon' city.

"Well, from what they say about Salt Lake City, it is as bad as Chinatown for its secret passages and private rooms. You'd better watch that a sliding door doesn't close forever between you and your husband while you are in the 'city of many wives'."

The next Sunday the minister's sermon was all for our benefit. He discussed the "Mormons;" their superstitious religion, their poverty, their immorality, their evil influence over those who came in contact with them. It was evident that Mrs. Simpson had reported her visit with all necessary embellishments. I felt that every eye in the congregation was on us, and that we were deserving of criticism.

I tried that evening to persuade my husband to visit his brother after we had settled in California, for it was to California that our minds were turned, with a view of making our home. He was as opposed to the "Mormons" as I, but he knew nothing of the superstitious fears that were haunting both my sleeping and waking hours.

"Pass right through the town where John lives without stopping?" and a look of surprised disappointment filled his eyes. "You wouldn't want to hurt him so, mama, even if you despise his religion. Haven't we always tried to show the true Christian

spirit? "Would you feel best to do it that way?" In spite of my fears and misgivings, I felt justly rebuked. I agreed with him that he was right, and that John had been sufficiently punished with the scorn of his family.

He assured me that our stay in Salt Lake would be short, perhaps only a week; and I exacted a promise from him, that while we were in the city he would allow no one to talk religion with him. The day had worn heavily on me, and these two promises gave some assurance, some relief.

Many friends saw us off on the train, a week later, when we left Wisconsin, and were really sincere in wishing us "God speed." Mrs. Simpson couldn't resist one last word, "Write and tell us all about the 'Mormons'."

Our trip over new country might have been a pleasant one except that my morbid fears kept me unstrung and ill at ease. My husband urged me repeatedly to tell him what was wrong, but I insisted that it was nothing—perhaps the preparations for the trip had tired me more than I had guessed.

When our train chugged into Salt Lake City, I sincerely wished that we were going to pass through without stopping an instant; but with my husband and two children, soon stood in the crowd at the depot.

I looked around, "Why, I thought all the people here were 'Mormons'," I said to Olef, "but there are lots of good, honest looking people in this crowd. Can it be possible that other people would live here among the 'Mormons'?"

Just then John merged from the crowd, caught my husband in his arms, and we were hurried away to his home.

I kept on the alert for any surprises, or any efforts of this despised sect to involve us in its strange views.

The first day or two we were there, John took us around the city, and to call on some of his special friends.

I was quite disappointed with the intelligence of this isolated people; with the development they were making, the permanency with which they built their desert country, with the atmosphere of culture and education that surrounded them, but in spite of it all, I still suspected their morals, their whole religious code.

On the third day, I was suddenly seized with mortal fear, when John's wife invited me to attend Relief Society meeting with her. My mental recording apparatus ticked off like electricity—they had showed us the best of everything, done everything to assure us; but now it had come—this was to be the kidnapping Mrs. Simpson had warned me against. I offered every excuse—but the true one, but persistent Emma overruled them all; even my husband insisted that I go. I suspected men in ambush with every step, but my searching eyes went unrewarded, and we reached the hall with no unusual occurrence.

I don't know what I expected to see when I went inside—but I didn't see it, everything seemed outwardly calm and peaceful; inwardly, I was all turmoil, but sat quietly waiting my doom.

Meeting began with a song. Then one of the women arose to pray. What was happening—a sudden calm filled my breast, I listened with amazement—I understood every word of her most wonderful prayer, though I knew only the Danish language and she prayed in English.

I was alarmed at this incident, and determined to get away from the city at once lest the influence felt during the prayer should do for me just what the "Mormon's" influence was purported to do.

That evening I related the circumstances to my husband, pleading that we be off for California immediately. He listened in silence, but made no reply to my remarks, but after a moment commented on minor happenings of the day. Fear that his attitude was changing gripped my heart.

The next day, Gloy came running in, followed by the other children, "Mama, let's not go to California yet, let's stay for the conference and the big celebration." And the others joined in, "There are going to be fire-crackers, and races, and picnics and everything."

"Let's stay for it, mama, please."

Even this childish prattle seemed to portend evil. "Hush, hush!" I begged, "we cannot stay, we must be on our way." And I sent them out to their play.

Then Emma took up their cause, urging that a few days more or less could make no difference to our Western trip. I tried to defend myself, but burst into tears and left the room. My apprehensions were distracting, how did I know but that the celebration was to culminate in my separation from my husband.

Again I broached the subject of leaving to Olef.

"Don't you think we'd better decide to stay for the conference, and the celebration that is to follow right after, Mama?" he said leisurely, "It will really make no difference to us; and the children and everyone else seem so anxious for us to remain."

This was too much for the tension I had sustained ever since reaching the city, and I flashed back at him, "Why, I believe you are becoming converted. You tolerate everything these people do. You promised me we'd stay only a week, and now you want to break your promise. I have suffered this humiliation long enough—nothing under heaven can prevent me from leaving at the end of the week. A week is a month under some conditions," and I broke into tears.

Then my ever kind husband tried to soothe me; he had thought I might enjoy staying, but if I desired, we should certainly leave on Tuesday.

But Monday morning, John was called out of town on urgent business and would not be back until Wednesday. He wanted Olef to stay until he returned.

"We have been separated so long, and you are making your visit so short, that I feel I just must be here to see you off. Can't you possibly wait until Thursday?"

After we went to bed that night, Olef, very tactfully put the question up to me. I felt it small to refuse him, but it seemed I could not consent. We talked pro and con until Olef fell asleep. I lay for a long time, wretchedly studying the problem: why should I still suspect these people when conditions seemed so fair among them, and they had given every proof of sincerity—surely I was hard in my heart—but then Mrs. Simpson's stinging words together with the strangeness of my dream, flooded my mind and drove from it all reasoning. "What is the difference to John and Olef?" I complained, "they have said their good-bys, at most they could be together only a few hours more—and what if John shouldn't get back when he expected, besides all the packing was done, and everything would have to be upset again—and anyway, wasn't it a frameup?" I couldn't shake the fear of treachery. The clock struck one. In a determined moment, I roused Olef, and said, "I've tried, dear, oh, so hard, but I can't decide to stay."

"All right, little woman, it is to be just as you wish," and in two minutes, he was again snoring.

His kindness shamed me, but my fears throttled my better impulses and, struggling with these feelings, I sank into the same dilemma of restless sleep and dreaming I had experienced that morning just before leaving Wisconsin. It repeated itself, almost with perfect exactness, bringing weariness of body and of brain.

I was awakened, I know not how, and found myself at the children's bed. "Gloy," I said, "Gloy, dear, what is the matter?" She threw two feverish arms around my neck, my face seemed to scorch against hers. "Darling, what is it?"

"Oh, mama, I'm burning up!"

I called my husband, and made a light. We did everything we knew for her, but though we had thought it just a cold, she seemed to grow worse with each heart beat, and daylight urged us to send for a doctor—a "Mormon" doctor—the thought almost choked me.

The doctor came and pronounced it typhoid. He seemed competent, and most solicitous for her well-being, and was able to make her easier; but the fever raged on, and I thought of my rash statement, "Nothing under heaven can keep me from leaving when the week is up." Could this be reproof?

And when days passed with never a moment's improvement, our trip was postponed indefinitely. We rented a house and moved to ourselves that we might have absolute quiet.

Everybody in the neighborhood, yes, everybody in the whole town, did all in their power for our help and comfort. They cooked and brought meals to us, did our washing and ironing, watched at the sick-bed, and showed every conceivable kindness, saying that it was the work of the Relief Society to comfort those in need.

I hurtled under the humiliation of accepting favors from the "Mormons", but they were just the people who gave favors without realizing it, and before one could object.

The days wore into weeks and the weeks into months, and our fair little eight-year-old, lay like a will-of-the-wisp, more of the other world than this; all medical aid and loving care seemed futile.

John and Emma begged and begged us to have our child administered to; the bishop and his counselors, and many other friends urged that there was no harm in testing it out. Even the doctor tried to persuade us, but we were firm as adamant; it was sheer folly, why resort to it? Why mock our own human intelligence just because we knew we must give her up.

The little pale face grew thinner, and the frail form more languid. She was far past being delirious; much of the time she was wholly unconscious, she had not spoken a word or scarcely opened her eyes for more than a week. The doctor had given her up, and still she lingered on.

One day as I sat watching for the breath that must bear her beyond our reach, I caught a movement of her lips, and leaned over eagerly to catch her faint whisper. My heart ceased its regular beat as I listened, "Mama, if you'll have the good men pray for me, I'll get well," she paused and I waited for I knew she had not finished. "if you don't, I'll die."

I could make no response. I motioned to my husband and we retired to a far corner of the room, where I repeated her words to him. "It's no use, I know that, this administration," I said, "but it is her last request, and we cannot let her die with an ungranted wish on her lips."

My husband surprised me.

"I have been wondering for two or three days, if we ought not to have her administered to."

There was no time for discussion; it was no moment for rebellion; the bishop and his counselors were called in.

It was only to satisfy her dying wish that I had considered having them, and in my heart they were unwelcome.

The child lay as in death, her lips almost as colorless as her white drawn face, I knew that nothing could save her.

The elders performed the administration, and waited, but she lay as silent as death. They conversed quietly among themselves, and I could feel that they wanted me to leave the room, but I

would not yield. Then the bishop spoke, "We are not going to leave this house until our prayers are heard in heaven, and the restoration of this child shall be a testimony to her parents of the truth of the doctrines of Christ as taught by the Latter-day Saints."

A half hour later, they asked us all to kneel by the bed, and they again laid their hands on her head. When they had finished, her eyes moved, and by holding a mirror over her mouth, we could tell that she was breathing. Even such slight signs of life gave us encouragement; still I did not acknowledge any efficacy in faith, any power in prayer, and could find no peace in my heart.

Three weeks passed, registering slight improvement, our little girl was still too weak to speak, and we wondered how her life could hang thus by a thread.

One night, Mr. Davis had lain down for a few minutes and I was alone by the bedside, when I noticed that she had gone into convulsions. I ran into the room where Olef was, "Papa, quick! go for the doctor, Gloy is dying!" He grabbed his coat and ran to the door, but unseen hands held him back. The power was as real as physical human strength; he could not combat it, looking on, I realized his struggle.

He came back to me and said, "Let's kneel at her bed like the 'Mormons' do, and pray, I've been prompted many times to do this, but feared you would think I was being converted; yet, I am convinced that we, as well as the elders, must bow in the meekness of faith, or our child will never recover."

We knelt in prayer, and when I listened to my husband's first prayer at the bedside of our dying daughter, I knew that I must yet be scourged until I could humble myself before God. Little Gloy was resting before we rose to our feet; tears filled our eyes when she opened hers and recognized us.

"Do you feel better, dear?" her father asked.

"Yes, papa," and she smiled.

Her words were like the ringing of chimes. From that time on, we did not dare to neglect praying for her, and slowly but surely, her strength came back; but still we showed no intention of accepting these new-fangled doctrines.

At length she began to talk of the other children, and notice other things that had interested her before she took sick; as she grew tired, she always ran into a sort of delirium. One day during one of these talkative moods, the "big celebration" flashed into her mind, and she began plying me with questions.

"Didn't they have the big celebration? Why didn't we go? I didn't see any fire-crackers," and then—"when will it be Christmas?"

"In about two months," I answered—"Just two months from today," I added, as I glanced at the calendar. "We will be in California for Christmas," I went on—and my thoughts ran on

a tangent as to how fate works her way. It has been over three months since we left Wisconsin with the view of being in California in three weeks. But Glory interrupted my reverie.

"I'll be glad when Christmas comes."

"Will you, my dear? So will I. What are you going to do on Christmas?"

"Oh, I'm going to be baptized. I'm going to be a 'Mormon', so when I get sick I can be prayed for and get well."

I smiled at her earnestness, and said, "Oh, are you?" But in my heart I was secretly glad that we would be far from Salt Lake City when Christmas came, where she could forget her foolish notion. For, though I had learned to like Salt Lake City, and my prejudice against the "Mormons" had cleared away, I was beginning almost to mistrust myself in this atmosphere.

Gloy rattled on, "Yes, and so are you and papa and Ernest; we'll all be 'Mormons'."

Her childish prattle did not worry me now as it once had done, especially since we were already beginning to shape our plans to be on our way once more, but I redoubled my force to urge a speedy departure.

But it seemed that the fates were not content with the havoc they had wrought in our plans, and the dread typhoid confined our boy to his bed; and two or three days later, I, too, was stricken with the fever, and lay many days in a stupor of semi-consciousness. Whenever it merged into delirium, I seemed, repeatedly, to see Gloy going down to the water's edge, on Christmas morning, then I would beg my husband to "let us start for California in the morning." Then always the delirium played a trick of diversion, and I begged to be baptized. When the fever was gone and I was rational, I seemed to recall, vaguely, and with embarrassment, what I had said, but no one ever gave me a clue of proof, no matter how I questioned.

Days lengthened into weeks, and the elders came often to our home; and when in time, myself and little boy were again well, we knew that it was only through the mercy of God. By this time, my heart was softened, as my husband's had long since been; and before we realized that we were fulfilling Glory's wish, we had set the Christmas Day for our baptisms.

The day was white with snow, but clear and bright, the happiest Christmas we had ever known. John and Emma were overjoyed, and the whole city seemed one family, rejoicing over our conversion.

We had been lashed, literally lashed into the fold, but we were sincere and our hearts were glowing with the warmth of happiness. Every vestige of hardness and bitterness had gone from them, and we were ready to say, "Thy will be done." It was

then that we knew, in truth, that the Christmas is a day of "Peace on earth, good will toward men."

Our going to California, became only a visit, and that, years later. Olef had had the pleasure of two missions to Denmark and the supreme joy of converting both his father and his mother, who returned to Salt Lake City with him at the close of his second mission.

The greatest peace and contentment that we have ever known has come through obeying the teachings of Christ, in being true Latter-day Saints.



Your 1926 Opportunity

Once again Opportunity, in the guise of the Good Health Christmas Seal, knocks at the door of every man, woman, and child in the state of Utah. Once again the Seal brings its message of holiday cheer, its heartening reminder that it is the pennies, dimes, and dollars which you and others spend for it each year that make it possible to carry on the nation-wide winning fight against Tuberculosis.

It is hard to believe, now, that back in those dark days before the Christmas Seal came, there was no place in the entire country where a person suffering with Tuberculosis could be taken to be cared for. Hard to believe that there was no such thing as a Chest Clinic for the early discovery of the disease; that a Public Health Nurse was a being practically unknown. Hard to realize that people generally did not know that Tuberculosis can be cured, that Tuberculosis can be prevented.

Stop for a minute and compare the knowledge of, and the interest in, Tuberculosis which exists today with the ignorance and the indifference of sixteen years ago. It is only by doing this that you can get a real glimpse of what the Christmas Seal has accomplished by the wise investment of your pennies, dimes, and dollars, and of how it has come to pass that today Tuberculosis is the most intelligently fought disease in the history of mankind.

The Christmas Seal has done much to educate the people against this dread disease. It can do more. How much, it is for you to say.



Susan West Smith

Alice Louise Reynolds

Susan West Smith, revered and venerable mother of our beloved president, Clarissa Smith Williams, departed this life October 14, 1926.

Her life extended far beyond that of the average person, consequently "Aunt Susan" Smith, as she was affectionately called, was eye witness of a very great many changes in this rapidly changing world of ours. The Prophet Joseph Smith has been dead eighty-two years, and yet "Aunt Susan" recalls seeing him riding horseback through the streets of Nauvoo, when she was a child of four years of age.

Susan West Smith was of southern extraction. Her father,

Samuel West, and her mother, Margaret Cooper West, were converted in the state of Connecticut. From Connecticut they moved to Tennessee, where they frequently entertained the elders. Later they moved to Nauvoo, and were there at the time of the martyrdom of the Prophet, and the expulsion from the city of the Saints.

They left Nauvoo in 1848, making several stops along the way to plant and reap crops. Finally, in September, 1851, they arrived in Salt Lake valley. Southern Utah was beginning to be settled, so that Samuel West and his family joined the ranks of the pioneers of Southern Utah by moving to Parowan, soon after coming to Salt Lake.

Their family consisted of eight children—six daughters and two sons. President Williams relates that her mother used to tell of the lively times the girls and boys had in the community dances and other town frolics.

In December, 1857, Susan was married to George A. Smith, then counselor to President Brigham Young. Her own family consisted of five daughters—President Williams being the first. Her daughters' names in order are—Clarissa—Mrs. William N. Williams; Margaret—Mrs. Edwin F. Parry; Elizabeth—Mrs. Hyrum Cartwright; Priscilla—Mrs. George S. Taylor; and Emma Pearl. "Aunt Susan" survived all of her daughters except President Williams.

Although Sister Smith has been a widow for many years, her husband having died in 1875, she was left sufficiently well off that, with good management, she was able to take care of her family, and educate them.

The family lived in the Historian's Office until President Williams was fifteen years of age. Just before her father left for his Palestine mission they moved to Wilkie Hall, on Second West and First North. Here they remained for three or four years, finally building and locating on West Temple. For a while Sister Smith made her home with her daughter—Mrs. Elizabeth Cartwright. For the last three years she has been living with President Williams.

Sister Smith is survived by twelve grandchildren, and twenty great-grandchildren.

When "Aunt Susan" lived in Wilkie Hall, the 17th ward Relief Society met at her home, and finally, when she moved to West Temple they continued meeting with her. She devoted a good many years of her life to Relief Society work.

At the completion of the Salt Lake temple, she was called to be an ordinance worker—one of the first—and to this work she devoted herself for twenty years. Elder George Albert Smith tells us that Sister Smith was quiet and unassuming in her manner, not given to extremes in any way; not inclined to weep, but she

was so greatly pleased at the call to become an ordinance worker in the temple, that she wept for joy.

She was possessed of that hospitality so characteristic of people of southern extraction, so that at conference time, and on other occasions her home was a comfortable and joyous abiding place for many people from many parts of the state.

She radiated kindness and good will wherever she went, and those of her own hearthstone, and her many friends, were truly devoted to her. Greatly beloved was she by her surviving daughter and sons-in-law; by her grandchildren and great-grandchildren. In her passing they mourn the loss of a parent, a real gentlewoman—one who had an abiding faith in Jesus Christ and his great latter-day work.

Golden Rule Orphans

E. Guy Talbott

The orphan children in the far off lands
Stretch out to us their tiny pleading hands.
Across the sea we hear their plaintive cry;
Shall we to them the Golden Rule apply?

Who are these waifs afar across the sea?
What claim have they on us, that we should be
Concerned? Wait, friend, before you ridicule
An orphan child. What says the Golden Rule?

The Golden Rule demands that we shall give
Our aid, that those about to die may live;
If we were in distress, about to die;
Would we not want someone to hear our cry?

Shall we not practice, then, the Golden Rule,
And give the orphan waifs a home and school?
They live in sacred Bible Lands afar;
To them America is Morning Star.

*This poem is a plea for help from the Near East Relief Committee.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faleth

THE GENERAL BOARD

MRS. CLARISSA SMITH WILLIAMS	. . . . .	President
MRS. JENNIE BRIMHALL KNIGHT	. . . . .	First Counselor
MRS. LOUISE YATES ROBISON	. . . . .	Second Counselor
MRS. AMY BROWN LYMAN	. . . . .	General Secretary and Treasurer
Mrs. Emma A. Empey	Mrs. Julia A. Child	Mrs. Barbara Howell Richards
Mrs. Jeanette A. Hyde	Mrs. Cora L. Bennion	Mrs. Rosannah C. Irvine
Miss Sarah M. McClelland	Mrs. Julia A. F. Lund	Miss Alice Louise Reynolds
Mrs. Annie Wells Cannon	Mrs. Amy Whipple Eyans	Mrs. Nettie D. Bradford
Mrs. Lalene H. Hart	Mrs. Ethel Reynolds Smith	Mrs. Elsie B. Alder
Mrs. Lotta Paul Baxter		

Mrs. Lizzie Thomas Edward, Music Director
Miss Edna Coray, Organist

RELIEF SOCIETY MAGAZINE

Editor	. . . . .	CLARISSA SMITH WILLIAMS
Associate Editor	. . . . .	ALICE LOUISE REYNOLDS
Assistant Manager	. . . . .	AMY BROWN LYMAN

Room 28, Bishop's Building, Salt Lake City, Utah

Magazine entered as second-class matter at the Post Office, Salt Lake City, Utah

Vol. XIII

DECEMBER, 1926

No. 12

EDITORIAL

A Testimony of the Divinity of Jesus Christ

Last Summer we had as a guest in our state, a gentleman who possessed a good deal of information upon a number of subjects. He was often right and his ideals were often very worthwhile, but on one vital point he was seriously wrong. He advised that our missionaries cease bearing testimony and turn to proclaiming the doctrine of eternal progression, stating that testimony bearing is "suggestive," and that it will not appeal to thoughtful persons—persons of intellectual standing.

If there were no genuine dollars in the world there could be no bogus ones, so that we admit at the outset that there may be such a thing as a bogus testimony, which is in and of itself an admission that there must be genuine testimonies. We care nothing about the bogus sort, for they have no more power to save than the bogus dollar has power to purchase, but we are interested in a living testimony of the divinity of Christ, and in a testimony of the restoration of his gospel in these latter days.

Any intimation that persons who bear testimony in soberness and truth are in any way inferior to others, even though those

others be recognized as "intellectuals" is strikingly absurd. To begin with, Jesus himself acknowledged his divinity when he said to Peter, who declared he was the Christ, the Son of the living God, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Today the far-reaching influence and work of no other born of woman stands out as does the influence and work of Jesus of Nazareth.

We take it that we do not need to argue to support the intellectuality of the great missionary apostle Paul. Paul was reorganized as a scholar, and yet so potent is his testimony, as it has come ringing down the ages, that we almost forget that he was a scholar, remembering most of all the testimony which he bore.

Recently an article appeared in *The Forum* from Senator Reed Smoot. The editor's introduction to the article refers to Senator Smoot as a captain of finance. He is truly that, and has always been regarded by those who know him best as an expert business man. To quote from one writer, "He is a man who literally eats figures." Yet, in appropriate places, and at appropriate times, Senator Smoot does not hesitate to bear testimony that he knows that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We take it that no responsible person would be so foolish as to intimate that the United States has as chairman of its Committee on Finance a man who is feeble-minded.

President Heber J. Grant who is at present presiding over the Church of Jesus Christ of Latter-day Saints, is valued by the adherents of the Church perhaps as much for the strong testimony which he bears as for any other contribution he makes to the well-being of his people. His is a testimony of sincerity and power, clean-cut and unequivocal, which is carried forward by a speaking voice of very unusual quality. That he regards not only his own testimony but the testimonies of the Latter-day Saints as fundamental, in the building of their faith and the saving of their souls, none can doubt who read this testimony borne by him two years ago in the October conference:

"I rejoice that the Church of Jesus Christ is founded upon the first great vision that was enjoyed by the boy Joseph Smith over one hundred years ago. He declared that he saw two heavenly beings, whose glory and grandeur were beyond the power of man to describe, and that one of them addressed him and pointed to the other and said: 'This is my beloved Son, hear him.' There cannot be any doubt in the heart of a Latter-day Saint regarding Jesus Christ being the Son of the living God, because God himself introduced him to Joseph Smith. It is a fundamental truth of the Church of Jesus Christ in our day that

Joseph Smith was and is and ever will be a prophet of the living God; and with Joseph Smith recognized as a prophet of God, and the testimony in our hearts of that fact, there will never be any schism, so to speak, in the Church of Christ. Any individual who does not acknowledge Jesus Christ as the Son of God, the Redeemer of the world, has no business to be associated with the Church of Jesus Christ of Latter-day Saints. This Church is, as I read to you it should be a marvelous work and a wonder. There is nothing like it in all the world, because Jesus Christ, the Son of God established it, and is the head of it; because Jesus Christ manifested himself to the Prophet and Oliver Cowdery, and to others; and because God, in answer to prayer, has given to people all over the wide world, where the gospel has gone, an individual knowledge and testimony regarding the divinity of the work in which we are engaged."

The Women Hold the Fort

In the October issue of *The Forum* is a very cleverly written story entitled, "The Bootlegging Woman." The story represents a woman who is breaking the law by manufacturing intoxicants and selling them. The word goes out that liquor may be obtained at her house-boat on the Duwamish river, and so officers are detailed to make the search.

The officers find the house-boat very neat, and are surprised when they enter it, realizing as they do that it is not the sort of house in which one would expect to find liquor.

They go through and find nothing. The longer they search the more infuriated they become. At last they tear up the floor, hammer holes in the walls, and break to pieces the picture of her mother, to whom she is devoted. She is sure when the officers enter they will not be able to discover the whereabouts of the liquor, and so she sits quietly crocheting. Finally when the search is abandoned, and the officers retire, the woman goes out and cuts a few cords that lead into the water. At the end of each of these cords is a quart of "hooch." By severing the strings the bottles are let into the river and their contents at once destroyed.

The story represents the woman as one who has had a severe struggle to make a living, and who is now, for the first time, through the sale of illicit liquor, enjoying a little ease.

We are glad that Kate Mullen, its author, gives us a woman who in the end would rather live a life restricted so far as material comforts are concerned, than break the law. Any other outcome would be a libel on the position occupied by the women of the United States on this important question.

Recently we had a visit from Dr. Valeria H. Parker, president of the National Council of Women of the United States. In an address before the Women's Christian Temperance Union of the state, she expressed herself as being happy to declare that the thirty-five affiliated organizations of the Council stand for prohibition.

Many men who declared themselves in favor of woman suffrage did it because they believed that women would support moral issues. It is a matter of the keenest satisfaction to women that their trust has not been misplaced, and that prohibition is receiving such abundant and whole-hearted support from the organized women of the United States.

The Birth of Christ

Lydia B. Harris

In the beautiful valley of Nazareth,
In the hills of Galilee,
Dwelt a charming maiden with golden hair,
And a face that was fair to see.

There also dwelt, in this goodly land,
One whom the Lord loved well,
Who became betrothed to this blue-eyed
girl,
And came with her to dwell.

These two worthy souls had been chosen of
God
The guardians of Jesus to be,
And only an angel sent down from above
Could help them their mission to see.

A more sacred, a more hallowed calling
Ne'er has fallen to mortal man
Than came to Mary and Joseph
In fulfilment of God's great plan.

With humble and prayerful hearts
They communed with the Father above,
They were willing to do his bidding,
And he blessed them with his love.

Now traditions tell us that in this land
Lived a cowardly, worldly king
Who, with his stern laws, did affliction
Upon his people bring.

A heavy unwonted taxation,
Just to please his hunger and greed,
For wealth, and gold and riches
His law had strictly decreed.

So, to show a record of all their estates,
In obeying the King's command
The people flocked into Bethlehem
From every part of the Land.

'Twas a long and wearisome journey,
They were hungry, and tired and cold,
Among the throngs that had gathered
Were Mary and Joseph, we're told.

And Mary's frail being was weary,
They could find no room at the inn;
So, into a stable they wandered
To get away from the din.

'Twas that night was born a wee baby,
Who in swaddling clothes, they say,
Slept in his bed in the manger
Awaiting the dawn of the day.

His mother was joyful and happy,
Not even the shepherds could doubt
Why the bright star appeared in the heaven
And the bright light shone all about.

Who can think of a thing half so wondrous
As that morn of the first Yule-tide,
When the news that spread o'er Bethlehem
Had been born a little child.

And angels sent forth the glad tidings
A Savior was born; and then,
They sang Glory to God in the highest,
Peace on earth, good will toward men.

Pa

Coral J. Black

It was ten o'clock in the morning on a chill December day. The large, colonial home, usually so full of gladsome confusion and delightful odors, seemed strangely silent. A thin wisp of smoke feathered lazily from one broad chimney—the only visible token of life within.

The spiral of smoke came from a small grate fire, in the front bedroom on the second story. It was a cozy room, large enough for a certain sense of airiness and freedom, yet small enough to emanate the comforting, delightful assurance of a close embrace. It was furnished richly, if somewhat after the style of a past decade—enlarged portraits adorned the walls, braided rugs were spread upon the floor, a hand-crocheted counterpane lent elegance to the plump bed, and the chairs were all carefully padded and cushioned with gay colored chintz.

It was a room with personality and charm, and, yet, a soul.

The soul of this delightful place sat in her beruffled Boston rocker at ten o'clock in the morning on this cold, raw Christmas day.

The small, oval face still held a little of the beauty that had once been its boast. The white hair waved softly and naturally above a placid brow; the eyes, still clear and darkly blue, held the peaceful far-away look of one who gazes into the past.

The hands, grasping two large wooden needles and a partly finished white wool jacket lay idly in her lap. From the thin lips came words, addressed to no one in particular, merely concrete thoughts, a habit the aged and lonely often acquire. But here was no confused jumble of thought, no vagaries of a weakened mind, but picture-words, drawing from the past vivid scenes of joy and sorrow, scenes passing in swift review before those retrospective eyes, as clearly and continuously as if projected by a cinematograph.

"Can this really be Christmas, or is it merely a strange and perplexed dream from which I shall presently awaken?"

Mellow and sweet the words fell upon the stillness of the lovely room and for a moment her gaze wandered from the holly-wreathed picture above her mantel to the handsome dressing gown thrown across the foot of her bed and the dainty boudoir slippers peeping from beneath; to the silver inlaid dressing set, so lately stripped of its Christmas wrappings, the quaint jade necklace, the silken scarf.

A smile hovered momentarily about the small mouth then with a slight shrug of the shoulders the voice continued: "I guess it's real enough but, but I suppose I should have gone to Mrs.

Gregory's with the rest of the family. It was kind of her to include me in the invitation. Of course, Minnie never would have gone had she not done so; it took plenty of urging as it was. Minnie, what a dear daughter she is, so like her Pa. John is quite a bit like Pa, but Minnie is just Pa over again, the same shiny brown hair and hazel eyes, the same voice, and laugh, and loving ways. How fortunate I am to have such a home in which to spend the remainder of my life. But I would rather far be with Pa back on the farm, back in that dear old h-home!" The voice quavered perilously for an instant than steadied.

"We never had a quiet, lonesome Christmas like this on the farm. Why if Pa was here there would soon be sunlight and warmth and laughter. Pa had that way with him—could dispel the darkest clouds like magic, no matter what trouble befell us, as soon as Pa put his dear arms around me, my heart began to sing like a robin in the springtime, 'cheer up, cheer up!'"

"Yes, and there would be children romping about, laughing and shouting with happiness. Pa just naturally loved all children, was just like an over-grown, rosy cheeked boy himself. Pa loved everyone. Love just grew with Pa like melons on a vine!" A wistful smile again curved the small mouth, the far-seeing eyes gazed steadily into the glowing coals, and after a moment's silence the voice continued:

"How everyone laughed at Pa when he built the old farmhouse. We were young folks then, only two of us, yet in spite of all their jokes we went calmly ahead building an eight-room house. If he replied to their sly jests at all, it was only to maintain stoutly, that it would be small enough sometime.

"Of course, it was years before it was all finished, but there came a time when every room was in use, not one to spare. Oh, dear old home, I wonder if your walls ring with as sweet music today as when Pa and all the children were there? Will there ever again be as much love and kindness gathered under one roof?"

For a time there was silence in the little room save for the ticking of the clock and the sputtering of the dying fire, then the voice tremulous with emotion, resumed its spoken reverie:

"After the children began to leave the old home, came the happy re-union at the holiday season. Christmas was set apart as Home Day and nothing was allowed to interfere with the gathering of our merry clan. And such loads of children, it seemed as if each Christmas brought a new face or two into the family circle.

"For weeks beforehand Pa would spend his evenings making toys for the little tots, the cleverest things—seemed like Pa could do most anything and a few days before Christmas he would bring home a great pine tree, and loads of evergreens to trim the house. How he would whistle and sing as he decorated this room and that, hung the festoons of gaudy paper chains, and last the bit of mistletoe which gave him an excuse for kissing each of our five

daughters-in-law before the day was over. I can see just how he looked, smiling at me over his spectacles and saying, "You know, Ma, 'stolen kisses are the sweetest.'

"How the big pantry fairly swaggered beneath its appetizing load. Pa said it made him hungry just to open the kitchen door and look inside.

"How the rafters rang with laughter and the pattering of feet. How Pa enjoyed it all. He would help to stone the raisins, and blend the great pans of mincemeat. He would dress the strutting turkey and stuff the fat sausages. He would draw the amber cider from the barrels full and cold; would even help to stir the cakes and crimp the plump mince pies.

"Oh, yes, Christmas was a wonderful day when Pa was here! Is there any beauty like that of bright-eyed, rosy-cheeked children? Any music to compare with their joyous laughter, and happiness like the love of one's mate?"

"Yes, it was hard work, but oh, the recompense! Only where love abounds, does one ever find the reward commensurate with the labor. Love and service, service and love. Ah me, how long it takes to learn that these two constitute life's perfect harmony!

"I believe the hardest task I had was refusing the little ones a taste of this and a piece of that, for fear it would spoil their dinners. Yes and it was fully as hard to deny those half-grown boys, who punctuated their teasing with sly kisses.

"The girls were willing, even anxious to help me, but they had acquired a lot of high toned notions at college that didn't seem to fit in with my ideas—like the oyster dressing John's wife made for the turkey one year, plain sage dressing was not good enough for her—and there poor Pa couldn't eat one bite of it! And so the girls left me to prepare the dinner but after it was over they just bundled me out of the kitchen while they put everything in order.

"I hadn't a single boy but preferred his mother's cooking to that of any other woman. I think that was because of Pa, he always bragged so much on everything I did, and told them, from the cradle up, that I was the best cook in the world. One by one I had to persuade my boys that their loyalty in such matters belonged to the young wife and not the mother. But I could not help the glow of pleasure and satisfaction the knowledge gave me.

"After dinner Pa was in his glory. He started the games with the children, told them stories, joined in their songs and chatter. The little ones would fairly swarm over Pa like he was good enough to eat. Some time later, Pa would bring in the foaming cider, pans of juicy apples, nuts and raisins. From then until the last load of babies disappeared he would urge this and that and the other on them. And the loads of things he sent home with them: boxes of apples, rolls of butter, jars of cream, hams, sausage, yellow pumpkins, baskets of eggs, dried sweet corn. Oh, the laughing and the

joking, and how they all loved Pa. Not a single child but would gladly have stayed with him, not a baby that would leave him for its mother.

"It was a farewell jest—'well you can't find anything else to give us, Pa, so we might as well go!' and Pa never failed to respond with a happy laugh, he enjoyed it, more than any of them. Was it any wonder they adored him when his every thought was of and for them? Oh, Pa, dearest, I'm so lonely without you, you who seemed the living embodiment of the Christmas spirit, who was love and tenderness, and Pa, I need you so!"

Below a door opened and shut. The little woman started up, the white wool jacket and the wooden needles dropped unheeded to the floor.

"My goodness! it's Minnie and the children back, I wonder why? What can have happened?"

A swift step on the stair and the door was thrown open. A girlish young woman hurried across the room and enveloped the fragile form in adoring arms.

"Why, mother dearest, it's cold in here, and there's tears on your cheek, cherie. Oh, don't feel badly. I am so ashamed to have gone and left you!"

"Why, daughter, it was all right. You should have stayed. I—I didn't even know about the tears. I haven't been alone, or lonely dear, I've been having Christmas back in the dear old home with Pa and all of you."

A sob shook the girl-woman. "I knew it mother, for Pa's reproachful eyes haunted me all through dinner, and as soon as I possibly could I came home. Oh, my dear, forgive me!"

The slender hands drew the brown head, "so like Pa's own," to her breast as she murmured. "Don't feel badly, Minnie, it doesn't matter. I—I rather like to be alone. Somehow I feel in closer touch with God; a more profound respect for heaven since Pa passed on. I know, dear heart, that if I find him there, eternity will be one long season of happiness for me."

Notice

An Italian peddler, calling himself both "Mormon" and Roman Catholic, as one or the other name seems of business advantage to him, is canvassing various stakes of Zion in Wyoming and Utah with silk and linen for burial clothes. He represents that he has had his goods examined by Mrs. Louise Y. Robison of our Burial Clothes Department, and that she has recommended both goods and prices. The whole matter is a misrepresentation. The Burial Clothes Department of the Relief Society has given no recommendation to any person selling material for burial clothes.

Relief Society Conference

Mrs. Amy Brown Lyman, General Secretary

The semi-annual conference of the Relief Society was held in Salt Lake City, October 2, 1926, with eighteen General Board members and three hundred stake officers and board members in attendance. Seventy-one of the ninety-six stakes were represented, and the following missions: Canadian, California, Eastern States, Hawaiian, North Central States, South African, and Western States. Two sessions were held, the morning session for general and stake officers, and the afternoon session for the public. At the latter session there were twenty-three hundred in attendance. The music was in charge of General Chorister Mrs. Lizzie Thomas Edward, assisted by Miss Edna Coray at the organ. Special features were soprano solos by Mrs. Edward and Miss Florence Summerhays, a cello solo by Miss Margaret Lyman and a contralto solo by Mrs. Viola Pratt McFarlane of New York. Miss Lyman and Mrs. McFarlane were accompanied by Mr. Alexander Schreiner, tabernacle organist. The ushers for the conference were provided by the Salt Lake stake. In the absence of President Clarissa S. Williams, who was detained at home on account of the illness of her mother, Counselor Louise Y. Robison presided at the officers' meeting, and Counselor Jennie B. Knight at the general session.

MORNING SESSION

Counselor Louise Y. Robison

My dear sisters: We greet you this morning with love and blessing for the effort you have made to attend this conference. I thought a day or two ago when it was so stormy and cold, how can those dear sisters have courage enough to come over the roads over which I have traveled this summer to visit the stakes, and come to conference? And yet I see many of them here. I am sure the Lord will bless you and make up to you for the sacrifice you have made. We regret very much the absence of President Williams, which is due to the illness of her mother. President Williams herself is well, and sends her love and greeting to you.

There have been some beautiful things accomplished by Relief Society women during the year. I can think of no better work for our women than taking care of little children in need, little motherless children, and children who have very little joy in their lives. It seems the most Christ-like thing that one can do, for Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (Mark 10:14; Luke 18:16.) The call was made in April for offers to care for such children

during a vacation period, and several of the stakes have responded, and joy has been given many little children. The children were all examined and weighed before going, so that they would not take contagious diseases into the homes where they were to be so lovingly cared for, and they all came back in improved condition. Children were cared for as follows: South Sevier, eight children; South Davis, six children; Franklin, ten children; Box Elder, twenty children; Logan, fourteen children; Rigby, eleven children; seven other children went into several other stakes, making a total of seventy-six in all, who were given happiness and health this Summer. And the pleasure doesn't end with the end of the trip—they will always remember with love and kindness the people who took care of them and made possible for them a beautiful vacation.

There have been several changes in the organizations in the stakes since we last met, and we miss some of the faces that we have seen so long and loved so dearly. We welcome their successors, however, with the same love and greeting. A beautiful thing in the work of the Lord is that we can give our very best during our term of service and then there is always someone ready to pick up the load and carry it on. You may be interested in knowing of the changes which have taken place in the stakes and missions as follows: Blackfoot stake reorganized, July 14, Mrs. Sarah H. Carruth released and Mrs. Flora F. Johnston appointed president; Box Elder stake, September 13, Mrs. Minnie H. Jensen released and Mrs. Lulu B. Call appointed president; Burley stake, in September, Mrs. Margaret H. Cutler released and Mrs. Annie L. Wright appointed president; Cottonwood stake, May 23, Mrs. Amanda N. Bagley released and Mrs. Vera Wahlquist appointed president; Lost River stake, April 25, Mrs. Ellen H. Lowry released and Mrs. Mary E. Black appointed president; Morgan stake, August 22, Mrs. Mary Chadwick released and Mrs. Sophia Anderson appointed president; Wayne stake, May 9, Mrs. Bathsheba W. Grunday released and Mrs. Mary Brinkerhoff appointed president; Eastern States mission, in April, Miss Luella B. Owen released, Miss Elizabeth Skolfield appointed president; Tongan mission, 1926, Mrs. LaVera W. Coombs released, Mrs. Ada B. Cahoon appointed president.

New organizations have been formed as follows: Lyman stake organized in August, with Mrs. Retta Blackner as president; Nevada stake organized September 18, with Mrs. Mary E. Horlicker as president.

FEDERAL AID

Mrs. Julia F. Lund, Member General Board

"Federal aid" is applied to a fiscal system in use in this country since its earliest days, whereby the assistance of the national

government is given to the states for specific purposes affecting the public welfare. It is particularly used to denote a policy adopted in the last fifteen years in which financial aid is granted by Congress to the states on condition that they contribute a sum equal to their share of the national subsidy, and that the combined amounts be used for the purpose for which the grant was made.

Federal aid is often spoken of as if it were a new and revolutionary governmental system. In fact, it is the development of methods used to advance various forms of progress in the earliest colonial times. The future may or may not bring a wider application of the method in this country also. Just at the moment, any increase in governmental activity is likely to be censured, and federal aid in particular is subject to criticism. The Infancy and Maternity Act, which is really the provision made by the Sheppard-Towner Act, is one that is of very great interest to us at the present time inasmuch as it is before us to decide as to the fate of this great measure. It is a peculiar thing, but it is nevertheless a fact, that the guns of politicians should all be turned on this particular act; that the impression should be given, though not definitely stated, that the infancy and maternity act is the only piece of federal aid the government is giving at the present time, that the excuses made by those who favor the continuation of this most vital and important act are based upon one thing alone. Do you hear any criticism of the splendid work done and of what it has meant to the government at large? No, its testimonials are all too great and too definite to be disputed, but that old, old political trick is being indulged in again, and the opponents are coming back on the assumption that Federal Aid is wrong, that the Sheppard-Towner is an extension of Federal Aid, therefore it should not be continued beyond the present term for which it is in force. And therefore, it seems to me that possibly the most constructive thing I might give today would be a little story of Federal Aid in our government, its historical background, the manner of its operation, and show you what an extremely small part Sheppard-Towner receives in the great multitude of Federal Aid acts already in operation, and, with that idea in view, I shall attempt to give you facts that I want to give to you, and I shall leave to one far abler than I to tell of the administration of the act and its great value as it operates through the Children's Bureau.

This system was brought to America by its earliest colonists. Hence the Republic at its formation consisted of states which as colonies had long been familiar with the system of government grants in aid of education and other local activities, and were prepared to extend this system.

Our Federal Aid system has apparently worked well where it has been applied. It has put science at the disposal of the poorest state and given the richest full opportunity to experiment and to lead the way. It has given every state stimulus and help in con-

servicing its natural resources, saving the lives of its children, building its highways, training its people for industry or for agriculture or for home-making; but it has forced no state to have this aid unless it wanted it. It has helped solve national problems on a national scale.

It distributes the burden of necessary undertakings. It stimulates the states to greater activity, as has been shown by the figures which demonstrate how amply federal contributions are met, and how the state contributions have increased. It insures state interest in the maintenance of economy and efficiency because of the provision that at least half the money spent must come from the state or locality. It promotes local initiative rather than submerges it. Practically all the federal aid acts require that plans for the work be made by state authorities. It helps give a national solution to essentially national problems.

No one has better described the value of such scientific national service than George Washington, who in his last annual message to Congress advocated the establishment of a department, or of national boards, to "encourage and assist a spirit of discovery and improvement," "by drawing to a common center the results everywhere of individual skill and observations, and spreading them thence over the entire nation. Experience accordingly has shown that they are very cheap instruments of immense national benefits."

Without Federal Aid, many states would be unable to approach even a decent level in the technical training that is so necessary for the maintenance of the standards of living for our people today. As to the future of Federal Aid, it is rash to make prophecies, but a few things seem fairly clear. One is that the conservation of time and the saving of the greatest element of national importance—namely, the citizenry of the people, is absolutely dependent to a very great extent on the Federal Aid measures before us today. Federal Aid has from the very beginning been a question of debate, and just what its future will be is still a question, but I would call your attention to the fact that this policy has been advocated by just men and that it has been sponsored by the ablest statesmen of our nation, that this particular act has to do with the preservation of our future citizens—the mothers and the children. Women should stand squarely on this one great measure, that if there must be a cutting in the expenditures of public money and in the activities of the federal government, that the very last act which should be cut or abolished is that which has to do with the mother and the child—that the Sheppard-Towner act should be the very last instead of the first to be repealed. Surely the government of the United States is acting within its judicial powers, and particularly is this measure right, when it merely helps to provide that which it declares in its Declaration of Independence is the inalienable right of every citizen, namely, life, liberty and the pursuit of happiness. What is the pursuit of happiness, when there is life without health?

THE FEDERAL CHILDREN'S BUREAU AND THE
SHEPPARD-TOWNER WORK

Mrs. Amy Brown Lyman, General Secretary

The recent visit to Salt Lake City of Miss Grace Abbott, Chief of the Children's Bureau, Washington, D. C., has created, anew, interest in the Children's Bureau and its excellent child welfare work, particularly the administration of the Maternity and Infancy Act, known as the Sheppard-Towner Act. Miss Abbott, in an address delivered before the social workers of Salt Lake, complimented the state of Utah upon the splendid record made in the state since the Sheppard-Towner work began. She stated that Utah has achieved the honor of having at the present time the lowest maternal death rate of any state in the Union, and is also among the four or five states having the lowest infant death rate.

The Federal Children's Bureau was established in April, 1912. The bill providing for the Bureau was introduced by Senator William E. Borah of Idaho, at the request of the National Child Labor Committee, and other child-saving organizations, and was strongly advocated by practically all national organizations interested in the welfare of children. The bill provided for the establishment in the Department of Commerce and Labor of a bureau to investigate and report upon all questions pertaining to the welfare of children and child life and directed that special attention be given to such problems as infant mortality, the birth rate, orphanages, juvenile courts, desertion, occupations of children and accidents incident thereto, diseases of children, employment and legislation affecting children in the various states and territories. The bureau was given no power originally to do administrative work, neither to make regulations concerning children, nor to create institutions for them. Its duty, as stated, was solely to study and report upon conditions affecting the welfare of children.

The idea of a Children's Bureau originated with Miss Lillian D. Wald, a Jewish social worker of the Nurses' Settlement, New York City, while Miss Florence Kelley, Secretary of the Consumers League of America made a tentative outline of the matters to be investigated by such a bureau.

One of the needs most keenly felt by those who agitated for the establishment of a Federal Children's Bureau was that of a center of information regarding all the children of the country and regarding the social and economic conditions affecting their welfare. After the White House conference on the Care of Dependent Children, in 1909, President Roosevelt and the late President Taft both recommended to congress the establishment of a Children's Bureau, to assemble and publish facts with reference to the whole field of child welfare.

Miss Julia Lathrop of Chicago was appointed the first director

of the bureau. This was the first time in the history of America that a woman had been placed in charge of a federal bureau, but Miss Lathrop was well prepared for her new task. She had for many years been a resident of Hull House, where she had worked side by side with Jane Addams and others in the interest of human welfare. She had also been a member of the Public Welfare Board of Chicago, and had been vitally interested and active in social legislation and law enforcement.

After nine years as head of the bureau, Miss Lathrop resigned in October, 1921, and Miss Grace Abbott was appointed as her successor. Miss Abbott was admirably fitted to succeed Miss Lathrop, as she had for a number of years been one of Miss Lathrop's chief assistants in the Bureau, having in charge the enforcement of the first National Child Labor law. She also had had early training at Hull House, and extensive experience in social welfare work. Miss Abbott is a graduate of the University of Chicago, and while still a student there she, at the head of the Immigrants Protective League, conducted a successful campaign to put a stop to the abuses to immigrants which had grown up. During her term of office Miss Abbott has been the American representative on committees created by the League of Nations for the purpose of devising standards for the protection of women and children.

In passing I call attention to the fact that Miss Abbott and Miss Lathrop have each served a term as president of the National Conference of Social Work—Miss Abbott, in 1924, and Miss Lathrop, in 1919.

The Children's Bureau, with its several divisions, during its fourteen years of existence, has undertaken work in a number of fields, but in our brief talk today we can mention only a few of the things which have been accomplished. The divisions of the bureau are as follows: Maternity and Infancy Division, Child Hygiene Division, Industrial Division, the Division of Social Service, the Statistical, Editorial and Recreation Divisions.

The first work undertaken by the bureau was an investigation of infant mortality. The Census Bureau had estimated that about 300,000 babies under one year of age had died in the United States in 1912. What could have been more appropriate, then, than for the bureau to investigate this situation? The survey was carefully planned to cover the social, civic, and industrial conditions of the families studied, and to give a careful history of the baby's growth, with especial attention to feeding. In studying the results of the survey and analyzing the causes of the high infant death rate, attention was naturally drawn to the care mothers were receiving and to the interdependence of maternal and infant welfare. The investigation revealed the fact that, in addition to the great loss of infants, there was an annual loss of 20,000 mothers.

Simultaneously with this study, mothers were instructed through popular bulletins, which were published and distributed

by the bureau, on the subjects of pre-natal care, infant care, and child care; and later on, infant welfare centers were opened in many places where women have been instructed in the care of children, value of breast feeding, importance of consulting the doctor early, etc., etc. As time has gone on, numerous bulletins have been issued by the bureau on all sorts of subjects relative to child care, including health problems of children of pre-school age, mental habits, nutrition, child labor, juvenile delinquency, etc. In the Baby Weeks of 1916 and 1917, and in the Children's Year campaign of 1918, the second year of war, the bureau cooperated with state and city health departments, women's clubs and state councils of defense, in weighing and measuring tests, and other studies of children. These activities all led to an awakening of the public to the needs of better care for mothers and children, and the effort to save lives was greatly stimulated in the United States.

In the midst of all this work, those who were directing the children's bureaus became convinced that the government should assist in this great program, and recommended that Federal Aid should be secured. Other agencies as well as individuals and officials became interested, and in 1921 the Sheppard-Towner bill for the promotion of the welfare and hygiene of maternity and infancy was introduced in Congress and became a law. This act authorized a national appropriation for the work for a five year period, a portion of which was to be matched by the states accepting the provision. The administration of the act was left to the Children's Bureau.

The states of Utah, Idaho and Arizona were among the states which early accepted the government offer, and in Utah your General Secretary had the honor of introducing in the State Legislature the measure authorizing the state's cooperation.

The result of the work in these three western states, where the Relief Society has cooperated so effectively with the state boards of health, is already well known to you. In Utah especially, where there is a branch of the Relief Society in every town and hamlet, we know rather definitely how effective the work has been and what has been accomplished. A report from the Utah State Board of Health for the period of January 1, 1923 to June 30, 1926, shows the following results: Number of Health Centers established, 132; number of examinations of pre-school children, 32,707; number of defects found, 46,506; number of defects corrected, 3,765; number of normals found, 8,149; number of Health conferences held, 1,149.

Realizing the benefit this work has been to our mothers and children, we are very much concerned as to whether or not it is to be continued. The five-year period is practically up and, in both the national congress and in the state legislatures, further provision must be made.

The bill providing for a continuance of the work for two

more years has passed the National House, and is before the Senate to be considered this Fall. It will no doubt pass the Senate and will then be brought to the state legislatures early in the new year. Knowing, as Relief Society women know, the value of this work, it is to be earnestly hoped that every woman will use her influence to have the work continued. Our state legislators should therefore be urged to pass the necessary legislation for the continuance of the work, if Congress provides for it. Self preservation is basic and fundamental, and it is only to be expected that women, especially, will be interested in working for those things which tend to the preservation of their own lives. Race preservation is also basic and fundamental, and men and women should join hands in the interest of those movements which tend to conserve and preserve the children of this country.

BENEFITS DERIVED FROM THE COOPERATIVE HEALTH WORK OF THE STATE BOARD OF HEALTH AND THE RELIEF SOCIETY

(Reports from Cottonwood Stake and Utah Stake)

COTTONWOOD STAKE REPORT

Mrs. Mary P. Lindsay

History and Development of the Cottonwood Stake Relief Society Clinic: The presidency of the Relief Society of Cottonwood stake, realizing the health opportunities that our City sisters had, decided that the women in the southern part of the county should also have assistance and education along these lines, if possible. For almost a year the question of how this work might be put over agitated their minds. The people had cooperated with the Utah Agricultural College in its health program, but the work was of short duration. A committee from the stake board visited the county physician, but was unable to obtain aid. Still undaunted, the committee later visited an assistant county physician who volunteered his services. Infant charts, diet cards, and other needed literature, was soon printed. Later a room was rented, and the first Thursday in January, 1922, the first clinic was held. The response to the work was gratifying, and the clinic was held weekly.

At the beginning of the second year, the clinic affiliated with the Utah State Board of Health, being the second clinic to be organized under the Sheppard-Towner provision in Utah. From the Utah State Board of Health the clinic receives booklets on prenatal care, infant care and child care; and feeding charts. A prenatal letter or booklet is also sent to all prospective mothers in our locality upon our recommendation. The names of mothers are mostly furnished by the mothers who bring their children to the clinics.

Dr. Beatty and his co-workers have lectured in our officers' meetings and have visited us at the clinic. In every possible way they have given us their support and encouragement. We are also indebted to Dr. Samuel G. Paul, examining physician for the City Board of Education, who has charge of the county school nurses. He has been instrumental in having us supplied with a school nurse during school months. This nurse assists us in the clinic and in a limited way is our field worker. In the homes where she visits she urges the mothers to take advantage of the clinic. She also assists in the preparation of milk and food formulas.

We have the support also of all our local doctors—eight in number—who work in rotation. Two doctors are on duty at a time, and serve for three months.

In 1923, the clinic moved from the Harker Building, where the Relief Society was paying \$10 a month for the use of a room for two hours on Thursdays, to the City Hall, where we have two rooms free of charge.

In all we have made 793 initial examinations and 2,623 return examinations with consultations. Many of the initial examinations were of pre-school children who came for the one examination before entering school. Many Thursdays during our four years and nine months of service have come on holidays, hence no clinic on such occasions. We are not working to our fullest capacity, but our desire is to continue in service and to grow in usefulness.

Our health activities include, in addition to the clinic, the operation of a maternity hospital known as the Cottonwood Stake Hospital, and I would like to say here that Dr. Beatty has been very much interested in our hospital work. He was present at the dedication of the hospital and pronounced the equipment splendid. He has been our best advertiser throughout the state, stating on numerous occasions that our hospital is a monument to the state.

UTAH STAKE REPORT

Mrs. Electa S. Dixon, President

Health work has always been an important item in the Utah Stake Relief Society program. About four years ago we found that the interest on the wheat money sent to the wards was not doing the amount of good possible, there being such a small amount in each ward, so Mrs. Inez K. Allen, who was then president of our stake, introduced the plan of pooling this interest in order that all the wards might have equal opportunity in carrying out the health program. This plan was unanimously adopted by our ward officers. The first step taken was to provide emergency bundles for maternity cases. These were at the disposal of the ward presidents upon application at the community office, where our social worker is in attendance every day.

At the time of Mrs. Allen's release, we were holding our health conference with the assistance of our local physicians, under the direction of an examining physician from the State Board of Health. We soon found the need of a county public health nurse, so the five stakes in the county (Utah, Alpine, Kolob, Palmyra and Nebo) joined in a request to the county commissioners to match state funds and employ a nurse to conduct these centers.

After getting this plan well under way, and feeling that we were beginning to function almost ideally, through an unavoidable misunderstanding, some of our doctors objected to the method of examination advised by the State Board of Health, and refused to cooperate. They took up the matter with the Utah County Medical Society and persuaded that organization to pass a resolution which practically prohibited any of its members from affiliating with our health centers. We met with them in an endeavor to get them to reconsider their action, but failed. This action caused the resignation of our county nurse, and after having had such wonderful success with our county nurse and health centers in every stake in the county, we were completely upset and hardly knew which way to turn.

Having had successful cooperation with the State Board of Health, I went to the Capitol and called on Dr. Beatty, and explained to him our predicament, and he immediately advised the establishment of a county health unit with a full time doctor and nurse, to be paid jointly with funds which he could secure for that purpose through his office, and a like amount to be paid by the county commissioners.

This was a real undertaking, and I doubted at first its possibility, realizing our high tax levy, and the many big projects under way in our county, but the more I thought about it and prayed about it, the more important I felt the need of it. We discussed it in council and board meetings and determined upon a plan of cooperation with the other stakes in the county. I called a meeting of the officers of the five stakes and representative women of the county who were active in club work. Dr. Beatty met with us and explained the plan of a full-time unit. At the conclusion of this meeting we went before the county commissioners, who received us cordially, and promised to give the matter serious consideration.

A few days later the county commissioners invited a representative group of our women to join them on a trip to Davis and Weber counties, to investigate the health units there. They seemed to be satisfied, and gave us hope. We made repeated calls on them to keep them reminded of our problems and the necessity of action being taken. In January of this year they included in their budget an appropriation for the Utah County Health Unit. This was a happy day for the women interested in health work. A doctor and a nurse were selected, and our health centers were again in full swing.

We have seventeen regular health conferences held monthly. From January to September the following work has been accomplished through the county unit: 2,300 cases examined; 560 cases returned; 3,340 defects were discovered in new cases and 699 in old cases. Of these defects the Relief Society alone made correction in 66 cases, most of which were charity cases, the work being done in our Utah County Free Clinic, and by our local physicians who are now contributing their services, and supporting us in the work. These corrections, of course, are only a small portion of the corrections which have been made during the year. The work that has been accomplished in Utah stake alone, which I represent, is as follows: number of defects corrected, 10, and 7 to be done this month; maternity cases (married) 6, full care; maternity cases (unmarried) 3; major operations, 7. Many of these cases have been supplied with nursing care. The bishops of wards have assisted in defraying expenses of five major operations done at the L. D. S. hospital.

Our health centers have been invaluable in helping us to discover people in sore need of health opportunities. Women who suffered almost constantly and were dependent because of it, have been freed from their ailments and made happy and self-supporting. The defects of children who were ill and handicapped have been corrected, and they have been put on an equal footing with their associates. Besides the corrective work which has been accomplished, the mothers are receiving instructions in all phases of health work.

Through the pooling of the wheat interest we have had funds sufficient to pay for hospital expenses in most of the major operations, our doctors having contributed their services. This is also true in our maternity work, where, in serious cases, with home conditions not conducive to good results, we have placed the expectant mother in a maternity home or hospital, in order that she might have the best possible care. As in the corrective cases, we pay the hospital or maternity home expense for these cases. We are most grateful that our women were willing to pool our fund, which has enabled us to accomplish so much good.

VALUE OF A STATE-WIDE MILK SANITATION PROGRAM

*Mr. Leslie Frank, Chief of the Office of Milk Investigation of the
U. S. Public Health Service*

We all agree that it is extremely important for our weaning infants and growing children to have safe milk, and it is just as important that we have sufficient safe milk. There is nothing which can replace milk in the child's diet. Now, if you folks go to your doctor when you have a child that is about to be weaned, and ask him if it is perfectly safe for you to go upon the streets

of your town or city and buy any milk found for sale, and give that milk to your baby, he would under ideal conditions, say, Yes; because the milk sanitation in this county, or in this state, or in this city is so well taken care of that you need have no fear of any milk you find. But your doctor says that, in practically no case, for he knows that would be extremely dangerous. We have repeated epidemics of infantile diarrhea, and epidemics of typhoid, diphtheria, septic sore throat, all caused by infected milk supply. Therefore, your doctor will suggest that you have certified milk, if you live in a city that is controlled and governed by a medical commission. If you have no certified milk, your doctor may recommend some dairyman whom he has been watching, but most of the doctors will tell you to boil any milk given to the baby, because you are not certainly assured of a safe milk supply. Then again in many cases your own physician may not be an authority on milk supply, because he has had no training in the subject, as medicine does not imply a study of milk sanitation. You are not apt to know whether the cows have been tubercular-tested; neither can you tell a typhoid carrier by looking at him. You may be one; I may be one: only a careful laboratory examination can tell that, and most physicians are not equipped to make such examinations. Therefore, it is always safe to boil the baby's milk.

Where can you buy safe milk? You do not know. That is a deplorable condition, and it is that fact which is causing every year between forty and fifty epidemics of milk-born diseases. During the last three years, there have been three different epidemics in Utah, to Dr. Beatty's knowledge. All epidemics, however, are not milk-born epidemics, and it is not always possible to tell just whether an epidemic is spread by infected milk, or flies, or what has caused it.

What is safe milk? How can we tell when it is safe? Those interested in matters of milk sanitation are trying to prevent the spread of tuberculosis, typhoid, diphtheria, septic sore throat, infant diarrhea, etc. How can we be sure milk will not spread tuberculosis? By seeing that a veterinary makes a test to see if the cows are infected. This is extremely important for the dairies and for every one who has cows. The tubercular test protects largely. If a city does tubercular testing on all the cows from year to year, it will get rid of most of the tubercular cows. To be safe, however, cows should be tested at least yearly, because a cow may be all right when she is examined, and then a few years later come down with tuberculosis, and in the meantime children have been drinking her milk. The milk of one cow is often diluted with milk from other cows, so that all cows should be tested.

How can we prevent typhoid fever? Most of the typhoid is not from cases of typhoid in the dairyman; but in three out of four cases, it is due to a typhoid carrier, who is a healthy man, but who, at some time or other, perhaps years ago, had typhoid and still

grows the typhoid germ in his gall bladder, from which it is discharged and occasionally gets into the milk supply. Men who have anything to do with the handling of milk should be examined to see if they are typhoid carriers. Every man who has anything to do with milk, should submit a specimen of urine and feces to see that he is free from typhoid. In examining all the dairymen in the industry, only one or two specimens a year from each can be examined, and so the task becomes difficult, as a carrier does not discharge typhoid germs every day. However, such examinations ought to be made as a protection, but not as a final safeguard.

How about infant diarrhea? I operated a certified dairy at one time, which was absolutely of the highest possible type. The buildings had beautiful enameled walls and ceilings, and laboratory tests were made every day of the milk, and everything was done to insure pure milk. The cows were of a special, purebred Holstein herd. One day when I returned to the city, after an absence of a few days, the chief milker said he seemed to have a case of diarrhea. This man had gone through two milkings with diarrhea, but he said I was out of town and the trucks were waiting to take the milk, and he had to milk. I had been a health officer, and the people expected 100% milk from my dairy, and here my dairy had been dispensing milk which had been handled by a milker with diarrhea! After that, my own babies got my own certified milk, boiled. A milker with diarrhea is not going to furnish milk to my babies without its being boiled. Something beside raw milk precautions must be taken. What can we do? If you are in the country, the best thing to do is to boil the milk or pasteurize it yourselves. Your State Board of Health will furnish directions for pasteurizing milk. In big cities the dairies can pasteurize milk, so in the city be sure to get such milk. Do not buy unpasteurized milk—it is like buying a graveyard. Get milk that is pasteurized and properly pasteurized.

The Utah State Board of Health has asked the United States Public Health Service to assist in securing a grading ordinance in Utah, so that you folks in the cities who buy milk, can get pasteurized milk graded, and those of you who live in smaller cities where there are no pasteurization ordinances, can get raw milk graded and boil it. What does this state-wide program involve? It involves the recommendation on the part of the State Board of Health, that every town above a certain size, pass these ordinances so that Grade A milk will mean Grade A all over the state. Then, wherever you travel, Grade A will mean exactly the same thing. It means also that at every grading period during the year, the State Board of Health should have a competent person in that town to see that they are grading the milk properly and applying the ordinance properly. It also means that once each year, the United States government comes in, at the request of the State Board of Health, and checks up to see that the state is applying proper methods compared with other states, so that we shall have the same grading all through the

United States. That is our national program. What has it accomplished? Ten states have adopted it, Utah will be the eleventh, and about 125 cities have passed the ordinance. It is not a law—it is a city ordinance. (At this point Mr. Frank displayed a chart, showing the improvement in the milk supply in the ten states which have adopted grading programs.) Another big thing has been accomplished in these ten states—the people are drinking about $1\frac{1}{2}$ times as much of this good milk as they did before the grading ordinance went into effect. They have confidence in the milk. It is just as important that children drink enough milk as it is that they drink safe milk.

The Utah State Board of Health cannot do this work without workers. It needs, in the beginning, at least one full-time man. One of the big things that the Relief Society can do is to help to send to the legislature those who will provide Dr. Beatty's department with at least one full-time man to carry out this program.

In answer to questions from the audience, Dr. Frank said that in order to sterilize milk it is not necessary to boil it for any length of time—that it is sufficient to bring it to the boiling point. Some doctors recommend that the milk be boiled so many minutes in certain cases, but that is because there is some intestinal difficulty, and not because the milk must be boiled that long to sterilize it. He said that it is customary for doctors to recommend the taking of orange juice when boiled milk is used, as the boiling or pasteurizing destroys Vitamine C in the milk. He explained that Vitamin C is not present to any great extent even in raw milk, and that whether raw milk or boiled milk is given to babies, they need something else to supply this vitamin, such as orange juice or spinach juice, both of which are especially rich in this vitamin. It is therefore necessary to give only a small amount of the juice. Dr. Frank said that Dr. McCollum is recognized as the best authority on foods, and that he recommends a quart of milk daily for every growing child. But children must have good milk, of a uniform quality, and therefore this work of grading is being undertaken. Many children do not like milk because they have had a poor grade of milk given to them.

RESOLUTION

Counselor Jennie B. Knight presented the following resolution, and moved its adoption:

Resolved, That the citizens of Utah present at this conference are in hearty accord with the state-wide program for the improvement of milk supplies and the unification of milk control methods being sponsored by the State Boards of Health and Agriculture, and approve the action of the State Board of Health in having taken steps to secure the assistance of the United States Public Health Service in coordinating its milk control program with the national program.

This motion was seconded by Mrs. Annie Wells Cannon of the General Board, and unanimously adopted by the Utah delegates at the conference.

It was suggested that women from other states who were in attendance, and who are interested in this milk program, interest the people in their sections of the country in this same project.

DR. T. B. BEATTY

Dr. T. B. Beatty, State Health Commissioner, spoke a few moments on the importance of enough good milk for children to drink. He said that he has found instances in the state where children are being fed on skimmed milk, and are thus being deprived of certain nutriments and vitamins necessary to the development of the child.

Dr. Beatty also referred to the reports made by the representatives from Cottonwood and Utah stakes regarding the work done in cooperation with the State Board of Health. He called attention to the fact that any county in Utah can cooperate in the same manner with the State Board of Health—that the Board of Health will join funds, fifty-fifty, with any county, and enable it to have a full-time health center, with health officers, such as have been established in the counties reported this morning. Other stakes besides Cottonwood and Utah have applied, through the Relief Society women, for such an arrangement, but in all cases, they have not been able to secure the cooperation of the county officials to the extent of matching the funds offered by the state.

Dr. Beatty said that sometimes he hears that mothers are made unhappy when they take their children to these health centers and have them examined and learn that the children have defects, and they have no money to pay a doctor to correct the defects. It was explained that there is help for such children, as a time can be arranged when these children may all be cared for at the same time, and a thoroughly competent, certified doctor will go and do the work, and by doing it on a wholesale basis, the expense will be negligible.

Dr. Beatty spoke of his willingness to help every community in the state in health work, and his hope that the idea of the full time health unit may be extended.

Guide Lessons for February

LESSON I

Theology and Testimony

(First Week in February)

JOHN THE REVELATOR

"He was a cousin of Jesus according to the flesh, from his mother, a sister of Mary. This relationship, together with the enthusiasm of youth and the fervor of his emotional nature, formed the basis of his intimacy with the Lord."

John was a son, probably the younger son, of Zebedee and Salome and a brother of the elder James who became the pro-martyr of the apostles.

The name given him by his parents expressed the thought "Jehovah is gracious" indicative of his gentle, lovable disposition. The title meaning "Son of Thunder" given him by the Savior is representative of his fearlessness in defending the truth and denouncing unrighteousness.

Note the manifestation of the two phases of greatness in the following:

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love.

"We love him, because he first loved us.

"If a man say, I love God, and hateth his brother whom he hath seen, how can he love God whom he hath not seen?"

"And this commandment have we from him, That he who loveth God love his brother also. (I John, 4:18-21.)

Observe how frequently he uses the expression "beloved" in his letters to the Saints. (See I John 3-4.)

"Christian art has so far well understood the double aspect of John by representing him with a face of womanly purity and tenderness, but not weakness, and giving him for his symbol a bold eagle soaring with outspread wings above the clouds." (Schaff's *History of the Christian Church*, Vol. I, p. 419.)

His second epistle, a letter to an "elect lady," is typical of his pastoral care.

John's vocation was that of his father, a prosperous fisherman. He, no doubt, had a home in Galilee or Jerusalem to which he took and cared for the mother of Jesus. He became a disciple of John the Baptist, and following the testimony of the latter became a follower of Jesus.

As a member of the Twelve he was one of three with whom the Savior most often counseled, and of these three John seems to have kept closest to the Savior, and was known as the "disciple

whom the Lord loved." He prized this appellation and used it more often than any other when referring to himself.

John's interest in the mission of Christ: The proving of his undying love for others, and the winning of the lasting love of others, were most self-denying. John, the closest of all to Christ, chose to make his mission longer, to continue to suffer persecution, to extend the period of absence from his beloved Leader, and to postpone the day of his exaltation, that he might perchance save someone who might otherwise be lost.

Tradition says, "When in his old age on a tour of visitation, he lovingly pursued one of his former converts who had become a robber, and reclaimed him to the Church."

"And the Lord said unto me: John, my beloved, what desirest thou? For if ye shall ask what you will, it shall be granted unto you.

"And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

"And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues and people.

"And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom.

"I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

"Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

"And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

"Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired." (Doc. and Cov., sec. 7.

John was the only apostle of record at the tragedy of Calvary. He was the last person to receive a commission from the Master in mortality. He was the first man at the sepulcher of the resurrected Christ and the first to recognize the Redeemer at the seashore.

With the promise of being permitted to remain on earth until the second coming of Christ, John so powerfully pushed the work of the Master that he became the special object of direful hate and persecution. Failing in their attempts to take his life, they

struck at his liberty, and banished him to the Isle of Patmos, a place of desolation and loneliness in the Aegean Sea, southwest from Ephesus.

His contributions to scripture, though not voluminous, are of high value. The Fourth Gospel has been called the best by capable critics. The epistles of John have been given high place by scriptionaries, and the Book of Revelations, with its historical reach extending back of earth-life, and its prophetic illumination shining beyond the millennium, is still waiting for interpretation.

Questions and Problems

1. In the light of I John, 2:9-11, discuss the following statement: "Jesus loved John, because John loved others."
2. Correlate problem 1 with the following poem:

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An Angel writing in a book of gold:
 Exceeding peace had made Ben Adhem bold,
 And to the Presence in the room he said,
 "What writest thou?" The Vision raised its head,
 And, with a look made all of sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so,"
 Replied the Angel. Abou spake more low,
 But cheerily still, and said, "I pray thee, then,
 Write me as one who loves his fellow-men."

The Angel wrote, and vanished. The next night
 He came again, with a great wakening light,
 And showed the names whom love of God had blessed,
 And, Lo! Ben Adhem's name led all the rest!

—Leigh Hunt.

3. From the presentation of Revelations 12:7-10, show the historic reach of the revelations recorded by John.
4. Point out the prophetic reach of the revelations given to John. (See Revelations 21:1-4.)
5. Give evidence that all of the writings of John are not recorded in the Bible. (See Introduction to section 7, Doctrine and Covenants.)
6. On which day of the week were the revelations given to John on the Isle of Patmos?
7. What, of importance, to you, does the cyclopedia tell about the Isle of Patmos?
8. If John was, as some historians think, ten years younger than Jesus, how old was he when called to the apostleship?
 (Note: The historical quotations in this lesson are from the *History of the Christian Church*, by Schaff, vol. I.)

LESSON II

Work and Business

(Second Week in February)

TEACHERS' TOPIC FOR FEBRUARY

CIVIC PRIDE

Clean-Home, Clean-Town Campaign

(To cover the months of March, April, May, June; ending June 30)

Note: As climatic conditions vary in different localities each stake will know best when to initiate the various features of its campaign.

- I. Stake and ward officers should make campaign plan.
- II. Relief Society teachers should discuss these plans, as they develop, in the homes they visit.
- III. *Suggestions.*
 1. Types of work which ought to be considered:
 - (a) Cleaning yards, ditches, alleys, streets, by removing such refuse as tin cans, bottles, weeds and trash of all sorts.
 - (b) Giving attention to church grounds, public parks, school grounds, cemeteries, etc.
 - (c) Seeing that all manure is hauled away and corrals and privies cleaned up early, thus destroying breeding places for flies.
 - (d) Improving outside homes, churches, school-houses by painting, repairing, etc.
 - (e) Preparing soil for vegetables, shrubbery and flowers.
 - (f) Planting and gardening.
 2. Prizes. Funds might be secured from business men and agencies for prizes to be offered at close of campaign, for special features; for group organizations gathering the largest pile of tin cans; for group gathering largest pile of weeds; for residence having the most attractive surroundings; for street having fewest weeds; for individuals having best shrubbery, best house plants, best cut flowers, etc., etc.
- IV. References: *Relief Society Magazine*, April, 1926, "Notes From the Field," Big Horn, Logan, Cache and Malad stakes. *Relief Society Magazine*, February, 1927, "Notes From the Field," Palmyra stake.

Slogan a flower garden at every home.
19. August flower show
children and flowers lovely.

to enrich our life
to appreciate our surroundings

Literature

LESSON III

(Third Week in February)

EDNA ST. VINCENT MALAY

Edna St. Vincent Malay has added romance to the deep significance already attached to the 22nd of February, by virtue of its being the day on which George Washington was born. This will be the February lesson, and it will be given somewhere near the date of Washington's birthday. On that day Miss Malay will be 35 years of age.

She not only followed tradition in being born on February 22, but the place of her birth suggests American poetry. She was born in Rockland, Maine, which state reminds us of the birthplace of Henry W. Longfellow. She passed her childhood in New England, where she had her first training. Later she entered Vassar college, from which institution she was graduated in 1917. New York is at present her home, and has been since the time of her graduation.

Miss Malay has a musical name. When Mr. Ellsworth, the former reader for the *Century Magazine*, was visiting Utah last winter, he said he could not repeat her name without desiring to add another line that would rhyme, such as, "Edna St. Vincent Malay, on a lovely Summer's day," etc. It is noticeable that her name is both musical and rhythmical.

She is versatile; she writes poetry; has translated several songs; writes plays and takes part as a performer in the plays when written. She has both written and performed for the Provincetown Players. She wrote the outstanding poem of the year 1912, a year which produced a good many lyrics of quality. She was then hardly 19 years of age, but the poem "Renascence" which is her longest, is one of the best poems written by any of the new poets.

Her poem, "God's World" is a passion of appreciation for the beauties of nature. She tells us that the loveliness of Fall has all but drawn her soul from her, and she implores the Creator that to all that there is before her, nothing be added. "Let fall no burning leaf; prythee, let no bird call."

GOD'S WORLD

O World, I cannot hold thee close enough!
Thy winds, thy wide grey skies!
Thy mists that roll and rise!
Thy woods, this autumn day, that ache and sag
And all but cry with color! That gaunt crag
To crush! To lift the lean of that black bluff!
World, World, I cannot get thee close enough!

Long have I known a glory in it all,
 But never knew I this;
 Here such a passion is
 As stretcheth me apart. Lord, I do fear
 Thou'st made the world too beautiful this year.
 My soul is all but out of me,—let fall
 No burning leaf; prithee, let no bird call.

In "The Pear Tree" we have a familiar picture. It is the dooryard of squalor, where there is little to cheer or make glad, and where untidiness and dirt are everywhere in evidence. The one thing that breaks this sorry sight is a little pear tree, which reminds the poet of "the waste-man's little daughter in her first communion dress."

THE PEAR TREE

In this squalid, dirty dooryard,
 Where the chickens scratch and run,
 White, incredible, the pear tree
 Stands apart and takes the sun,
 Mindful of the eyes upon it,
 Vain of its new holiness,
 Like the waste-man's little daughter
 In her first communion dress.

Like many other poets she has a deep appreciation for the worth of a good book. Milton has told us that "a good book is the lifeblood of a master spirit, embalmed to a life beyond life." Holmes refers to a librarian as a "sexton of the alcove tombs, where men in leathern cerements lie." In her poem, "The Poet and His Book," Miss Malay has the same deep appreciation for the soul-content of a book as had Milton and Holmes. She asks the question: "When shall I be dead? When my flesh is withered, And above my head Yellow pollen gathered All the empty afternoon? When sweet lovers pause and wonder Who am I that lie thereunder, Hidden from the moon?" She replies that this is personal death, which is by no means death. But in that hour, when her book is unread, and it rots to earth obscurely, then she will be approaching death. And so she calls for the people, when her book shall be selling for a casual penny on the market, not to let her die. She asks the boys and girls that slowly walk in the woods, and weep, and quarrel, staring past the pink wild laurel, to mix her with their talk. "Do not let me die!" she exclaims to the farmers at their raking: To the shepherds on the hill in the pastures drowsing; to men that long for sleep, and men that wake and revel; to women at their toil, or women at their leisure, "Read me, margin me with scrawling,—Do not let me die!" And then she defies the sexton, telling him that "Many a metal wreath shall rust in the rain, and I go singing Through the lots where you are flinging Yellow clay on dust!"

THE POET AND HIS BOOK

Down, you mongrel, Death!
Back into your kennel!
I have stolen breath
In a stalk of fennel!
You shall scratch and you shall whine
Many a night, and you shall worry
Many a bone, before you bury
One sweet bone of mine!

When shall I be dead?
When my flesh is withered,
And above my head
Yellow pollen gathered
All the empty afternoon?
When sweet lovers pause and wonder
Who am I that lie thereunder,
Hidden from the moon?

This my personal death?—
That my lungs be failing
To inhale the breath
Others are exhaling?
This my subtle spirit's end?—
Ah, when the thawed winter splashes
Over these chance dust and ashes,
Weep not me, my friend!

Me, by no means dead
In that hour, but surely
When this book unread,
Rots to earth obscurely,
And no more to any breast,
Close against the clamorous swelling
Of the thing there is no telling,
Are these pages pressed!

When this book is mould,
And a book of many
Waiting to be sold
For a casual penny,
In a little open case,
In a street unclean and cluttered,
Where a heavy mud is spattered
From the passing drays,
Stranger, pause and look;
From the dust of ages
Lift this little book,
Turn the tattered pages,
Read me, do not let me die!
Search the fading letters, finding
Steadfast in the broken binding
All that once was I!

When these veins are weeds,
When these hollowed sockets
Watch the rooty seeds
Bursting down like rockets,

And surmise the spring again,
 Or, remote in that black cupboard,
 Watch the pink worms writhing upward
 At the smell of rain,

Boys and girls that lie
 Whispering in the hedges,
 Do not let me die;
 Mix me in your pledges;
 Boys and girls that slowly walk
 In the woods, and weep, and quarrel,
 Staring past the pink wild laurel,
 Mix me with your talk.

Do not let me die!
 Farmers at your raking,
 When the sun is high,
 While the hay is making,
 When, along the stubble strewn,
 Withering on their stalks uneaten,
 Strawberries turn dark and sweeten
 In the lapse of noon;

Shepherds on the hills,
 In the pastures, drowsing
 To the tinkling bells
 Of the brown sheep browsing;
 Sailors crying through the storm;
 Scholars at your study; hunters
 Lost amid the whirling winter's
 Whiteness uniform;

Men that long for sleep;
 Men that wake and revel;—
 If an old song leap
 To your senses' level
 At such moments, may it be
 Sometimes, though a moment only,
 Some forgotten, quaint and homely
 Vehicle of me!

Women at your toil,
 Women at your leisure
 Till the kettle boil,
 Snatch of me your pleasure,
 Where the broom-straw marks the leaf;
 Women quiet with your weeping,
 Lest you wake a workman sleeping,
 Mix me with your grief!

Boys and girls that steal
 From the shocking laughter
 Of the old, to kneel
 By a dripping rafter
 Under the discolored eaves,
 Out of trunks with hingless covers
 Lifting tales of saint and lovers,
 Travelers, goblins, thieves.

Suns that shine by night,
 Mountains made from valleys,—
 Bear me to the light,
 Flat upon your bellies.
 By the webby window lie,
 Where the little flies are crawling,—
 Read me, margin me with scrawling,
 Do not let me die!

Sexton, ply your trade!
 In a shower of gravel
 Stamp upon your spade!
 Many a rose shall ravel,
 Many a metal wreath shall rust
 In the rain, and I go singing
 Through the lots where you are flinging
 Yellow clay on dust!

Questions and Problems

1. Select some words from "God's World" that indicate Miss Malay's passionate love for nature.
2. What emotion is revealed in the desire to bring the earth closer?
3. See if you can call to mind some barren spot made bright by a single tree.
4. Call to mind some barren spot made bright in some other way.
5. Discuss some of the qualities that a book must possess to make it immortal.
6. Name some book that you think may live for all time.
7. Have someone read the poem "Renaissance" and discuss the most vital passages in it.

LESSON IV

Social Service

(Fourth Week in February)

MARTHA

The story of Martha is a common story of adolescence. The period of adolescence, of passing from childhood to adulthood, is difficult because of the many emotional adjustments the individual must make. During infancy and childhood a certain amount of dependence on parents is the accepted course of behavior.

Adolescence brings first a great physiological change also. Boys and girls find in their growing association with other boys,

with crowds in the neighborhood and school, in work, and in sports, a new world of attitudes and ideas. New heroes are destined to share the place that formerly was reserved for the parents. The ideas and opinions of friends are of more importance than the opinions of parents and others in the household. Adolescence is a period of growth, of reaching out for new experiences, and of testing new powers.

This breaking away from parental dependence is natural during this period and should be considered wholesome. Through experience, the adolescent must break from the dependent state of childhood, and become an independent, emancipated individual. Failure to achieve this emancipation from parental bonds makes such persons helpless later when they attempt to carry the responsibilities of adulthood.

The adolescent must be permitted to enlarge his experiences, but during the process he may have many upsetting reactions if not properly understood by parents and teachers. Probably some incident that seems unimportant to the adults of the household, will largely determine the adolescent's future attitude and whole career.

Martha was a sixteen-year old girl in her fourth year at high school. She was physically very well and when mentally tested was found to make an excellent grade. But she began to fail in her school work, to be filled with discontent, to be lazy at school and at home. She was very sure of all her opinions; she was critical of her parents and family, and when she was scolded or opposed in any way there was a family scene with cross words and quarreling, ending usually in a violent storm of tears. Criticism and scolding did not seem to change Martha's behavior. She became more and more indolent, doing nothing at school or at home.

Martha was not a mean child, nor a lazy one. She had reached a point in life that most adolescents meet. Her ideals and opinions seemed more important to her than the opinions of her parents. She wanted to earn money, to support herself, to be independent. Because of her lack of experience, she could not realize her own limitations at earning money, or the responsibility of making any decisions. She had the natural desire to reach out for experience and independence, but she wished to move too fast.

Her parents' treatment, of scolding, of constantly criticizing, was not assisting her to achieve the gradual growth that would give her an increasing sense of independence.

After she had been studied at the child guidance clinic, the parents were advised how best to help Martha through this difficult period. As a result the family did not criticise her so constantly. She was given praise wherever possible. Her ideas

and interests were considered quietly, and she was given an opportunity to make decisions. She was also given the responsibility of home tasks as a test of her ability to enter the business world. When she found that she could leave school if she wished, when she was made to feel that she was not compelled to do things, she soon found school had its interests and advantages. Her school work soon improved. She became helpful and happy in the home circle.

In this discussion of Martha our author emphasizes the point that persons are not lazy. Laziness is a symptom of some underlying causes that often are not well understood by parents and teachers. Laziness may be a symptom of weak intelligence or of emotional upsets or instabilities. These conditions are subject to change and modification depending on physical defects or nutritional difficulties or glandular abnormalities, and on unpleasant experiences that cause emotional instability.

That intellectual weakness may be the cause of so-called laziness is obvious, especially among children. The borderline and dull-normal children are usually kept in the same grades and assigned the work in the school-room, and in spite of the effort and desire on their part to succeed, the tasks are often beyond their comprehension.

In order to forestall habits of inactivity, these children should be given opportunity to do things which they are capable of doing. Their handicap should not be increased by habits of idleness and by the discouragement and hopelessness that accompany constant frustration of successful activity.

Any physical defect that renders an individual less alert may be the real cause of a child's inactivity. A child with nutritional inadequacy is easily fatigued, and may be unable to perform the required work. This nutritional inadequacy may be caused by under-nourishment, over-nourishment, lack of vitamins, etc. A tubercular condition, or the after-effects of typhoid fever, pneumonia and other serious illnesses also increase fatigability.

A glandular disturbance such as an under-active or over-active thyroid gland may affect the conduct of an individual to a great extent. A person with an under-active thyroid gland is sluggish and easily tired. One with an over-active gland is nervous and excitable. In either case the performance of the school work or other tasks is greatly impaired.

These more apparent and better understood causes of fatigue and inactivity perhaps need little elaboration. The difficulty is that physical defects, and malnourishment, and infection, and glandular upsets are not always recognized by parents. Once the diagnosis has been made, most parents see the need for treat-

ment and for special recognition of the child's difficulties. Early and frequent and thorough physical examinations should be made of all children where possible. One symptom that should be a warning of the need of medical examination is that of chronic weariness, of inactivity, of apathy. It is unjust and unfair to call a child "lazy" when he may be in need of new diet, of eye-glasses, or of medication by an expert physician.

The emotional experiences that cause a person to become indifferent, careless, discouraged and "lazy" are many. It may be that because of some scolding, some failure, some embarrassing incident that the child has an unconscious fear of failing again. In order to protect his pride or ego from further pain and hurts, he unconsciously refrains from further new attempts. Such an unconscious process is called a "defense mechanism." The unconscious is defending the ego from the pain of further failure. The mechanism used to avoid such painful experience may take many forms. An attitude of apathy and indifference is a common defense mechanism. Such a defense is unwholesome for it blocks the individual's ability to undertake new tasks.

A child whose emotional problems are thus blocking further development should be assisted in releasing this tied-up energy. He should not be scolded, or abused, or driven. This only adds to his fear of expression. He should be given confidence to win some small successes; be given approbation for his achievements. He should be helped to enjoy the stimulating and pleasurable experience of accomplishing some desired end.

Reference: *Challenge of Childhood*—Dr. Ira S. Wile, pages 171-182.

Questions and Problems

1. Why is the period of adolescence an important one in the development of the individual?
2. Why did Martha wish to leave school?
3. How was she helped to develop independence gradually?
4. Why is the passing from dependence of childhood to independence of adulthood necessary? Why must it be gradual?
5. What is laziness?
6. What are some of the causes of laziness?
7. Why does repeated failure make persons fear further attempts?
8. What is a "defense mechanism"?
9. How can energies, blocked by fear of failure, be released?



Salt Lake Costume Co.

DEALERS IN MASQUERADE COSTUMES
Play Books, Operas, Operettas, Toupees, Masks,
Carnival Goods

Women in Utah have been progressive and shown their place to leadership both local and National. For that reason we feel sure our service and costumes will appeal to you.

JOHN HANSEN, Pres. and Mgr.

35 West Broadway
Wasatch 999

Salt Lake City, Utah
Send for Catalog

If You Only Knew

how wonderful you feel after drinking Radioactive Water for a reasonable length of time, you would get a Lifetime Radium Water Jar today.

The value of radioactivity is so well established from a health standpoint that the following statistics, compiled by the internationally-famous authority—Dr. Sigmund Saubermann, Berlin, Germany,—will convince the most skeptical of the beneficial healing and curative powers of radioactivity.

DISEASES TREATED	No. of Cases	Cured	Bene-fited	Not Benefited
Old age, without symptoms of disease.....	214	000	188	26
Anemia	111	71	40	00
Asthma (Bronchial)	37	00	31	6
Apoplexy	81	00	70	11
Arterio-Sclerosis	305	00	294	11
Arthritis	1291	906	219	166
Bronchitis "Acute"	167	83	55	29
Bronchitis "Chronic"	33	21	2	10
Cystitis "Chronic"	21	11	00	10
Diabetes	201	00	147	52
Eczema	59	22	15	22
Gastro-enteritis "Chronic"	41	8	26	7
Gout "Acute"	52	00	42	10
Gout "Uric Acid Diathesis"	411	114	265	32
Glycosuria	162	162	000	000
Conditions of weakness after influenza and other diseases	439	328	79	32
Laryngitis	12	00	11	1
Lumbago	221	112	86	23
Metritis "Chronic"	197	000	127	70
Myocarditis	14	00	11	3
Nephritis "Chronic Parenchymatous"	144	000	130	14
Nephritis "Interstitial"	87	00	53	34
Neuralgia "Neuritis"	235	113	115	7
Neurasthenia	358	228	129	1
Parametritis "Perimetritis"	115	45	40	30
Peritonitis "Chronic"	34	22	11	1
Polyarthritis	219	116	100	3
Polyarthritis "Chronic Rheumatic"	125	110	7	8
Rheumatism	780	543	203	34
Sciatica	280	195	59	26
Tabes Dorsalis "Lancinating Pain"	66	00	33	33
TOTAL	6512	3210	2588	712

Stop experimenting and buy a Lifetime Radium Water Jar.

MANDIS SALES COMPANY

113 SO. MAIN

SALT LAKE CITY

WAS. 1477

The Paris Co.

Department Store
Salt Lake City

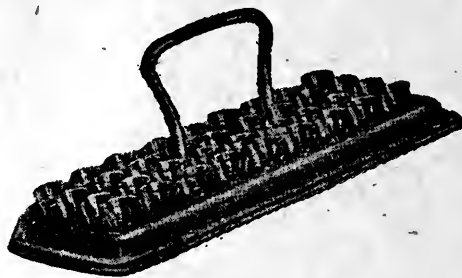
The Christmas Store

EVERYTHING
FOR EVERYBODY

*Write Vera Keene, Our
Personal Shopper For
Suggestions.*

INDIVIDUAL SACRAMENT SETS

NOW IN STOCK



Best 'in the Market
Will Last a Life Time, 36 Glasses
in Each Tray

RECOMMENDED BY PATRONS.
REFERENCES FURNISHED.

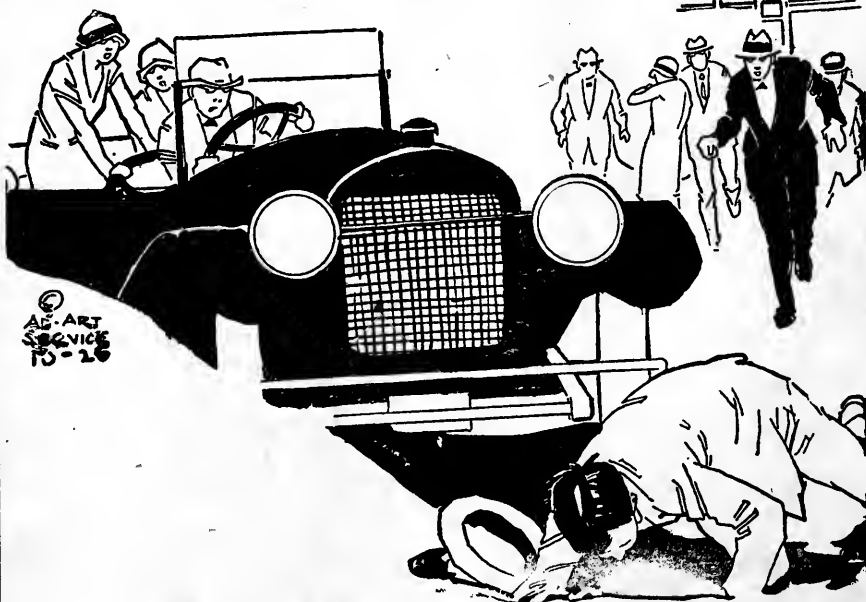
Made especially for L. D. S.
Churches, and successfully used
in Utah and intermountain re-
gion, also in all Missions in the
United States, Europe, and Pa-
cific Islands. Basic metal, Nickel
Silver, heavily plated with Solid
Silver.

SIMPLE, SANITARY, DURABLE
Satisfaction guaranteed.

Inquiries cheerfully answered.

Bureau of Information

Temple Block Salt Lake City



ART
SERVICE
15-16

\$7,500

Travel and
Pedestrian Ac-
cident Policy,
one year one
Dollar.

FLIRTING WITH DANGER

Why is there so much talk of "Safety First" if it be not true that dangers multiply with each passing year?

We offer to old and new subscribers this unusual protection. Accidents happen every day. For your own protection and the protection of your family insure today.

The Deseret News
SALT LAKE CITY, UTAH

When Buying Mention Relief Society Magazine

They Rank First!



CONE SPEAKER

Just as the L. D. S. Relief Society ranks first in field of charity, just so does the Utah Loud speaker rank first in the field of clarity!

"UTAH"

Made in Salt Lake City

Glazier and Taylor HOSIERY COMPANY

33 EAST BROADWAY

A Store Dealing in Quality Hosiery and Underwear. Exclusively

*Heavy Silk Full-Fashioned, all colors
A wonderful Hose for wear*

Per Pair\$1.95

Box of Three Pairs.....\$5.50

*Semi-Fashioned, all colors,
beautiful and durable*

Per Pair\$1.50

Box of Three Pairs\$4.25

*Silk with Extra Stretch Elastic
Top, the Comfort Stocking*

Per Pair\$1.50

Box of Three Pairs\$4.25

*Pure Silk, Semi-Fashioned, very
durable. All Colors*

Per Pair\$1.00

Box of Three Pairs.....\$2.85

MAIL ORDERS PREPAID



*Holeproof
Hosiery*

When Buying Mention Relief Society Magazine

MRS H P JENSEN
R F D 2
REXBURG IDAHO

Scowcroft's BLUE PINE *Extracts*

Demanded by all Good cooks because
of its purity, full strength and wonderful
rich flavor.



Full o' Flavor

Olive Oil

Approved and used for general house-
hold and sacred purposes. When you
ask your Grocer for Blue Pine Food
Products you are demanding the best.

Full o' Flavor

Also Blue Pine Spices—Vinegar—
Vacuum Packed Shelled Walnuts